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## I.—STATISTICS AS TO THE EMPLOYMENT OF THE FEMALE POPULATION OF GREAT BRITAIN.

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As an important controversy has recently been raised, and is still much agitated, respecting the industrial employment of females,—involving the questions (1) whether any such employment at all is desirable, and (2) to what extent, if desirable at all, and in what direction, a demand for such employment should be satisfied,—it may be rendering some service to the disputants if, without taking any side in the dispute, we endeavor to present, in a concentrated shape, a few facts and figures relating to the subject.

Our statistics, it is true, are neither novel nor recent, being in fact but a reproduction of the information collected at the census of 1851; but it may nevertheless be instructive at the present time to have this information placed before us in a separate and special form, together with certain inferences and conjectures which the figures, when viewed in relation to existing controversies, naturally suggest.

Let us first obtain a view of the entire subject matter of the inquiry, by ascertaining the total number of persons affected by it.

In 1851, the total number of females, of all ages, living in Great Britain (Ireland therefore not being included) was 10,735,919. Of these about a third, viz. 3,692,218, were under fifteen years of age; and about three-sevenths, or 4,737,535, were under twenty years of age.

Now, it is argued by one of the parties in the controversy alluded to, that, as there are many kinds of remunerative occupation for which females are not physically disqualified, it is both proper and desirable that such occupations should be followed, if possible, by at least all those who have no independent means of support. On the other hand, the opposing party in the controversy assert that, if females are not subject to a physical, they are subject to a natural, disqualification for industrial labor, inasmuch as their proper and peculiar business, trade, and profession are—to get married and manage a house and family; all who fail in this enterprise being in the position of bankrupt traders who fail in their respective pursuits. It is therefore urged that all married females should confine them-

selves to the domestic duties which constitute their proper occupation, and that all unmarried females should employ themselves exclusively in preparing for marriage. It is further represented that women, if placed in a position of independence as to means of livelihood, will not be so disposed to marriage (which is a public benefit) as if they were compelled to regard that contingency as their only source of support.

It is no part of our present task to criticise the view of marriage, and the motives which lead to it, thus presented to our notice. We are now only dealing with the question as a matter of cold statistics, and of the way in which they bear upon rival theories.

The amount of acceptance which these rival theories as to the proper province of the female population have met with, may be gathered from the statement that in 1851 there were 2,846,097 females engaged in some description of remunerative labor; besides about 500,000 wives and daughters of persons engaged in trades and occupations of a nature to make it likely that they assisted in the business and did not restrict themselves exclusively to domestic affairs. We may therefore conclude that by upwards of three millions and a quarter of our female population, out of the total of 10,700,000, the latter theory of their proper province is at present repudiated; or, if we exclude from the comparison all children under fifteen years of age, the number of females employed in occupations other than domestic will be 3,107,791 out of a population of 7,043,701.

Of course the vast majority of these industrious three millions belong to the working class of society; but the argument against the employment of females for the reasons stated is necessarily general, and must, if valid at all, apply to the poorer as well as to the richer classes. Marriage is not more the business of one class than of another; the poorest wife has to discharge the same domestic duties as the most wealthy; and the female artisan is as able to gain independence by her exertions, and as liable to whatever influence such independence may exert upon matrimony, as her more educated sister-worker.

Existing practice, then, is not in accordance with the theory under consideration; for not only do unmarried females employ their time in industrial pursuits, instead of spending it wholly in the business of husband-hunting, but a great portion of our married female population find it consistent, or make it compatible, with the domestic engagements which are supposed to constitute their only proper occupation, to devote a considerable portion of their time to remunerative employment in the various trades and manufactures. The actual number of wives thus returned as employed in 1851, was, in round numbers, 780,000 out of 3,460,000 wives; and that no doubt was an under-statement. Of course this fact does not prove the theory to be erroneous, as it may very easily be replied that society loses more by the ill-consequences to husbands and children, of the absence of domestic care and instruction, than it

gains by the additional labor of so many wives and mothers. The wide prevalence, however, of the practice bears against the theory with whatever weight may be due to the assumption that a civilised community will generally organise itself without any serious violation of sound principle.

Besides wives and unmarried females, there were 795,590 widows living in 1851. It will be felt to be a question, not merely interesting but somewhat serious, whether to this class also is to be applied the theory that, unless left in independent circumstances, their proper daily business is to direct their efforts so as to secure a repetition of former successful speculations, to make other ventures, to take new contracts, and to enter into fresh partnerships. We should all of us probably feel inclined to pause and reflect upon the consequences before assenting to the doctrine that widows unprovided for are not to engage in ordinary industrial pursuits, but are to seek their only means of support in the home of second matrimony. One of such consequences is shown by these figures of the census tables; for we there discover that of these 795,590 widows, there were probably about 400,000 (excluding annuitants, pensioners, and proprietors of lands or houses) who obtained some, if not the principal part, of their income from their exertions in professions, trades, commerce, or manual labor. One consequence, therefore, if the doctrine in question were to be enforced, would be the introduction of 400,000 additional competitors into the marriage-market, already perhaps sufficiently overstocked.

This last expression leads to another point. It is urged in support of the proposition that women should be taught to look exclusively to marriage as their calling, that Nature herself teaches this lesson by providing a numerical equality of the sexes. But what are the statistics upon this point? It is quite true that, as far as the number of births is concerned, Nature provides, in this country as well as generally throughout the world, an adequate proportion of each sex. Indeed, in Great Britain the number of males born constantly exceeds the number of females born; so that there would seem to be an adequate provision of husbands for all the females who might grow up to womanhood. But there is this peculiarity in the circumstances of this country, that the equality of the sexes, which exists at birth and continues up to the age of eighteen, then ceases. After that age there is a disparity in the numbers, which disparity steadily increases; so that the persons resident in Great Britain in 1851 of twenty years of age and upwards, were divided into 5,459,000 males and 5,998,000 females; showing an excess of the latter sex (if such an expression be allowable) to the extent of 539,000. This excess would be reduced by about 100,000 if the army and navy and other residents abroad were taken into the account; but these classes are clearly subject to such virtual disqualifications in respect of marriage that it would not be proper to make any considerable deduction on this account.

We may therefore assume that the number of females of a marriageable age, in Great Britain, will always exceed the number of males of the same age to the extent of about half a million; and the question is, How are we to deal with the half million (or rather, upwards of half a million) young women who, by the very ordinance of Nature, must necessarily, in a monogamic society, be unable to obtain husbands? If we are to admit the proposed doctrine that "married life is woman's profession," and that all that can be said for those who do not get husbands is that "they have failed in business" like any other insolvent tradesman, it is at all events a melancholy anomaly, which has no parallel in the commercial world, that 500,000 persons should be obliged to educate themselves for a profession in which it is known beforehand that, whatever their abilities, they cannot possibly succeed! Would not society, in adopting such a theory, be somewhat like the benchers of an inn of court if they were to allure a host of young men to become members, allow them to spend their three years in attending lectures, passing examinations, and otherwise qualifying themselves for the profession, and then refuse to call them to the bar because (as the said benchers had all along well known) the number of barristers was already quite complete and perhaps excessive?

We trust we are dealing with the question statistically. We only want to point out what seems to us to be a difficulty arising entirely out of the figures, leaving the difficulty itself to be dealt with by others, and merely suggesting whether, if an exception to the doctrine is to be admitted to the extent of half a million females, such an exception would not destroy the rule, inasmuch as it would be impossible to define beforehand the particular half million in whose favor the exception should be allowed to operate. It would doubtless be very rash to assume that the 500,000 young women in Great Britain who are destined to remain single all their lives, foresee that destiny in time to avail themselves of an exceptional liberty to earn the means of their support in other ways. If, then, it would be impossible to set apart any particular individuals as necessarily belonging to the half million of celibates, does not the allowance of a limited exception involve the allowance of a general exception in favor of all who may deem their chance of meeting the appropriate prince sufficiently doubtful to make it prudent for them to provide a resource in some remunerative occupation?

There is another point in connection with this subject, upon which statistical facts have a certain bearing. Another of the reasons put forward against the industrial employment of women is, that if they are allowed or encouraged to acquire sufficient means to maintain themselves in independence, however moderate, they will become indisposed to benefit society by marrying. It is impossible of course to say how potent may be the natural distaste which is thus assumed to exist on the part of the fair sex for marriage viewed in any other aspect than that of a commercial bargain; but, unless



that distaste be very powerful indeed, it might be thought that the possession of a certain independence, or of the abilities requisite to insure it, would, by making the possessor more eligible as a commercial property, attract more offers of partnership than would otherwise be made from the other sex, and thus lead to an increased, rather than a diminished, number of marriage contracts. But it is not our wish to enter upon this question further, except under the guidance of figures; and we want to place the following figures before our readers, in order that their value as an indication of the extent of the repugnance supposed may be tested and determined.

The number of unmarried females industrially employed at the age of twenty years and upwards, in 1851, was 1,210,663. Now, as a test upon the point in question, let us see the number thus employed at the age of forty years and upwards. If the mere ability to live unmarried is as influential as is supposed in deterring from marriage, this 1,200,000 ought in twenty years to have diminished only by the number of deaths occurring amongst them in that period. According to the usual rate of mortality prevailing at that period, and allowing for an increasing population, the diminution would be from 1,200,000 to 664,000, as the number surviving at the age of forty and upwards. But the actual number found by the census, was only 126,551. What then could have become of the 537,000 not accounted for by deaths? Is there any answer so plausible as that they ceased to be unmarried because they became married? I am aware that another solution may be suggested, viz., that they remained unmarried but ceased to be employed. But the figures show that the *total* number of unmarried females, employed or not employed, of the age of forty and upwards, was only 360,000, and that the whole number of unmarried females not employed was but 233,000. All that is proved positively by this is that a considerable number of the employed single women of the age of twenty to forty must have married before they arrived at the latter age, and that a considerable number more must either have married or, remaining single, have been transferred to the ranks of the unemployed. But although positive proof carries us no further than this, may we not, from the probabilities of the case, fairly infer something more? For instance, it is probably more reasonable to assume that the unemployed single women at forty were unemployed single women at twenty, than to assume that the employed single women at twenty had become unemployed at forty; and if it would be justifiable thus to suppose that the two classes of single women—the employed and unemployed—remained distinct, or at least without any important migration from one class to another, then it would become manifest that the employed single women obtained husbands in much greater proportion than the unemployed, and the theory under consideration would appear to be untenable. For, the number of unemployed single women of the age of twenty and upwards being 556,000, and the number of the age of forty and upwards being

233,000, the latter number is only about 75,000 less than the number (308,000) which the ordinary mortality of the twenty years would leave alive at the end of that interval. So that only about twenty-four per cent. of the survivors could have married; whereas the proportion of marriages amongst the *employed* single women would be as high as eighty-one per cent.

Of course these calculations cannot be relied upon as furnishing accurate representations of the precise state of the case. They are only given as indicating perhaps to some extent the direction in which the statistics of the subject point.

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## II.—AMALIE SIEVEKING.

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AMALIE WILHELMINE SIEVEKING was born in Hamburg, July 25th, 1794. Her family, long one of the leading families of that town, came originally from Westphalia, and she always loved to tell that one of her ancestors had been a school-master, and that thus an aptitude to teach lay in her blood. Her father was a merchant, and afterwards a senator of the city, and appears to have possessed more literary culture than was common at that time among men in his position; but her mother, an amiable, well-educated woman, died when she was only five years old, without having left any particular impression on the mind of the little girl, who was then apparently anything but an attractive child; so little so indeed that even this kind mother confessed to a friend that she could not help loving her gentle youngest boy Gustav more than her fretful little only daughter. This friend made excuses for Amalie, or Malchen, (as she is familiarly termed throughout her memoirs,) on the ground of ill-health, and indeed a complaint in the bones of the child's hands soon after showed itself, the traces of which never entirely disappeared.

After her mother's death, a niece of her father's, named H., undertook the direction of the household and the care of the children, and fulfilled her duty faithfully to the extent of her ability; but being only a girl of nineteen, she had neither the skill nor the experience requisite rightly to bring up the orphan family, and especially the little girl, and the want of *motherly* care and culture made itself apparent throughout Amalie's childhood, even more than she was herself conscious of, though in after-life she would often express her inability even to understand the poetical laments of those who look back on the days of their childhood as on a passed-away paradise. Her chief companion was her younger brother Gustav, whose mild quiet nature kept her own more violent disposition under some wholesome restraint, though her active hot-tempered eldest brother Edward

appears on the whole to have exercised most influence on the formation of his sister's character. The children were often left to themselves all the day long in their father's country-house beyond the city gates, when their favorite sport would be to play at being poor children who had to work to maintain their parents. When old enough to be instructed, the little Malchen was put through a rather dry course of lessons in reading and writing, French, drawing, and music; though the latter had soon to be abandoned, owing to her total deficiency of talent for it. Her father then gave her the choice between two learned divines, well recommended, but equally unknown to them personally, one of whom was to be selected to instruct her in the higher branches of knowledge. To decide the question she cast lots, and to the teacher thus chosen was committed the care of her education, which however he conducted in so repulsive a manner as very soon to alienate the love and respect she had been prepared to bestow on him, and make both his lessons and himself almost unbearable. In her religious instruction especially, the Bible with all its interesting histories was never introduced, but in its place merely a book of dry detached texts. One good, however, resulted from these harsh lessons, and that was, that the consciousness of how easy it would be to make them different, impelled the young pupil early to begin teaching others, and to devise methods that should be more attractive and effectual. She soon tried her hand too at composition, wrote romantic dramas and robber-stories, and even began a dream-book; for though the young governess H. put no obstacle in the way of the children if they chose to engage in such pursuits, yet she was not capable of directing their tastes, and thus their reading and their writing were often of a kind which a more experienced instructress would scarcely have approved. Nor could she supply the tender attentions of a mother, and this want was keenly felt by little Amalie, who was often found in tears without any apparent cause, and, when once pressed to explain their source, replied, "I feel so sad because no one loves me and calls me 'dear Malchen.'"

She certainly did not at this time display qualities very likely to attract, for so little development of a benevolent disposition was then visible, that instead of manifesting any sympathy for the patiently borne but great sufferings of a younger brother, who died after a lingering illness when she was eleven years old, she only felt annoyed at their causing any interruption to her own pleasures.

In 1809 she lost her father, and as he left no property, a council of relatives was held to decide on the children's future, the result of which was that Amalie and her cousin H. were sent to live with an old lady of great piety but little information, with whom resided also a little niece ten years of age, who called forth the first exercise of Amalie's pedagogical talent, and so successfully, that the over-indulged, self-willed little girl soon bowed to her young teacher's authority, and paid her all obedience. With her older brother, who

had entered a counting-house in London, she kept up a lively correspondence, but of social intercourse she enjoyed very little, and passed her time therefore in reading and in working embroidery for her support; an employment which her relatives considered to be the one most befitting her station, but which was far from agreeable to herself, not exactly from feeling it to be a humiliation, but because, as she expressed it, "it seemed so terrible to spend the whole day and effect nothing more than the decoration of a cushion, which after all would afford no sounder sleep than if it had remained undecorated." Her longing was to give her powers to something which should be of real worth and utility, foredating thus the great yearning which has become so general among her sex in the present day, but which was then so rarely felt. Not that her motives at this time were free from an admixture of vanity and worldly ambition, feelings which came specially into play in regard to the proficiency of most other young ladies in music; thus many tears were called forth by her inability to compete with them in this accomplishment, so that her brother G., who was a gifted musician, undertook to give her lessons on the piano, but so utterly was she deficient in musical talent that all her efforts in this direction proved quite fruitless.

In the course of the next two years a wealthy cousin of her mother's, the widow Brunnemann, proposed that Amalie should reside with her, to assist her in the charge of her only remaining unmarried son, a young man of twenty, who had been afflicted from childhood with a complaint which required constant care and attendance. She was, however, very reluctant to play the part of a "companion," and though she finally agreed to take the situation, she wrote to her brother that she would much have preferred to fit herself to become a governess, and that she was resolved, as soon as the invalid should either recover or die, to leave Madame B. The latter was an excellent, kind-hearted woman, but rather stiff and formal, and in whose house everything went by rule; and here, in reading to and amusing the sick son, and helping the mother in various matters, Amalie's life went quietly on until the death of the invalid, by which time, however, she had become so attached to her relative, that she found it impossible to keep her former resolution and leave her in her sorrow. About the same time a great-aunt died leaving her a legacy, from which, added to what she afterwards inherited from Madame B., and to the small pension she enjoyed as a senator's daughter, she derived an income quite sufficient for the supply of her simple wants.

During the year 1812, when the French rule was so oppressive in Hamburg, Madame B., though continuing to live in her usual style, found it necessary to economise as much as possible, and Amalie, in considering what she could do to assist her in this respect, took the resolution that she would become her own laundress. It was no small proof of the conscientiousness as well as of the energy of the

young girl, that she actually carried out this seemingly unpractical idea, and throughout an entire summer secretly washed all her own clothing, desiring also to learn thereby how to do so, a motive which gained for her Madame B.'s approval, when she at last discovered the fact. By the wish of the latter she also busied herself in cookery, but did not display much talent for it, nor yet for millinery, though she did succeed in learning dressmaking. She took dancing lessons too, and on the whole passed her time much like other young ladies of her class, never forgetting however to cultivate her moral nature and strive after an ideal "virtue." The faults she found in herself at this time contrast singularly with her future life, for she writes, concerning a youthful friend, "M. K. is a good girl, but I do not miss her much when she is away, and to tell the truth this is the case with most of my acquaintances, and I fear that the cause is that my sympathy with others is by no means so lively as it ought to be." And yet more surprising is the confession which appeared in her last published book, "The faults of my temperament were indolence and apathy: when I was a young girl, and even after my confirmation, I would pass not only whole hours but even sometimes half days, lying dreamily upon my bed, not that I was unwell or even tired, but merely because I did not care to do anything. I was certainly ashamed afterwards of wasting my time so disgracefully, but I felt the want of some strong incentive to regular activity, and looked around for some occupation that might satisfy my mind and my heart, and when God directed me to the teaching of the young, I found therein the best weapon wherewith to overcome my natural inertness." Yet even then the desire to be useful never slumbered in her heart, and she would often take their lodger's little daughter, a child six years old, into her own room to teach her knitting, and when after a time the governess went away, she begged to be allowed to give lessons to the second daughter also. On beginning her task she soon found that she could succeed better with a greater number of children, and as no one opposed her wish, she selected six out of the families of her friends, and thus in her nineteenth year commenced her first little school. The religious part of the instruction was what caused her most difficulty, her faith on some points being still unsettled, but as the time for her scholars' confirmation approached, she explained to them what were the orthodox doctrines of the Lutheran church, frankly adding that she did not herself believe in them but felt too unfixed in her opinions to determine for others. We must, however, take this opportunity of observing that she afterwards became a firm believer, and remained to the day of her death an evangelical Christian and member of the Lutheran communion.

The following year was one of great excitement, owing to the continued conflict with the French and the entry of the Russians into Hamburg, and all the patriotic young ladies were now engaged in making shirts or knitting socks for the volunteers, Amalie too



taking part in the work, "rather that I wish to take the opportunity of learning to make a shirt," observed the sagacious girl, "than that I think it a very serviceable work, when there are so many poor seamstresses who would be glad to earn a trifle by doing it."

After a time, when ordinary tranquillity was restored, the family life went on as usual, and her scholars continued to visit her for three or four hours several times a week, while she again began taking lessons in dancing, in order, she said, that she might not seem an oddity among joyous dance-loving young people. What was still her greatest trouble was a natural tendency to melancholy; so successfully however did she combat this, that later in life no amount of pain or sorrow could impair her cheerful serenity. Her favorite motto was the text "Rejoice in the Lord always, and again I say unto you rejoice;" and when one of her pupils once remarked that her life had been a thorny one, she replied that "It was a mistake to say this, for the roses had so outnumbered the thorns that she had often felt sad at the words 'through much tribulation we must enter the kingdom of God;'" adding, "that if she were to write her own biography she should entitle it 'Memoirs of a Happy Old Maid' in order to let people know that happiness could be found out of the El Dorado of marriage."

This happy frame of mind was, however, not yet reached, but she had at least begun to see her way to it, and in a letter to her brother remarks "The only true life is working in love, and they live the most who do the most and do it with the greatest cheerfulness."

In 1816 Madame B.'s childless daughter adopted a little girl, and wished much that Amalie should undertake its education, but as it was much younger than her other scholars, she found herself under the necessity of seeking out six other children of similar age, and opening an additional class. Not without fear and trembling did she do this, for she had begun to doubt how far such an extension of her teaching work was consistent with what, as a woman, she was destined for. After suffering much distress of mind on the subject, she resolved once for all to consider the question in all its bearings, and then abide by what she should determine to be her duty. She thus described the conflict, "I asked myself three questions: Whether I could maintain my feminine character while thus extending my undertaking? What did I owe to my aunt? And what to the parents of the children intrusted to me? And thus I answered myself: the *education* of children (for I should not content myself with mere *lesson-giving*) must belong specially to woman's business; but then it is only a part of it, and do I not give more time than I ought to this part? I certainly do but little in household matters, but then housekeeping as it is carried on in most Hamburg houses hardly deserves the name, for it consists in little more than giving out and writing down. Other departments of woman's work I feel myself to be deficient in, but then I know at least something of all of them; I always find time to keep my own dress in order, and it



is only in embroidery and fancy work that I entirely fail. But then it is not in doing only, but in one's whole being that the softness of womanhood should display itself, and can my chosen employment, though it necessitates my occupying myself with scientific matters, do me any injury in this respect? I feel that I must be on my guard, and pray that I may be so; but love, love is the great means that can spread the magic of womanhood over my whole existence, I will love everyone more warmly and deeply than heretofore, and for my love's sake they will forgive me if they think, as many may, that I have trespassed beyond my sphere. That I shall be accused of a smattering of learning (for by this term a woman's knowledge is usually ridiculed) I scarcely think, and if my aunt should ever need more of my care herself, of course I must then give less to my classes, but at present she reckons the time I spend on these children, and especially on her little grandchild, as if it were devoted to herself. So far then it is clear to what God has called me, and I need only pray that I may fulfil the calling aright." A little later, she wrote in her journal "I must take care that in the ardor of my occupation I never forget the lovingness with which it should be carried on. Love is much more necessary to children than knowledge." About this time, too, a free school for twelve poor children was founded by a circle of ladies to which Malchen belonged, and in which they gave lessons in turn. She took great interest in this school, but experienced some disappointments also. "I know not what suitable punishments to devise," she wrote; "alas! I thought once they would never be necessary." There were other claims on her time, for her cousin H. had established a little trade in Dutch wares, which were always selected and sent to her by Amalie, who also often lent her moneyed assistance. In the point of money, indeed, there could not be a more generous nature; her purse was always at the command of her friends, her lessons always given gratuitously, and even the presents forced on her by the grateful parents of her pupils, if they were things of value, were ever unwillingly accepted. This was no false pride though, for when rich friends offered her anything which she really needed, she would take as frankly as she gave; but the only gifts which really caused her joy, were those which were given her for others, or her poor, and when gratitude took this form it was indeed grateful to her.

During the next year there was some prospect of her betrothal, and she wrote to H. upon this subject. "Yet do not be sorry should your hopes not be fulfilled. Should I attain the usual desire of our sex, I should thank God for the joy and know how to prize it; but if not, a single life need not be joyless, and in this case I have already a plan in my head which promises much enjoyment. Would it not be well that every young girl should prepare herself in time for such an alternative? At least I cannot bear that a girl should think of no other salvation for herself than the earliest possible marriage." The hope

was not fulfilled; it does not appear why, but she probably suffered less than is usual under such circumstances, as she kept her feelings too much under control for them to have become passions. Once too, in later life, she received a proposal from a very worthy man, but declined it on this occasion because he did not possess that superiority which she judged to be essential to a happy marriage. In 1817, the loss of her beloved brother Gustav caused her the deepest sorrow, and to divert her grief she indulged in a visit of a few weeks to her brother in England, having hitherto declined his most pressing invitations, from unwillingness to leave her classes. The sickness, too, of various members of the family took her occasionally from her self-imposed teaching duties, and she gave them up entirely for a time during the serious illness of Madame B., who now proposed that she who had so long been unto her as a daughter, should also give her the name of mother, to which, after some hesitating scruples, she acceded. But she always returned to her classes with renewed ardor, and found peace and contentment in these obscure labors. "I used to dream," she wrote at this time, "that I should some day do something great in the eyes of the world; but now I know that it is not in my power to attain to the extraordinary, I will try to fulfil with double faithfulness the little, common, daily-returning duties of life." Truly the best possible preparation for what was in store for her, though she was all unconscious to what it was tending! And thus some years passed: she increased the number of her scholars, and devoted herself more entirely to them, though her love of society made this often to be no slight sacrifice; her journal even was discontinued as a needless expenditure of time. But she was also occupying herself with a different kind of composition, and in 1823 appeared her volume of "Reflections on Select Passages of Scripture." It was published anonymously, but its authorship was soon guessed, and the discovery was attended with rather painful results. Her faith in doctrinal matters having now become settled, was plainly expressed in this volume, and, as she said, "the eyes of the parents were first opened to what was considered my mysticism; and if they left their children with me until their confirmation, in the hopes that they would then give up these supposed errors, they were sure to be taken from me at that time, and I never had so little pleasure in any class as in the one I was then conducting. One child wrote to me that she had renounced my errors, and I never heard any more of her, and my dear little C. F. also left me on this account." She also wrote to H. soon after, telling her that she had joined a society for the distribution of tracts to the poor, but begging her not to mention it as this also had given rise to much calumny.

But amid all these strivings and difficulties, one thought was ripening in her mind, which had been nurtured there ever since her eighteenth year. She thus described how the idea grew, "When I first began to reflect on what was the peculiar calling of woman, I

found that in most of the books I read marriage was set forth as her only vocation, but it became clearer and clearer to me that a God so rich in goodness, could never have limited His blessing to one condition of life, but that old maids, decried as they were, might enjoy it also. And when I found that they usually passed their lives in a way which could not but incur man's ridicule, the wish grew more and more upon me to bring this estate into honor and esteem. The old maids with whom I was acquainted did little for this end; one of them spent her whole time in preparing her own little meals, another was always talking yet had never anything to say, and so on; and though one at least had made some efforts to do good, and had founded a poor school for servant maids, she was but one out of many. At last I happened to read a little French book containing an account of the Roman Catholic Sisters of Mercy, and then arose the wish to found such a sisterhood in the Protestant church; and soon after, becoming acquainted with Professor Hartman, in our first conversation he advised me to extend my usefulness, and in particular to found a charitable sisterhood." When the idea was thus once outspoken, it absorbed her thoughts and wishes more than ever, and she became convinced that it was for the fulfilment of this purpose that she had been sent into the world. "How many poor souls," said she, "have in them a germ of divine life, and, themselves scarcely conscious of it, know not how to keep it alive and make it grow, so it gets destroyed by the cares of daily life. If such were to leave the magic circle of the world and enter a community, they would learn what they were capable of. We sisters would take the gospel to the hovels of the poor, that they might learn to bear the burden of life cheerfully; awaken heavenly hope by the beds of the sick and dying; and sow the seed of faith in the hearts of children so that it might grow up into a strong tree for the future." Strengthened in her purpose by a new acquaintance, Pastor Gossner, who had formerly been a Catholic priest, she wrote out a rule for the intended sisterhood, consisting of sixty-nine articles, and in 1824 devoted herself by a solemn vow to the fulfilment of the plan. But she waited for some further intimation from Providence as to when she should begin the undertaking, and this was still delayed, while her home duties became more urgent owing to her foster-mother, whose sight had long been failing, having now become totally blind. She found time, however, to publish a second book, on passages from the Revelations, which gave some offence, as this was thought to be too abstruse a subject for a woman to handle. But her cheerfulness was not now to be disturbed by any such censures, for she had learnt to go on her way rejoicing through good or ill report, and she had the gratification one day of hearing one of her little pupils remark that she wished she might be like Aunt Malchen, in order that she might be as *blest* when she grew old. This title of "aunt" was commonly given to her by her scholars, and was very sweet to her.

But the time had now come when Amalie felt herself called on to take a step which in the eyes of the world appeared very singular. The cholera, that new terror of our times, was sweeping over Europe with desolating swiftness, and as it approached her native city she took a resolution which need not have surprised any who knew her thoroughly, and were aware how earnestly she sought Divine direction in everything, great or small, and never allowed any considerations to withhold her from doing what she had once become convinced it was her duty to do. Her feelings with regard to this new undertaking are thus set forth in a letter to H.: "For as long as the cholera shall continue to prevail here, and it is now eight days since it broke out, I intend to devote myself to Hospital service. My dear mother has given me her blessing upon it, and I have arranged with a dear good girl to fill my place in the classes, though no doubt the school will be but scantily attended on account of the anxiety of the parents at such a time. As with everything unusual, so no doubt this step will be judged of very variously, and while some will probably make far more of it than there is in reality, many will blame and some ridicule me; but, if I can make all right with my God and my own conscience, such opinions will little affect me. I have not the least fear of infection and enter the hospital as coolly as I used to go into my school-room, and the doctors all agree that this fearlessness is the very best preservative against the disease, professional nurses scarcely ever dying of it, so that you see you have no grounds for being anxious about me. I cannot deny that there is a *possibility* that God may call me from the hospital service to His service above, but then would that not be a sure sign that I had lived long enough upon earth, and do you not believe that when He summons me to die He will prepare me for death, and make it the beginning of a better life for me, so that the thought of dying in the hospital has no terror for me." Her first step was to insert in one of the newspapers a call to Christian women to associate with her in a Christian spirit for the nursing of the sick, but her call met with no response, and she thereupon offered her individual services to the governors of the newly-built Cholera Hospital, and was summoned thither on the admission of the first female patient on the 13th of October, 1831. She took leave of her most intimate friends and of her beloved foster-mother, who now began almost to repent of the consent she had given, but though poor Amalie naturally felt the parting very much, she could not and dared not draw back, and in the certainty that she had fully gained a higher consent, went coolly and courageously to the work. The letters she wrote during her eight weeks' stay in the hospital had first to be thoroughly fumigated and then transcribed elsewhere, and were of course written amid a hundred interruptions, but when the position of the writer is considered, they afford a beautiful picture of the humility and noble simplicity of her character. From this correspondence we learn that the governors were ready to pay her every attention, but that, except dining

with the higher officials, she resolutely declined any indulgences beyond what were permitted to the ordinary nurses, would take neither wine nor tea in the morning lest it should arouse their discontent, and even dispensed with butter when she found that it was not allowed to her companions. She not only took her equal share, day and night, in attending the sick in the female ward, but, at the request of the governors, assumed also the superintendence of the male ward; which involved having to make a round two or three times in the course of each night, in order to see that the male nurses were at their posts, besides the writing out of the diet-table for the whole hospital to hand to the kitchen department, and looking over all that was sent from the laundry. She thus describes her daily work: "In the morning I have first to see that the wards are cleaned, the beds made, and all put in order before the doctors come. Three times a day I have to make the round of patients with the doctors, and as this goes on I must of course in the female ward take notice of all the prescriptions, as I am responsible for their being followed, but in the male department I have only to observe what diet is ordered and take account of that for the kitchen. Sometimes I have yet more writing to do, to send notices, for instance, to the relatives of patients who may be brought there without their knowledge; and the care of the linen too falls upon me. Should the number of patients increase considerably, I shall busy myself less with the special nursing in the female ward, as the general oversight is of the most importance." Some days she was unable to write at all to her mother, for, as she remarked, "to be superintendent of a hospital all night and have to write letters in the morning does not suit well together. Last night," she continues, "I did not get to bed till four o'clock; I was up again at seven, when coffee was brought me, but I could not find time to drink it until past eleven, and except when I was writing the diet-table, two half hours at dinner and tea, and another during which I was reading to the sick, I have not been able to sit down for ten minutes together all day, and yet I do not feel very tired; indeed I am always at my best when there is most to be done." Another day she wrote, "I had hardly any sleep last night, for many of the patients were very bad indeed, one alone requiring the constant care of four nurses; yet I feel no particular fatigue, I have an excellent appetite, eating far more than at home, and I think what I lose in sleep is thus made up to me."

Nor did her care for the patients cease with their convalescence, but in several instances she was enabled to render them services which were of life-long benefit to them after leaving the hospital. She remarked concerning this, "If those who speak of my undertaking as having been something 'quite superfluous' did but know what opportunities are afforded in such a hospital to do so much more for the sick than merely to attend to their temporary bodily necessities, they would, I think, judge a little differently."



When the plague was stayed, and she began to think of returning home, she was once and again requested by the governors to remain yet a little longer, and having acceded to their wish, she employed the intervals of leisure which now occasionally occurred in seeing the relatives of those who had died in the hospital, and in preparing a report upon the condition in which they were left, in order that the subject might be brought before the finance committee. At length she was released, and returned once more to her longing mother's roof with a joyful and grateful heart, for, as she said, "the last patients were now all fast recovering, and the problem was fully solved." And truly she had solved it, but not quite so easily as from her simple reports might be imagined. Every prejudice had been against her, not only in the outer world, but even in the hospital, and it had needed the greatest prudence, self-denial, and self-control on her part to succeed in overcoming them. Had she been only prompted by enthusiasm or blind zeal, as was thought by many to be the case, she could never have held on her way as she did. With characteristic frankness she said afterwards to her scholars, "Though my chief motive indeed was the glory of God, yet I cannot deny that the thought would sometimes intrude of how people would wonder at my self-devotion; but, instead of this, all I heard was, 'She wants to do something singular, to set herself up for a martyr,' and that was salutary for me; for though it was humbling to find myself judged thus, it only made me more firm in my resolution to solve the problem by overcoming every obstacle. I determined to care no more for man's judgment, and never for the future to let it trouble me. They had feared, and even Dr. Siemssen (the head physician) had expressed this apprehension before I came, that a lady would make but a poor nurse, and thought that I should only treat the patients to texts, and hold sentimental conversations with them; but they soon found that this was not my way, and indeed I had enough to do from morning till night in attending to bodily wants, except when one of the men wished to receive the sacrament, and Dr. S. himself proposed that I should do something to help him in preparing for it, but this was the only instance of the kind." And indeed she had found opportunity for little more than lending a few prayer-books and Bibles to such as expressed a wish for them, and dropping an occasional word of consolation or exhortation when beside the sick beds.

On the morning of her departure, a deputation of gentlemen from the Special Commission waited on her to present her with a written vote of thanks from the General Sanitary Commission, and many of those who had most blamed her for attempting the undertaking, now that she had successfully carried it out were loud in her praises. "I will not deny," said she, "that the honorable testimony borne me by the medical gentlemen, numbers of whom were frequent visitors at the institution, did me much good, for among them were many who had ridiculed my enterprise, saying that it was all overstrained



enthusiasm, and that no good could come of it. I did indeed rejoice at having convinced those gentlemen that neither mysticism nor yet the having meddled with books need necessarily unfit a woman for practical life; and that the care of the sick is another and a better thing when it is undertaken from motives of Christian love, than when it is left to mere common paid nurses."

The separation from her scholars during her stay in the hospital had been the sacrifice which cost her most, and the very morning after her return she reassembled them around her; but they were now no longer to be her first care, for during her absence she had conceived a new idea, no other than that of forming an association for visiting the sick and poor. During her last Sunday in the hospital she had written out her scheme, which was founded on the idea of a Sisterhood of Mercy, and was very different from what was afterwards actually put in execution. Thus she had required, that if the degree of dirt and disorder in the poor dwellings visited should make it necessary the visitors should themselves lay hand to the work, that they should keep watch by the sick, and so on. This was never carried out, but the groundwork of the design, personal intercourse with the poor, still remained as its principle. The next thing was to find willing associates, and in the search for these she met with many rebuffs. One was too much occupied with domestic affairs, another feared her family's disapproval, a third was alarmed at the difficulties of the undertaking; but at last a few agreed to make the attempt, and in May, 1832, a first meeting of thirteen members assembled at her foster-mother's house. The number soon increased so much that her home was no longer large enough for their meetings, and the use of the senate-house was then conceded to them.

It required no little prudence and ability to avoid all the perils which threatened the infant association, and to win for the body she had called into being that esteem and confidence which Miss Sieveking had by this time succeeded in gaining for herself personally. Its position with regard to the medical profession was the first difficulty, though the way was smoothed by her having become known to so many of these gentlemen while in the hospital. The officials there were all favorable to her; of the others to whom she applied, the greater number promised her support, but some looked very coldly on her schemes. One refused her all countenance because her plan would interfere with the poor helping each other, but he afterwards relented and became her friend, though once afterwards much offended through one of the lady visitors having offered some of his patients homoeopathic medicines, but his wrath was averted by Miss Sieveking taking it all upon herself and promising that such a thing should never occur again. Another took away the books she had left with the sick, and when she asked if he really thought that the reading of them could be injurious, replied that he had not looked at the contents, but he knew that "there never was much good in those blue

covers." Him she overcame by making use of the books he himself recommended.

And now assistance of various kinds began to be offered: fifteen ladies who did not wish to become visitors, undertook on certain days to cook for the poor; a butcher promised a weekly donation of meat; bedding and clothing, old and new, were presented; and subscriptions, too, began to pour in; so that though the work had been begun without a penny in hand, by the end of the year no less than thirteen hundred and thirty-three marks (£78) had been collected, a sum which by the next year was swelled to four thousand and forty-four marks, while the number of active members also increased in proportion. That the work had been wisely organised became daily more apparent, and indeed the statutes of the Sieveking Association have been taken as the model for all the many institutions which have since grown out of it, while Amalie's annual "Reports," publications which she was accustomed to spend some weeks of careful labor in preparing, contain all that could possibly be said on the subject of such unions.

Her duties were now very onerous: her mother resided beyond the gates, and at seven, a.m., she would set out for the city with her great basket full of books, there to spend the whole day in alternately visiting the poor and holding her classes. Four days in the week she never sat down to a mid-day meal, and took no warm food all day, a sacrifice on the part of a German which the English reader can perhaps scarcely fully appreciate. Sometimes she would indulge in a slice of cold meat or a hard-boiled egg, but most frequently would send out one of the children to fetch her a pennyworth of butter-milk, and make this, with a piece of bread, suffice until her return home at six o'clock, when the rest of the evening, till eleven, p.m., was mostly spent in reading aloud to her blind foster-mother. "I used often to say," she observed, "that I did not know what nerves were, or how they could cause people any suffering, but I felt what they were, at this time, very perceptibly." On one occasion her brother sent her a present of a small sum of money, begging that she would spend it in the hire of a vehicle, in order that she might be saved the fatiguing daily walk into and out of the city; but, in a subsequent letter, she wrote, "Of the ten thalers you sent me, I did spend a shilling in the manner you wished, and rode home one day when it was very hot and I was rather tired, but the rest—do not be angry with me—I have laid it out in another way. You see it was just quarter-day, there were debts to be paid for the school, and my purse ran low," etc. It was only by sending her a small amount, with a promise of a larger one as a subscription to her charities on condition that the first should be spent as requested, that he could succeed in inducing her so far to spare herself.

But, with all her self-denial, there was one indulgence which she very wisely determined never to renounce. "As often as possible," she once wrote, "I visit my friends. All other pleasures the world

can offer I have willingly given up, but social intercourse with those I love, and some friendly association and interchange of thought with people who, if we do not exactly agree in everything, yet have a certain consideration for me, is to me an absolute necessity, and I will never willingly resign it." Nor did either she or her cause lose anything by this determination, for her social amiability was the best recommendation of her piety, and many who would otherwise have been repelled by the serious earnestness of her character, forgave her this when they found that it did not prevent her sympathising with their pleasures. The doctors were all now won over to her, and there was but one opinion among them as to the usefulness of the association, and similar organisations began to be formed in neighbouring cities, which established fresh claims on her time, as those concerned were naturally anxious to consult with the originator of the first. A clergyman in Bremen pressed for a personal visit, and as it was possible to reach there by travelling at night, so that no great expenditure of time was involved, she consented, and further agreed, at the earnest wish of a few ladies, to come before a meeting of them, and give some account of the rise and history of the Hamburg Association. To her astonishment, nearly three hundred assembled, and the meeting had to adjourn to larger premises, where Miss Sieveking delivered a long and interesting discourse with uninterrupted fluency. At its close, she was asked for her manuscript, with permission to print it, when, to the great surprise of her hearers, it proved that all the manuscript she had was a small scrap of paper, on which were noted down the chief heads of the discourse. The effect of this lecture was most gratifying: one lady brought her her ornaments, begging her to dispose of them in Hamburg for the benefit of the association there, while all the members of the one which had been commenced at Bremen, but hitherto been carried on in a very languid spirit, declared that they felt as if electrified, and henceforth went on with their work in trusting cheerfulness. All this was of course so much the more pleasure for Miss Sieveking. "In a certain sense," said she, "I was never young, and now that I have got into my proper element I always feel so strong and fresh, that it almost seems to me as though I should never grow old. I remember, on the last Christmas-day at my father's house being quite vexed because I could not feel so much pleasure in my presents as in former years; but now, though my joy may not be quite so loud, it is quite as great as that of any little child over its Christmas tree. Oh! it is indeed a blessing when one's daily work is a daily joy."

She was often asked whether the sight of so much wretchedness as she came in contact with did not affect her painfully; but she would reply, that her strong physical constitution prevented her being impressed by it as a nervous person might have been, while the firmness and liberality of her faith precluded its having any ill effect upon her spiritually. She could weep with those who wept,

but never let a murmuring "Why" rise to heaven on their account ; and, whatever the ingratitude or unworthiness of men, found consolation and sustainment in the belief that there was still a spark of the Divine in them, which, though it might not be even until far in eternity, would yet, sooner or later, at last rise into a sacred flame. When in the hospital, where there were some revolting cases, she had said, "I do not know that I could devote myself to the service of such debased sinners, were it not for the firm persuasion that even their degraded souls will yet assuredly one day be purified, and join me before the throne of God."

But, much as she had succeeded in effecting, and great as was her enjoyment of the success, the old wish still reigned supreme, and even the association could not be to her a substitute for her darling scheme of a Sisterhood. While still longing for this, she received in 1837 a letter from Pastor Fliedner of Kaiserswerth, informing her of the recent establishment of an Evangelical Female Order there, and inviting her to take the direction of it. A few years before she would have obeyed such summons with delight, but now she hesitated to abandon the work she had begun in Hamburg, and, after a long conflict, decided that she ought to reserve herself for her native city, where she still hoped that she might one day be able to carry out the plan on which her heart was set. Once afterwards, in 1843, Fliedner again applied to her, and even came himself to persuade her to accept the superintendence of an institution in Berlin, but she resolutely declined, and finding by that time that her wish was so far fulfilled as that sisterhoods were firmly established in connection with the Protestant church, she finally resigned all thoughts of becoming herself the founder of one.

Not confining her attention to the necessities of the lower classes alone, she now laid the foundation of a seminary, where young ladies were to be trained to become governesses, to which she induced many well-skilled instructors to lend their aid gratuitously for the good of the cause. In 1838 she was introduced to the Crown Princess of Denmark, then visiting Hamburg, and, each finding in the other a congenial spirit, in spite of the difference of station a warm friendship sprung up, maintained afterwards by a regular correspondence, and by several visits of some weeks' duration paid by Miss Sieveking to the royal lady after she had become queen. But the year closed in sorrow, for it took from her at last her beloved foster-mother, with whom she had lived for twenty-eight years, and the survivor had now to bear that melancholy feeling of knowing that henceforth there was no one to mark her going forth or watch for her return. A visit to London, where she became acquainted with Mrs. Fry, refreshed her, and on her return she assisted in establishing a hospital for children, and also some improved dwellings for the poor ; after which she began what was then quite a novelty, but which she was afterwards accustomed to call the gem of all her undertakings, and had indeed good cause to rejoice over. This was

an association for the care of discharged prisoners, with which was afterwards united a regular system of visitation of female prisoners.

As might be supposed, the terrible conflagration which laid waste so large a portion of Hamburg in 1842, called forth all Miss Sieveking's energies. In a letter to her royal friend at Copenhagen, she gives a very vivid description of the calamity, as well as an account of her own efforts, under the direction of a committee of gentlemen, not only to alleviate the vast amount of suffering it had caused, but also to guard as much as possible against the demoralising influence to which the poor were exposed, by being necessarily for a time entirely dependant on eleemosynary aid. When the excitement had a little subsided, she resumed her ordinary occupations, and as, since her foster-mother's death, she had no domestic claims upon her time, she devoted herself entirely to her charitable labors. Rising at half-past four, she would look over her pupil's exercises, etc., till it was time to go to her morning audience for the poor, from seven till eight, at the Senate House; then, till noon, she held her classes; from twelve till half-past four the association business occupied her, and when she returned home about five o'clock, a class of from sixteen to twenty poor children were awaiting her to receive religious instruction. When they left, at six, she most frequently visited the poor until nine o'clock, when she felt free to recreate herself by calling on some friend. Thus in constant activity her days and years passed on, varied by an occasional holiday visit to England, where she had become acquainted with Lord Ashley and other philanthropists; by an excursion to Berlin and introduction to the Queen of Prussia, and by several short summer sojourns with the now Dowager Queen of Denmark. Her correspondence with the latter lady was of a most interesting character, as may be judged by the following extract from one of Miss Sieveking's letters to her, written in the year 1849: "The emancipation of women, in a Christian sense, seems to me one of the great questions of the age. I have long, long borne it in my heart, but till now durst not speak of it openly, not thinking that the time was ripe for doing so. I feared the force of the prejudice, which declares all other kinds of action in woman to be inconsistent with her peculiar household calling, careless whether this calling really suffice to engage all her energies, to supply all her needs; as, after most careful observation, I am convinced that in hundreds and hundreds of cases it does not. I feared that if I should speak out plainly on this point, I should lose the confidence of the parents who had intrusted their children to me, and shut myself out of that employment which of all others I preferred. And yet another thought restrained me: I knew not yet myself what answer to give to the question, how young girls and women should occupy themselves. But now I have dared to give my opinion on the subject, and it is the signs of the times that have emboldened me to do so, for after careful watching I think that I can read in them the promise of a new era for our sex. First, and



principally, I see among girls and women a continually growing feeling of a need to employ their time in a more worthy manner than heretofore, and what specially rejoices me is that this longing is more and more recognised by thinking men as lawful and right. The exact form which their activity is to take I do not yet precisely see, but I have every confidence that the impulse, once earnestly awakened, and no longer crushed by the veto of conventionality, will be sure to take the right direction, and find a way for itself."

In 1854, Miss Sieveking published her last book, "Conversations on the Holy Scriptures," a copy of which she sent to the Queen of Prussia, who, in passing through Hamburg the previous summer, had with her royal husband visited the "Children's Hospital," and presented it with a munificent donation. In the letter which accompanied her volume she writes: "One mission I believe to be common to all women, whether their station be high or low, though according to the difference of their station it may be very differently carried out. It is the mission of love based on faith, humble, and ready to render any service, and which by its gentle magic softens the opposing rudeness of a world agitated by wild passions, aye, and draws down heaven to this poor earth, building a paradise in its own heart, though it may not always enjoy one in the outer world."

The disappointment which troubled her most was when she could not succeed in inspiring others so fully as she wished, with her own benevolent sentiments. Writing to her nephew in 1855 she says, "The great aim of my life, at least since my twentieth year, has been to arouse my sex, and particularly unmarried women, to a practical striving after the kingdom of God; to a useful even though subordinate co-operation with men in the work of endeavoring to elevate the lower classes. I have met with much approval of my ideas, and my efforts have received much more praise than in the eyes of the Lord they merited. But of what use is this when the acknowledgment of act and deed is wanting. My 'Conversations on Passages of Holy Writ' have been read with interest by many, and a new edition is just leaving the press; so far, so good. But then, while the mother of one of my scholars, a lady of by no means weak understanding, wishes me success to my book, and assures me that it is long since she has read anything that has so much edified her, yet this same lady refuses her daughter permission to go and read occasionally to a poor blind man. Should I then look on her praise as mere flattery? I would not charge her with this. It is only one of the instances which so often occur of inconsistency, of the difference between theory and practice. Yet again: one of my scholars earnestly longs for some other occupation than manual work, in which her time is now chiefly employed; there is a favorable opportunity for her; she could remain with her parents and only come to me four times a week to help me to give lessons, which would leave superabundant time for all her little household duties. The prospect delighted her, her mother would wish no



better for her, as she has three grown-up daughters and hardly knows what to give them to do, yet the whole plan is frustrated by the pertinacious opposition of the father, who cannot bear that his child should have any regular occupation out of the house. Another acquaintance will not allow his wife to visit the poor in the mornings, for fear the servant maid should not be sufficiently looked after, not as regards her work, she is competent enough in that, but with respect to her morals. Yet when he takes his wife out into company and the house is left for hours together, he never thinks of the maid's morals being endangered by that. Such inconsistency and prejudice often grieves and vexes me, but I never give up the hope of seeing these prejudices disappear, though my earthly eyes may have been long closed before that time arrives; and if it shall be found, as I believe will be the case, that I have contributed in any measure to such a result, it will be a blessing for which I shall thank God through all eternity."

In 1856, her health, which had hitherto been so marvellously sustained, began at last to give way, and constant medical attendance became necessary. Her physician absolutely refused any fees, during a long and anxious attendance, but as she had herself done so much for others gratuitously, she held it to be no humiliation to receive free service from others, and was only grateful for the kindness. She visited one or two watering places, and for a time experienced some benefit from the change, but for the next three years remained more or less an invalid, though still working at intervals to the utmost of her ability, gathering the people and children around her at home when unable to leave the house. It was, she said, a necessity to her, and the doctors found there was so much truth in this, that they let her do as she would. Increasing weakness, however, forced her to yield at last, and at the beginning of 1859 she bade farewell to the poor people who had attended her Bible-class, and calling the ladies of the association together, told them her last wishes respecting their future operations, and resigned her superintendency. In March she was compelled finally to dismiss her young scholars, and then she felt that indeed the business of her life was over. It closed as such a life should, calmly and gently. Very pleasant was the aspect of that sunshiny room, where the invalid, weak as a little child, yet mostly free from pain, lay on her sofa surrounded by flowers, the daily tribute of many loving hearts, often slumbering from very feebleness, but then waking up again to inquire who had been with the children that day, and how the class had gone on, to listen to the reading of a hymn, or add yet a few more lines to the last letter for her kindred in England. After a few days of greater suffering than she had before experienced, she sank to her longed for rest on the 1st of April, 1859.

With a view to overcome the prejudice of the poor against pauper funerals, Miss Sieveking had left strict orders that she should be buried in the style of the very poorest; and in accordance with her will

she was placed in an undecorated coffin, composed of four plain black boards, which was carried in the early morning by the ordinary poor-house bearers on the poor-house bier to the cemetery, where it was soon covered with wreaths and garlands, while crowds of rich and poor came streaming out of the city and the suburbs to hear the funeral service performed over the remains of one who had renewed the example of apostolic days. After the prayers, and a hymn sung by the children of the parish school, the coffin was deposited in the family grave of the Syndic Sieveking, and then pressed forward friends and acquaintances, old and young, members of the association, children from the classes, poor people of all kinds, all anxious to take one more look, or throw one more flower upon the coffin. Not an eye was dry, yet amid the universal sorrow was something too of universal rejoicing, for all knew and felt that the good servant had only quitted them to enter into her Master's joy.

Such a life as the above needs little comment. It appeals the more fully to our sympathies, it comes before us the more brightly as an example, inasmuch as, aided by the Holy Spirit, Amalie Sieveking made herself what she was. Endowed by nature with no very shining qualities, it was by the consecration of her whole being, such as it was, to the service of God and her kind, that she achieved great results. Strict conscientiousness, and a strong desire to be useful, were her chief characteristics; and from these two qualities, which ought to be found in every heart, grew, by careful cultivation, everything that was lovely and of good report. She was the glory of her native city, and throughout her German fatherland, her influence is now felt and her name honored.

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### III.—EMIGRANT-SHIP MATRONS.

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THIS is not to be a paper on emigration. We may, or we may not, possess the most magnificent colonies, and the finest laboring population in the world. It may be the greatest philanthropy, or the most arrant folly to transport such from these shores: we are not going now to discuss that question, nor yet the propriety or non-propriety of moving masses of Gaelic women from the drizzling mists that surround their Highland homes, to the parched arid soil of southern shores, nor how far expediency is justified in carrying town-taught girls into the wild sheep-runs and bush farms of either Australia or New Zealand.

We are not going to contrast Canada with the Cape, nor make comparisons between Australia and Tasmania; to say whether we consider family colonisation so advantageous, or the dispatching large bodies of single women so foolish, as has been represented by

many; the subject is too wide, and foreign to the matter in hand. We start with the recognised fact, that by government assistance, and by private enterprise, hundreds and thousands of men, women, and children annually leave these shores to seek a new home in one of the various dependencies belonging to the British crown.

Emigration, we say, is a recognised fact, and we all know that for many years, commencing as early as 1815, bodies of our countrymen, small indeed at first and insignificant by comparison, yet counting by thousands even from the earliest date, have migrated. The great Irish exodus, that overflow which commenced with the famine of 1847, and continued with an increasing rapidity through the seven following years, must be fresh in the memory of most of our readers. But that the few remarks we wish to make may be better understood, we give the government report of the last ten years' emigration from the United Kingdom.

Years.	North American Colonies.	United States.	Australian Colonies, &c.	All other Places.	Total.
1849	41,367	219,450	32,191	6,490	299,498
1850	32,961	223,078	16,037	8,773	280,849
1851	42,605	267,357	21,532	4,472	335,966
1852	32,873	244,261	87,881	3,749	368,746
1853	34,522	230,885	61,401	3,129	329,937
1854	43,761	193,065	83,237	3,366	323,429
1855	17,966	103,414	52,309	3,118	176,807
1856	16,378	111,837	44,584	3,755	176,554
1857	21,001	126,905	61,248	3,721	212,875
1858	9,704	59,716	39,295	5,257	113,972

Having given the grand totals for the last ten years, we proceed to show the number of women who have migrated during one given year; the proportion of sexes may easily be obtained by subtracting the following figures from those already given.

<i>Destination.</i>	1858.	<i>Women.</i>
United States . . . . .	.	26,356
Central and South America . . . . .	.	105
Canada. . . . .	.	3,840
New Brunswick. . . . .	.	138
Nova Scotia . . . . .	.	36
Newfoundland . . . . .	.	48
Prince Edward's Island. . . . .	.	147
West Indies . . . . .	.	3
British Guiana . . . . .	.	21
Trinidad . . . . .	.	3
Other Islands . . . . .	.	4
East Indies . . . . .	.	31
Western Africa. . . . .	.	41
Cape of Good Hope . . . . .	.	944
Natal . . . . .	.	140

<i>Destination.</i>	1858.	<i>Women.</i>
New South Wales . . . . .		3,519
Victoria . . . . .		8,716
South Australia. . . . .		1,965
Western Australia . . . . .		180
Tasmania . . . . .		207
New Zealand . . . . .		2,495
Total . . . . .		48,939

On the 1st January, 1858, the Emigration Commissioners report £33,700 as being in their hands and applicable to emigration to New South Wales; the amount at their disposal for emigration to Victoria at the same date being £53,000; the balance in hand for emigration to South Australia also amounted to £5,800. During that year the emigrants themselves paid £5,580, and the colonies remitted the following sums for emigration purposes.

New South Wales . . . . .	£91,013
Victoria . . . . .	79,449
South Australia . . . . .	51,826
The Cape . . . . .	19,441
Natal . . . . .	1,690

Besides all this, the home government voted £6,820, "for the salaries of Emigration Commissioners and their permanent establishment, the contingent expenses of their office, including the stipends of the emigrants' chaplains at the depôts." £3,518 more was also voted during the same year for the salaries of the emigration officers and their establishments and contingent expenses at the out-posts concerned, viz. London, Liverpool, Plymouth, and Southampton.

We make no comments, the liberal nature of the funds at the disposal of the commissioners will be seen at a glance. Trusting to the patience of our readers, we proceed to state, that taking six consecutive ships we have the voyages performed to the three under-mentioned ports in the following number of days.

<i>Victoria.</i>	<i>South Australia.</i>	<i>New South Wales.</i>
92	100	118
77	102	108
120	73	91
97	74	105
108	103	113
86	123	97

We are happy to bear testimony to the general healthiness of government emigrant ships, which may in a great measure be attributed to the Passenger Act, passed in 1855, by which ample space is afforded for all, and provision made for light and ventilation. Dr. Normandy's distilling apparatus has also been introduced, and

canvas bottoms to the berths substituted for the old wood and mattresses, the food provided if coarse, is at least plentiful, and every care is exercised to keep all parts of the vessel clean and healthy.

When we carefully consider the numbers and the condition of the passengers carried in such a ship, when we think of the conflicting interests, the mixture of sexes and ages, the different nations represented,—for Irish, German, and Welsh are constantly sailing together,—we naturally proceed to inquire what amount of discipline is exercised over so heterogeneous a conglomeration, and what care is taken that these masses do not morally fester and corrupt each other. It is clearly impossible that captain and crew can perform any other than those arduous duties which are especially and emphatically their own. Well, besides captain and crew, each ship carries an “experienced surgeon,” who is at once both sanitor and magistrate.

Rather more than ten years ago it was the custom of the Emigration Commissioners, to procure some young student fresh from hospital perambulations, who either intended to proceed to one of the colonies and settle there, or whose abilities were not of a nature to provide a position in the mother country: of the incapacity and utter worthlessness of these students too many disgraceful revelations have from time to time been made for any doubt to be felt on the subject. To their credit be it recorded, that no sooner were the commissioners aware of the inefficiency of their medical officers, than care was at once taken to extend the appointments and to make it a regular service. The consequence of which is that several of these gentlemen have been in the service four, six, and ten years.

During this past year only two new men have offered themselves for vacant posts, whereupon an increase of payment has been offered to induce others to undertake the duties. To use the words of the commissioners, “The importance of securing the services of experienced and reliable men can scarcely be exaggerated, and it is satisfactory to find, that the advantages held out have been sufficient for that purpose. Those advantages have even been extended somewhat under your sanction in the past year, by raising the maximum to be obtained by a surgeon for additional voyages to twenty shillings instead of sixteen shillings a head. Although not many surgeons probably, may attain to this maximum, which would not be reached till after a tenth voyage, yet the possibility of doing so may contribute to retain some of the younger officers, who would otherwise, as years passed on, be disposed to quit our service for more permanent employment.

“Second to the surgeons in maintaining discipline, are the matrons appointed over the single women. The appointment of matrons has formed an essential part of our system since our resumption of the conduct of emigration in 1846. In 1849, the society formed for the assistance of female emigrants, and entitled ‘The British Ladies’ Female Emigration Society,’ offered us their aid in the selection of matrons. Since that time matrons have been ap-

pointed to every ship carrying single women, either (1) directly by us, (2) by us on the recommendation of the Ladies' Society, or (3) by the surgeons of ships. The latter have been the most numerous, and on the whole the most successful. But considering the peculiar qualifications required, and the special difficulties of the situation, the proportion of inefficient or ill-conducted matrons has been very small indeed.

"In our report of last year we mentioned that it had been proposed to constitute a body of permanent matrons, in the same manner as our surgeons are employed, and that the local government of New South Wales had agreed to the proposal. In the course of 1858, three matrons who had made previous voyages were re-appointed. The reports of the conduct of these matrons have been satisfactory. *If the arrangement works as well as it promises, it may be expected that the other colonies will also in time adopt it.*"\*

"If the arrangement works well," etc. What arrangement? Why that the women who have worked as zealously and with as much earnestness, and who, to quote the government report, "are second only to the surgeons in maintaining discipline," shall be placed in a position in some degree analogous to those officers, and receive as a maximum salary, after four voyages, fifty pounds a year, with an allowance of thirty pounds for a return passage, instead of the miserable dole of five pounds now given to the matrons for the services of each voyage by the London commissioners. It is true that if the vessel be bound for Adelaide, that government also presents the matron with another five pounds, while if the port should happily be Victoria, the sum received will be an extra fifteen pounds, "provided the matron has proved thoroughly efficient; *and can produce testimonials of efficiency from the surgeon; but the commissioners in London will not make any written promise to any matron that the above terms will be adhered to, it rests with the colonial government.*" So that actually and in reality the matrons are paid at the rate of five pounds per annum, or threepence farthing a day! A magnificent sum that surely, for hazarding life and health, and braving all the dangers of the sea and the horrors of an emigrant ship. We are very far from even hinting that the claims on the colonies for service rendered are ever dishonored, and we have no reason for supposing that there is any collision between these parties; we are simply stating facts, and asking what the surgeons, the captains, nay, what the *sailors* would say, were they subjected to a similar treatment.

Although many of these women do return, again and again, (one of them having made six voyages,) *no provision whatever* is made for their return passage.

You would like, we dare say, to see what sums are allowed for the return passages of the surgeons, we were curious ourselves, and having found the figures in the government report for 1856, we copy them for your edification.

\* Blue Book, 1859, page 16.



*Allowance to Surgeons for Return Passage.*

From New South Wales	.	.	.	£1,560
Do. Victoria	.	.	.	820
Do. South Australia	.	.	.	1,560

The number of single women in government ships varies from fifty to three hundred. An efficient matron is expected to attend to their personal habits, *to live with them*,—if of a superior class she may have her food served separately, but in quantity and quality has the same as those under her care,—to find them suitable employment, in cleaning, washing, needlework, etc., as well as to give them religious instruction, and to teach them reading and writing; in short, to see that the time on board ship is spent in training them for domestic service in the colony, and in inducing such habits as will make them useful members of society, instead of their being, as is too often the case, ignorant of household duties and disinclined for labor, when they soon lose their character and become a burden to the colony.

We have shown you in a former part of this paper the average duration of each voyage, the rate of remuneration, and the services required; we now add the paper of requisitions to be filled in before this lucrative and luxurious post can be obtained.

BRITISH LADIES' FEMALE EMIGRANT SOCIETY.  
MATRONS' COMMITTEE.

*The Candidate for the Office of Matron will write an Answer opposite to each following head, and return the Paper to the Secretary of the Matrons' Committee.*

PLEASE WRITE PLAIN.

Name, (in full,) age, and native place.——Residence, present (in full).——How long there.——Profession or trade (former ones also).——Have you ever been engaged in teaching?——Are you single, married, or a widow?——If either of the latter, can you produce your marriage certificate?——If any children, state names and ages.——Are you in debt, and to what amount?——

<i>Former Employers' Names.</i>	<i>Employers' Full Address.</i>	<i>How long there, and date of leaving.</i>
1stly . . .	. . .	. . .
2ndly . . .	. . .	. . .
3rdly . . .	. . .	. . .
4thly . . .	. . .	. . .
5thly . . .	. . .	. . .
And all others . . .	. . .	. . .
If not employed in service or in needlework, fill up the above with the names and addresses of persons you have resided with, or of those who have known you intimately . . .	. . .	. . .
	. . .	. . .
	. . .	. . .

Facts, of any kind, in your favor; state them.——Mention also what church you belong to, and how long you have been a member.——Health, general state of, medical certificate if possible.——Have you ever been at sea, and to what colony do you wish to go?——Qualifications possessed, (mention what you can undertake to do,) and give any information as to your history, habits, etc.——How do you hope to support yourself in the colony?——Enclose any testimonials you may possess, stating from whom they are, and the number.——Mention if any persons whose names you have given are supposed to be dead or abroad.——

I desire that full inquiries should be made relative to my character and qualifications, (Signed.)——Date.——

It will require little reflection to perceive that women who can satisfactorily and honorably fill in such a paper, must be able readily to obtain remunerative employment either in England or the colonies, and that the office is now, as it was with the surgeons formerly, in a great measure filled by persons who are anxious to procure a free passage to the colonies. That all the disadvantages necessarily arising from untrained and inexperienced officers, all the difficulties and novelties springing from new work and new ways, that all the evils found so intolerable in the case of the occasional surgeons, must attend the working of such a system is self-evident, and nothing but the most pitiful parsimony could have tolerated such practices.

Of the matrons sent out respectively by the commissioners, by the matrons' committee of British ladies, and by the ships' surgeons, the government commissioners report the latter, both in 1856 and also in 1859, as being as a whole most efficient; but as these estimates are made from reports from the colonies, and as these reports again chiefly depend on those of the ships' surgeons, it is natural they should prefer matrons whom they themselves had appointed, and who were merely their servants.

The idea of providing a matron who should have charge of the moral and intellectual well-being of single emigrants, arose from a private and providential visit of a lady to an emigrant ship anchored in Plymouth Sound in October, 1848. She had been invited by the owner to accompany him to the vessel, when a scene presented itself which was not easily to be forgotten.

“This ship, with upwards of two hundred and fifty emigrants, had sailed from Deptford a fortnight previously, and from entire ignorance of the necessary arrangements on board ship, and from the trials of even that short sea-voyage, most of the poor creatures were discontented, ill, and unhappy. Groups were collected together on the crowded deck, bewailing the step they had taken, and many were shedding bitter tears. The visitor did what she could to cheer, console, and advise; explained to them how necessary the government regulations were for their comfort and well-being at sea; urged upon them the necessity of calmness and content, since so irrevocable a step had been taken, and exhorted them to make the period of their long voyage a time of mental, moral, and religious improvement. Ere

long some tears were dried, rebellious complaints hushed, and plans eagerly entered into for forming classes for instruction. There were between thirty and forty single young women on board, with no matron and no teacher. All that the visitor could do, was to engage the services of those emigrants who could read, and write, and work, to instruct those who could not; and as they were all unprovided with materials for employment, the visitor undertook to return to the ship the next day with a supply of knitting-needles, cotton, worsted, and thimbles, together with Bibles and prayer-books.”\*

This was a specimen of the manner in which emigration was then being carried on. Every week large ships were sailing, on board which the same sad scenes were occurring. The consequences that necessarily ensued from a four months’ voyage passed in idleness and ignorance, were fearful to contemplate, and far too disgraceful to be described. The work then begun soon excited the interest of a few ladies resident in Plymouth, and before the lady to whom we have already alluded left that port, she had the satisfaction of seeing an efficient agency at work for visiting the depôt and the ships. By degrees the labors of those so engaged have increased, nor has their interest flagged; and in the month of February, 1849, the attention of several influential ladies and gentlemen in London was called to the then existing evils of emigration, and a committee was formed for providing and sending out matrons for emigrant ships. And at a similar meeting, held in the following month at the Friends’ Meeting House, Lombard Street, an amalgamation was effected with Plymouth, and the “British Ladies’ Emigrant Society” formed.

This society has from its commencement proposed to itself four objects.

1. To establish homes for the reception of female emigrants, where they may be instructed and prepared, prior to leaving their native country.

2. To provide visitation at the ports, where the emigrants are formed into industrial classes, and supplied with means for their instruction and employment during the voyage, through the agency of the visiting committees.

3. To secure the appointment of judicious and efficient matrons for the superintendence of the young women during the voyage.

4. To form corresponding societies in the colonies for the protection and assistance of the female immigrants on their arrival.

The first object has never been accomplished, though the benefits of having a home, in which the matrons should be received for a certain time previous to their departure, and familiarised with the duties of their office and the character of some whom they would be called upon to govern during the voyage, have always been recognised.

The funds of the society have, however, never allowed the experiment to be commenced even on a small scale, as at the lowest com-

\* From “Friends for the Friendless.”

putation it would involve an outlay of between three and four hundred pounds.

Seventeen matrons were accepted on the recommendation of this society during the first year of its operations, and *an earnest hope expressed from the first that the services of really respectable persons might be secured, and that the voyage should be undertaken simply with a view of acting as matron, without the intention of remaining in the colony.* A modest desire certainly, when we consider the amount of salary offered.

Up to November, 1852, fifty-two thousand three hundred and one government emigrants had been visited at various ports; books and work given, and hospital bags supplied for the use of married women, through the agency and at the sole expense of this society.

The outlay necessary to meet this demand during that year, and the expenses incurred in behalf of private emigrants, quite exhausted the funds, and, after an ineffectual appeal to the public for support, an application was made to Her Majesty's Commissioners, for the supply of materials for employment, and for the hospital bags. A tender being offered by the commissioners, it was gratefully accepted by the committee, who entered into a contract for six months to supply the requisite amount of materials at a specified sum. How important an item the government work ultimately proved may be gathered from the fact that in 1855, bags were supplied to the amount of £2,006 9s. The nature and contents of these bags (so called by courtesy, for in reality they are stout deal boxes) will be seen by the accompanying list.

#### BRITISH LADIES' FEMALE EMIGRANT SOCIETY.

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Box of Materials, placed in charge of the matron, Mrs.———, for the use of the emigrants, per the ship———, for———, from———. ———185

Bag A. (Hospital.) Each whole Bag containing the following articles; half Bag, half the quantity. Two cotton shifts. Two short night gowns. One colored wrapping gown,  $1\frac{1}{2}$  yards long,  $3\frac{1}{4}$  wide. Two night caps. Two white skirts. One dozen diapers. Three infants' shirts. Two ditto bed-gowns. Three ditto caps. Two ditto blankets. Two ditto rollers. One square flannel.

Bag B. (Work.) Each whole Bag containing the following articles; half Bag, half the quantity. Sixty-five yards calico. Eighty-nine yards cotton print. Five lbs. patchwork. Two yards canvas, *for samplers*. Twenty-five lbs. white knitting cotton (Nos. 18 and 12.) Two lbs. fleecy knitting wool. One lb. crochet cotton. Two lbs. assorted best sewing cotton, *in 4 papers*. Half lb. best black sewing cotton. Three lbs. assorted black, white, and grey worsted. One lb. white darning cotton, *India middling*. Half lb. white and black thread. One thousand assorted best London sewing needles. Two hundred assorted darning needles. Two gross best knitting pins (Nos. 15 and 17.) Thirty crochet needles, *looping*. Half lb. mixed pins, *short whites*. Half gross assorted hooks and eyes. Twelve

pieces white tape, *nine yards*. Six pieces black tape, *nine yards*. Half gross oval boot laces. Half gross stay laces. Seven pairs scissors, *one pair 6 in., six pairs smaller*. Half gross thimbles, *women's*.

Bag A. being ready for use, either during confinements or general sickness; and Bag B. containing work to be completed by the young women during the voyage, and to be placed in the hands of the corresponding members of the committee in the colonies, and by them to be sold at reduced rates to the emigrants, or given as rewards for good behaviour, according to the reports of the matrons and the judgment of the ladies.

One of the matrons writing from Melbourne to the London committee remarks, that after anchoring in Geelong Bay, (1857,) where she remained till all the young women were hired at wages of from twenty to forty pounds a year, she proceeded to Melbourne to seek shipping, where she was greatly disappointed to find no place for a returning matron to remain in until she can find a situation to return to England. "I paid," she says, "one pound to come here, and I am paying ten shillings per week for board and lodging, *thus the few pounds which are given you are expended before you can make another start.*" Yet this same woman did return, and, liking the work, sailed for Sydney in the "John Bunyan" in July of the same year!

Another matron writing from Hobart Town, begs to be permitted to say, that she considers respectable matrons are treated very unwisely, as well as ungenerously, in being placed nearly on the same footing as the emigrants, and then at the expiration of their toilsome voyage to be presented with but five pounds when their whole strength, both of mind and body, must, if they do their duty, be given to their work. "I do not say this for my own sake, because with me the task is past, but for the sake of those who come after me."

In the eighth paper of the British Ladies' Society there are three letters from the colonies, from the corresponding members of Portland, Adelaide, and Perth. You will see, from the extracts we shall make, the description of matrons the colonies think can be procured for five pounds per annum.

The first letter says—"We should suggest that the matron should be an elderly single woman, or a widow without a family, *and an educated person*. The 'might of mind' works wonders in subjugating unruly members!"

The immigration officer from West Australia writes,—“That it would be very desirable if a higher class of persons possessing education and more fitting attainments, could be obtained; who would consequently command more respect for, and have greater influence over, those committed to their care.”

The message from Adelaide is to our mind still worse, when we remember the little money these women have at their disposal for superfluous travelling. It says,—“That in consequence of many matrons not taking the trouble to *call* on any of our ladies,



(when able to obtain situations without their assistance,) a resolution was passed, that the immigration agent should be requested not to pay the gratuities until the secretary had been furnished with the diaries, etc., and the matrons received from her a certificate that their acts were satisfactory."

Thus excessive selfishness characterises the whole proceedings; and curiously enough it is in this single item, viz. the matron's salaries, on both sides of the Atlantic that a spirit of parsimony presides.

The London commissioners (three in number) receive a thousand pounds a year each; there are thirty clerks and officers, with salaries varying from two to eight hundred pounds per annum; and nineteen more at from forty to a hundred and ten pounds a year, besides fifty-four extra clerks at terms from one and sixpence a day to one pound per week.

This subject has been repeatedly brought before the commissioners' notice by the matrons' committee: and, in 1857, Mr. Labouchere wrote to the governors at the several Australian ports on the subject, and the result is that, after many deliberations and the usual delays, one government, viz. that of Sidney, has agreed to employ matrons permanently; and although the following sums have not yet been received, they have been promised to the next matron who sails for that port. The salary is to commence at the rate of thirty pounds a voyage, which is to be increased by five pounds a passage until it reaches fifty pounds; and a further sum of thirty pounds is to be allowed for a return passage. All honor to Sydney for having at last awakened to a right sense of her high responsibilities. We most sincerely trust that other Australian governments, and our own commissioners here, may follow so laudable an example.

We subjoin a list of ships, and the numbers of the emigrants visited and assisted by the British Ladies' Society, since its formation in 1849.

Year ending March.	Government.		Private.		Total.	
	Ships.	Emigrants.	Ships.	Emigrants.	Ships.	Emigrants.
1850	85	19,948	—	—	85	19,948
1851	23	5,992	97	24,250	120	30,242
1852	54	14,050	94	22,244	148	36,294
1853	109	39,742	129	32,250	238	71,992
1854	78	25,331	105	15,150	183	40,481
1855	141	44,534	137	32,332	278	76,866
1856	65	20,581	122	13,804	187	34,385
1857	71	22,864	52	7,925	123	30,789
1858	67	23,102	66	8,400	133	31,502
1859	42	15,221	48	2,907	90	18,128
Totals	735	231,365	850	159,262	1,585	390,627

The following list gives the names of the ships visited during the

past year, with the number of single women under the care of each matron.

## GOVERNMENT SHIPS AND EMIGRANTS

Visited at Birkenhead, Plymouth, Southampton, and Deptford, between April 1st, 1858, and April 1st, 1859.

Date.	Ships.	Port.	Emigrants.		Matrons.
			Single Women.	Total.	
1858.					
April	Grand Trianon....	Sydney.....	95	401	Martha Bache
"	Africa.....	Melbourne.....	182	462	Mrs. M. Marshall
"	Fitz-James.....	Sydney.....	109	456	Eliza Clothier
"	Auriferu.....	Algoa Bay.....	6	226	
"	General Hewett ..	Adelaide.....	72	365	<i>Miss Grisdale</i>
May	Indian Queen.....	Algoa Bay.....	38	400	Sarah Holesgrove
"	Frenchman.....	Adelaide.....	126	416	Mrs. C. Young
"	David Mc Ivor....	Sydney.....	124	377	<i>Miss Pemberton*</i>
June	Conway.....	Melbourne.....	233	426	Mrs. Anne Daly
"	Alfred.....	Moreton Bay...	60	434	Mrs. Ann Smith
"	Bee.....	Adelaide.....	114	425	Elizabeth Boyd
"	Golconda.....	Sydney.....	90	378	<i>Miss Beall*</i>
July	Edward Oliver ...	C. of Good Hope	44	481	Sarah Ann Silk
"	Mary Pleasants ..	Sydney.....	94	278	<i>Miss Hobbs</i>
"	Confiance.....	Adelaide.....	92	332	Eliza F. Fuge
Aug.	John and Lucy ...	Melbourne.....	279	393	<i>Mrs. Taylor*</i>
"	Forest Monarch...	Sydney.....	75	341	Mrs. King
"	Melbourne.....	Adelaide.....	89	393	
Sept.	Shooting Star ....	Melbourne.....	314	417	Mrs. H. Straker
"	Admiral Lyons ..	Sydney.....	128	447	<i>Miss Cuthbert*</i>
"	Clara.....	Adelaide.....	81	293	<i>Mrs. Tyrrell</i>
Oct.	British Empire....	Moreton Bay...	40	232	Mary Clymer
"	Annie Wilson.....	Melbourne.....	254	390	<i>Miss Robinson</i>
"	Daphne.....	Sydney.....	110	330	<i>Miss Lee*</i>
"	North.....	Adelaide.....	156	415	Mrs. M. H. Eddleston
Nov.	Jessie Munn.....	Melbourne.....	176	298	Eliza Holt
"	Hornet.....	Sydney.....	127	438	<i>Miss Dickie</i>
"	Vocalist.....	Algoa Bay.....	84	413	Ann Purvis
"	Dirigo.....	Melbourne.....	326	412	Mrs. M. McPherson
"	Wellington.....	Sydney.....	70	239	Caroline Pulling
Dec.	Nimrod.....	Sydney.....	84	369	Mary Darby
"	Monica.....	Melbourne.....	278	427	Mary Plaxton
1859.					
Jan.	Hamilton Mitchell	Perth, W. Austr.	114	248	Jane King
"	Sapphire.....	Sydney.....	113	288	Mrs. Margt. Bleakley
"	Palmyra.....	Sydney.....	91	282	<i>Miss Barker*</i>
Feb.	Herald.....	Melbourne.....	262	425	Jane Sinclair
"	James Jardine....	Adelaide.....	85	351	Mrs. F. Morris
"	Glentannu.....	Moreton Bay....	35	257	Mrs. Ann Betts
"	Auriferu.....	C. of Good Hope	35	235	Mrs. E. Hammond
Mar.	Queen of England.	Sydney.....	118	429	Mrs. Eliz. Brock
"	New Great Britain	Algoa Bay.....	17	275	Anne Morgan
"	Lady Emma Bruce	Sydney.....	118	317	Jane McBride
			5138	15221	

Those Matrons whose names are printed in *Italics* were recommended by the Ladies' Committee. An asterisk shows that they are Permanent Matrons.

We can only add in conclusion our sincere regret that men should be found either in England or in Australia, who for so lengthened a period could watch the working of these brave women, bear testimony to their usefulness, and rectify the evils arising from strange and inexperienced surgeons, and know that the same causes must produce the same effects under the management of inexperienced and strange matrons, so long, and yet offer no helping hand, paying them sums lower than the lowest cabin-boy on deck, and placing them, even in the matter of physical wants, on an equality with the emigrants themselves. How the matter will be eventually decided we cannot venture to predict; but any further information that may be required can be obtained from Miss Layton, the obliging secretary of the British Ladies' Emigration Society, 51, Upper Charlotte Street, Fitzroy Square.

M. S. R.

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#### IV.—A LOST CHORD.

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SEATED one day at the Organ  
 I was weary, and ill at ease,  
 And my fingers wandered idly  
 Over the noisy keys.

I do not know what I was playing,  
 Or what I was dreaming then,  
 But I struck one chord of music,  
 Like the sound of a great Amen.

It flooded the crimson twilight  
 Like the close of an Angel's Psalm,  
 And it lay on my fevered spirit  
 With a touch of infinite calm.

It quieted pain and sorrow  
 Like love overcoming strife;  
 It seemed the harmonious echo  
 From our discordant life.

It linked all perplexèd meanings  
 Into one perfect peace,  
 And trembled away into silence,  
 As if it were loth to cease.

I have sought, and I seek it vainly,  
 That one lost chord divine,  
 That came from the soul of the Organ  
 And entered into mine.

It may be that Death's bright Angel  
 Will speak in that chord again—  
 It may be that only in Heaven,  
 I shall hear that grand Amen.

A. A. P.

## V.—EVERY-DAY GHOSTS.

BY A HAUNTED MAN.

THERE are some shadows which, like gout, seem to attach themselves exclusively to the rich, and to leave the poor unmolested. It may be that the material troubles of life drive away more delicate and intangible annoyances, or it may be that the poor have less leisure to dwell on them; but for some cause or other, so it is.

Among these, the associations which fasten like burrs to special objects, and which give to some trifle the power of conjuring up a past pain, are pre-eminently the curse of the upper classes.

A laboring man, in a four-roomed cottage, cannot close up one room because his wife died in it. A poor charwoman can spare no drawer to hold the clothes last worn by her dead child; no, she must cut them up for the younger ones, and be thankful for them too. It would be too great a waste to keep any relic to cry over which could be more profitably disposed of at the pawnbroker's; and space and leisure and some kinds of grief are luxuries the poor cannot afford. Well, so much the better perhaps. Meanwhile the rich man has the room where he can never sit again, or the casket that he dare not open, or the path through his wood that he will never enter, or the pony that is never to be mounted, or the picture that is curtained from a stranger's gaze,—and so much the worse perhaps.

But I am wandering away from my subject, although perhaps the voluntary brooding over, and nursing up feelings which are meant to grow dim and fade, the perverse refastening of links which are intended to be broken, may indirectly strengthen those involuntary associations which haunt us in spite of ourselves. We all know them more or less; in proportion, perhaps, to the nervousness of our organisation, the vividness of our imagination, and the keenness of our memory.

These ghosts do not necessarily come to pain us; they may be merely indifferent, or even ludicrous. And to begin with the last kind.

Is there a more pathetic, or a more musical word in the language than the word *forlorn*? I appeal to any intelligent reader, and they will say few, if any. And yet that word is practically taken away—made useless—worse than useless to me.

If I had written a sonnet of a melancholy nature; if thirteen lines and a half were completed; if born or torn was the word crying out for its companion, and sense and metre and rhyme all imperatively dictated, nay clamored for *forlorn*, that word I could not and would not insert. No, I would fly to "the world's scorn," to the earliest hour of "morn;" anywhere in short, rather than use that, to me, obnoxious dissyllable. And why? I answer, *Because*

*of the House that Jack built.* True, my beloved reader, upon my honor; for has not the maiden all forlorn therein alluded to taken entire possession of the epithet and made it simply absurd? Does not the word forlorn always and invariably go on to imply the cow with the crumpled horn? Sadly and solemnly I answer, Always. And I cannot lay that ghost. Now if I want an association with it, why, I ask you, cannot I let it call up Keats's "Ode to a Nightingale," where the word forlorn is dwelt on so beautifully? Why? I only know I cannot. Nay, that idiotic cow has actually poked her crumpled horn through that lovely poem itself, and ruined it for me—ruined it irretrievably.

I took it up the other day and read till I came to the line

"Forlorn, the very word is like a knell,"

yes, and indeed it was a knell, and what did it ring? Why the book gradually slipped from my hand, and I glided into a reverie as to the correctness of my juvenile assumption, that when the priest all shaven and shorn married the man all tattered and torn, he, of necessity, married him *to* the maiden all forlorn. I began to doubt this now; for the text hardly authorised the belief. And, indeed,—as I went on to think,—a very bad match he must have been from all we know of his appearance; but, on the other hand, the maiden all forlorn would not probably have been very particular, and perhaps after the notoriety which his previous attentions to her had gained, it might be as well for his future domestic peace, that she and no other should be his wife. So far did I get, when I checked myself, and resumed the poem: utterly spoilt for me as you will allow.

Well, that is an absurd ghost, which I would gladly get rid of if I could, but there is a far more grotesque and hideous one, which haunts one of the most pathetic, the most sacred texts of Scripture. It is a mere jingle of sound, a mere word; and I shrink from it, I argue with myself against it, and the more I hate it, and the more I hate myself for not getting rid of it, the more surely does it come and hide the beauty and solemnity of the Scripture words; as though some ludicrous and absurd mask was continually interposed when one tried to gaze at a sad and sacred picture.

But on the whole perhaps, words have less power of calling up these ghosts than either scents or sounds. And scents especially. Do we ever hear of magicians raising either devil or ghost, without burning some herb or powder and producing a smoke of a strong and peculiar odour? I dare say they only conjured up old associations, just as certain perfumes raise up for me old ghosts of my childhood or my youth.

And strangely enough, in all these associations, the physical sensation of pleasure, or pain, or fear, comes and answers the call before we remember why it is, and what special ghost has risen beside us and is so strangely influencing us. There is one smell that carries me back many long years ago—I had rather not say how many—but to a time long before I had been to college at Bonn, and passed



through that phase of scepticism which terrified my mother and sisters, and did not do me more harm than many another juvenile disease—long before even I had been at that seminary for young gentlemen, where I profanely, not to say sacrilegiously, occupied the time of divine service in scratching the pew-door with a pin,—reading the marriage service or the thirty-nine articles, or anything else that was inappropriate—and in doing my best to make my schoolfellows laugh. Oh, long before that, I used to creep into a certain attic, used as a lumber-room for old books, and seated on the floor, pore over some quaint, ill-printed, religious volumes, of which all I now remember, is the peculiar smell of—I suppose bad—paste with which they were bound, and the strange seraphic visions of the early martyrs, which, one by one, used to pass before my entranced soul.

And as surely as I now take up a book which has that peculiar smell, which—luckily, or it may be unluckily—rarely happens, so surely do I feel a sudden stirring of the old childish faith, the old longing for the crown of martyrdom, which was utterly unalloyed by the slightest doubt as to my own strength under torture. I like to feel it even for a moment, though if in sober seriousness I now recur to the old days of catacombs and persecutions what do I see? I see myself pouring libations with the meanest alacrity on heathen altars, basely volunteering to worship Jupiter, kneeling to Augustus, doing anything in short to escape the unpleasant alternative. Nay, have we not done all these things in our real modern days, with no stake or knife or barrel of spikes awaiting our refusal? But I neither knew nor doubted myself or human nature then, and I liked to dwell on all the horrors of torture with the simple barbarous relish of childhood.

Do you like the smell of gas? Perhaps when you pass an open gas pipe in the street, you cover your face with your handkerchief, and hasten your steps. I do not. I rather loiter, and inhale that odour with gratification; for when I smell it, I feel my heart dance within me,—I feel a flutter of delight, utterly unsuitable to my age or the general sobriety of my demeanor. And why? I feel myself going to the play; I am walking down the corridor of the theatre. I acknowledge with a thrill of ecstasy that my overpowering fear that the world would come to an end, or at the very least the theatre be burnt down before this special evening, was a vain dread. Mingling with the gas is the smell of that jasmine pomatum with which my hair was shining so resplendently and which had aided in the elaboration of those multitudinous plaited tails which adorned the heads of my sisters whom I was following. To-morrow! What was to-morrow? Imagination could not grasp the idea. *Après nous le déluge.* But why will not the smell of gas bring up those many wearisome evenings (they are the deluge perhaps) which I have since spent, listening to dreary tragedies or still drearier farces? I do not know. Perhaps gas was more strictly confined to theatres in my youthful days; perhaps it was less well managed, and escaped

more perceptibly; perhaps it was my first introduction to that enchanting perfume. Or perhaps, my whole nature was rendered impressionable—not to say soft—by the excitement of the moment.

Yes, I am sure this last is the secret. When our heart and imagination, our whole being in short, is melted and softened by some strong feeling or emotion into the consistency of—let us say—dough, then, into that impressionable mass sinks whatever at the moment affects our senses. And lo! when our nature resumes its usual state of rigid impassibility, there is the trace fixed for ever. The lava has hardened for evermore, into that one form, sad or grotesque, that was stamped upon it at the right moment.

Many and many a time have I smelt chloride of lime, and yet never without feeling for an instant that sudden sinking of the heart, that indescribable stony dread and terror which accompanied my first experience of an infectious fever in the house.

Even taste has its associations; and, ludicrous as the confession may sound, that harmless, though slightly greasy dish—a shoulder of mutton—can raise a ghost for me. For I remember when quite a boy being seated at the school-room dinner one day, when that article of food was being dispensed to us. I remember the doctor coming to the house, and the sort of panic which seized upon me, and which, with a child's curious reserve, I kept entirely to myself;—I remember the mysterious way in which one elder person after another was beckoned from the room, while the children's dinner continued its undisturbed course, while I even, devoured my proper number of slices of this same shoulder of mutton in agitated silence, wondering which of the family was ill, and—a child's natural assumption—going to die. I declare though I have frequently been present at domestic banquets where this same delicacy has graced the board, that to this day I hate it, for no other reason than this said association of panic and dread.

Who does not know the power of sounds? Who does not recollect Wordsworth's "Reverie of Poor Susan?" Who has not seen in melodrama, opera and ballet, the insane heroine restored to her afflicted family and her repentant lover by the orchestra beginning to play the very air which in former days, etc., etc., etc.?

Who has not heard the rapturous and difficult duet which immediately follows, or seen the exulting *pas de deux* which heralds the restoration of the unfortunate lunatic to reason? And I firmly believe in the possibility of it, and I should like to see the cure resorted to in real life.

Do not jeer my dear and sarcastic reader; depend upon it, the author of that libretto had studied human nature deeply, and knew the power of associations as well as I do. But to return to tunes. I confess they are more likely to drive me mad than to restore me to sanity. And especially one. There is nothing very striking in the old French air, "*Portrait Charmant*," and yet old, and reasonable, and even cynical as I am, it will bring tears into my eyes to this day, and stir in my heart the old memories that I fancy I

have buried and trampled on, and over whose grave I know I have built many a solid and pleasant habitation.

We rarely hear the air now, but sometimes passing down a quiet street one may chance to meet an old organ which strikes it up. And then, I hasten my steps, and walk as quickly as I can, away from it. From it, and from a far off forgotten Past.

What does it speak of?

I am young. I have left college, and am travelling in Switzerland. It is a lovely autumn evening. I am standing at a window, and the green trailing vine round it frames into a lovely vignette the blue lake of Geneva, where the reflected stars shine as brightly as they do up in the blue night. I feel the soft auburn curls that are touching my shoulder. I smell the scent of the violets which she holds in her hand.

I do not believe I listened one bit to the air which some one in the next room was playing, but it has wound itself around the whole of that scene, it mingles with the perfume of the violets, it floats over the bright blue lake, it melts into every tone of her voice; and never, never shall I hear it without my heart beating quicker, and my eyes filling with tears, and the old dead time rising alive before me.

I have stood by her grave often since and felt little or nothing. I remember the last time I was there, giving my son a dissertation on the hardiness of the evergreens which screen the churchyard, and teaching him to distinguish the different kinds. But the old magic tune calls up my youth and my lost love, and I am as young and as foolish as I was twenty years ago. I thought to myself only last year, "I will lay that one ghost." I was staying in a country house, and happened to take up from the music-stand a collection of French airs, and among them "*Portrait Charmant*." And every evening did I ask for that tune, and every evening did my complaisant and slightly astonished hostess play it through, and while she played it I looked round and tried to impress the present scene on my memory, and to weave its recollection into the air. I looked at the wood fire crackling,—at the yellow satin sofas,—at the two young ladies whispering confidentially over their crochet,—at the gentleman with the bald head playing at whist,—at his partner,—and his adversaries. I looked at the open door of the conservatory, whence a passion-flower with her long tendrils was just peeping into the room; and I thought "Now I shall have a fresh association with this tune which will overpower the old one." I came back to town, and in a few weeks, crossing Golden Square, a cracked old organ struck up "*Portrait Charmant*:" and I was again young and I again saw the lake and the stars; and the odour of the violets arose and

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But stop! I must try to conjure up instead the yellow satin sofas, and the young ladies, and the whist party, and the passion-flower. All in vain. I could think of them, but I could not feel anything but the old stir in my heart of so many, many years ago. And I shall never try to lay that ghost again.

## VI.—SLAVE PREACHING.

## EXTRACTS FROM OUR JOURNAL.

Louisville, Kentucky, Sunday 7th.

THE colored church where I went this afternoon haunts me. I was there at half-past two to see the Sunday school. Saw a pretty little delicate white girl teaching five or six little boys, woolly headed but nice little fellows. The little girl was ten years old, and her pupils eight or nine; you should have seen her little motherly ways, passing her white hands over their black foreheads and wool to encourage them. I never saw a prettier sight. You think of Eva. So did I! In another pew a fine young black, (quite black,) with that lovely Christ-like expression of noble patience, was telling a class of boys of God's judgments towards the righteous: he was very simple and eloquent, but quite on the wrong tack, because God does not reward all even with gold medals in this world, quite the reverse.

After the school came the service. I sat humbly down on a back seat, a negro said "Ma'am, go forward to the front, ma'am," so I moved into a pew higher up, but not quite in advance; the negroes in the pew said "Go to the front seat."

I said "No thank you, but why?"

"Why! because whites don't like to sit with blacks."

"I am English, not American!"

Then they sang,

"He sends his word of truth and love  
To all the nations from above;  
Jehovah is resolved to show  
What his Almighty power can do." Etc.

I thought so when I heard the sermon, and saw the real religious feeling with which it was listened to. The text was, "If a man desire the office of a bishop, he desireth a good work." The black man preached upon the character of a good pastor very well, with feeling and eloquence, then he spoke of the perfect pastor, and of aspiration in all to be like him. One sentence was remarkable and given with an astounding power of expression: "*The master passion of man is to imitate God.*"

I think he believed it, and that it was felt as true by his flock. After he sat down, notices were read; one was "The Panorama of Europe will be opened for colored people on Monday." I stayed and talked to the women, who were very much enchanted with me. I was the only white there.

January 10th.

At five o'clock went into the black church; there were eight hundred or a thousand negroes, slave or free, and a white man preaching a sermon about the judgment day, describing the tortures of the damned. The negroes shrieked and howled, and repeated the

words "be damned," "all be judged," "justice done," "blessed Lamb," "God my Lord," jumping up and howling them out, and some of the women going on jumping and calling out until they fell down exhausted at the bottom of the pew. After the sermon, four babies and four or five adults were baptised; two of the babies were very white; two were mulattoes; one baby was as white as any I ever saw, and had blue eyes and flaxen hair. Then we all sang "Passing away," and I went out, and the Sunday school began. I wished much to stay, but was quite tired out by the excitement. I shall go again some Sunday. I saw some noble heads there: two mulatto men with heads like a bust I remember marked Vespasian in the Vatican; they must have been brothers, though they were not together. Many it is true resembled monkeys, but the majority were not disagreeable in feature, and had an attentive expression very touching to see. A white lady spoke to me, and said she thought there was more religion in the African than in the American race; that the poor suffering creatures naturally turned to their Heavenly Father. I thought of a line of Mrs. Browning's,

"And they say God be merciful, who ne'er said God be praised!"

Sunday, 24th.

Went to the church for colored people; in the court-yard I stopped a very dark man, and asked him if there were many slaves in the congregation; he said nearly all were slaves. I went in and heard the same singing I had heard before, and was more than ever struck with the intense expression of devotion on many faces. After the singing, a colored man from his pew prayed something after this manner:—"Oh, Heavenly Father, we would ask Thee to come down and visit our hearts this evening. Fill us with thy love, it is only thy Spirit which can turn us to righteousness; let this time with Thee be a holy time far withdrawn from all worldly thoughts. Let thy Spirit, oh God! *be around, about, and within us. Steep us in thy holy love.*" There is something more pathetic than words can describe in the earnest devotion of this African race. I am sure they do believe in God and a future life with a vividness of faith very rare in Europeans. Olmsted does not believe they are really religious; he calls it superstition. Now I call it religion, because they take patience and consolation from their belief in God's eternal justice and love.

Did I tell you what happened to Mr. Spring when he came South, and visited a slave owner who had a sick daughter? The slave-owner said, "Will you come and hear my negroes pray? one prays very well." Mr. S. assented, they went to the negro quarter, and the master said, "Now, uncle Dick, give us a *short* prayer." Uncle Dick began: "Oh, God Almighty, maker of heaven and earth, etc.; we thank thee for thy goodness to us daily, etc.; we bless thy name, etc., and pray *that thy daughter be restored to health.*" He forgot God you see, and thought only of his master's presence.



New Orleans, Sunday, February 7th.

At nine went to the Sunday school of the colored church; the same church I have visited twice before. It was formerly called John Wesley's, but now St. Paul's. At the door was seated an old black woman enjoying the sunshine, and as no one was near I asked her questions. She said she was from Maryland, but had been here fifty-one years, she has been free since last July, having bought herself for twenty-five dollars. (In England we should give an old woman like her twenty-five dollars to provide for herself the rest of her life.) She said it was rather hard to have worked eighteen years for the same mistress, and then have to give her twenty-five dollars that she might belong to herself. There is a certain dignity in the bearing of a free negro when they say they belong to themselves, which I should be glad to see in many of our people who belong to themselves, but do not know how much they are worth, because they have never been slaves. She said she had always lived "a genteel life"—i. e. always sober—had had but one husband and only two children, both free, one in heaven, the other in Indiana with her husband, a free man. She asked me for a picayune when I came away. I heard loud cries, prayers, and bursts of singing, from a room behind the pulpit, and asked if I might go in; she said "Yes, it was one of the class-teachers leading his class into glory." But when I tried to get in, I was told no stranger was admitted. I was intensely disappointed, but respected the veto. It was not a show, and I was glad of it. I heard enough to know the class was in a state of ecstasy of glory. I went into the chapel and sat down with ten children who were repeating a "*Catechism for the use of the Methodist Missions.*" Afterwards they sang hymns, one, "I wish I were an angel," to the tune "I'd be a butterfly." I could not help singing too, they enjoyed it so that it was quite catching. Now if I were a Barnum or an Abolitionist, I think I should buy up five hundred little black angels, and take them all over the world singing hymns and learning to be good free people, by which means we might gain one hundred thousand pounds, free five hundred niggers, and prove what they could do.

These little creatures seemed made of music, for when the teacher said "Common metre!" away they went, every one, down to the five year old, and no one leading them. They do not sing well, but their voices are good and their idea of time perfect. The teacher gave very little instruction, but his way with the children was good and they never got tired for a minute. During an hour and a half they were quite easily interested, but like little balls of quicksilver in their motions; they wanted lessons like Fröbel's, but with the exception of this natural restlessness they were a "likely set," and an English teacher would have enjoyed teaching them. I do not think one was a negro, they were mulattoes, griffes, etc. After the lesson I spoke to the teacher, a mulatto with a pleasant face; he told me he taught spelling and reading. Now it is against the law

to teach slaves, and the greater part of these little ones were slaves, but such laws cannot be obeyed.

I walked down the street with a negro man, who promised to show me the Baptist church, but feared it was shut up—would go and see—the pavement was narrow and the negro bowed himself to the outside with the grace of a well-bred Englishman. The negroes here have a very agreeable manner, nothing exaggerated or ridiculous, such as the American caricatures would lead you to suppose. The black church was a rickety barn-like building, large enough to hold seven or eight hundred, with a verandah and seats outside, and a few trees in the yard just putting out their beautiful leaves. There were three negroes in the verandah and a white man inside the door, sitting on a chair; he held a baton, and looked ready for a scrimmage, his face was shrewd and kind, and I liked his appearance.

“Isn’t there service this morning?” said I to Mr. P., as we will call him.

Mr. P. burst out in an indignant voice, “Of course there is; of course. Why, who has a right to shut up this church if I don’t do it? I’d like to see ’em; this church belongs to the colored people, and no white man has a right to come and shut it up if I don’t. I know seventeen years ago, Isaac (a colored man) built this church. Job and Sam helped him: all this ground was a cypress swamp; they cut the trees and made the fence; Job put up that side, and Sam sharpened the ends of the piles. That grave-yard alongside was far out in the country then. No man knows better than I that the church and all belongs to the colored people. We don’t want a Mississippi man a coming here to preach; why, they have got Ben for their preacher; didn’t the congregation buy him to be their minister? What on *airth* has a white minister to do with them, be damned to him?” etc.

Now we got at the story. “A Mississippi Baptist minister came and preached here, and then said to the congregation, ‘If you don’t give me six hundred dollars a year I shall shut up the church;’ and these poor slaves,” as Mr. P. said, “could not work for their masters, give money to support the church, and six hundred dollars besides, and so the thief shut up the church, and said it was by order of the mayor. Now,” Mr. P. said, “I am the officer of police, in whose care this church is, and by God I won’t have the poor people shut out of their house, and here I am.” Whereupon the negroes all shook hands with him and with me, and thanked God, and got quite excited; one old woman like a figure of Michael Angelo’s, said, “Why should we want a white preacher, isn’t Benjamin white enough to take care of our souls? and if we want a whiter, we will kill one of our own members, and bleed him white enough, we want no strangers. The devil has come among us, but we’ll stick together. The devil has come because we were such a pure little spot here, but we’ll drive him out.” Then another

woman, with an Egyptian cast of countenance, said, "If Mr. P. had not opened the church *I* should myself this morning, I came down and should have done it." Then they talked together, and the old sibyl abused the white minister who had sent the Mississippi thief to them, but the Memnonic woman said, "*It never does wrong to see the right,*" and began to excuse him. The sibyl replied, "Why doesn't he follow his own preaching, and do to others as he would they should do to him?"

It was a glorious bit of drama, and I was enchanted with the officer of police and the protection shown to these poor slaves. Every one who came in shook hands with him and with me, but the minister did not arrive, so I came away, promising to go back at three in the afternoon. As I was walking down to the church at that hour, I felt a familiar tap on the shoulder, and hearing "Good afternoon, madam," I turned round and shook hands with my police friend of the morning. He told me Benjamin, the minister whom the congregation had bought, was going to preach, so in I went; he set a chair for me right in the middle of the church, opposite the pulpit, which I declined and sat on a bench. The church was crammed as full as it could hold, with about an equal number of men and women. The men were all well dressed, and looked healthy and peaceful if not happy. A certain pathetic expression of resignation was the prevailing expression, which changed to radiant merriment the instant any occasion was presented. The women were handsomely dressed, some of the young ones in fine bonnets, but the greater part had their heads covered with the regular negro handkerchief of red or yellow, and a very picturesque and impressive congregation they made.

After some hymns and a short prayer, Benjamin began his sermon from a text in John, describing the love and justice of Christ. Benjamin is, I should think, a pure black man, I could detect no trace of white blood in him, but I am often mistaken. His voice is agreeable and his manner good, his age I should guess about twenty-five. He put on a huge pair of white rimmed spectacles; I suspect they prevented him from seeing, but he thought they looked reverend. He began to preach in rather a sing-song way without much that was remarkable, but gradually warmed, until at the end of an hour he became quite eloquent; it is a fact that I listened to him for more than an hour and thought it was twenty minutes. It is impossible for me to write down any sentences which will give you an idea of the impression his sermon made upon me, because so much of that impression came from time, place, the exact adaptation of his sermon to his hearers, and my *rapport* at that time with them. He said "God had brought them together again, how deeply thankful they were, how Christ was waiting for all hearts—rich, poor, black, white, he wanted all. Come, come at once, before Christ there is no slave nor free, Christ is just. When I say free, I do not speak of freedom here below in the body, I do

not meddle with slavery, for I believe what is done must be done, but I speak of our freedom, sisters and brothers, our freedom of soul, our equality in Christ." Then he gave a description of the love of Mary for her son; what a good kind mother she was, and how on that cold dark morning she went out to look for his body, and because it was so dark, mistook her beloved son for the gardener,\* and then he told very vividly the whole story of the resurrection. "And what has he done? Why he nailed our *paper of freedom* on his cross. And he, the same, the same good kind King, Friend, Father, Saviour, will receive us all. Not another Christ, but our own Christ. And all who know him, who have been *borned* again are *gwine* to him, the old Friend. Now, my brothers and sisters, suppose a gentleman gives you a pass," (you must remember no slave can be out after eight at night without a pass signed by his owner,) "and you are out and taken up, ain't you glad if the magistrate is the same gentleman as signed your pass, for then there's no trouble? Now, my dear friends, it is always so with us. It is before him who signed the pass that we shall all go."

This is a good illustration of his kind of eloquence, and there was a general hum of joy among all the people, they understood the simile perfectly.

"Now it is the same Lord, He who bought the soul with his blood, who will gallant you in unto his father's home, my sisters! Oh, my sisters, love him, he is a fine gentleman for any lady's husband. Oh, my brothers, love him! He is enchanting! He is a fine lady for any man's wife. Marry Christ! press him close to your souls. He makes a man like himself, and a man filled with Christ is gentleman enough to sit in any parlor."

He gave a description of the judgments of God in the last day, and how easy it was to lose the soul. "Why a man can lose his soul for the sake of a pocket-handkerchief. Some there are who deny that there is any Hell." (A general laugh of pity.) "Yes, my congregation! they say there is no everlasting burning, but I say there is, because God is just, He only takes what is His. Now suppose, my brothers, one of you was hired out to work for a gentleman on Camp," (they do not say *Camp Street*, as we do,) "now when your work was done, you would not go to a gentleman on Canal for your wages, would you? Why should you? Now supposin' the gentleman on Camp was the devil, and you worked for him, wouldn't a just God say, I pay my men, and I leave the devil to pay his'n?" At the end he said, "Good evening, congregation; good, evening, congregation; let us all shake hands, Amen! Amen! Amen!"

Generally Benjamin's grammar was good; the mistakes I noticed I have given, he always said *expired* man for inspired, and confused *corrected* and *directed*; said *borned* for born, and pronounced going *gwine*.

Another negro also prayed: he was young and above six feet high, and one of the strongest looking men I ever saw, quite a giant; he

\* The negro preacher here confused the Maries of the Gospel.

stood up in his place among the men, who are all together, and there prayed; the upturned heads of the negroes all round, with their deep expression of attention, was a very wonderful picture. I was very near them, and saw their faces; some full, and some black profiles against the light. Some I should have taken for Jews, and some were Scotch in outline, with strongly marked features, and no negro trace; yet these same, when I saw their full face, were very black and had woolly hair. After all was over, there began a universal shaking of hands all round. As for my new Jouvin gloves, both *droit* and *gauche* were grasped with terrible eagerness by black hands, and my two arms ached with the shakes I received. I talked to men and women, was presented by the gentleman of police to the minister and deacons, and shook hands again. They implored me to help in getting up a Sunday school, but I told them I must go away in a week.

Negroes are for the most part Methodists: a small number are Catholics. In Maryland and Louisiana the proportion of Catholics is more considerable.

Whatever be their form of religion, we must acknowledge that they have the religious sentiment highly developed. All consider themselves like the Hebrews in Egypt. They await their exit and their deliverance from the land of slavery. This conviction, maintained by a foreign power, would become dangerous for the Union.

In the slave states the preachers are generally slaves. They are paid by their congregation. The masters do not usually interfere with the preachers or their flocks. In the free states, the negroes have their private churches, in which ministers of their own race, either black or mulatto, officiate.

All their preachers are remarkable for memory and powers of elocution. They can recite whole chapters of the Old or New Testament without having recourse to the text. At the voice of the preacher the congregation groans, weeps, gesticulates, and indulges in strange movements. In leaving the church they shake hands with one another in token of their brotherhood; they do this also with the white strangers who may happen to be there.

In all the states we remarked the love the negroes have for Queen Victoria. They speak of her as their protectress, and hope that she will come one day and visit them. In the Canadas there are about thirty thousand negroes, free or fugitive, that the Queen of England may consider as her most devoted subjects. At her command they would willingly take up arms against the United States, which God forbid!

B. L. S. B.

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## VII.—A SUGGESTION FOR THE DAUGHTERS OF THE MIDDLE CLASSES.

REMUNERATIVE AND HONORABLE EMPLOYMENT FOR THE  
DAUGHTERS OF THE MIDDLE CLASSES, AND INFORMATION AS  
TO THE GOVERNMENT PLAN FOR PROMOTING ELEMENTARY  
EDUCATION.

(Copy.)

*Stratton Street, Nov. 19, 1857.*

DEAR LORD GRANVILLE,

I ascertained with much surprise, whilst visiting the schools which competed for the prizes offered by me, (for the teaching of what has been popularly termed "Common Things,") that the majority of pupil-teachers in national schools, and of young women in training in the Training Schools of the metropolis, were children chiefly of parents whose condition in life was extremely humble; and on further inquiry, I was informed that this, as a rule, held good generally throughout the country. Such an exclusive appropriation of these situations does not seem socially advantageous; and the thought suggests itself whether it is not occasioned by a want of available information respecting the government plan of education as carried on in Training and National Schools. The enclosed circular is drawn up by me under the impression that many persons would be glad to profit by the provision offered, which is now very probably overlooked in consequence of the details of the plan being found only in the reports of the Committee of Council on Education, which do not fall commonly under general notice. The idea has met with the approval of the Bishop of London and the Venerable the Treasurer of the National Society, as well as of others interested in the great question of the education of the youth of the country; and, should this attempt to supply what appears to be a want, and to draw attention to the advantages offered for employment in national schools, meet also your Lordship's approval, perhaps you would give me the aid of your sanction in bringing the circular into circulation, and in drawing the attention of Her Majesty's Inspectors of Schools to the subject, as it would be greatly in their power to make the circular known amongst the clergy and the managers of schools during their periodical visits of inspection.

I am, etc.,

(Signed)

A. G. BURDETT COUTTS.

*The Right Hon. Earl Granville, K.G.*

EDUCATION DEPARTMENT,

*Council Office, Downing Street, London, 2nd Dec., 1857.*

DEAR MISS COUTTS,

I have read with much interest your letter of the 19th of November, and its enclosure, relative to the prospect of honorable and remunerative occupation which the minutes of the Committee of the Council on Education offer to young women who are disposed to prepare themselves for employment as teachers in elementary day-schools.

Your account of the advantages which are proposed appears to me to be accurate ; and I agree with you in thinking that such facts merit the attention of the middle classes in deciding upon the choice of employment for their families.

Should the effect of your notice be to attract a larger number of candidate teachers from the middle classes, I anticipate benefit to many of the young women themselves by an improved position in life, and to our schools by an increased estimation attaching to the office of teachers.

Believe me, dear Miss Coutts, yours sincerely,

GRANVILLE.

*Miss Burdett Coutts.*

P.S. You are at liberty to make any use you desire of this note.

GRANVILLE.

It has become a matter of general observation, that, from amongst that large and respectable portion of the middle class upon whose means the burden of providing adequate education for their children presses heavily, few comparatively cause their children to be trained as National Schoolmistresses. The Government plan for educating and providing mistresses for Elementary Schools appears generally overlooked, more especially by the friends and guardians of young persons left orphans, either wholly or partially, without any, or with but slender resources ; for this class,—which, unhappily always large, is fearfully and rapidly augmented during seasons of national affliction, of war, cholera, and other causes,—such a provision in life seems peculiarly adapted. Not only is the remuneration larger, and the social position better, than that which many occupations confer, but there is also in the teacher's office a wide field for the exercise of ability for a good purpose, to promote which many young persons labor at the expense of much self-denial ; and although there exists a difference between teaching voluntarily for short periods and adopting it as a calling,—a far greater amount of perseverance alone, as well as of information, and love of teaching also, being requisite in the latter case,—the fact that persons often readily give their time gratuitously to this object may be taken as a proof that it is an occupation congenial to many minds, and one which young persons would frequently willingly follow, and in which they would find their talents usefully and beneficially employed.

One of the causes of this neglect of an independent and honorable employment may probably arise from the fact, that so little is generally known of the system of education carried on in the Training Institutions of the country. This circular has been drawn up under the impression that a clear statement of the course of education given in Training Institutions, the means of fitting young persons for admission into them, and the facilities afforded to elder persons for obtaining the situation of Schoolmistress, would be useful to parents and guardians, and to others either seeking remunerative and useful employment for young persons or for themselves.

In the report of the minutes of the Committee of Council on Education for 1856-7, it is stated that the average emoluments from all professional sources for certificated\* Schoolmistresses are seventy-one pounds per annum in the metropolitan district, and about fifty-nine pounds twelve shillings in the country. In more than half the cases houses are provided rent-free; and it will be seen that in certain cases retiring pensions are allowed by the government. But out of the ordinary resources a careful person would be enabled to yearly lay by for the wants of after-life, or purchase an annuity according to a table prepared by the government; especially as in more than half the cases houses are provided rent-free for schoolmistresses. This usual provision of a house renders the position of the National Schoolmistress one of great respectability, and of a desirable character for well-educated persons.

Any person can enter or place a girl in a training school upon a payment not exceeding twenty pounds. The age at which pupils are now admitted into training schools varies from seventeen to twenty-five. The qualifications for admission are—*a good and religious character, a knowledge of needlework, the ability to spell correctly from dictation, to read English prose with propriety, to write a good hand, to work out the fundamental rules of arithmetic, and to be well acquainted with the outlines of Scripture history.*

This necessary preliminary instruction, though simple, must be sound and not superficial. It is noticeable, that very few persons, when by unforeseen circumstances deprived of their former means of support, present themselves as candidates to take charge of schools; and of these few, only a very small number are able to pass the necessary examination. This latter fact suggests a strong presumptive evidence that there exists some radical and serious defect in the general management of girls' schools; a circumstance calculated to create great anxiety, as being of vital moment to the religious and moral welfare of all classes.

The preparation necessary for admission into Training Schools is usually obtained by placing a girl of not more than fourteen in an elementary school where she may be apprenticed as a pupil-teacher. The apprenticeship lasts five years, during which time the pupil receives from government an annual payment, beginning with ten pounds, and increasing every year to twenty pounds; and after that she may, if found competent by examination, obtain a Queen's scholarship, which entitles her to a free exhibition to a training school for two years, during which time she would permanently reside in the institution, except during the vacations at Midsummer and Christmas. If she passes through the institution with credit to herself, she is then sure to be appointed to a school.

The course of instruction during the five years' apprenticeship com-

\* This paper has not been drawn up with reference to uncertificated schoolmistresses. More detailed information upon all points will be found in the minutes of the Committee of Council, 1856-7, page 66.

prises Reading, Grammar, Writing, English Composition, Arithmetic, Geography, History, Scriptural Knowledge, Domestic Economy, Vocal Music, Drawing, and Needlework; finally, the art of imparting to others what has been acquired in all these branches of education.

An objection has been made that parents would dislike placing their children as pupil-teachers in schools on account of the journey to and from home; but the necessity of this journey backwards and forwards might be obviated by an arrangement with the mistress for board and lodging.

Moreover, by a recent regulation of government, the Committee of Council on Education have thrown open a limited number of Queen's scholarships to all competitors capable of passing the necessary examination, whether they have been pupil-teachers or not. Parents not desiring to place their children as pupil-teachers in schools, or older persons desiring to qualify themselves as teachers in schools, could obtain the preliminary knowledge by study, either under the care of a Certificated Schoolmistress who may be free to enter into such an arrangement out of school hours, or by receiving instruction at schools specially adapted to prepare candidates for admission into Training Institutions. Such schools would easily be found if required; and as the course of instruction provides a sound useful education, it would be suitable to every condition of life, and would qualify a person to teach in families, should that occupation be preferred to entering a Training School and taking charge of a National School. Tuition in private families must, however, only be regarded as an alternative before entering a training institution, for the training of each female costs the training institution between thirty-seven and forty pounds per annum. In the case of Queen's scholars this sum is wholly defrayed out of grants of the public money, and by private subscriptions, applicable only to the preparation of mistresses for Elementary Schools. In the case of pupils who enter by the payment of twenty pounds annually, one half of the cost is defrayed out of these funds; so that no person can be admitted into a Training Institution except for the purpose for which these public and private grants of money were made for its support.

It is believed that were these points severally well understood, parents and others having the care of children, or women seeking employment, would more commonly than is now the case avail themselves of the system in operation at the National Training Institutions: as offering means of support much superior to many of the occupations followed by females; whose habits and position in life rendering some of their callings unsuitable to them, either from their inability to acquire the necessary proficiency in them late in life, or from being of too laborious a nature, necessarily limits their choice of employment to a narrow circle, in which, from the number of competitors or their own inefficiency, the remuneration, often miserably scanty, is also uncertain; and which must be pursued by those unaccustomed early to difficulties not unfrequently under circumstances

of considerable danger to the safety and morals of the young and inexperienced.

The following List of Training Schools for Schoolmistresses has been furnished by the Committee of Council.

#### TRAINING SCHOOLS FOR MISTRESSES ONLY.

Bishop's Stortford ( <i>Rochester Diocesan</i> )	Rev. J. Menet, Hockerill, Bishop's Stortford.
Brighton ( <i>Chichester Diocesan</i> )	Rev. H. Foster, Rose Hill, Brighton.
Bristol, Gloucester, and Oxford ( <i>Diocesan</i> )	Rev. W. Smith, Fishponds, Bristol.
Derby ( <i>Lichfield Diocesan</i> )	Rev. J. Latham, Little Eaton, Derby.
Grays-Inn Road ( <i>Home and Colonial Society's</i> )	J. S. Reynolds, Esq., Grays-Inn Road, London, W.C.
Liverpool Roman Catholic (at 96, <i>Mount Pleasant, Liverpool</i> )	T.W. Allies, Esq., 22, Portman Street, Portman Square, London, W.
Norwich ( <i>Diocesan</i> )	Rev. A. B. Power, Norwich.
Saint Leonards-on-Sea ( <i>Roman Catholic</i> )	T.W. Allies, Esq., 22, Portman Street, Portman Square, London, W.
Salisbury ( <i>Diocesan</i> )	Rev. J. Fraser, Cholderton, Marlborough.
Truro ( <i>Exeter Diocesan</i> )	C. Barham, Esq., Truro.
Warrington ( <i>Chester Diocesan</i> )	Rev. R. Greenall, Stretton, near Warrington.
Whitelands ( <i>National Society's</i> )	Rev. H. Baber, Whitelands House, Chelsea, London, S.W.
York and Ripon ( <i>Diocesan</i> )	Hon. and Rev. S.W. Lawley, Escrick, York.

#### TRAINING SCHOOLS FOR BOTH MASTERS AND MISTRESSES.

Borough Road ( <i>British and Foreign School Society's</i> )	E. D. J. Wilks, Esq., Borough Road, London, S.E.
Cheltenham ( <i>Church of England</i> )	Rev. C. H. Bromby, Cheltenham.
Edinburgh, Castle - Hill Terrace, ( <i>Established Church</i> )	S. S. Laurie, Esq., 22, Queen Street, Edinburgh.
„ Moray House ( <i>Free Church</i> )	W. Gray, Esq., 58, Frederick Street, Edinburgh.
Glasgow, Dundas Vale ( <i>Established Church</i> )	J. Douglas, Esq., Dundas Vale, Glasgow.
„ ( <i>Free Church</i> )	David Stow, Esq., Free Church Normal School, Glasgow.
Westminster ( <i>Wesleyan</i> )	Rev. J. Scott, Wesleyan Training School, Horseferry Road, Westminster, London, S.W.

### VIII.—EMPLOYMENT OF WOMEN IN GERMANY.

At the end of a paper in the English Woman's Journal for July, 1859, entitled "A Stroll through Boulogne," a mistake occurs, owing no doubt to the writer being better acquainted with France than with Frankfort, and consequently doing a most unintentional injustice to the free citizens of that great mart of commerce.

As nothing is more important to the cause of the increased employment of women in this country, than correct and exact statements as to all that concerns their work and position on the Continent, I beg, from my own knowledge and experience, to state that women, and especially widows, are by no means (as the writer of that article asserts) excluded from keeping shops in their own names in Frankfort, but that, on the contrary, many of the largest and most important shops in that city are the property of women, and conducted by them in their own names. To give a list of them all would be to write a guide to the trade of Frankfort, rather than a paper for an English journal. I may, however, mention that at the time I write I am actually clad in garments bought from Frau Bross, Bleidenstrasse, No. 8, and "T. G. Heuser Junior Seel, Wittib," (an English widow,) "Domplatz, No. 14, Eck der Borngasse." I copy the heading of my last bill, dated "d. 20 Juni, 1859," which now lies before me; Frau Bross's being of older date is less important.

Throughout the parts of Germany with which I am acquainted, women may and do keep shops in their own names, and, what is even more striking, ladies of good family and the most superior education can, without loss of caste or exclusion from society, preside over houses of business. As this seems but little known in England, a few instances may not be unacceptable.

A good many years ago, at Strasburg, in West Preussen, a lady of good family, and who belonged to the best society of the neighbourhood, (consisting of large landed proprietors, nobles, etc.,) was, by a series of misfortunes, and the death of her husband, reduced in means, so she opened a milliner's shop, and was largely patronised by her former equals and acquaintances.

A great ball was given in the town, at which all the neighbouring nobility and gentry assembled, and of course the milliner was among the guests. Suddenly, to the amusement of some of them, a lady entered with a new kind of head-dress decorated with a feather, and put on the wrong way so that instead of the feather drooping gracefully on one side, it hung over her nose. Poor Madame —, (the milliner,) in earnest conversation though she was with some friends, could not resist calling her customer aside, taking her to another room, and adjusting the unlucky feather. Then the two friends returned, and though doubtless there were not a few quiet smiles among the company, the excellent milliner was allowed to experience no annoyance.

In another town in Prussia, I know at this very time of several ladies of education and family who keep shops, and still belong to the society in which they were born and brought up; while others, well read and well educated, go out as dressmakers, not mixing with the servants, but having all meals at the tables of their employers, with whom, perhaps, they have studied and associated in their younger and more prosperous days.



It is well to add that this is not confined to Prussia. The dignity of work, that most precious and truly honorable of all dignities, is thoroughly appreciated in Germany, and hence the domestic character which generally prevails among German women.

The following is even a more striking illustration of this than any of the other cases I have touched on, but it must be viewed as rather an exceptional instance, even in Prussia.

Madame —— was left a widow with very limited means, and a large family of sons, whom she was most anxious to educate for professions, but how to do this was the question constantly in her mind. She was a woman of good birth, good education, and the best social position in the town in which she resided. One day there appeared in the local newspaper an advertisement announcing that a large bleaching ground was to let; it was the only opening which had occurred since her husband's death, should she let it pass? A very brief moment of indecision sufficed; no time must be lost, her sons' education was in question; and she hired it, engaged a staff of washerwomen, ironers, and bleachers, and issued advertisements with her name. Her acquaintances not only wished her success, but secured it when they sent their clothes to be washed; her scheme prospered, and instead of losing caste as a gentlewoman, as she would have done in England, she was more respected than ever.

One great distinction between the position of ladies in England and in Prussia consists in the fact that here every woman, however unqualified, may become a teacher, and consequently the profession of governess is the refuge of the majority of those who are destitute, or at least in reduced circumstances. But in Prussia the law forbids any woman to undertake tuition without special qualifications, tested by examiners specially appointed by the government. In very rare cases it is true this wise regulation has been evaded as regards private teaching in families, but for schools a permission is required and evasion is impossible, and consequently the number of lady teachers being restricted by the compulsion of proof of competency to teach, destitution, such as exists to so lamentable an extent in England, is unknown in Prussia. Here, also, it is very rare (so rare as to be a fact hardly credited when met with) to find lady teachers who have adopted the profession from any motive except the necessity of earning their own bread or that of their families; but in Germany this is far from being the case. The position of a teacher is one, not of isolation, but of social equality, and the task of teaching is adopted as a labor of love by many who might live in idleness, but who desire to employ the talents God has given them, and to carry out the Scripture maxim "By love serve one another."

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## IX.—NOTICES OF BOOKS.

## SPECIMENS OF "HOMELY BALLADS."

DRIVEN the other morning by a sudden shower to seek shelter in the circulating library of a watering-place, and listlessly taking up the papers, books, and pamphlets thrown about the tables in search of amusement, the following stanzas, upon mechanically opening a thin little volume, caught our eye and riveted our attention.

"Yet we are great as well as they,  
I know it, and will speak,  
Although we're only working folks  
And women poor and weak;  
And though at times we cannot check  
The tears upon our cheek.

"I know it needs a noble heart,  
A spirit true and just,  
To want a hundred little things,  
Yet never go on trust;  
To keep a hope alive within,  
And never let it rust.

"I know it needs a strength of love,  
With nought of selfishness,  
To eke the little victuals out,  
That all may have a mess,  
And hardly touch a bit yourself  
Though faint with weariness.

"I know it needs a courage stout,  
A right and ready will,  
To twist and turn the clothes about,  
And darn and darn them still;  
Not knowing where to get a bit  
Another hole to fill.

"I know it needs the patience  
That a martyr may require  
To wash without a copper,  
With a pot upon the fire;  
The chimney smoke all driving down,  
And smuts as black as mire.

"Then, not to have a garden!  
Not the smallest of the small,  
Where one could stretch a line across  
To meet your neighbour's wall;  
But forced to dry before the fire,  
In smoke, and steam, and all."

This is good, we mentally exclaimed, it has a spirit within it akin to "The Poor Man's Garden" of Mary Howitt. Whose is it? What is the book called? We turned to the title-page and read:

*Homely Ballads for the Working Man's Fireside.* By Mary Sewell. Eighth Thousand. London: Smith, Elder, & Co., 65, Cornhill, 1859.

The eighth thousand! That was a good thing, if the book was equally good throughout. Spite of the eight thousand copies, how-

ever, the book was a stranger to us, it might still be so to many readers. We turned again to the ballad, and continued our reading.

“I was in this condition once,  
When Mistress Goldiman  
Came in her carriage, just to see  
Her humble servant, Anne;  
My word! I cannot tell you how  
My blood both leapt and ran.

“Her face was like an apple-bloom,  
Her eyes like bits of sky;  
Her shotten silk of pink and green  
She lifted daintily;  
And held her hand up like a queen,  
So mighty, grand, and high.

“Her little bonnet, made of lace,  
Displayed her golden hair;  
The flowers look’d all so natural,  
They might have blossom’d there.  
Oh, deary me! she could not sit  
Upon my smutty chair.

\* \* \* \* \*

“She cast a freezing look around,  
Reproach was in her tone;  
She lectured me on many things  
She said I might have done;  
And many other things, she said,  
I should have left alone.

“She hoped the children went to school,  
And always kept to church,  
She should herself inquiry make  
Of honest Mr. Birch;  
And then she look’d as though she’d brought  
A warrant for a search.

“She felt herself quite mortified  
To find me in this way,  
She could not understand the things  
That working people say;  
She could not sympathise at all,  
And so she went away.

“And I, who really do believe  
That women, weak and poor,  
Who, with ten shillings in the week,  
Keep debts outside the door,  
Are high and noble-hearted, then  
Felt spiritless and sore.

“The worst revenge that I would take,  
The only one I’d seek,  
Would be, that Mistress Goldiman  
Should manage here a week;  
And, after that experience,  
I’d like to hear her speak.”

Well, *that* ballad was good! We gave a shilling for the humble-looking little volume, deeming this one “Homely Ballad” at all events worth that sum; and, the rain having ceased its violence,

hastened to our sea-side lodgings, where, sitting cozily over the fire that evening, we made further acquaintance with our purchase.

Seeking to do all things "in order," we began with the beginning, and read the preface; and in the following sentiments and expressions therein expressed, could heartily concur.

"The author believes, and her opinion is confirmed by others intimately conversant with the minds of the working classes in different parts of the country, that there exists amongst them generally, an instinctive love and appreciation of simple, descriptive poetry; and that, both morally and intellectually, it is of more importance to them to have the imagination cultivated and refined by the higher sentiments of poetry, than it can be to those who have the advantage of a liberal education; to the one it is a luxury—to the other, an almost needful relaxation from the severe and irksome drudgery of their daily lot. With these convictions the author has endeavored to throw some of her thoughts into the following homely verses. But in offering them as a small contribution to the working man's (and woman's) library, she is conscious how slightly they express her earnest sympathy and interest, her heartfelt admiration and respect for the noble-hearted patient and industrious workers in our native land, by whose unceasing toil the more wealthy are exempted from similar labor, and are surrounded by the comforts and enjoyments of life."

In order that the readers of the "English Woman's Journal" may pass judgment upon the success of Mary Sewell's laudable endeavor, from the eighteen ballads which the volume contains, and bearing such titles as "Faith, Hope, and Charity," "The Miller's Wife," "The Working Woman's Appeal," "Boy going to Service," etc., we will extract portions from one other of our favorites, suggesting, however, that to test their true worth they should be read aloud at some poor "Mothers' Sewing Meeting," or at a Christmas gathering of the poor, by some kindly-hearted reader mentally *en rapport* with the authoress.

#### THE YOUNG NURSE GIRL.

"I've watched you many years, Katie,  
Since you were quite a child;  
And seen you daily growing up  
Industrious and mild.

"On this account I choose you now  
To nurse my little boy,  
And hope you will be happy, child,  
And love your new employ.

"Come with me to the quiet room,  
Where baby lies asleep;  
I'll lift the little coverlid,  
That you may take a peep.

"Look at his softly closing eyes,  
His glowing cheeks so bright;  
No tears of grief have wetted them,  
Nor sickness made them white.

"Look at his rosy, open mouth  
That never spoke a word;  
He never knew the meaning yet  
Of anything he heard.

- “ He’s like the closely folded bud  
Upon a sweet rose-tree,  
That only shows a tiny glimpse  
Of what it is to be.
- “ A baby’s mind is like a book  
Where nothing has been writ,  
Where every page is fair and white,  
No soil upon them yet.
- “ But every day will now turn o’er  
One of those leaves so white,  
And every thing, both seen and heard,  
A secret hand will write.
- “ If one should say a naughty word,  
The unseen hand would write  
That naughty word upon the leaf,  
That little leaf so white.
- “ If one should do a wicked thing,  
In earnest or in play,  
An ugly picture would remain  
We could not take away.
- “ A frowning look, an angry voice,  
Would all be printed there ;  
And stain those leaves so delicate,  
So innocent and fair.
- “ And day by day, and day by day,  
Dark pictures thus would grow ;  
And words unkind and angry too  
The little boy would know.
- “ Suppose you write upon your slate  
Words from an evil mind,  
And then repent, and wash them out,  
No marks are left behind.
- “ But never from the human soul,  
Can you remove the trace ;  
The thing you write on that to-day,  
You never can efface.
- “ A man may live a hundred years,  
And roam the world about ;  
But all the way and all the time,  
May never blot it out.
- “ But see! the little boy’s awake,  
We’ll talk to him and play ;  
The unseen hand shall print a smile  
Upon the leaf to-day.
- “ God loves to see a little child  
Grow stronger every day ;  
He loves to see its happiness,  
And smiles upon its play.
- “ And he will notice all you do,  
And write it in His book ;  
He’ll notice every gentle word,  
And every patient look.
- “ But if you teach him naughty words,  
And naughty habits too ;  
And he grows up a wicked man,  
Oh! what would Katie do?”

*On the Comparative Value of certain Salts for rendering Fabrics Non-Inflammable.* By F. Versmann, F.C.S., and A. Oppenheim, Ph.D. London: Trübner and Co., 60, Paternoster Row.

As mankind became scattered over the regions of earth, nature suggested to each race, according to the exigencies of climate, such protective vesture as the body needed: the dusky Ethiopian assumed the spreading palm-leaves for a covering; to the inhabitants of the icy North fleecy furs proved a grateful boon; while the children of sunny India adopted the lightest tissue of gauze, fluttering fan-like in the tepid breeze of evening.

Civilisation, however, in its onward growth, developed men into merchants; and commerce brought, with the interchange of commodities, mutual modifications of customs, and speedy recognition of the wants prevailing in stranger lands. The dweller in northern climes began to long for the muslins of India, and now are the fair dames of the North found clustering round the cheerful blaze decked out in lightest fabrics.

Among the chief upholders of the civilisation of this country may be ranked cotton and coal; but coal, the home-born, attacks most ruthlessly the exotic intruder. Not only is many a gauzy tissue spoiled by the soot of the London atmosphere, but many a muslin dress and curtain too have been destroyed by fire from the hearth, by the radiant flame of gas or candle, and, sad to say, many, but too many, a beloved life has been made a speedy holocaust. But this last 12th of November even have we seen the coroner for East Middlesex recording—in *one day*!—three several verdicts upon as many little children, burnt to death by their dresses taking fire. Amongst the frequent sacrifices of last winter, from the same deplorable cause, were *three* sisters; the sad end too of Miss Clara Webster and Mademoiselle Julie must be fresh in the memory of all, and one could scarcely take up a newspaper without finding, day by day, the like sad chronicle of sorrowful events.

The terrible catastrophe at Prince Schwarzenberg's palace at Paris in 1810 is too well known to require fresh recording here. To control in some degree such wasteful expenditure of life, to forestall as far as possible the recurrence of such piteous sacrifice, by rendering light fabrics non-inflammable, has been a desire long cherished by the world at large, and tentative efforts have been unceasingly made by men of science towards solving the generous problem.

To appreciate, however, the means which may be employed for the purpose, it is necessary to consider the properties of fire, and the art of vanquishing the raging element.

To produce the combustion three things are requisite; a combustible body, a temperature sufficiently elevated, and free access of air. The temperature required is regulated by the respective nature of the several bodies; for while phosphorus is found to ignite when the temperature rises so slightly as that deriving from gentle friction, the degree of heat required by iron is about fifty times as great.



The quantum of air too varies in like manner. The gentlest draught is sufficient to set thin garments in a blaze, whereas for many metals common air proves insufficient: these latter ignite, however, in an atmosphere of oxygen, which forms the effective constituent of air.

Reverting to objects of common life we observe that wood, paper, cotton, and linen, require but a slight degree of heat, and but a limited access of air to ignite. To suppress both entirely, and without delay, is the aim of a *perfect* extinguishing process. Water poured into the fire and woollen cloths wrapped tightly around it are at once the simplest and most efficient expedients. A handy housewife knows full well how to extinguish soot burning in the chimney, by throwing sulphur upon the fire in the grate, the incombustible gases thus evolved chasing from the chimney-pot the outer column of air.

Wood, paper, linen, and cotton burn with flame, whereas burning iron merely *glows*; for by the former substances gases are evolved, and flames are gases burning; while iron in burning evolves no gases. Flames are, moreover, the essential to a conflagration, and by flames only can combustion spread to the destruction of property and life. Hence, whoever would aim at rendering fabrics incombustible, must chiefly strive to remove their inflammability and, to this single point should a chemist confine his endeavors, for combustibility is a quality inherent in organic matter. It was already known to the ancients that wood might be rendered non-inflammable by the application of alum, of late years borax and the phosphate of ammonia have been recommended. These salts, together with several others, produce the same effect as water and sulphur possess in extinguishing fire: that is to say, they encompass the fabric, and exclude thereby the air; they absorb heat, evolve non-combustible gases, and, rarefying the inflammable gases, produce a combination which does not burn. The authors of the present pamphlet have essayed in their chemical laboratory, as well as in the royal laundry, and certain large muslin manufactories, more than forty different salts, and have arrived at the following results.

The greater number of the salts experimented on, which possess the required property, have an injurious effect upon the fabrics themselves. To fix anti-inflammable expedients in fibrous substances so as to resist the process of washing, without at the same time impairing their strength, has not been found attainable; salts soluble in water are consequently the only expedients which admit of a practical application, and in this respect two questions for solution are presented.

An agent at once cheap and harmless had to be discovered, which, without increasing considerably the price of fabrics, might be adopted generally in the course of their manufacture. The salt found to answer this requirement most fully is *the sulphate of ammonia*.

The next question : To furnish laundresses with an available expedient whereby the non-inflammability of the material, lost by its being submitted to washing, might be renewed. None of the salts hitherto recommended are fitted for this purpose, because of their resisting the ironing process. It has been lately discovered, however, after long continued researches, that another salt known to chemists as *tungstate of soda* does not present the same difficulty in so high a degree. Patents under the great seal have been granted to Messrs. Versmann and Oppenheim for the use of the salt just mentioned, as also for the use of the sulphate of ammonia. The proportions in which these salts are to be employed, with other interesting details, will be found in the pamphlet we are noticing, which comprises the substance of a paper read before the British Association at their recent meeting in Aberdeen. Certificates, with a sample of the non-inflammable muslin, accompany the pamphlet, thus affording a sufficient test of two-fold character, which cannot fail to interest the public at large, and urge the general adoption of such valuable protectives from fire.

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## X.—OPEN COUNCIL.

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

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*To the Editor of the English Woman's Journal.*

MADAM,

Reading an article in your valuable Journal of the 1st of December, relating to emigration for women, I beg to offer a few remarks and suggestions on the subject. The question, I am well aware, has been taken up again and again by talented and philanthropic individuals theoretically and practically, and thousands no doubt have derived benefit; but like all great undertakings, it has had great drawbacks. Remembering my own personal experience of a two years' visit to the colonies of Australia and New Zealand, I wish to call your attention to one important fact in particular, as it presented itself to my observation. The parties engaged in taking emigrants to our colonies, have usually sent as great a number together as possible. Hence has arisen the evident evil I have myself so frequently witnessed. The house established for their reception has been far too small to accommodate the number; also the demand for female labor has been inadequate to draft them off immediately to the various branches for which they were intended; amongst the number sent, we are fully aware there has been a great sprinkling from all grades of society, and it is shocking to contemplate that hundreds, who from their earliest recollections, have been accustomed to refined habits and associations, and perhaps luxuries, find themselves far from their native shore without funds or friends, exposed to every temptation that poverty brings to women who may have been driven to the necessity of emigration by the hazardous speculation of some relative or professional person infected by the mania of the age to use the funds of others.

However I do not confine my sympathy to this class alone; I am assured

it is worse for those that rank amongst the humbler class of society, for they generally do not possess the fortitude or energy which is characteristic of the more educated of our sex. To remedy this evil I would suggest, as there is now a move in the right direction for female employment, that an agent should be established in each of our colonies where there is a fair field for emigration, whose duties should be to find out all vacancies in which women could be occupied, and endeavor to induce employers to engage women for every branch where the labor is adapted for female hands.

It is quite unnecessary for me to detail the labor suitable, as it has so recently been brought before the public and expressed far better than my feeble pen can delineate. I would add, as soon as the agent had obtained a situation in either of the branches for which you are establishing a register, she should forward an account of the requirements to the office instituted for that department, with instructions to engage, etc. I would further suggest, if deemed necessary, that a portion of the first two years' salary should be appropriated to defray the expenses of passage, etc.; and from my personal experience of emigration, if the principle I propose be carried out, it will greatly enhance the good we are so desirous of doing for the multitude of educated women who are entirely dependent on their own exertions for support. I am confident there are many thoroughly energetic and competent women to be met with, who would most readily undertake the agency, not merely for the sake of remuneration, but from an earnest desire to promote the welfare of their sex.

I am, Madam,  
Yours truly,

December, 1859.

C. H. M.

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*To the Editor of the English Woman's Journal.*

DEAR MADAM,

May I request that, in justice to the free citizens of Frankfort, and also on account of the great importance of the information, respecting the employment of women on the Continent, contained in the "English Woman's Journal" being absolutely correct, you will insert the following translated extracts from two German gentlemen in reference to the article "A Stroll through Boulogne," in the Journal for July, 1859.

The first writer was for some years in business in Frankfort, but having retired, resides in the neighbourhood; the second still carries on business in that city:—

"I was surprised at the statement made in an article written for the 'English Woman's Journal,' and still more surprised that a fact so contrary to common sense should be deemed credible in an enlightened country like England.

"I shall send you a number of shop cards; they will prove how many establishments of business are conducted by widows.

"I myself served my apprenticeship at an establishment carried on by a widow at Frankfort-on-the-Maine. If the writer of the article had been at Frankfort, or any other place in Germany, he could hardly have helped knowing that every woman after her husband's death, may either continue or discontinue his business. She may sell it, or let it on lease, just as she pleases, without asking anybody's permission.

"It will no doubt be interesting to you to know that, some hundred years ago, protective rules or rights (*Rechte*) were legally established for the benefit of artisans of all kinds, (*Hand werk stand*), to the following effect:—

"An artizan dies; his widow wishes to continue the business, but not feeling sufficiently up to it, or having engrossing household duties devolving upon her, the aforementioned law gives her the *right* to go to every workshop of the place belonging to her line of business, and make a choice from among the workmen (journeymen) there at work, of the most efficient. He

whom she selects must enter her establishment, as a refusal on his part would exclude him from the guild and its rights; his master, as well as all the masters of the corporation, being by their corporation oath bound to protect the widow's right, and to look after her interests."

The next extracts are from a letter addressed to the writer of that from which the foregoing passages have been translated.

"I sent you word through the messenger yesterday, that I should send you to-day a number of widows' shop cards, according to your request. I am sorry I cannot do so to-day as one of my workmen has met with a severe accident in falling off a scaffolding, which has wholly occupied my time.

"The article in an English periodical, in reference to which you wish to obtain these address cards, astonishes me extremely.

"How can anybody write or believe a fact, the impossibility of which is so self-evident?"

"I think it a shorter way, and even a better proof than mere cards, to send you the printed Trade Directory, (*Handels Adress Buch*,) which you can forward to your English correspondent.

"There are even more widows here than those marked in the book, who continue their deceased husband's business; the same rule is applicable to the widows of our artizans.

"You may confidently point out to your English correspondent, that a widow of Frankfort, whatever position of life she may be in, is not restricted in any way whatever."

Some of the expressions in these letters may seem strong, but Germans cannot realise, without an actual residence in this country, a state of opinion and practice so very different to that which prevails in their own, and which permits the raising of questions now which were settled long ago in their Fatherland.

I am, dear Madam,

Your faithful servant,

J. S.

*To the Editor of the English Woman's Journal.*

DEAR MADAM,

As women's short-comings in the knowledge and practice of comfortable, economical housekeeping have lately been much discussed and exposed, and especially condemned by male writers, (who like true sons of Adam are ready to throw all the blame on the woman,) I wish to suggest whether, in many cases, the evils complained of may not originate in the selfish neglect of men themselves, and that the remedy mainly rests with them.

Upon taking a new house or lodgings, how few men care to inspect, much less insist with the landlord for the proper requisites in the kitchen department. Yet this is the machinery for their daily comfort. How few masters of a family, although well aware in their own profession or trade of the importance of good implements, will cheerfully spend on the patent cooking utensils so necessary to good, economical housekeeping. As instances, all stews, gravies, puddings, require constant though gentle heat. This is impossible with our old fashioned grate, with its alternations of thick smoke and fierce scorching flame. Yet an efficient "kitchener" is never insisted on by the master as a necessary fixture from the landlord, though it gives all the means of good cooking without dirt, smoke, or cruel scorching of the person and clothes of the cook, at half the cost of fuel required by the grate. Many relishing dishes can be made of the cold remains of a joint, if the meat be first minced. A "Nye's Chopping Machine" gives the means of doing this quietly in five minutes, but if asked for, it is refused by the master as an extravagant, needless expense. A woman, who after an hour's hard labor, with hurt stiff fingers, right-arm aching, dis-

heartened at the unnecessary fatigue and time bestowed, is unwilling to repeat the task and allows the monotonous cold meat to re-appear on table; *she* is not the only one to blame for the omission of made dishes.

Dining-house cookery is held up by some men for our model, but they do not consider that at these places all the proper requisites and conveniences are, as a matter of course provided and employed. At most private houses they are either ignored, begrudged, or withheld.

Remote as the subjects appear, house-building and water supply have much to do with the time at the disposal of the middle-class housewife and her maid-of-all-work. The Paris plan of a block of buildings, with a house on each floor, and a *concièrge* to answer all comers, would be an immense boon to such women. Besides the comfort of inhabiting rooms, though few in number, yet large in size and commodious in arrangement, the mistress and maid can go to market together, make the best of the money, and bring the things home at once, instead of our prevailing custom of "sending for orders," when we have to trust to the master of the shop for the quality and price of the article wanted, and to the errand boy for its punctual arrival. It is scarcely credible, the amount of time and temper saved to the maid-of-all-work by the absence of the eternal interruption of "answering the door," which is saved by the agency of the *concièrge*. In a very poor household this person enables the mistress to do without the constant attendance of a servant.

By the improper dirty cistern supply of water from the monopolist companies, a large amount of hard repulsive labor is inflicted on women servants in the shape of carrying and lifting heavy pails and cans of water, especially where clean habits of bathing prevail in the bed-room. This might be avoided if men would insist on a proper water supply through pipes and taps to all the parts of a house requiring it.

If men would convince themselves of the importance of supplying the means, women would soon practise the virtues of comfortable, cheerful, economical housekeeping.

A HOUSEWIFE.

*To the Editor of the English Woman's Journal.*

MADAM,

There can be few among your readers who are not disgusted by the disgraceful revelations of private life now almost daily to be met with in the public prints. I allude, of course, to the proceedings in the new Court of Divorce.

So painful is the feeling to which they give rise, that many persons imagine that the evil could not have existed before it was revealed, thus confounding the remedy with the disease, and betraying their ignorance of the fact that the first step towards cure is exposure.

I will leave this difficult branch of legislation in other hands, proposing in this letter to touch upon a main cause which renders it imperative for the law to interfere in one of the most sacred relations in life.

If every marriage were what a marriage should be, if it were contracted from motives of esteem, respect, admiration, companionship, and, above all, strong sympathy,—or, between inferior natures, regard and sympathy at any rate,—Sir Cresswell Cresswell might extend his morning rides beyond Rotten Row, hang up his wig, and eat his dinner in peace, while the "Times" would cease to linger in the servants' hall. But as long as women are told, and told because until quite lately it was the truth, that there is no sphere of usefulness open to them, no chance of happiness or even of independence except through marriage, there will be increasing work for the lawyers, while our dependents will more and more become our judges and our spies.



For as civilisation advances, each sex will desire and expect more in the other, and will seek elsewhere the sympathy and companionship which are not to be found at home.

The present state of things affects the happiness of men as much as it does that of women, although indirectly.

How unfair it is for the world to deride the efforts of a young girl to be married, while it applauds her success, and sneers at her failure. (We confess that we think the business is more delicately managed on the continent, where the parents negotiate instead of manoeuvre, and the young lady has only to submit or refuse, for in England how can it be said that a woman has more than a veto?)

Her own sex is the first to fall upon her. The laws of society are usually enacted by men and sustained by women. Man has decided that woman shall have no value in herself. She is the mere cipher on which her husband bestows existence with his name. She is socially in a state of perpetual childhood and pupillage until she marries, but becomes suddenly endowed with dignity, and apparently with capacity, when she exchanges the Miss for Mistress. The comfort of a home of her own, the power of comparative solitude instead of forced, perhaps uncongenial, companionship, and even the desire for wealth and distinction attainable in no other way, and which is considered as no disgrace to men, all these are a sufficient excuse, even if her whole education, and her mother's precepts had not tended in the same direction. She has been told to hold herself up, to practise the piano, to learn to draw, and to speak foreign languages, besides all the 'ologies which have been crammed into her unfortunate head; to be submissive and obedient, not to give decided opinions, or she will never get a husband. Should she fail in these respects the awful, mysterious doom of dying an old maid is pronounced upon her. Nearly every novel that she reads inculcates the same principles. There is generally a ridiculous old maid who is either a bore or a butt, virtue is rewarded towards the end of the last volume by the hero condescending to propose, and the book ends in visions of white lace and orange flowers, and still brighter rosy prospects of love and happiness. For our own part, when we write a novel we are determined that the bore shall be a marquis with £100,000 a year, the butt a duchess of eighteen, and the heroine an elderly spinster in black mittens.

How can a man therefore flatter himself that he is chosen from motives of individual personal preference?

The terror of a "good match" at the idea of being "caught" is as absurd as the race after his coronet or his purse, and yet equally reasonable. He is often won by arts, the reverse of the qualities which would make the happiness of his future life. But the choice of a partner is still more important to the man of talent who has still to make his way; and how can he expect an ignorant, worldly girl, without tastes, general interests, steady employments, or useful pursuits, to become the sympathising, high-minded companion who is to exercise over him the pure and constant moral influence so much talked of in the present day as the prerogative of women? Time will only make matters worse. When the heyday of youth, and the cares of the nursery are over, she will become idle, discontented, and fretful, a torment to herself and to all around.

Nature is happily stronger than social influences. There are many characters which education cannot spoil, and we are proud of knowing some mothers whom we should like to hold up as examples to their generation.

We have no wish to see a woman command a regiment, preach to a congregation, or sit on the woolsack. All we ask of society is to accord to a single woman of mature years the same respect and freedom which are enjoyed by a wife or a widow. And we implore mothers to educate their daughters as immortal beings, whose duty it is to improve to the utmost the talents which God has intrusted to them, and to be contented and useful in the state of life to which it pleases Him to call them.



Some women are born artists, but they seldom approach perfection because they attempt too much at once, and are too early satisfied with their own proficiency. Any pursuit seriously undertaken and continued with patient perseverance, tends to strengthen and to exalt the character. Some women have a turn for literature and science, while others prefer more active employment. We have to thank Miss Nightingale and Miss Carpenter that nursing the sick, teaching the ignorant, and reclaiming the erring, are now acknowledged feminine occupations.

A contemporary weekly journal has expressed fears lest if single life were rendered possible in some cases, and agreeable in all, women would never be willing to marry. Beautiful as are such apprehensions, as proofs of modesty and humility in those who suffer from them, we think that we may venture to say they are unfounded.

There is in almost every woman such a capacity for loving, so much enthusiasm and self-devotion, and such strong maternal instincts, that a happy marriage will always be the condition best suited to her, and most likely to develop the qualities of her head and heart, and she will always be only too ready to enter into it. We firmly believe that the only consequence of the changes which we propose would be to diminish by one half the melancholy occasions when man is forced to put asunder those whom God has joined together.

Faithfully yours,  
S. M. C. M.

*To the Editor of the English Woman's Journal.*

#### MAID-SERVANTS' WAGES.

MADAM,

Allow me to call the attention of your correspondent J. B. to rather an important error in her letter on this subject.

If the savings were placed in a bank, so long as they remained unused by the servant, the interest on them would accumulate; and during a period of thirty years this accumulation would become very considerable.

The rate of interest received from a savings' bank would probably not be more than three per cent; but even at this, supposing the money to be paid in yearly, the accumulation may with tolerable accuracy be stated at half the sum actually deposited. That is to say, to use J. B.'s own example, if a servant saved eight pounds a year for thirty years, and put these savings into a bank, at the end, instead of two hundred and forty, she would have about three hundred and sixty pounds.

Yours faithfully,  
B.

*To the Editor of the English Woman's Journal.*

MADAM,

In your Journal for September, the practice of ladies' unfair treatment of plain workers was justly censured.

May I give my experience on the opposite side in one instance only out of several?

Last spring, needing some under-linen, I, instead of having my wants supplied as usual from a shop, purchased material and gave it to be made up by a plain sewer. She brought me the things home tolerably well stitched

certainly, but so badly cut out, so differently from the pattern, that I have had very great trouble in making them at all wearable and have myself spent considerable time and trouble upon them.

I showed the worker her mistake with the first garment, having had the precaution to order one to be made before the others. I paid her for each in order her own price, paid her for the alterations, and after all found she had cut out all the things together, so that it was impossible to make them right.

Is it to be wondered at if I this autumn, needing other under-garments, have supplied myself from a shop?

This, as I said before, is not a singular instance in my experience, and I have known and heard of many others.

I am, Madam,

Truly yours,

A SUBSCRIBER.

*To the Editor of the English Woman's Journal.*

MADAM,

I feel much interest in the movement for "The Employment of Women," and I trust that this may be a sufficient apology for my intruding a suggestion. Daily governesses abound in every town, but I have rarely heard of any ladies who could teach the elements of botany.

Surely such would be very useful at our watering places all over the kingdom, where parents take their children frequently to give them relaxation from their usual studies; and mothers would be thankful to find intelligent ladies to accompany their daughters in their daily walks, to show them where and how to collect wild flowers and dry them, and thus give them an inducement to be in the open air without perpetually parading up and down the fashionable promenades "to see and be seen."

Earnestly wishing you every success in the good cause and God's blessing.

I am, Madam, yours truly,

M. A. G.

*To the Editor of the English Woman's Journal.*

DEAR MADAM,

Writers in the present day urge us to have our daughters taught swimming. I have always wished that mine should learn that accomplishment, both for health and safety's sake; but when at home we have no swimming-bath within reach, and when we go to the sea-side, where the great pond invites them to swim, there is no one to teach them how. I cannot send them to the gentlemen's bathing place to learn, nor bring a gentleman with them to the ladies' place. Now, I ask why should not some strong-bodied steady-minded young women be trained at the swimming-baths, to serve hereafter as *swimming mistresses*?

One or two at each summer watering-place would surely find delighted scholars among our young ladies, throughout the season, while at towns like Brighton and Weymouth, which are frequented all the year round, swimming establishments ought to be perennial.

I suggest this as affording a new occupation for women, which would spoil nobody's business.

Yours truly,

MATER-FAMILIAS.

[Note. We have been compelled to omit notice of various letters and pamphlets until next month, in order to find space for the following details on Mr. Crook's Bill.—Eds. E. W. J.]

## XI.—PASSING EVENTS.

### OVERWORK OF WOMEN AND GIRLS.

WHILE on the point of going to press, our attention has been called to a Bill which has been introduced into Parliament, by Mr. Crook, for the protection of women and children employed in bleach works, etc. The Bill has passed its first reading, and will come on a second time before the publication of our next number. It seems therefore desirable to draw attention to the subject, even though unable to deal with it so fully as we should have desired. All that we can do is to place before our readers the terrible details of the sufferings inflicted by overwork on the women and children engaged in those branches of factory labor which do not come under the operation of the Ten Hours' Bill. Our extracts are taken almost at random from a pamphlet, "Wrongs which Cry for Redress," by Mr. Thomas Hopley.\*

"SAMUEL PRICE examined.—'I was in the employment of Messrs. Ainsworth, near Bolton. They employ about four hundred people. It was mostly from eleven till two o'clock in the morning before we left off. In the last year I was with them, from April 1853 to April 1854, we were busy, as well as I can remember, through the spring and through the summer, for six or eight months of the year; that is, we went to work from six to half-past, *sometimes at four*, and left off from ten to *twelve, one, or two in the morning*, and sometimes *after that time*. \* \* \* All the people in the works averaged these number of hours, *some even more*.'

"[Observe that this dreadful toil was not an *occasional* or *exceptional* fact. Girls and boys were thus working 'through the spring and through the summer, for six or eight months of the year.']—

"At times, if a sudden order has come, we have not been in bed more than sixteen or eighteen hours in the week' (averaging more than twenty-one hours and a half of unrest out of the twenty-four, during seven successive days and nights for girls and boys, some of them no more than twelve years old).—*Report of the Commissioner appointed to inquire how far it may be advisable to extend the Provisions of the Acts for the better Regulation of Mills and Factories to Bleaching Works*, pp. 10, 11, Nos. 81-84.

"WILLIAM JOHNSON, finisher.—'I am twenty-four years of age. I was eleven when I first went to work. I worked first for Mr. Fletcher, Leylands, ten years. At my commencement' (that is, when he was a child of eleven) 'I began at twelve o'clock on Sunday night, and worked till eight o'clock on Monday night' (twenty hours); 'then we started at six o'clock on Tuesday morning, and worked till twelve at night' (eighteen hours); 'and we did that *for two or three months without stopping*. \* \* \* I have been at a worse place than that for long hours since; at Whowell's, Two Brooks. \* \* \* There were a deal of young girls, one or two under ten years of age.'—*Ibid.*, p. 9, No. 68.

"[To have a full perception of the severity of this toil, it should be borne in mind that a very large number of the workers in these establishments are *standing* and 'working hard' (*as rapidly as possible*) during almost the whole of these lengthened periods. It is shown in evidence that sometimes *for days in succession* the girls and boys have no opportunity whatever of sitting down (save for their hastily-snatched meals) during the whole of the time spent at the works.—REPORTS, *passim*.]

"JOHN HAMER, finisher.—'I have been fourteen years in the bleaching trade. I was employed at Messrs. Hollins', Tootle Bridge, Bolton. \* \* \* One morning we

\* London: Houlston and Wright.

went to work at five o'clock and worked till six the morning after' (twenty-five hours). 'All the sets were working the same hours' (the young with the adults). \* \* \* 'I have been so tired, though I am a strong and healthy man, that I have often to sit at my bed-side when I get up of a morning, and my fingers are so stiff and sore that I cannot dress myself. If I feel thus tired, *what must the young girls and boys feel?*'—*Ibid.*, p. 8, Nos. 61, 64.

"[The frightful state of prostration, often ending in death, to which the young girls and boys are reduced in some of these establishments, will be touched on presently.]

"ANN SIMPSON, (fourteen years old,) ELIZABETH HILTON, (fifteen,) SARAH HIGSON, (sixteen.)—'We came to work last Friday morning at half-past six' (at Mr. Ridgway Bridson's Bleach Works, Bolton.) 'We worked all Friday night till half-past five on Saturday morning' (twenty-three hours.) We did not sleep any time in the night, except on Saturday morning at half-past five we laid down to sleep on the hooking-box, and slept till a little after seven' (less than two hours' sleep, and with the clothes still on, after twenty-three hours' work); 'then we went to breakfast for half-an-hour, and then came and worked till ten minutes past eleven.'—*Ibid.*, p. 25, No. 236.

"WILLIAM CROMPTON.—'I am seventeen. I have been four years and a half' (that is, since he was twelve years and a half old) 'in the dressing-shop. We go on till different hours, sometimes early, sometimes late. I worked once *three days and three nights*' (he is only one, remember, among multitudes, children as well as adults, who toil in the same way;) 'and not long since, I began work on Friday morning at four, and worked till five on Saturday night' (thirty-seven hours.) 'I mostly slept at meal-times, and only stopped one hour for meals; the rest I ate while I was working.'—*Ibid.*, p. 26, No. 246.

"Surely all this is very terrible. But read on:—

"JAMES THOMSON (Mr. Wallace's Bleaching, Scouring, and Finishing Works for Cottons and Woollens, Burnbank, Glasgow.)—'I am manager of these works, and nephew of the owner. In summer some of the hands work occasionally from six A.M. to twelve P.M.' (eighteen hours) 'the whole week through; we did this last summer several times. Three days we worked twenty hours each day. The ages of most of our girls are from *ten* to eighteen.' (Observe these ages—some of the girls mere children.) 'The stove-rooms in which they work are in winter heated up to 100° or 110°; in summer the heat is from 120° to 130°' (and at times *very much higher*, as stated by the same witness in evidence given at a subsequent page.) 'I feel, when I am urging the females to work these long hours, that I am doing what is not right, but I have been urged to do it to get a lot of goods finished. Sometimes they stay here all night, and then we make a place for them to lie down upon in a store-room upon the pieces of goods unfinished. Sometimes fourteen or more girls will pass the night in this manner, *after working nineteen hours, and coming out of those hot places dripping wet with perspiration, AND THEIR CLOTHES WET THROUGH WITH IT.*'—*Ibid.*, p. 59, Nos. 643-645.

"And this in the country which is energising through the world to put down slavery!

"ALEXANDER KING.—'I work at Mr. James Young and Son's Bleachworks, Auldhousefield, Pollockshaw. There are about three hundred hands employed; of these, two hundred and fifty are females. When we are busy the number is about four hundred. \* \* \* Sometimes, about once a week, one shift will begin at six A.M. and go on till six the next morning' (twenty-four hours.) 'This has happened once a week on an average for the last six months. *The females all work in the stoves.*'—*Ibid.*, p. 61, Nos. 682, 683.

"ELIZABETH HENDERSON (Mr. Clark's Bleachfield, Burnbræ, Millengood.)—'We sometimes begin at one o'clock upon Monday morning and work sometimes till nine o'clock on Monday night,' (twenty hours,) 'and sometimes even all Monday night, and get home at six o'clock on Tuesday morning' (twenty-nine hours from the time of commencing work.) 'Home for four hours and out hereagain at ten o'clock, and work up to eleven and sometimes twelve o'clock that night. The next day we should come out at six and work the regular hours; that may go on for a few days

or a week, and then we should commence, as before, at night-work, going home at seven in the evening for one hour, and working through the night. We stop from twelve till one in the night for refreshment. It was rather before the new year when we commenced to be so busy, and *it has been going on this way up to this time.* (March 24th.)—A quarter of a year of such toil as this!—*Ibid.*, p. 66, No. 783.

“ELIZABETH EDGE.—‘I am fourteen years of age. I have worked here’ (at Mr. Seddon’s, Breightmet Bleachworks) ‘four years. Three months since, I worked’ (and of course she was not working *alone* upon the occasion) ‘*two nights and two days.* I slept four hours the first morning, and not at all the next night. I have very often worked till twelve.’—*Ibid.*, p. 49, No. 491.

“If there be any one thing which, more than another, adds to the enormity of this national iniquity, it is the fact that there is not, nor ever has been, even so much as a ‘difficulty,’ worthy of the name, to prevent a stop being put to all these terrible shames by just legislation.

“MARY ANN SMITH.—‘Last Saturday I was twelve years old. \* \* \* I came here nearly three years ago. Six times in that time I have worked from six in the morning till half-past two in the next’ (twenty hours and a half.) ‘Once I worked from six one morning till six the next morning’ (twenty-four hours.) ‘I have to rub my instep every night before I can get my clogs off. The skin cracks, and I cannot abide sometimes. One of my fingers is gathering from being cut by the selvage, and the other is running.’—*Ibid.*, p. 47, No. 457.

“Contemplate the condition of this poor child. It has been at work since it was nine years old. And it has to go on hour after hour, day after day, the skin of its instep still cracking and festering, the selvage still sawing against its gathering, running sores. Woe to the nation that shall hear such things and will not raise its voice!—

“AMELIA WOOD (fifteen next July.)—‘I have been at this work about three years. We oftenest begin at five and six in the morning, and oftenest leave off at eleven or twelve. \* \* \* Sometimes we do not leave off till three or four in the morning. My fingers are often very bad; THE CLOTH WEARS THEM THROUGH.’—*Ibid.*, No. 158.

“Think of it, reader. It is the every-day complaint of suffering multitudes:—

“‘The friction of the piece, in hooking, cuts their fingers and makes them very sore, their skins being soft. ‘Whose finger is bleeding?’ is not an uncommon expression as the blood stains the pieces; they then have to have their fingers tied up.’—*Ibid.*, p. 43, No. 414.

“Sore feet, likewise,—the natural consequence of standing so many hours, and frequently upon very hot floors,—are very general, especially among the little girls:—

“‘My feet are almost always sore.’ (No. 226.)—‘Have had ‘the aching legs’ many a time.’ (No. 228.)—‘Ankle bone was growing out.’ (No. 273.)—‘The skin comes off, and they are very sore.’ (No. 274.)—‘I have often sore feet; they bleed sometimes, and my ankle bone has been growing out.’ (No. 277.)—‘The skin is off very often, and *the soles of my feet are blood-raw.*’ (No. 279.)—‘My feet are *often blood-raw*, and they pain me.’ (No. 281.)—‘My feet blister at bottom, and are very sore. Mother puts some stuff to them that makes the new skin come.’ (No. 285.)—‘I have always sore feet in summer time.’ (No. 533.)—‘My feet often sore winter and summer.’ (No. 536.)—‘Feet often so sore that *the skin comes off with my stockings.*’ (No. 504.)—‘If you could have seen my feet last night.’ (No. 491.)—‘Worked when the skin was off my feet very badly.’ (No. 492.)—‘I have often had the skin off my feet.’ (No. 232.)—‘Her feet very often get *raw.*’ (No. 448.)—‘My feet were always sore in summer: they were *blood-raw at bottom*, and my ankles are swelled with a deal of pain.’ (No. 463.)

“They ‘fall asleep standing to their work. They fall asleep standing before their hooks. I have to keep them awake; and my heart is so sore for them that I cannot speak to them. I have worked at bleach-works, in the finishing-room, twenty years, and it has always been so in all the works where I have been.’ (No. 402.)—



‘It falls very hard upon the weaker boys. I have often seen them sleeping on their legs, and I have done so often myself. Their whole frame suffers. I have known at least eight in the last twelve years who have fallen into consumption and died.’ (No. 414.)

“This retiring from work to die is of course very common:—

“‘I have buried one little sister; my parents always thought it was from the long hours. She came here at ten, and was fourteen when she died, and she used to work very long hours. She was ill’ (that is, off work before she died) ‘ten days only.’ (No. 223).—‘I have often been ill from working in the great heat. My leg is now bad from it, and the doctor told me I must give it up. The girls very often suffer from it; go away and die from it and the long hours.’ (No. 646).

“Ten consecutive witnesses, (pp. 42-44,) *ten consecutive witnesses*, mark you, employed at different establishments mention ‘many cases within their knowledge, of boys and young men having been ill and off work, and who have died from the long hours.’ (No. 422.) Naturally, with females matters are even worse.

“There is nothing in this Report more touching than the patient and almost despairing anxiety shown among the operatives for a protecting law:—

“‘We are all most anxiously looking for the Bill.’ (No. 420.)—‘Is there any sign of the ten-hours Bill being gotten?’ (No. 213.)—‘Is there any chance for the Bill being passed this session?’ (No. 240.)—‘I feel very tired many times, but I dare not stop. I would like the short-time Bill.’ (No. 211.)—‘I know that all in this room are very anxious for the short-time Bill.’ (No. 221.)—‘Every girl in the room would like a short-time Bill, though they would earn less wages.’ (No. 276.)—‘I should like the short-time Bill very much.’ (No. 278.)—‘I have talked to them many time about the hours being shortened like the factories. They wish that time would come.’ (No. 462.)—‘We have long been waiting for the short hours.’ (No. 494.)—‘We all very much want the short-time Bill.’ (No. 495.)—‘They all wished for the short-time Bill very much.’ (No. 509.)—‘The short-time Bill will do us all good.’ (No. 543.)—‘I have seen the girls, when they have been taking a piece from the pulling-up machine, fall asleep; one of them was not ten years of age. The child looked as pale as a piece of cloth. I have seen men take this child in their arms and say they wished they could see it in London in this state;—that is, so livid and wan from the work. I mean that if they could see such things in London, they would know that there was a want of a Bill.’ (No. 68.)”

Our readers will see by these piteous extracts how near the condition of these workers ought to be to the hearts of English women. An endeavor is being made to get up petitions to Parliament before the second reading of Mr. Crook’s bill: and we wish to draw attention to the proposed plan of action, which we have allowed to be enclosed on a printed slip in this month’s number of the Journal. It behoves every one to add their mite in helping to swell the voice of public opinion, and demanding redress.

In domestic politics, the great event of the month has been Mr. Gladstone’s Budget, which was passed on Friday the 24th, by a majority of 116. The Chancellor of the Exchequer takes four millions from the Customs and Excise, replaces one million by various small imports, and makes good the remaining deficiency of three millions by fixing the income tax at tenpence.

In foreign politics all eyes are fixed on the Pope and the Emperor of France. The Pope has addressed an Encyclical Letter to his Clergy, in reprehension of the attempt to deprive him of his temporal dominions, and the Emperor has retaliated by suppressing the “Univers,” which published the letter, and a small paper of Brittany which dared to comment on the suppression of the “Univers.” The fate of Savoy is still undetermined; the demand for its annexation to France being absolutely refused at Turin.