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LII.—POLITICAL ECONOMY AND CHRISTIANITY.

ARE the laws of the Gospel at variance with those of a sound political economy? Is there any necessary discrepancy between them? Is any apparent discrepancy the token of an actual fact, or only a semblance which vanishes on scrutiny? The answer to these enquiries is of vital importance, for if it be impossible for political economy to embody doctrines that accord with the purest equity, the widest justice, the most all-encircling love, then let the study of such a science be abhorred of men and thrust aside by women.

If the political measures of the country cannot possibly run parallel with the teachings of the Gospel, then let us release ourselves at once from the falsity which describes us as a Christian nation and openly avow the paganism which we practise. But is it impossible for the truest expediency and the utmost beneficence to be united? Let us think. There are certain conditions, stern and inexorable, of which political economy undertakes to treat; but these conditions are not chargeable to the science, which finding them, attempts to handle them. Their existence—their necessary action has the same Divine origin as the precepts of Christ. As well might we arraign Natural Philosophy for the destroying attributes of fire or water or the thunder-bolt, as reproach Political Economy on account of the inflexibility of those tendencies which it would fain teach men how best to co-operate with. The fact complained of, as a hardship by some, that labour flows where wages are high, is no more a truth originated by political economists, than is the fact that water flows down a descent, a truth attributable to the learning of natural philosophers. The tendency of this fact and of similar ones will be perceived by self-interested men, and made subservient to their own short-sighted policy, whether there be a political economist on the face of the earth or not. But this makes it only the more important that men of nobler nature and unbiassed position

should search into these facts, and ascertain their bearings, and explain their tendencies, that so men may not have the excuse of ignorance in determining what course they shall pursue, whether for evil or for good.

Such investigators will not always touch the truth at once—(other sciences have suffered from human fallibility). Economists will sometimes fall into error, from partial understanding of the problems which they search into—sometimes from misapplication of a truth—sometimes the passions and prejudices that surround them will send a mist up from the heart to the brain, which will make them indeed blind leaders of the blind.

For all these errors there is a consequence of suffering. But is this suffering likely to be more or less than would be the case if the large laws of social life were altogether ignored; if men stumbled on in doubt and ignorance, laying hold of fragments of truth and unable to make use of them, because only as parts of a great whole could their adaptability be discerned?

The science of political economy received a great impetus in the early part of this century. Much attention was paid to it, at once theories were rapidly advanced, conclusions as rapidly deduced—some good was done, some harm. Because now after the lapse of a few years,—very few in the world's lifetime—poverty and misery continue, are we to lay the blame of that poverty and misery upon a science which found them in existence, and which only assumed to shew how in the course of years they might be arrested and absorbed? The question is, has the state of that country which has been governed by the rules of a sound political economy been bettered or made worse in consequence? We cannot answer this enquiry. Where is there such a country? In the history of our own nation when, for a single day, have the principles of John Stuart Mill, first of political economists, been put in force? But we can ask and receive an answer to the question,—whether in so far as a nation's practice has approximated to the wisest teachings of political economy, the present and prospective welfare of the people has advanced or otherwise?

Trace back the history of this country for the last fifty years, and the answer will be one which the firmest believer in the beneficence of political economy may fearlessly await.

If the laws of sound political economy be harmonious with the welfare of the people, can they at the same time jar against the loving-kindness of the Gospel?

Assuming that this is unlikely, still one naturally asks, what is it which gives rise to the idea of there being a discrepancy between the two? Partly, doubtless, the real errors of political

economists, as when any section of them can lay down such "a solution of the great problem of reconciling the interests of labour and capital," as the following:—"By making the labourer capital, the conflict ceases and the interests become identical." No investigation can reconcile the free teachings of Christ with such a doctrine. But there are apparent discrepancies which "vanish upon scrutiny." Take those that were dwelt upon in a late number of the "English Woman's Journal."* The first proposition objected to there, was but a half-statement. "National wealth" alone, "can be the summum bonum" of but few political economists—the manner in which it is distributed must be equally essential.

A physician longs for a good supply of blood in his patient's body, but he would be horrified at having it all in one part—in head, or lungs, or feet. National wealth, irrespective of its distribution, may become a nation's heaviest curse. Look at the slave states of North America. The national wealth there was great, but it was centred in the keeping of the few, and the masses, that is, the mean whites and the negroes were in proportionate poverty. The large tracts of waste land, the poor cultivation of those in use, the want of roads, of public works, of education,† sufficiently attest the miserable condition of a country where the national wealth is held in such a manner.

That the "wealth-producing machine must be as perfect as possible," even though that wealth-producing machine be a human being, seems a strange doctrine to object to as irreconcilable with Christianity. Can we consider it a national evil, or an unchristian act to improve the individual? Can the philanthropist have a more noble aim than the elevation of his species? If we can offer such inducements to our fellow-creatures as will tempt them to raise themselves, are we not befriending them in the most effectual manner possible? When a master demands a superior workman, he knows that he must pay a higher price for his services. But he gains in the superiority of the article manufactured, and the workman gains both in the higher wage and in that expansion of his faculties which he has been stimulated to make. Is it the part of a true philanthropist, when he sees a mass of men with "peaked forehead" and "bovine gaze" to be satisfied with the degenerate multitude? Shall he say to the bovine tribe, "Increase and multiply and replenish the earth," or shall he not rather say that such a people would become a scourge, and bestir himself to raise them from their low estate? Where could he have a better coadjutor than the political economist,

* "Apropos of Political Economy."—Oct. 1863.

† Vide Olmstead's "Cotton Kingdom."

who teaches to the master the economical gain of respectable, well-fed and well-housed work-people. Better pasturage is an argument which tells even upon him of the "bovine gaze." The next result would be the up-lifting of human animals into intellectual beings. How has it been in those years during which the manufacturing interests have developed so largely?—the mill-owners insisted on a certain amount of faculty in their hands, and the events of the last few months have proved the sterling character of the work-people collected round their mills.

The revelations which the papers are now making of the villages in Buckinghamshire give sad testimony to the sunken sluggish state of those to whom no inducement has been offered for improvement. The political economist points out to the owner of such estates that as a mere measure of self-interest he should improve the condition of his peasantry. The philanthropist appeals to his better feelings on behalf of a down-cast population at the very threshold of his comfortable home. But in each case the object is the same—to make the man more perfect.

When ladies are engaging servants, do they choose the slatternly and careless ones? At last, failing to find any to their minds, do they remain content? The practical house-keepers organize training establishments, because their sagacity teaches them that the outlay will be worth while in the end; and the kindly-hearted join in the enterprise from love and pity to their fellow-creature. But in either case the result, so far as the producing machine is concerned, is precisely the same—"it must be as perfect as possible." In fact, this maxim of political economy is the workman's strong bulwark against the oppressive exactions of rapacious and greedy masters, and a greater kindness could scarcely be shown to the employed than to impress its truth on the employer.

Next, is machinery a gain or loss to the employed? To the praise or blame of its invention political economy can lay no claim. For that, we must either grieve or rejoice over those fine talents with which a good Providence has endowed some human beings. But it does lie within the province of political economy to encourage or restrain its use—within the province of Christianity to pass judgment on its humanity.

How then does the employment of machinery affect the world? A manufacturer prepares a piece of cloth, employing five hands to make it; he improves his machinery and dismisses one workman, and saves a pound a week in consequence. So the machine takes the place of a workman, and the number of the destitute is increased. Is that benevolence? does that benefit the poor? But does the master make no use of his pound—does he bury

it in the earth? If his trade authorize the increase, he employs that saved money in extensions, and requires additional workpeople instead of fewer. At all events he spends his money in some way (unless indeed he be that rare human monstrosity, a miser). He buys more clothes and adds a little to the need of workpeople in the department of wearing apparel, or he buys a carriage and needs a man to clean it, or he hires a gardener; he does something with his money. And when in a little time some one else makes a similar improvement and begins to compete with him, and obliges him to reduce the price of his manufacture, which he can afford to do, by reason of the saving in the labour, why then the advantage of the machinery is felt by every one, the poorest as well as the richest, to whom the article in question becomes purchasable at a lower rate.

The displacement of the labour is a hardship, but when labour is displaced in order to increase it, the hardship is temporary, the gain is permanent. It is possible to a philanthropist to tide over a large amount of distress for a short period, when it would be impossible for him to relieve in perpetuity a much smaller amount of chronic destitution. Surely then political economy and Christianity here work into one another's hands.

So much has been written in explanation of the benefits of machinery that it might seem foolish to attempt to prove its value, if it were not that there are still some, who are of doubtful mind. And at present, the introduction of sewing machines and other machines for domestic purposes, makes the question of machinery one on which ladies are so often compelled to form some opinion, that it is of especial consequence their judgment should be sound. There were two ladies, one the wife of a clergyman, the other a lady in private life; each distressed herself for the sufferings of the poor and was eager to relieve them. When sewing machines were introduced, the clergyman's wife was indignant and sad; "What! should the poor needlewoman have another enemy to contend against—she at least would be on their side, not a stitch of work should be done for her by machines, and all her influence in the parish should be against them." So her dressmaker toiled on as heretofore, and her apprentices fell ill as heretofore, and the kind lady befriended them and nursed them also as heretofore.

The other lady, on the contrary, saw in the machines an angel of deliverance for the needlewoman. She ascertained, as her superior opportunities gave her the power of doing, what was the best machine then made, obtained one, tested its simplicity and usefulness, sent for her dressmaker, and

explained to her its use. The poor woman's face shone as she watched its dexterous movements, and then clouded over as she asked the price, and said she could not be at such an outlay. "Would you like to try it, if I advanced the purchase-money, letting you work it out?" The dressmaker never hesitated; next day the machine was bought; her daughters being, she said, "in an extasy." The money, £11, was paid back in a twelvemonth. The gratitude is running on still; "It is not only the help to us in our sewing, but it has done my daughter's health so much good, she can work the machine without injury, and she was always ill before." The appearance of her family is materially improved. She has taken a larger house and is in a position to employ labour instead of being only a labourer herself; she and her family are helped, and the demand for labour is increased. Now has this lady or the clergyman's wife been the truer benefactor both to the individual and to the many?

The employment of machinery for any purpose in itself good, must always be a blessing. It relieves mankind of a portion of its necessary toil, and the severer the drudgery, the more minute and wearisome the labour which it performs, so much the sweeter the relief to those dejected human beings whom it liberates for other lighter occupations. To such, machinery is as the key of promise opening out a way from dungeons of despair.

Nothing will work so great and benignant a change for those poor London dressmakers, whose cruel sufferings melt one's heart, as the general use of sewing machines. Better that for them than any legislative enactment.

Many will demur to this; there are many who object to a doctrine that says, "there must be no discouragement to the investment of capital." The article "Apropos of Political Economy," in the "English Woman's Journal," represents the feelings of a large class. And yet how can it be, in itself, inexpedient or unkind, for a man or woman who has saved up money, to make that money useful by a further employment of labour! We can see that it would be a harsh and injurious thing, if the government commanded every labouring man's right arm to be tied up during a certain portion of each day, it would deprive him of the power of being useful to himself or any body else; equally, to fetter the capitalist in the employment of his capital, deprives him of a portion of his power of being useful. Freedom in the investment of capital is no advantage to the rich man at the expense of the poor; the wider the encouragement to the accumulation of capital, and the larger the number of capitalists, the better must it be for the labourer, for there will be more people competing for his

services, and he will be able to make a proportionately better bargain for them. "No discouragement to the investment of capital," can scarcely then be a want of consideration for the poor.

Why should it appear so? Sometimes because the capital is invested in some way which is in itself prejudicial and unjust, as in the case of a slaveholding community.

Sometimes because there are other conditions of society inconsistent alike with Christianity and political economy, and these false conditions have the effect of making a law unsound in itself, appear to work beneficently.

To illustrate the first proposition:—

Let us imagine a law passed in the Southern States of North America, discouraging the investment of capital in negroes. It must be a righteous thing to prevent cruelty to one's neighbour. Yes, but the righteousness should go deeper still. As deep as a sound political economy would go, and alter the whole system by which law and injustice are synonymous. The prohibitory act can only appear delightful to the dim-sighted, because there is another evil of such appalling darkness that the smaller evil in its presence shines like virtue.

The second reason for an apparent wisdom and kindness in discouraging the investment of capital, finds actual illustration in the beneficent working of the "Ten Hours' Bill," and of the Act forbidding women to be employed in coal mines. What are the other conditions of society as regards women? How is it that there should be women found willing to lavish their strength thus unreservedly, willing to adopt a means of livelihood so degrading? Is there no other reason than a feebleness of constitution for the greater poverty, the more abject wretchedness of women than of men; or is there some cause which is not of God's creating? Is there nothing in the legislation of the country which places any artificial barrier between women and their choice of a means of livelihood? Any human cause for the crushing, trampling pressure in those departments of labour where women seek employment? Whilst the answers to these questions are such as neither a wise political economy nor a kind Christianity would dictate, is it any wonder if anomalies should occur, the natural growth of under-lying evils? Such an anomaly is the beneficent working of a ten hours' bill. Law and custom have placed so many hindrances before women in their attempts to earn a livelihood, that when at last women have blindly worked themselves to death in seeking to live, government has become appalled and has endeavoured to counteract the effects of its own injustice. But the remedy does not help the class it is designed to help, as their needs require. The measure is a stagnant one; there is

no element of life in it, no germinating principle. An effectual remedy must be of another order. To pursue this subject further would well befit the pages of this Journal; but it would be to wander from the matter immediately under consideration—Whether Political Economy and Christianity are irreconcilable. If there be any force in what has been already submitted in reply to this enquiry, enough has been written to justify the belief that they may walk together in the closest fellowship, the light of wisdom and of tenderness, making the way clear before them. If there be no force in the foregoing remarks, then let this Journal and every other, hesitate to advance the claims of a science of which the theory and the practice are of necessity, Satanic.

LIII.—SCHOOLS IN PALERMO.

PART THE SECOND.

FOR several days after our first visit to the Training School for Mistresses, we were weather-bound at our villa in the “*Giardino Inglese*.” Storms of rain and wind hid from our view the pointed summit of *Monte Caputo*, and bent the fragile-looking pepper trees, that grew before our windows, almost to the ground. The delicate flowering shrubs, twining in such fragrant profusion round our house, seemed in danger of actually being carried away by the violence of the tempest. But the wind falls, the rain ceases, and the sun shines out with true southern brilliancy; the sweet blossoms raise their faces to the light, the fern-like leaves of the pepper trees shake off the heavy rain drops that glitter like diamonds in the morning sun, and all signs of the storm are past. So we also arouse and go forth to sun ourselves in the fresh beauty of the morning, and reluctant to enter at once the city with its dark and narrow streets, we drive round the walls to the Porta Nuova, passing the red old saracenic Palace of the “Zisa,” with its magnificent pine trees, backed by the lovely line of mountains. And so under the lofty gateway, with the gigantic figures on either hand, into the square in front of the Palace, where we glance up at the little window of the little room where the great Liberator of this country slept after his famous entry into the town. And thinking that but for him, these schools which we are now on our way to visit, could never have existed, our hearts are filled with gratitude towards the man who may in very truth be called the “*Padre del Popolo*.” Passing the beautiful cathedral, with its wonderfully-carved gateway, we drive down the *Toledo*, to the Jesuits’ College, and

there turning up a narrow street to the left, we stop at the door of the Convent of the Gesine. In this building is the first Primary School for girls, founded soon after the revolution of 1860.

Having already received permission from our kind friend the "*Provveditore*" to visit all the schools now open, we did not expect to meet with any difficulty about admission; and we were rather astonished to see within the open gateway, the gratings that are usual in the porches of all Sicilian Convents. Seeing a man sitting on a bench close at hand, I explained to him that we wished to find the entrance to the school, and he volunteered at once to send in word to the "*Mother Superior*." As all the doors were firm locked, and there was no marching in, without the permission of this Lady, we sat down also on the bench to wait some message from within.

Presently, when we were getting rather weary of waiting, and internally grumbling at a school of this class being put within the rigid walls of a convent, a head appeared at one of the gratings, and in a sufficiently rough voice asked us what we wanted. I looked hard at the head, and saw a brown wrinkled face with a beard, and short grey hair, cut square on the forehead, bushy grey eyebrows, and bright penetrating brown eyes; not for one minute did I imagine this head belonged to a woman; and so I spoke perhaps rather impatiently to the supposed priest, and told him, that having permission to visit the schools, we begged not to be kept waiting any longer. Then the husky voice told us to go again down a little turning, and wait at a door, which the man, of whom I have before spoken, would point out to us.

So off we went; and presently the key turned in the lock, the door opened; and there before us stood the face we had seen at the grating—but as a woman! it was the "*Madre Superiore*" herself!

Somewhat taken aback at this, we followed the "*Madre*" upstairs, into a court planted after Moorish fashion with flowers, with a small fountain in the centre. The lower windows on the right side of the building, were those of the class rooms of the Primary School, which is for children from 7 years upwards. The children are supposed to remain in the Infant Schools until 7 years old, and then pass on into these Primary Schools. And, naturally, the course of instruction is arranged on this supposition. But, at present, the schools, having been actually founded at the same time, the greater number of the children of 7 years and upwards, are taken without any previous training, and have to be taught the most elementary branches of education. And it will be found that little creatures of 5 and 6 years in the Infant Schools, are quite as forward as great girls of 12 and 13 in the

Upper School, for each child has perhaps had 2 years training, and the elder child has all the bad habits of idleness and want of application to overcome, whilst the little one is taken fresh and unspoiled, and learns far more quickly. But to return to the court of the convent, the "*Mother Superior*" now knocked at the door of the first class, in which some thirty girls between 11 and 15 years were taking a lesson in dictation. And here we must especially note, that Sicilian children appear to have a remarkable aptitude for writing; in every class we visited (and wonderfully so with the younger children) the writing was always the thing in which they excelled. The mistress very kindly put the children through various subjects for us, and also allowed us to question them ourselves. And (as was the case with the elder girls in the Training School) we found that most rarely could they answer any question that was not put in the very words of their lesson books. To the mistress they invariably replied in the words they had learned by rote. The girls also did some sums in simple addition upon the slate very fairly.

We enquired whether geography were not taught, seeing that there were no maps on the walls, and found that it was not yet thought advisable to begin. And here again we must call to mind that these children are and must be for some time to come, as ignorant as babies when they enter these schools, and that it will take some years to make them what their name signifies. At present they can be no more than Elementary Schools—in fact, Infant Schools for big children; and looking at them from this point of view, they are extremely satisfactory; but if we attempt to compare them with schools for girls of the same age in England, we find nothing but disappointment and dismay at the ignorance shewn. The mistress of the first class is a middle-aged woman, with a pleasant gentle manner, but not quite energetic enough to keep the attention of these most lazy and inattentive girls.

Passing into the second class, we see standing on a raised platform, a tall, lithe, graceful young nun, clothed in black from head to foot, with two narrow strips of white linen hanging from the back of her black head dress, and looped up on each side of her girdle. She is giving the children a lesson in mental arithmetic, with so much fire, with such life and expression in her burning black eyes, with her long arms and thin hands telling off the numbers that she calls to the children, that I can think of nothing but of a curious old print of Savanarola preaching, which I remember seeing long ago. The young nun greets us with a pleasant smile, and is charmed to show off her pupils. Here certainly there is more spirit and life, for such energy cannot fail to infuse itself into the dullest of children; but still there is the same plan of teaching too much from the

book, and not making the children think for themselves. Again, the writing is the most satisfactory. Teaching the catechism, and, indeed, the religious teaching generally, takes up the greater part of the time, and in this the children are well drilled. Indeed, we felt sure that in schools of this sort, *not* within the walls of a convent, this part of instruction would not have such exclusive importance, which we afterwards found to be the case.

In the next room, we found little children from 3 years up to 7, in fact, the Infant School of the establishment. But the mistress was such a perfect incapable, and so desperately terrified at the appearance of the party of English ladies, that it was no wonder we could make nothing of her, and that she had made nothing of the children.

Soon satisfied with this room, we went out with the "*Madre*" into the court-yard, and as we stood talking with her, could see the *young lady* pupils, who are also educated in the convent, peeping out at the open windows to look at the strange English ladies. They wore plain black dresses, with stripes of white linen that hung down at the sides. One could hardly fancy these poor young things in their prim dresses, imprisoned in this bare desolate-looking house, would be in a year or two, fine over-dressed ladies, driving up and down the Marina, worn out with dissipation and *ennui*. Perhaps, after all, the *ennui* of the convent would leave the least regret behind, although the lives of the young pupils are by no means so unmixed with envy, hatred, and all uncharitableness, as they may appear to be. In fact, these unnaturally secluded lives can only make a young girl unfit to make a worthy use of the liberty which she obtains by marriage.

We were hoping the *Madre Superiore* would invite us to visit the class-rooms of the young lady pupils; but as she conducted us through the court without any word about it, we took a friendly leave of her, and drove on to the Casa Professa, to see the Infant School founded by Garibaldi, and called after him the *Asilo Garibaldi*.

Part of this large building, which was formerly a Jesuit's College, is now used as barracks, and a suite of rooms, looking into a court, open to the sky, planted with orange and lemon trees, and fragrant with sweet flowers, is set apart for the Infant School. We passed under the archway guarded by a group of the picturesque *Bersaglieri*, with their long plumes of cock's feathers, and dark blue-and-green uniform, and mounting a steep flight of steps, found ourselves in a long corridor, with a notice that the school was open only one day in the week to public inspection. But armed with our introduction from the head of the Infant Schools, the Father Lombardi, we went boldly in, and were greeted most kindly by the Directress, who imme-

diately recognized us, as the same ladies, who had already paid several visits to the Training School. In the first room, some 60 children were seated on benches, the girls on one side, and the boys on the other, but all repeating the same lesson in spelling, and making thereby such a hideous noise, that the weeping and wailing of a naughty child, who was perched with bandaged eyes in the centre of the room, was quite inaudible.

In the next room, an under-teacher was giving a lesson on the Creation, of which the children seemed very weary. In the third, they were also at spelling.

The Directress of this school is from Lombardy, and is an intelligent woman, well fitted for her work. She is assisted by three teachers, and there are upwards of 200 pupils. There are now four of the *Asili* in the town of Palermo, with 600 pupils in all. As they are founded and supported by a separate society with a grant from Government, they are in some respects better managed than the Primary Schools, and have more money at their disposal for books, slates, etc.

The children arrive between 8 and 9 in the morning, and sing a hymn as they are marched into their places at 9 o'clock. They have lessons till within half-an-hour of dinner, and are then let out to play in the cloister that surrounds the court, until 12 o'clock, when they are turned into the refectory, where seated at long tables, each child has a little tin basin of soup and a piece of bread. At 4 o'clock, all the children go home. We thought a little more activity and life would be good for the little creatures, who appeared to us to be too much tied to their forms. It would be better that they should take a run at the end of each hour, as is the practice in many English schools. It is quite surprising to see how well the children, even of 5 and 6 years, write; it is certainly the *specialité* of young Sicilians. We questioned the children on all sorts of simple things, and found the same defect in the teaching as in the other schools—everything learnt too much by rote. A sturdy little boy, with a round, brown face, and steady black eyes, only 3 years old, was perfectly fascinating with his grave stolidity. He was going through the parts of a face, and he sawed his little fat hands in the air, holding out one finger when he said, “uno naso,” then out came two fingers, and “due occhi,” and one finger only with “una bocca.” It was impossible not to laugh, but the little man was far too desperately in earnest to pay any attention to us, and went through his whole lesson, without the ghost of a smile on his round, brown face.

The little people wear blue pinafores while in school, but these are the property of the Society, and are not given absolutely to the children.

We went into the great kitchen, where, no doubt in the Jesuits' time, many splendid dinners have been cooked. It is a lofty, vaulted room, with stoves and other apparatus enough to cook for hundreds. But now two old women are sufficient to prepare the simple mid-day dinner, and otherwise keep the place in order. On the wall of one side of the kitchen, is a curious old picture in colored tiles, of Elijah being fed by the ravens. And as we stood looking at it, we could not help thinking what a capital thing it was, that these great rooms, and this pretty court and cloisters, should resound with childish voices and happy laughter, and no longer be the dreary home of the Jesuits and their wretched-looking pupils.

All these *Asili* have been founded since 1860, and are one of the many good things brought about by the Revolution. Government Schools are now being opened daily, and the education of the girls is especially being attended to. There was not in the time of the Bourbons, one single public girls' school; in fact, the education of girls was thought altogether unimportant, and it would be difficult to find any girl of the lower class, above 12 years old, who can either read or write. We visited, also, the Primary School, which had just been opened at the Convent of San Francesco, where three moderate-sized rooms had been given up for the purpose; the rest of the building being occupied by troops. But it was not fairly organized, and the young teacher (the first pupil turned out by the Training School, by the bye,) seemed dismayed at the difficulty of keeping order among the girls, and rather disgusted at their indifference. She was experiencing the difficulty of *beginning* with big girls, who have spent the whole of their lives in idleness. But if this generation is to be made anything of, it is absolutely necessary to take in these girls of 10, 11, and 12 years, as they are too old for the Infant Schools, where by rights they ought to be. It will be a great step for Sicily, when the instruction can include some practical teaching of needlework, cooking, etc., as none of these girls have any notions on the subject, and in fact always expect the men to cook for them, and the regular dressmaker to make their clothes. Naturally, they are very untidy in consequence, except on fête days and grand occasions.

The "*Provveditore*" is working hard to get these Primary Schools properly organized, and a sufficient number opened during the year, to meet the need, but the difficulty of getting properly-trained mistresses increases the labor. There are certainly not more than three now in the Training School, at all fit for their work. We had just time as we left this school, to drive into the town again, and call for a moment on the Directress of the "*Scuola Magistrale*," to arrange with her the

day that the whole party should spend with us at our villa. Twenty pairs of dark eyes sparkled with pleasure when we proposed having carriages, and driving first to the park of the *Favorita*, which is three miles from the city, and then returning to our house for lunch; and when we asked out of curiosity how many of the girls had seen the park and been to the ridiculous Chinese Pagoda, built there by a Bourbon (the father of the present ex-King,) we found that not one had ever seen it!

So it was arranged for the next Thursday, which is the holiday of the week. We watched the weather with great anxiety for the next few days, as the sirocco was blowing fearfully, and making the prospect of any excursions far from pleasant, or even possible. But, happily, this Thursday—this Thursday of all Thursdays, for the 20 young mistresses, turned out well; and greatly they enjoyed their drive to the *Favorita*, and the absurd little Pagoda was charming to them, a very palace of delight! And then they drove back to our villa, and were very hungry, and ate a great deal, and were very merry over it, our kind friend, the Signora F. being indefatigable in her efforts to amuse them. And while we were all talking and laughing over our coffee, in sailed my Lady H., magnificent in black *moire*, and such a genial presence, that decidedly all the 20 girls were in love with her at once. There were also with us some of the teachers of the schools at the Gesine and elsewhere, so we were a large party, and could play with immense spirit at “Grand Mufti,” which was a game quite new in Sicily. Then they danced till they were tired; and we amused them by showing them sketches of all the places familiar to them in Palermo from childhood, but which they had never before thought the least pretty, or which, perhaps, they would now really go and look at for the first time. One of the girls was sister to the apprentice of a carpenter, with whom I was on very friendly terms, as I had employed him constantly to stretch canvasses and make drawing boards for me, and I had been very much amused, when this girl, directly after she entered the house, came up and told me that her brother desired “*molti complimenti*.” When I asked who he was, she said, “Oh, he has had the pleasure of making that board for you,” pointing to one leaning against the wall, with a drawing stretched on it. We laughed, and they all seemed quite pleased at this *wonderful* coincidence!

The girls were very well dressed, one or two really nicely, and with good taste; but most of them with a most wonderful array of colors. Several wore the colors of different saints, to whom they had dedicated themselves for some purpose. One poor thing, with a most dreadful squint, wore a bright green dress, trimmed with long white ribbons—the colors of Santa Lucia, who is supposed to cure all diseases of the eyes!

About half-past six, the carriages came round to take the girls home, and there was quite half-an-hour spent in hand-shaking and "Addio's," and I think they would have kissed us all round, if we had not avoided the demonstration. But as they drove away, we waved our last good bye from the garden, and went in quite as well satisfied as our guests with the day's pleasure.

LIV.—THE NEW-YEAR CRY OF THE FALLEN.

THE gate is shut. Another year is gone,
And we are left upon the lonely hill,
With mem'ry of the duties left undone,
The weak intention and the wayward will.

O ye whose holy lives are sown with prayers,
As Heav'n's resplendent canopy with stars,
Have pity on our wants, our woes, our cares,
And help our souls to burst their prison bars.

Though we, while penitential tear-drops flow,
Look back with longing to a holier day;
Like one who lies down amid ice and snow,
To dream of cowslips and the first of May.

There yet is *One* who will not chide or scoff,
But beckons us to homes of endless bliss;
Beholds each penitent "a great way off,"
And flies to meet him with a Father's kiss.

E. H. R.

LV.—MISS LILY.

Miss Lily lives in a strange old house,
Which has grandly stood for ages;
And her father's deeds, both good and bad,
Are told in history's pages.

'Tis a somewhat ruined, yet stately place,
With large wooded grounds surrounded,
In which, since the days of good Queen Bess,
The fleet-footed deer have lounded.

Miss Lily has such a strange wild face;
 Like the fairies of times olden;
 Her large bright eyes have a wondrous look,
 And her elf-like hair is golden.
 'Tis said there are ghosts in that old house

By the ignorant and silly;
 But th' only spirit that haunts the place
 Is that pretty dear Miss Lily.

Miss Lily sings with a bird-like voice,
 Just like angel music seeming—

O! it makes you glad to hear her song,
 And it sets you strangely dreaming.

She is fond of tales of fairy-land,
 And will tell you, so demurely,
 Of Puss in Boots and the dear White Cat,
 But she can't believe them surely!

Miss Lily wears such a pretty hat,
 Covered with spring-time flowers,
 So cleverly made, that to me they seem
 As if fresh from Nature's bowers.

And her silken, streaming, golden hair
 Down to her waist is falling;
 And I, when her clear voice sound, somehow
 Hear echoes from elf-land calling.

Miss Lily sits in the village church,
 And lists to the parson preaching;
 But her sweet little face and form I think
 Are as good as a sermon teaching.

Miss Lily has such a good fond heart;
 And she loves dumb creatures nearly
 As much as if they could understand;
 Though I know they love her dearly.

She will love you too, if you're but kind,
 As well as the dog or starling;
 And you cannot win a sweeter thing
 Than the love of that innocent darling.

Miss Lily dear, at the grand old house,
 To me you're a fairy seeming,
 Some spirit pure sent to make us good,
 With bright eyes and fair hair streaming.

And though stern Time must dim your bright eyes,
 And silver the hair now golden,
 Yet I think your heart will still be young,
 When your years have long been olden.

JOHN CHURCHILL BRENAN.

LVI.—OVERWORKED DRESSMAKERS AND THE SHORT HOURS' BILL.

THE chief evil which it is supposed, would be produced by the legal limitation of the hours of work in the case of dressmakers, is that the number of day workers employed during the season would be much increased, and that these day-workers, thrown out of work in the slack time of year, would have no honest means of living, and be exposed consequently to much privation and temptation.

This is a most serious objection.

The answer to it is that milliners in country towns, who also have slack and busy seasons, seldom work more than twelve hours a day, sometimes less, yet seldom employ day workers.

The scarcity of employment for women being less felt in country towns than in London, a milliner could not get apprentices or assistants if she over-worked them. The girls would prefer to go into service or turn to some other work; thus practically milliners in the country are under a short hours' law, because the girls would not stay if they worked them long hours, yet they do not employ day-workers to a greater extent than London milliners.

Employers will not engage day workers, if they can possibly avoid it, because they learn the new patterns and trimmings, and make them common. Consequently, if a twelve hours' bill were passed, it is more than probable that the milliners would not employ day-workers, they would get larger premises and employ more resident hands, which is the effect desired.

This would of course put them to greater expense and have two results: they would make their own fortunes more slowly, and they would charge higher for making dresses. Neither result would do much harm. The heads of establishments of this kind now make large fortunes, keep country villas and carriages, and could well afford somewhat less profit. It may be observed that dressmakers' assistants are more or less worked according to the size of the town they live in, because in towns there is less employment for women in proportion to their numbers than in the country. A young woman who had been

apprenticed in a small country town of about 2000 inhabitants, told the writer they worked there only from 8.30 to 6.30, as a general rule, even in the busy season. It was very rare for them to work after seven o'clock, and she does not think they ever went on after nine, except once, for a mourning order, when they worked all night. This happened *once* during her year of apprenticeship, and she does not think any establishment in the town worked longer hours than the one she was in.

Another young woman apprenticed in a large county town, said they usually worked from eight to eight; but sometimes in the winter, when they were very busy, they sat up till ten; but never so late as twelve. Her father told the head of the establishment, when the engagement was made, that he should take her away if she were kept up late. These hours are longer than in the first instance quoted, but much shorter than in London. Country milliners are not ruined, they live well and save; but do not make enormous fortunes. So overwork is not necessary to maintain the trade. It is true that house rent is cheaper than in London, but then their charges for dressmaking are also much lower. I have read and heard that at Leamington and other fashionable watering places, the hours for dressmakers are almost as long, during the autumn and winter, which is their season, as in London. It appears to me probable, if a twelve hours' bill were passed, and made to extend over the whole country, that engagements for six months would become common. Milliners would keep the same number of yearly residents as they do now, but the extra hands necessitated by the short hours would probably be engaged by the half year, and these girls would work during the spring and summer in London, and during the autumn and winter at Brighton, Cheltenham, Leamington, Torquay, &c. London milliners could not object to this, because at the end of the season their patterns, &c., cease to be of any value, as new ones will be required next spring. And country milliners would be glad to engage girls for the watering place season, who knew the last fashions in town: the arrangement therefore, appears unobjectionable.

One of the objections commonly brought against a short hours' bill, is the great difficulty which would be experienced in inspecting such a large number of establishments, amounting according to the London Directory, to nearly *seventeen hundred*. Perhaps a plan which was adopted in a manufacturing town some years ago to enforce the Ten Hours' Bill, and which proved perfectly effectual, might be of use in diminishing the difficulties of inspecting millinery establishments. Various benevolent persons combined to pay a lawyer to protect the

interest of the weavers. If a factory were kept open beyond the legal hour, one of the weavers would go privately and inform this lawyer, who apprised the Inspector but without giving the name of his informant; and the Inspector would then go to that factory the next evening, and if it were kept open five minutes too late, the owner would be fined by the magistrates.

It appears to me that by such an agency, a moderate number of Inspectors could keep all the dressmaking establishments in London in order. Milliners would be more afraid of prosecutions than manufactures, because the exposure would deprive them of their customers. If thought desirable, a lady might be substituted for the lawyer to receive the girls' complaints; but of course a professional man must always be employed to conduct the prosecutions.

Secrecy with regard to the names of the complainants would be necessary, as in the case of the weavers, to protect them from dismissal. A similar agency would be required in other large towns to protect the dressmakers, and as much interest is now felt in their case, it would probably be easy to form one every where. In London any practical plan would be sure to receive support. The Dressmakers-Aid Association would very likely undertake the task, or the Ladies' Sanitary Association might perhaps do so. One thing appears but too certain, and that is, that unless a law is made for the protection of dressmakers, many of whom are young girls under 21, they will remain unprotected. Ladies by giving long notice for their dresses afford the employer time and opportunity to engage fresh hands if she is so inclined, but they cannot compel her to do so. It is surely absurd to say that the difficulties of the case are too great to be overcome by an Act of Parliament, but could be surmounted by an Association of Ladies. If an Inspector armed with authority cannot compel milliners to close their work-rooms at a certain hour, how can ladies do so who have not even the right to visit the houses at night to ascertain the truth of any complaints that may be made to them?

Associations of Ladies, however well managed, could never be powerful enough to effect much good, if unsupported by the law. The Society for the Prevention of Cruelty to Animals could have little effect, if it received no support from the law, and acts of barbarism could not be punished; but being supported by the law, it has become perhaps the most effective of all our charitable societies; and the same rule would I believe be found to hold good in the case of societies for the prevention of cruelty to human beings.

The fact is that public opinion is not powerful for good until it finds expression in a law. Did not public opinion for years denounce the employment of children to sweep chimneys

without effect until a law was made to prevent it? Did not public opinion actually *rage* against the long hours in factories without effect till a law put a stop to them? Has public opinion put an end to drunkenness? Does any one imagine dishonesty could be prevented by public opinion without the aid of the law? Few indeed are the evils which have been put an end to except by means of legislation, and miserable indeed are those who are protected, not by the strong arm of the law, but by the weak though noisy voice of public opinion. Deeds not words are wanted. We have been talking on this very subject, devising feeble remedies, and scolding the ladies for at least twenty years; it is now time something effectual was done, and the only remedy which will be effectual is that which was tried with such good effect on the factories, viz., a short hours' bill.

J. B.

P.S. Since writing the above I have heard of a new objection to legal limitation of the hours of work. A law could scarcely be maintained without inspection, but "An Englishman's house is his castle;" and as a dressmaking establishment is a dwelling-house, as well as a manufactory, it cannot be inspected without a violation of the rights of the subject. I will only observe upon this point that if manufacturers once come to understand it, they will all join their dwelling-houses to their factories, and so exempt themselves from legal supervision.

If a manufacturer were to set up a bed-room in his cotton factory, would he thus escape the law? If he would, we may be sure that bed-rooms will soon be established in all the factories.

We are not always so particular about the rights of the subject. Lodging-houses can be inspected to prevent overcrowding. Yet they are especially "dwelling-houses." Also there is an Act lately passed to protect young men and boys from overwork in bakehouses. Yet in these bakehouses it is customary for them both to sleep and eat.

LVII.—WEATHER-BOUND. A STORY OF QUEEN ANNE'S DAYS.

(Concluded.)

II.

Now at this point of his authentic history our author meanders in long periods anent the "turmoils of business;" weighty cares of state; and so forth. We feel sure some pages before he arrives at the fact itself that, once in Dublin, my lord

lieutenant clean forgot his parson. What with perpetual squabbling on all sides, and his difficulties with those rebellious Whig Commons, we can quite believe that Ormond *had* enough on his hands; still we cannot accept "Osmyn's" apology in full for him; he ought never to have let these good folks slip at once out of his memory. They, we may fancy, were not so oblivious: months came and went, and found Joseph still on the look-out for good news in perfect faith. For how should the notion that a duke might not keep his promise occur naturally to a simple fellow like this, who perhaps had never throughout his life broken his word? By degrees, however, it became evident that some means must be taken to refresh the ducal memory, or Joseph had better give up all hopes at once. He chose the former alternative; one chance and no more of fortune had ever come to him, and now could he see this disappear without some effort to realize it? This, however, must be made after his own fashion; the expedients of begging letters, or dancing attendance at vice-regal levees being equally foreign to the honest man. Accordingly, we next meet Joseph in Dublin, and at the study-door of Dr. John Sterne, Dean of St. Patrick's, who, having just put the finishing touches to to-morrow morning's sermon, is now going out. Mr. Dean, beperriwigged, begowned, and becassocked, looks surprised but with no unkindness on the tall stranger in his grey suit, home-spun and home-fashioned, who has found his way hither without further letter of recommendation than the one Nature had written to all the world in every line of that honest face; "I am the parson of Rathlin," says Joseph, in his simple straightforward manner; "and I shall account it a great favour Mr. Dean, if you will allow me to preach to-morrow before the Lord Lieutenant."

A strange request that; luckily Mr. Dean was the kindest soul alive, and moreover a man who loved what was original or odd with all his heart. He only smiled, and put the question by for the present, resolving before he answered it, to know something more of his visitor; he entered into conversation with him, and finally kept him to dinner. At parting, Dr. Sterne, shaking him warmly by the hand, said; "My friend, I believe you are a good man; that you are a scholar I see. Take my pulpit to-morrow with all my heart; I, for one, shall be glad to listen to your sermon." And the Dean, looking after Joseph, whom he had sent away with a joyful heart, speculated as to what strange fancy could have taken this island divine to air his eloquence before the vice-regal court.

Dr. Sterne's new acquaintance, fairly in that dignitary's pulpit next morning, had reason to wish himself back in his own, in any place indeed rather than that he now occupied.

The solemn beauty of the cathedral; the long-drawn aisles stretching away into its grey back-ground; the stir, the expectant hush of a great congregation; the presence of state and power; no wonder all these combined should weigh down the man's spirit. His brain grew dizzy where he stood, the worn cheek quivering through every muscle like a heart laid bare; his voice choked; as he afterwards said, he "had well-nigh burst into tears." Erskine used to tell how when he first rose to plead in Westminster Hall, he should have been dumb but for the fancy that his little ones were pulling at his gown. And had not some such shadowy touches also unlocked the preacher's eloquence, Joseph might have returned to Rathlin, his homily undelivered. Recovering himself, he gave out the significant verse; "But the chief Butler* remembered not Joseph, but forgot him." Here indeed was a notable reminder for his Grace; not that by any means it struck him home. If the truth must be told, one text sounded much the same as another in Ormond's ear. The Lord Lieutenant, laying one white hand with its lace ruffle out on the crimson velvet cushion before him, leaned back among other velvet cushions, and was presently half asleep. After such fashion he was wont to take the dose of orthodox divinity, and politics equally orthodox interlarded with stock compliments, and scraps of Greek and Latin, which commonly made up the court sermons of Queen Anne's time. Quite unexpectedly, as this discourse went on, his Grace found himself for once a listener. Looking round, he saw both peers and commons lending their ears. The Duchess and her ladies in patches, powder, and hoops, were all attention; scarcely less attentive the velvet-coated, red-and-gold-stockinged beaux; even the citizens who flocked to St. Patrick's to gape their fill at court bravery, listening wide-awake to-day. Listening too were kind-hearted Mr. Dean and the clergy, one, perhaps among them, who endorsed the preacher's theme with gall and wormwood tenfold,—the little dean's great successor—the vicar of Laracor.

For this sermon set forth the duties of great men towards those of mean estate; set forth also the misery which had sprung from their neglect since the day when the Egyptian left the Hebrew to languish in prison. Joseph possessed no

* Butler, of course, being the surname of the Duke's family. This quaint adaptation of scripture passages was the fashion of those days. The reader will remember how when some years afterwards, a reward was offered for the apprehension of the author of the "Drapiers' Letters," a Quaker put the following verse into the mouth of the whole Irish nation. "And the people said unto Saul; shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not."

scanty share of natural eloquence, and—heightened as it was on this occasion by that sharp sense of wrong undeserved which has so often stung a generous spirit into something beyond itself, it completely carried away his congregation. Well chosen examples, both from ancient and modern history were not wanting to point his moral; yet, though why the hearers could not tell, a deeper interest prevailed while their preacher painted a storm at riot, a ship in peril on a rock-bound coast; some outline in short, of Ormond's late adventure. And then the promise, so freely given, so speedily forgotten; the disappointed expectations; the longings; the heart-burnings; all that makes up the slow agony of hope deferred. No marvel he could draw such suffering to the life; this man who had endured it all himself! And there the speaker ended, bidding each one present search his own conscience lest he too should have neglected some poor man like "the chief butler who remembered not Joseph."

As I said before, my Lord Lieutenant had been unusually attentive throughout the whole discourse. No doubt his conscience cried *peccavi* over sundry sins of omission into which a too facile and indolent disposition had betrayed his Grace. And then the preacher's voice and features grew more and more familiar as the sermon went on. Its close, the repetition of the text, completely enlightened Ormond. Starting up, as soon as the blessing was ended, with an audible exclamation of somewhat more energy than befitted a cathedral, he leaned over to one of his gentlemen, "You and I, Reynolds," said the duke, "have seen this parson before; mind you bring him to dine with me." Joseph accordingly dined at the Castle, and was good-humouredly rallied by Ormond for coming all the way to Dublin to preach a sermon at him. Our parson pleading guilty, said, that he believed his Grace had forgotten him "neither through contempt nor unkindness, but rather that among weighty affairs of government, the promise had dropped out of his mind as a small bill is lost among a great heap of papers." Taking this view of the matter he had agreed with Rebecca to bring himself to the duke's memory by the best means in his power; this done, so much at least must be gained; that their minds would be settled for the rest of their days. Ormond received this honest little speech with a gracious smile; and there the matter rested for the present. Joseph remained several days as his guest, and then took back to his family at Rathlin the joyful tidings of preferment worth four hundred a year. A whole world of riches according to their standard; and they entered upon it as happy as folks in a fairy tale. The good man's fondest dreams were realized; his boys went to Oxford; his book saw the light. What matter if it made

no noise at all, while the "Battle of the Books,"—a certain treatise taking the same side of the controversy—was in everybody's mouth. Joseph could enjoy the wit of his brother divine not a shade the less.

Here, coming to the end of a page, I thought the story finished, but turning the leaf, behold! our old Jacobite's pen goes on busy as ever. "For," he tells us, bestowing capital letters as usual on most of his nouns; "this Anecdote hath a Sequel in which I take delight, considering it in some sort a Panegyrick on our common Nature." And this "sequel" really is by no means the worst part of this old-world tale. We all remember the history of Ormond's last and evil days; how after Queen Anne's death, he fell with Harley and Bolingbroke, not only from power, but under suspicion of high treason; how, stripped of his titles, his knightly banner torn down from the wall of St. George's Chapel, he fled the country; outlawed and attainted; ruined in fortune, forsaken by friends; deserted even by his daughter and wife. Before long, a packet addressed in a strange hand, came to Ormond across the channel. It contained money, and a joint epistle from Joseph and Rebecca. They were rich, so ran their letter, on two hundred a year, the other half of their income justly belonged to the benefactor to whom they owed all. And this they prayed him to take, not as any gift or favour, but only as payment of a just debt. Upon reading this letter, "Osmyn" says, "the duke striking his hand on the table, cried aloud; 'My God! the men I made out yonder (in Ireland) have set a price upon my head; and this poor country parson—!' and so was silent, musing awhile."

Here ends the manuscript; so much of it at any rate as suits our purpose. My readers would not thank me to follow it on through quarto pages of zealous vindication. They will hardly care to have it proved that Ormond fought against his country for his country's good, and that, if he did take Spanish pay, it was only that he might better help his fellow exiles; hardly care to be solemnly assured that (for all wicked Whigs might have to say), the Duke never turned papist at all, but kept an English chaplain, and took the sacrament quarterly, like the good churchman he was, to the day of his death. From this and much other matter to the same purpose all human interest has perished, not less utterly than the life out of these dusty fragments—once fresh roses and lavender. So there; lay the sere blossoms back gently; put the old Tory manuscript away into the corner which has kept it these hundred years a hundred more, and Dr. Sheridan's cousin may find himself edited as a literary curiosity; or, who knows, he may have the honour of furnishing materials for an historical romance.

LVIII.—FEMALE MIDDLE-CLASS EMIGRATION.

A PAPER READ AT THE SOCIAL SCIENCE CONGRESS,

BY J. E. LEWIN.

IN bringing before you the work of the Female Middle Class Emigration Society, I shall endeavour briefly to describe the Society's objects, its mode of working, its results, and its needs. Before doing so, however, I may perhaps be permitted to say a few words regarding its founder, Miss Rye, and her past and present exertions in the cause of female emigration.

Miss Rye was first induced to take up this subject, by seeing the numbers of women, possessing a certain amount of education, who applied unsuccessfully for work at her Law Copying Office, and it was therefore this class for which she was first interested. She wrote for it, and worked for it, and finally established, in May 1862, the Female Middle Class Emigration Society, which labours especially to promote the emigration of educated women. Her energy and benevolence, however, would not let her stop here; and, several colonial governments having on various occasions offered her assisted passages, she despatched, during the latter half of the year 1862, large parties of working women to Queensland, New Zealand, and British Columbia. These parties consisted chiefly—almost entirely—of servants, dressmakers, and the like: they were sent out by Miss Rye's individual exertions, and not by the Female Middle Class Emigration Society. As it has been asserted publicly, that a party of ninety-six governesses was sent to Queensland, it seemed necessary to state the real facts of the case, and to explain, that neither Miss Rye, nor those who work with her, would ever commit the absurdity of sending such numbers of governesses at one time to any colonial port. The Society rarely sends more than six of its emigrants in one party—and far more generally only two, at intervals of from two to three months.

With regard to Miss Rye's present efforts, it is difficult to overrate the importance of what she is now doing for the cause of female emigration. The Otago government having offered her assisted passages for one hundred women, if she would herself take charge of the party, she accepted the offer, and went out to Dunedin in order thus practically to acquaint herself with the difficulties, dangers, and trials of emigrants on their voyage as well as afterwards. In Dunedin, her exposure of the evils of the Emigrant Dépôt was a most valuable service to the cause of order and decency; her remonstrances having induced the Otago authorities to take

steps for the erection of a more suitable building for the reception of female emigrants than the one now existing. What she is doing in Christ Church, Canterbury, is thus described in the "Press" newspaper of June 12th.

"The meeting of ladies at Mr. Justice Gresson's, on Wednesday, to discuss the propriety of founding a Female Home in Christ Church, though of so desultory a character as to render a full report unnecessary, was yet of far too great importance to be passed over by a brief notice. Miss Rye, as our readers probably well know, has been engaged for several years in forwarding the work of female emigration. She is now engaged in visiting the colonies for the purpose of collecting such information as may aid her in the noble work to which she is devoted. Miss Rye is one of those women whose energies have been called into action by the condition of the women of England."

After alluding to the distress among needlewomen in England, and the efforts of the late Lord Herbert to relieve it, the article continues:—

"But it is not only amongst the least educated class of females that great distress exists, nor is it the poorest only who are entitled to the benefits of emigration, nor indeed is it the most ignorant and unintelligent who are most wanted in the colonies. Amongst no class does greater distress exist, than amongst the class of poor governesses. And Miss Rye's efforts are specially directed to the emigration of governesses, and of the better class of servants. Now our duty is, to get the best we can for our money; to get young women selected and sent out, who have lived under good housekeepers at home, and acquired all the information belonging to their calling. And this is equally necessary, whether we are providing servants for employers, or wives for labouring men: for the best educated servants make the best wives. Miss Rye tells us 'You can't get the best class of servants to come out to the colonies unless you provide them with a proper home there.' When a girl leaves service in England, unless she is going to a new place, she goes home to her mother. In the colony, where does she go to? If she has been ill, and has gone to the hospital, when she comes out where does she go to? How many mistresses inquire where the girls are going when they leave? And yet, what mother who cared for her daughter, would allow her to go to a country where she might be cast on the streets, with no protector, and no home. It is not long ago that we had a very large public meeting to discuss the propriety of establishing a home for working men. Surely if a home for men be wanted, ten times more is one wanted for women. A man, so far as society and his prospects in life are concerned, walks securely on solid earth; but a woman ever walks on ice, beneath which yawns a cavern, from which, if once she falls through, she rarely climbs to the surface again. These poor girls, whom we bring from their English homes, they are our charge; at our hands will their blood be required. It is really as thorough a test as can be applied to the community, whether we will take up this question of female emigration energetically and thoroughly. Miss Rye appeals to her own sex—better it should come from them; but it concerns us as well. These women are to be the mothers of the race, in this province; shall we do what we may, to attract the best of their class to Canterbury?"

This article itself, as well as the meeting to which it alludes, may be regarded as the immediate consequence of Miss Rye's presence in Christ Church—and it is surely not exaggeration to

say, that she rendered no small service to the colonies, and indeed to the mother country itself, when she elicited in a public journal an expression of such just and humane sentiments on so important a subject. In like manner she will endeavour to awaken, wherever she goes in the colonies, right feeling on the subject of female emigration; she has been received everywhere with the greatest kindness and hospitality, and has had excellent opportunities for observation, which will enable her, on her return to England, to state exactly the qualities to be sought for, the dangers to be guarded against, and the demands to be met, in selecting and sending out emigrants of every class. In every port she enlists the sympathies and services of ladies as correspondents of the Female Middle Class Emigration Society—and how valuable their co-operation is to that Society, will be seen, when we come to consider its work, which we will now proceed to do, in the order I have before mentioned, viz; its objects, its mode of working, its results, and its needs.

First, then, the object of the Female Middle Class Emigration Society is to send out to the colonies educated women, including under that head the large class lying between a finishing governess on the one hand, and a woman who can do little beyond teaching English correctly, on the other. In all cases, however, the Society requires education of the hands, as well as of the head; and the most highly accomplished applicant would be rejected were she to profess total ignorance of household work, cooking, and the like; or were to refuse to assist in domestic matters, in the event of her being called upon to do so. It is hardly necessary to add, that all possible precautions are taken to ensure good moral character, in those who are sent out.

Secondly, the Society's mode of working, is as follows:—When Miss Rye first took up Female Middle Class Emigration, she found that the two things most needed were, money, and proper protection for the emigrants on their arrival in the colonies. Few struggling educated women had sufficient ready money to pay their passage, and fewer still would face the risk of landing in a distant country unknown and unprotected, ignorant where to turn for a night's lodging or a little friendly counsel. For it must always be remembered that no existing Emigration Agency, public or private, helped this class of women. They were not domestic servants, and therefore for them there were no assisted passages and no emigrant depôts. The Society supplies the first of these requirements by granting loans, on sufficient security, to accepted applicants; and the second by establishing correspondents in every colonial port to which it sends. These correspondents, generally ladies of good position, receive the emigrants on their arrival, direct them to

respectable lodgings, and assist them in obtaining employment. Without such co-operation in the colonies, the Society would be entirely unable to work; and it is therefore, that Miss Rye's present services, in securing correspondents at every port she visits, are so peculiarly valuable.

Thirdly, results.—Since the Society was formed, in May 1862, fifty-four women have emigrated, by its assistance, to Australia, New Zealand, British Columbia, and India. Fourteen of these went out to or with brothers, one to friends, one to sisters, and three to situations secured for them—for I have special pleasure in mentioning, that the Society has received three applications for governesses from the colonies, and we may hope, that as its work gets more known, the number of applications will increase. From many of the emigrants there has not yet been time to hear, but information has been received regarding thirty-two, and of these, only two had been unsuccessful in obtaining a comfortable home, and fair salary. The following extracts from letters written by those sent out, may prove interesting.

Miss E. S. was unable to teach more than the rudiments of English, French, and Music. She had been seeking unsuccessfully during six months for employment in England, when she sailed for Sydney. She writes thence:

“After waiting five weeks, and getting very anxious, I obtained my present engagement as governess to Mrs. P's. children, five in number, varying from eleven to five years old. Mr. P. is what they call a grazier, and holds about a thousand acres of land; they are exceedingly kind, and I am very comfortable, and should I remain twelve months, I shall be enabled in that time to repay you the £20 so kindly advanced.”

The whole loan has been repaid since last March. Six months later, Miss S. writes:—

“I do not at all regret the step I have taken, in coming out here, for although there are many disagreeables, still I am quite sure I could not have done so well at home; and I have met with very many kind friends.”

Most persons will agree with Miss S. in this opinion, when I mention, that she has been earning from £50 to £60 per annum, ever since she took her first colonial engagement.

Miss G. G., more than thirty years of age, was receiving £20 per annum, in the situation which she quitted to go to Australia; she also went to Sydney, and writes thence:—

“I had an offer of seven situations in one month, so I would not accept a school. I did not make an effort to obtain the situation I now hold: my salary is £70 per annum.”

Miss H., although amiable, and well educated, was slightly deaf, and had never succeeded in earning more than £30 per annum in England. She writes from Melbourne:—

"Before I had been a week in Melbourne, I was fortunate enough to meet with a situation as governess. I have now been here six weeks, and during that time have been very happy and comfortable. I have £60 a year."

Miss C. went with her sister to Port Natal. They were well educated, but had never held any situation in England as governesses. She writes:—

"Mr. B. succeeded in two days in procuring for me a very comfortable situation, as governess, with a salary of £40 per annum, which is considered high, as the people here are not rich. Mr. N. the gentleman in whose family I am placed, kindly invited my sister to remain with me till she could suit herself, so she has been here up to the present, but has arranged with a gentleman six miles from Maritzburg to go this week as governess to his family for £40 per annum."

Miss R. had been a nursery governess in England, and had tried for six months to obtain employment without success, before she resolved to seek her fortune in Australia. In less than two months she went to a situation, of which she writes:—

"I am now between 200 and 300 miles north of Sydney. I am very comfortable, but still I find Australian bush life very different from dear old England. I have one pupil fifteen years old, her education has been rather neglected, so that she is not too far advanced for me. I have no one to interfere with me in the least—I am only afraid I shall be spoilt here for holding another situation where I might have more to do. My salary is £40, which I consider very small for coming out to Australia for."

Miss W., a drawing mistress, very slightly qualified in other respects, having lost her connexion, through several years' attendance on a sick mother, found it impossible to obtain remunerative employment at home. One month after landing, she writes:

"My brother met me at Melbourne, and suggested that I might keep a day school for children from five years old to seven or eight. I have commenced, and hope through God's help to be able to transmit to you after a time, though I have had many expenses. I have twelve children, each pays a shilling a week. I have the promise of more, and hope to increase it to twenty. They are all respectable children."

The Misses H., two sisters, went out to Natal. In June last the eldest sister wrote, remitting the whole sum advanced them.

"We have made a great many nice friends here; Mr. B. has been particularly kind to us, in obtaining us situations, &c., and I shall never regret leaving England. I should very much like my mother to join us, but do not think it advisable at present. I like the free easy life people lead here, but I am afraid what is pleasure to us, would be privation to mamma."

Fourthly, having thus shewn you some of the results produced by the Society's working, I now proceed to lay before you its needs. This Society, like all other societies, needs money. But as its assistance to emigrants is confined to loans, and its working expenses are extremely small, a certain amount, once subscribed, would enable it to continue its operations for

many years. There seems every reason to hope that the money lent will be returned, even without having recourse to the securities—for, of £150 advanced between June 1861 and May 1862, (before the formation of the Society) more than £70 had been returned by August last, the earliest advances being only due in this present month. It is, too, worthy of notice that while about £500 has been advanced to emigrants by the Society since its formation in May 1862, more than £800 has been paid by those emigrants themselves during the same time. At present, the Society's funds are almost exhausted, and if it does not receive continued support from the public, it will soon be reduced to the condition of a sister Association which "confines itself, at present, to *furnishing advice* to intending emigrants." If a sum of from £800 to £1,000 could now be raised, the Society could continue operations, at its present rate of working, for some years, and it is much to be wished that this could be done; for the Society's work, though small, is valuable, both as introducing into the colonies practical, well-principled women, able to make themselves generally useful; and also, as assisting a much-suffering and most deserving class, to obtain remunerative employment. Since Miss Rye first began her work in June 1861, more than one hundred educated women have been enabled to obtain comfortable situations, and this while only a very few ports have been open to the Society, and while its organisation has been hardly completed. Could it continue its operations for a few years, there seems every reason to hope that, with more numerous openings, and more matured organisation, it would be able to withdraw considerable numbers from the superfluous workers of England.

LIX.—NEEDLEWOMEN AT NEW YORK.

WE have received two long extracts from a New York newspaper, entitled "THE WORLD," giving accounts of a Needle-Women's Union in that city. As the possibility and the wisdom of any such movement among English needlewomen has been occasionally mentioned in this country, some of the details of this transatlantic union will, we are sure, prove interesting to our readers. It appears that the insufficient prices (according to American ideas,) paid for girls' work, had been attracting the attention of the press and of certain of the workmen, as well as of the workwomen of New York. We say *according to American ideas*, for it is very noticeable that the wretched abject destitution common enough among us, is not yet

characteristic of New York, since the average price paid those who attended this meeting was about two dollars or nine shillings a week; in many cases the wages were below this, still such an average does not imply what *we* are accustomed to consider a pitiable depreciation of female labour.

The movement was inaugurated on the 12th of November, by a large meeting in a hall in the Bowery, which was crowded in every part, the aisles being filled by ladies standing, and many being obliged to leave from want of room; of those present there were between 300 and 400 plainly dressed but tidy-looking, intelligent, and handsome girls. Only four gentlemen were present, a member of the Workmen's Union, and a Mr. Beach, both of whom had assisted in getting up the meeting, and two reporters for the "*Sun*" and "*World*" respectively. After a few remarks, stating the object of the meeting from the two first-named gentlemen, the girls were called upon for statements of the amounts received for their labour in the various trades in which they were engaged. The prices reported ranged from one dollar to three dollars per week, and the average, as we before said, was about two dollars. Cases were mentioned in which the employers favoured particular girls, giving them better wages, but requiring them not to tell. The price paid for board was stated to take in most cases every cent a girl could earn; and hardly ever leaving her more than 25 or 50 cents for all extra expenses. In cases where the girls supported members of their family, of course the pinch was severe. The wording of the sentence gives one to understand that the employers sometimes furnish "board," and deduct the price from wages. The time of work ranged from 11 to 16 hours each day; the general hours at the shops being from seven in the morning to six or seven at night, with half an hour or three-quarters for dinner.

Wages paid in different departments of trade were then specified; and it appeared that the prices for piece-work were much lower than a year ago. Hoop skirts, for which when they first came out, cost in the making a dollar per "hundred springs," had gone down to a quarter of a dollar for the same. A pretty little girl who made "slides," and got three cents a gross for them a year ago, was now only paid half a cent a gross. "Smart little girls" could earn a shilling a day at the business. The silver burnishers get a cent apiece for table spoons, of which they can do 30 or 35 a day, making nearly two dollars a week, if they work well; if not they have to do them over the next day for nothing. Shirts bring about 60 cents a dozen, taking a day and a half to finish a dozen at very hard work. We must remind our English readers that a cent is, within a fraction, equivalent to a halfpenny; thus giving one shilling and eightpence a day for shirts at "very hard work."

Fine shirts, all finished, are a dollar a dozen for making. Flannel shirts from four to eight cents each, and from nine to a dozen can be made in a day. Here again prices have gone down, as a dollar a dozen was paid in 1860 for the same that now bring about 80 cents. By working early and late at large cloaks, three dollars a week can be made. At corsets two dollars to two and a half a week; at button-holes on coats about four dollars a week can be made, but "it is very hard work." At dressmaking three dollars a week is made, working from seven to seven. Linen coats, of which there is we suppose a very large demand in America, are made for 18 to 20 cents each; two of them are a good ten hours' work. The girls iron and finish them, and have to buy their own thread, which costs five cents a coat. "Shelter tents" with 46 button-holes and 16 eyelets brought last season 25 cents each to the maker, but are now come down to eight cents, and only four can be made in a day, working as long as one can see. Cavalry tents are eight cents apiece for basting, and four can be basted in a day. Vest makers get 25 or 30 cents a day, and "sewing machine operators" five cents for stitching 50 yards. Parasols and umbrellas are 50 cents a dozen, and eight can be made in a day. In some of the establishments if a button is left off a shirt, it is a rule to deduct 25 cents from the pay; and some of the employers, if a girl is five minutes late, deduct five cents.

Of other trades than that of needlewomen, it was stated that press feeders sometimes get four dollars a week, and that photographers "stand on their feet from morning to night, and get three dollars a week." Some complaints were made of employers; one of them threatened to kick a young lady down stairs, or to call a policeman when she asked for money; and one lady had worked for ten years for one firm at tassel making, and when she asked for an advance from three to four dollars per week, it was refused.

The object of the meeting was stated by the gentlemen from the Working Men's Union to be "not a strike, but a combination of the working girls for general protection, and to bring the subject of the miserable pay received by them before the public. It was not realised in the community that so deplorable a state of facts existed. The girls did not receive enough to board decently, and in instances where there were children or aged parents to support, the hardship was terrible." Neither, they continued, did the employers realise how they were grinding down their hands, and it was hoped that the "moral effect" of the publication of these facts would induce "good employers" to raise their wages. The selling prices of the articles made, were double what they were a year or two ago, and yet the prices paid for making were much lessened.

Fears were expressed that some employers might discharge girls who should take part in this movement; but it was hoped that "no man would be mean enough." The object of the girls was to bring about such a state of things that they could ask for a fair price, and not be wholly at the mercy of their employers, so that both should have a voice in making the bargain instead of only one. When the Association was organised, one particular class of workers at a time could ask for higher wages, and refuse to work, (i.e., strike) until the demand was acceded to, being supported meanwhile by the common fund. There were ladies of wealth in that city who would contribute to the object of helping the working girls, and the speaker considered that neither by sending money to the heathen, or endowing charitable institutions, could they prevent so much suffering and save so many from crime. But he believed that the girls could be independent of such help; for if the 30,000 working girls of New York should each contribute their five cents weekly, it would create an ample weekly fund.

Before the meeting broke up, (with the reading of Hood's Song of the Shirt) the three following resolutions were passed.

1. That an organisation be commenced for the purpose of uniting the working women of the city of New York in a movement for increasing the prices now paid them for labour.

2. That we will unite together for such a purpose.

3. That every shop be requested to send delegates to a meeting to be held next Wednesday evening at eight o'clock, at 187, Bowery, second floor.

Such was the first meeting, conducted as the report shows in an orderly and dignified manner. It was followed by the second, composed eventually of delegates only, though it cost a little trouble to secure the strict observance of the regulation that only such should be present. Owing to the notoriety given to the movement by the publication of the facts connected with the payment of working girls, and by editorials in various papers, several "reformers," all of them ladies, came in to attend. The writer in "*The World*" appears much disgusted with some of these ladies, for the part they had taken in the anti-slavery cause, and other, what he is pleased to call "unpalpable theories." In what way a theory can ever be so far consolidated as to be rendered *palpable* he does not explain. Precipitated action might perhaps render a theory sufficiently solid to enable it to be handled; but to this the writer would probably object still more than to one of an "unpalpable" nature. He charitably supposes that these "aged females," (in another place he says "venerable women"), "philanthropists, reformers, and ismites," attended of course with the intention of making long speeches, which should be duly reported in the

papers. It was however true that "as a matter of technicality their presence was entirely out of order, the meeting being solely one of delegates of working girls representing the shops in the city where female labour is employed." Half a dozen of the number having therefore consulted on the platform, the member of the Working Men's Union who was reported as present at the former meeting, was elected as chairman; and thereupon made a decided, but not uncourteously worded request that all those present who did not represent "any particular shop" would retire; as the meeting was for the purpose of obtaining the names of the delegates present. "It is necessary" said he, "in a movement like this that we should commence right; for I believe that the Association is the most important one ever convened in this country, and a false step now would ruin the movement." * * * * "Our cause seems to have met with universal sympathy throughout this city, and throughout the country, and I think we may hope that a time will come when women will be allowed to live—for they cannot live on the pitiable wages they now receive—they merely linger along in weariness and want, and then pass off, and nobody knows or cares anything about them. This movement is not got up by partisans or politicians, but simply for the benefit of the working women, and to be controlled by themselves. I have nothing to do with the matter—the women themselves insist that they will have nobody else with them except working women, because if they should have to admit one philanthropic lady into our council, we should get into such confusion that we should have a thousand ideas outside of our object, and should accomplish nothing. When we have our public meeting we have no objection to receiving the aid and sympathy of any lady or gentleman who is willing to come forward and assist us. I conclude by requesting that all women present who are not delegates retire from the room, so that we shall understand that we have only working women with us."

Thereupon the "female philanthropists, reformers, and ismites," to the number of a dozen or more, then left the room, not one of them, viciously adds the writer, "having had the opportunity to make a speech or bring themselves conspicuously into the notice of the reporters." But lest he should give general and mortal offence to every woman thus leaving, he ambiguously adds that "it may be stated that there were also a number of ladies quietly but earnestly interested in the movement who were present, and, of course, were excluded under this request. They understood the necessity of the proceeding, and made no demur." So that any lady whose own conscience did not smite her with the sad though secret

consciousness that she was an "ismite," might comfort herself with hoping that she belonged to the second category.

Business then commenced, and a committee of four girls were appointed to take the names of all the delegates present. The chairman remarked that from one shop an account of contributions had been added to the list of names. He would state that no contributions were wanted now from the working girls, as enough money was already supplied to carry on the movement until the organisation was completed, when monthly dues from each member could be decided on if necessary. Then followed a most interesting and satisfactory token of sympathy, in the introduction of Mr. Murphy, the vice-president of the "Dry Goods Clerks' Early Closing Association," who was one of a committee sent to the meeting with a donation of 50 dollars for the cause, and an assurance of the "heart-felt sympathy and support of every member of the Association in trying to obtain justice." "We recognise," said Mr. Murphy, "in the movement which you have set on foot, a step in the right direction; and as a great many of us, to a certain extent, are associated with you in our business, we each and everyone of us pledge ourselves to assist you in every possible way that we can, both by our influence and by our funds." Mr. Shodder, also on behalf of the Dry Goods Clerks, echoed the same sentiments; said that the gift of 50 dollars was merely a "preliminary act," and that they knew the working girls to be in very many instances hardly dealt with by their employers. A lady then moved a vote of thanks to the Dry Goods Clerks, which was passed, as we think it ought to have been, by a unanimous chorus of "ayes" from the assemblage.

A gentleman, named Mr. Roseman, was then introduced on a similar errand, and also with a present of 50 dollars. He made a speech in which he stated that proposing to the Carpenters' Association a resolution to make a donation to the working women, "a voice of approbation passed through the room like an electric spark." "The carpenters," said he, "had just procured an advance of wages to 18 shillings per day, and found it harder to maintain their families than it used to be on 13 shillings. He would like to "go round and whip every man that infringed on the right of the poor woman's labour."

A vote of thanks to the Carpenters was then passed, and a letter read from the Treasurer, Mr. Beach, who, after stating that there existed a commencing fund of 160 dollars, continued; "If I could be allowed to suggest an advisable and immediately attainable object for your first endeavours, it would be the establishment of a bureau of redress, where complaints of impositions and frauds upon working women may be received, carefully examined into, and such cases as require it brought

before the courts for proper adjudication. There are many legal gentlemen of standing who would render important services in such cases free of charge; and the generous community in which you live, will turn no deaf ear when called upon to provide means for room-hire, clerks, etc. The next step will be the enlistment of public sympathy in your behalf by making known the wrongs and hardships to which you are subjected, through a course of public lectures, and by means of widely circulated publications." Such legal protection, and such moral support, would, Mr. Beach considered, affect even the "vilest employers," and induce them to mend their ways. It was then stated that the Carpenters' 50 dollars, handed in since the writing of the above letter, raised the fund to 210 dollars.

The four female Secretaries afterwards reported the names of 53 delegates present, and of a number of other girls working in establishments where they had not yet appointed delegates. It was stated that hereafter meetings would be held two or three times a week to perfect and widen the organisation. An executive committee of five was appointed to call meetings, and do other business of the society; and "The Working-Woman's Union" was adopted as the name of the organisation.

One lady then stated that at the shop in which she worked the hands were well paid, and the employers had promised to help the working girls in their efforts for just wages. It was but fair that such cases should be mentioned. A sympathising letter from another lady was then read; alluding to the "monstrous evil of tyranny and oppression," exercised in "this free land of liberty, health, and the pursuit of happiness;" and a vote of thanks was offered to the press for its influence in favor of the cause. The meeting then adjourned until the following Tuesday evening.

Having thus laid before our readers this singular report, showing that American work-girls, with a very little assistance from men of their own class, and one or two members of the press, are competent to create an organisation for self assistance; we imagine that the said readers will ejaculate, "And what of Political Economy?" If the wages fund of New York will allow only a certain sum by division to each claimant, how will a union tending to "strikes" increase that sum? We hit here against one of those fundamental truths of economical science, to controvert which language is of no avail. But, as we said in a late article on Political Economy, these truths and laws, however irrefragable, never do include the whole, nay the half of the problems in which living beings are concerned. If these girls learn to combine in a respectable and intelligent manner, they will "keep each other up" in many indirect ways.

It is likely to lead to experiments in co-operation, to endeavours to disperse the surplus hands in other departments of labour, to assistance in emigration further west, away from the Old World pressure of New York life. It will prevent that cruel, though strictly economical advantage taken by some "tyrant employers" over the utter helplessness and hopelessness of their wretched female workers, to grind them down to starvation point, by rescuing them from the temptation of selling their labour for next to nothing; and as it is tolerably evident from the report of this meeting, that the needlewomen of New York, however poor and hard-worked, are as yet far from the abject destitution of those of London, we may hope that something will be done by our transatlantic sisters to arrest the fall of wages, and stay the conditions of their trade on the downward course.

B. R. P.

LX.—WOMAN'S WORK IN THE WORLD'S CLOTHING.

V.—MACHINES, FACTORIES, AND FACTORY ACTS.

By the middle of the eighteenth century a new danger had begun to threaten English spinsters, and the cry for more and yet more yarn, which had at first proved so advantageous to them, now that their utmost exertions were found unequal to satisfy it, seemed likely to prove their ultimate ruin. Not only was amateur spinning becoming more and more rare, so that the bulk of the population were now purchasers instead of producers of clothing, while the demands of the foreign market continued also to increase; but an improvement in the loom, effected by Mr. Kay, in 1733, had enabled the weaver to weave twice as fast as formerly, and therefore doubled his requirements of material to supply his shuttle. Under the pressure of these circumstances we find that at the time of Arthur Young's Tour, in 1768, the women employed at Manchester in the manufacture of corded dimities could earn as much as from three to eight shillings per week, and even girls under twelve years old from a shilling to eighteenpence, while he mentions that the number employed there was immense. Yet all the advantages held out to cotton workers, (for at the same time the wool spinners at Leeds and Kendal were not gaining more than from 2s. 6d. to 3s. 3d. per week,) had not, at this date, secured the services of more than fifty thousand spindles throughout all England, a smaller number than is often found now in a single factory; and at last the necessity for a larger supply of yarn was growing so pressing

that had no other means been found of overcoming the difficulty, it is probable foreign aid would soon have been invoked, and our flax and wool and cotton been imported ready spun from abroad. This would have been a serious evil to the sex, for however desirable that they should be generally emancipated from the wheel as a household occupation, it was yet most important that it should remain to them, as a special profession, so long as it remained at all, since with all its disadvantages it at least afforded them the means of obtaining a livelihood; and had the English spinster been able in any measure to hold her ground under such circumstances, the value of her labour would at least have been much diminished by competition with foreigners.

But help was at hand at this crisis of her fate, and more than help, for a power was now to be evoked which should not only remove all fear of this menaced diversion of profitable labour, but should also elevate the labour itself, and from the simplest and most mindless of processes raise it to become a co-operation with the strongest elemental forces and the deepest scientific skill.

This grand result was however but gradually attained. The first fibrous thread ever drawn out without the aid of human fingers was spun in 1738 by a piece of mechanism for which a patent was taken out by Mr. Wyatt, and which was soon after set up at Birmingham, its operations being superintended by ten or a dozen girls, while the motive power was supplied by a like number of asses: the yarn produced was, however, found to be so inferior to that made by hand, that it proved a complete failure; and the girls had to fall back again upon their ordinary wheels, unaided by mechanical or asinine coadjutors. Some years after (in 1748) some slight help was afforded by the invention of carding cylinders, which at least greatly facilitated the preliminary preparation of the fibre, by substituting revolving machinery for hand implements; and about 1764 the great "Jenny" made her first appearance and proved a deliverer indeed. This simple machine largely multiplied the power of the spinner, for though it was similar in principle to the implement which had been in use for so many centuries, instead of only one or two it had several dozen spindles attached, which were all set in motion by a single turn of the wheel, thus enabling one woman to do as much work as twenty or thirty had formerly accomplished.

The first idea of the "Spinning Jenny" appears to have occurred to one Highs, a weaver of Leigh, in Lancashire, who happening to be in the house of a neighbouring fellow operative one day, when the son of the latter came in, tired and depressed, after a long and fruitless search for a supply of weft, had his

attention thus forcibly drawn to the subject of finding some remedy for such an evil. After much cogitation he at last designed a machine which he thought would have that effect, a clockmaker, named Kay, assisting him in preparing the necessary apparatus; but, after many trials, finding it still failed in accomplishing what was desired, they at last became so dispirited that they one day, in a fit of desperation, threw all their work out of the garret window into the yard. This of course drew on them the ridicule of their neighbours, and Kay, joining in the laugh, withdrew from the field; but Highs, taking heart, again fetched up the shattered works, once more renewed his efforts single-handed, and eventually succeeded in constructing the machine, which he named after his daughter Jenny. The first made was but of small size, only about a yard square, and worked only six spindles; but a larger was afterwards introduced both by this first inventor and by Hargreaves, the person who next exercised his genius upon attempting to spin by machinery. Highs was probably not of a self-asserting nature or was afraid to make the success he had achieved very public; only a few of his machines were made and sold in secret, and in consequence he not only reaped but little profit by his invention, but has seldom had even the honour of it attributed to him, and his name now is scarcely known, that of Hargreaves having now become identified with the machine in question. The latter, a weaver of Blackburn, it has been thought by some, derived his first notion of it from Highs, and was only the author of some further improvements, but it seems probable that, as has often been the case with inventions loudly called for by the wants of the age, many minds were turning their attention to the subject at the same time, and similar plans were therefore simultaneously conceived, for there is certainly nothing to prove that Hargreaves' conception was not a perfectly independent one.

According to an anecdote still current in the neighbourhood where the latter resided, some young people who were romping in his room, during the interval of the dinner hour, accidentally overturned a spinning-wheel at which some one was working at the moment, when the frame preventing its rotation from being suddenly stopped by friction against the floor, it continued to revolve for some time, and thus kept the spindle in motion. Hargreaves gazed at it abstractedly, and instead of picking it up when it became still, again and again turned it round as it lay, uttering exclamations quite unintelligible at the time to his companions, who thought he must be playing with it in mere idleness. In truth a new light had flashed upon him. He had been recently trying the experiment of connecting several spindles with the same wheel, but placing them horizon-

tally as they always hitherto had been placed, the attempt had failed. Now as he looked on the one revolving before him in a vertical position, he saw that there was yet a way by which he might succeed, and adopting the idea thus furnished, the fortunate result was really attained.

Unambitious of fame or fearing persecution, Hargreaves for some time kept his machine concealed, he and his family enjoying the superior advantages it conferred upon them, unshared and undisturbed; but Providence rarely permits such secrets to be very long kept, or suffers the fruit of inspiration bestowed for the good of mankind to be reserved exclusively for private profit. His family were naturally rather proud of what he had achieved, and of the increased productive power with which they were thereby invested; and one day his wife, having quitted for a time the sick-bed of a neighbour whom she was nursing, on her return could not refrain from the boast that during her short absence she had spun no less than a pound of yarn. This indiscreet remark exciting attention, a discovery of the mystery soon followed, and no sooner did the advantages of the new invention become known than instead of being hailed with grateful welcome it met with only unqualified abuse and execrations. The same prejudice which had warped even the powerful mind of Queen Elizabeth in the days of Lee, had still full possession of the lower classes, and impressed with the ignorant notion that the "Jenny" was a rival who would rob them of their work instead of a friend who would help them better to perform it, the misguided spinsters assailed their benefactor, broke his machines, destroyed his furniture, and at last, by their ceaseless persecutions, drove him from his native place. Some of his wheels, however, remained behind, for he had made a few for various friends; and when the clamour had a little subsided, these were gradually brought into use, when again the popular passions became excited, a mob assembled, houses were broken into, and every machine that could be met with dashed into fragments. This outrage roused the authorities to exertion, and the stringent measures adopted with regard to the rioters on this occasion so effectually quieted them for the future, that when machines once more ventured to appear, no further opposition was shewn, the Jenny held its ground, despite of printed attacks as well as practical onslaughts, and henceforth increased and multiplied in peace, so far at least as Lancashire was concerned. But in Nottinghamshire, whither Hargreaves had retired, fresh displays of feminine fury awaited him, and in an affray which took place there on occasion of his invention being first brought into use in that part of the country, not only was he himself wounded, but a young woman whom he had brought with him

from Lancashire as having some experience in managing the machines, narrowly escaped losing her life—a martyr to woman's prejudices about woman's work.

Great as were the advantages afforded by the general adoption of the Spinning-Jenny there was still this drawback to its utility that it was only applicable to the spinning of cotton for *welt*, not being able to give the yarn that firm twist required in the longitudinal *warp* thread, a deficiency which opened the field for a further display of inventive genius generally attributed to the barber Arkwright, who is supposed to have taken his first idea from the unsuccessful machine once tried at Birmingham, and dispensing with the donkey aid there employed, to have improved upon it until it became practically useful. Mr. Guest, however, in his "History of the Cotton Manufacture," brings strong evidence to shew that in this case, too, popular acclaim has mistaken its legitimate object, and that the honour really belongs to the same obscure and unappreciated Highs, who first multiplied the power of the wheel. Having reaped so little benefit from the latter, of which he had made no secret, he endeavoured to keep his new discovery private, until he should acquire sufficient money to enable him to follow it up, being too poor at the time to do so. But meanwhile Arkwright, having married a Leigh maiden, became acquainted with Highs, who resided at that place, and discovering that he had constructed something which he was keeping concealed, gained over his assistant, the clockmaker Kay, and thus learnt the secret, from the application of which he eventually attained fame and fortune. In the machine, which Arkwright was certainly at least the first to make practically available, a new principle was introduced, and as it required great power to work it, and was therefore set in motion, wherever this was possible by water-falls, it received the name of the "Water-frame." This invention, which was patented in 1769, was first brought into use at Nottingham.

The next improvement was that effected in 1779, by Crompton, who combining the principle of the Jenny with that of the water-frame, produced a hybrid thence called the "Mule," which is far superior to either, and which is now employed to spin all the fine yarn we use, the coarser being spun by an improvement on Arkwright's machine, called the "Throstle."

The Mule was soon adapted to be worked by water, but one improvement seemed only to draw on another, for demand still grew with supply, till even water-power being found too weak to furnish all that was required, a mightier agent still was evoked, and as a crowning triumph of Science, the iron hands of the spinning-machine were set in motion by the breath of the

Steam Spirit; the whole operation was performed without the intervention of human fingers, and the spinner, as such, finally and entirely superseded. The name it is true is still retained, but the person who bears it does not really spin; that is the part of the machine,—and its living attendant has only to watch that the work is duly performed, to supply the material as required, and repair any accident that may occur. The first instance of the application of steam to the purpose of cotton-spinning was when, in 1785, Messrs. Bolton and Watt erected for Messrs. Robinson of Nottinghamshire, a steam-engine to be thus employed.

The increase in spinning power obtained by all these mechanical contrivances was enormous, for in 1787, instead of only fifty thousand spindles being at work in England as had been the case but twenty-years previously, there were one million, nine hundred and fifty-one thousand in daily motion, under the care of ninety thousand women.

It was during this year (1787) that machinery began to be applied to weaving as well as spinning, an invention much required, for with the quantities of yarn now produced, the weft had to wait for the shuttle, rather than the shuttle for the weft, as had formerly been the case. It was a clergyman, the Rev. E. Cartwright, who first succeeded in carrying this improvement into effect, and he has himself left on record the following account of how his attention came to be directed to it. “Happening,” he says, “to be at Matlock in the summer of 1784, I fell in company with some gentlemen of Manchester, when the conversation turned on Arkwright’s spinning machinery. One of the company observed that as soon as Arkwright’s patent expired, so many mills would be erected that hands never could be found to weave it. To this observation I replied, that Arkwright must then set his wits to work to invent a weaving mill. This brought on a conversation on the subject, in which the Manchester gentlemen unanimously agreed that the thing was impracticable; and in defence of their opinion they adduced arguments which I certainly was incompetent to answer or even to comprehend, being totally ignorant of the subject, having never at that time seen a person weave. I controverted, however, the impracticability of the thing by remarking that there had lately been exhibited in London an automaton figure which played at chess. Now you will not assert, gentlemen, said I, that it is more difficult to construct a machine that shall weave than one that shall make all the variety of moves which are required in that complicated game.

“Some little time afterwards a particular circumstance recalling this conversation to my mind, it struck me that, as in plain weaving, according to the conception I then had of the

business, there could only be three movements which were to follow each other in succession, there would be little difficulty in producing and repeating them. Full of these ideas, I immediately employed a carpenter and smith to carry them into effect. As soon as the machine was finished, I got a weaver to put in the warp which was of such materials as tent cloth is usually made of. To my great delight a piece of cloth, such as it was, was the produce. As I had never before turned my thoughts to anything mechanical, either in theory or practice, nor had ever seen a loom at work, or knew anything of its construction, you will readily suppose that my first loom must have been a most rude piece of machinery.

“The warp was placed perpendicularly, the reed fell with a force of at least half an hundred-weight, and the springs which threw the shuttle were strong enough to have thrown a congreve rocket. In short it required the strength of two powerful men to work the machine at a slow rate, and only for a short time. Conceiving in my great simplicity that I had accomplished all that was required, I then secured what I thought a most valuable property by a patent, 4th April, 1785. This being done, I then condescended to see how other people wove; and you will guess my astonishment, when I compared their easy modes of operation with mine. Availing myself however of what I then saw, I made a loom on its general principles, nearly as they are now made. But it was not till the year 1787 that I completed my invention, when I took out my last weaving patent, August 1st of that year.”

This new loom could be worked either by water or steam, and after having been subjected to various improvements and adaptations from time to time by different hands, is still in use in our factories under the name of the Power loom. By its means not only was rapidity of execution attained, but the occupation being rendered much less laborious than formerly, it reverted at least partially to those who had first followed it; and though the feminine form of the word has not been revived, women again became “websters,” as they had been in the olden time.

And not only did ancient branches of industry receive fresh and enormous impetus through the influence of modern inventions, but quite novel ones also arose. About 1768 a stockinger of Nottingham, whose eye happened to be caught by the new lace on his wife's cap, after looking at it intently for some time, was struck by the idea that he might make something like it upon his frame if he tried. His attempt proved in some measure successful; further adaptation of the machinery produced further improvements, and by 1820 Lace-making machines came into extensive use, the fine yarn produced by

the new "Mule" having come into the world just in time to afford a suitable material without which they would have been of little use, or even would probably have never been thought of.

With steady but unrelenting progress mechanical invention had advanced until now its triumph was complete. Too utterly hopeless would have been the rivalry of human fingers, drawing out wearily inch by inch, a single uneven thread, with the unrelaxing grasp of iron mechanism educing tireless with steam-spiced rapidity, at once hundreds of filaments, hair-like in fineness and perfect in even regularity, for such competition to be attempted; the distaff disappeared, and the gentle murmur of the spinning-wheel which had for so many centuries been the household music of our ancestors, was hushed now entirely and for ever. But was the spinster's "occupation gone?" So far from this being the case demand rose steadily with supply, and a vastly larger number of workers found employment in superintending the operations of machines than had ever been occupied in the tedious hand-labour, while their earnings were much increased. In the latter respect there was indeed a wonderful improvement, for in 1797 we find that in the succeeding process, still performed by hand, women engaged in weaving a kind of coarse cloth called Kendal cottons, could earn no more than four shillings per week, while female spinners gained from six to twelve shillings a week in the cotton works at Manchester, and during the period from 1788 to 1803, the price of labour in that district rose to five times the amount ever known before. At the same time they could not only obtain necessary clothing at a much cheaper rate than formerly, but were also enabled to gratify their taste and indulge a little harmless vanity in setting themselves off to advantage by pretty and becoming outer garments; for a writer of that period observes, that before the recent introduction of cheap cottons, women in the lower ranks often distressed their families to procure the expensive finery of "silk attire," whereas now that prints and muslins were worn by all ranks, they could appear well-dressed at trifling cost.

But it was not only the nature of the occupation that was thus changed, but a revolution in the whole system of labour was involved. When costly and cumbrous machinery took the place of the cheap and simple wheel, it became less easy for a cottager to spin by her own fire-side; but when the vast steam-engine was made the prime mover of bobbin and spindle, home work became an absolute impossibility, and the necessity for accommodating mechanism led to the erection of large buildings set apart for the processes of manufacture, where a large staff of workers attend only during working hours, thus introducing that

great "Factory System," which forms so striking a feature in the clothing-work of the present day. It had not been quite unknown before; a similar reason having caused its adoption in Mr. Lombe's Silk Works at Derby, but it was first introduced into the Cotton Manufacture in 1785, Arkwright himself being one of the earliest "Mill" owners.

The change, however necessary, was, it must be admitted, fraught at first with many evils, and ten years after its introduction, Dr. Aikin, in his description of the country around Manchester, speaks of it as the cause of children's health being injured, and girls learning nothing of household employments or management, so that comparing the families of labourers in husbandry and of those engaged in manufactories,—“In the former,” says he, “we meet with neatness, cleanliness, and comfort; in the latter, with filth, rags, and poverty, although their wages be nearly double to those of the husbandman.”

However great the worker's money gain and however the quantity of work performed might advance our importance as a nation, this would have been but poor compensation, had all the misery which at first attended the introduction of the Mill System, been a necessary result of transferring the scene of woman's clothing work from the home to the factory; but more clear-sighted than some who have since treated on it, this early writer on the subject did not look on such evils as inevitable, and added to his painful description the remark, that “Remedies for these grievances have been adopted in many factories with true benevolence and much success.” Yet while all depended upon the character of the individual employer, the welfare of the employed was very ill secured, and unexposed to any authorized inspection, unrestrained by any legislative regulations, an amount of power was thrown into the hands of men, who had often themselves risen but recently from the rougher classes, and whose souls had not got beyond the vulgar desire to obtain wealth by any possible means, which proved in some instances a fearful temptation, only too fully yielded to, to oppress the weak and tyrannize over the helpless. Much of the work that was required in factories could be accomplished by the small and nimble fingers of a child, and to meet this demand, pauper children were imported from the workhouses of distant counties, and thus, cut off from all parental care or protection, were committed to harsh overseers, who were only intent on obtaining as large an amount of work as could possibly be forced from them. No consideration was shewn for tender infancy or weak womanhood, but young and old, feeble and strong, indiscriminately, were in many instances kept at work regularly from six in the morning till seven at night, and often for sixteen hours or more per diem, with but the

interval of half-an-hour for dinner, a cessation for other meals being never allowed. The workers usually ate "how they could—a bite now and then," as they themselves expressed it, for no convenience beyond what the steam-engine fire might afford being provided for preparing food, it was usually brought to them, ready dressed, by their friends, and then was often left standing for an hour or more till a convenient opportunity might occur, waiting thus to be eaten, until frequently it was hardly eatable from having been covered with dust and floating fibre. As no time was set apart for cleaning the machinery, this necessary operation had, too, always to be performed during the meal time by some of the work-people, and even then the nominal half-hour for dinner was grudged by their hard task-masters, and the hands of the too tardy clock, which measured off this one period from the long day of toil, were sometimes pushed on by a cunning overlooker, and all thus robbed of a portion of even this brief resting space. In busy times night even did not always bring a respite, but throughout its weary hours the indefatigable steam-engine still continued ceaselessly propelling shuttle and spindle with unflagging speed, and their human attendants were expected to wait upon their movements with unremitting assiduity. Then, when this was found to be more than flesh and blood could endure, the regular night-working system began, and the apprentices were separated into relays of workers, whose beds were never suffered to get cold, one set continually replacing the other in the wretched alternation which divided their lives between exhausting labour and exhausted sleep. Under the supervision of hard-hearted irresponsible overseers, terror kept them to their tasks, and cruel stripes punished the slightest failure, or even the involuntary manifestation of over-powering fatigue. The evidence taken by the Parliamentary Commission which was eventually appointed to enquire into the subject, revealed a frightful mass of suffering; but a record penned by the hand of one who had himself experienced all he described, brings perhaps yet more vividly before us the wretched condition of the workers under the new reign of machinery, and William Hutton of Birmingham, in his well-known autobiography, has left a touching picture of what childhood had to endure when condemned to that mansion of despair, a Factory of the 18th century. Sent as an apprentice to the Mill when only seven years old, the youngest and far the smallest of the 300 work-people there employed, strapped to high clogs or pattens because his baby stature could not otherwise have reached his work; he writes, "I had now to rise at five every morning, summer and winter, for seven years, to submit to the cane whenever convenient to the master; to be the constant companion of the

most rude and vulgar of the human race, never taught by nature nor ever wishing to be taught." So strictly was the fulfilment of every minute of the long hours of labour exacted, that constant anxiety and dread was felt lest there should be the least infraction of this stern rule, and Hutton recounts as a specimen of its influence, rising once by mistake in the middle of the night, during a severe Christmas frost, darting out in agonies of fear lest he should be too late at his work, and in his trepidation falling down in the ice-glazed road nine times in 200 yards, to find on arrival that it was only two a.m. The punishments inflicted for even the most trifling offences were so severe that when 12 years old he had a wound in his back, caused by the master's cane, of so serious a nature that when in a succeeding punishment the point of the cane struck the wound, it was brought into such a state that mortification was apprehended, and the poor child remained long ill and disabled.

It was Lombe's famous silk-mill, at Derby, which was the scene of young Hutton's sufferings; but, in factories of other kinds, and in other places, like evils prevailed, and though, of course, even at that time individual instances were to be found, where a merciful man, even though a mill-owner, was merciful to his workpeople, yet, as a rule, the operatives engaged in the clothing arts were exposed to very great hardships and much oppression, falling, of course, with peculiar weight on the women and children who were engaged in such large numbers in establishments of this kind. At length, the inevitable result manifested itself in an outbreak of fever, public attention was called to the subject, and the abuses which had led to such a visitation were exposed by the press; but children alone at first received a measure of legislative protection, when in 1802, Sir Robert Peel introduced a bill which limited the labour of apprentices to $10\frac{1}{2}$ hours. It being found that this enactment was evaded, the protection was extended in 1819 to all persons between the ages of 9 and 16, but the amount of work which might be exacted was fixed at 12 hours, notwithstanding earnest efforts having been made to shorten the time. In 1831, Sir J. Hobhouse's act prohibited night work for all under 21, and extended the enactments of the 12 hours' bill to all under 18. But this imperfect measure of relief did not satisfy the generous philanthropists, who, in the course of their investigations, had too well learnt how far short it fell of what justice and mercy required; and in the same year, Mr. Sadler began the agitation afterwards taken up by Lord Ashley, and continued by him with unremitting energy and perseverance, until in 1833 he succeeded in obtaining the appointment of a Royal Commission to ascertain the facts, and enquire how far it would be practicable to afford protection to any who might need it, without infringing on the liberty of

the subject. Their report being comprised in the brief statement, “That the children employed in all the principal branches of manufacture throughout the kingdom work the same number of hours as the adults; that the effects of such labour in great numbers of instances are permanent deterioration of the physical constitution, the production of disease often wholly irremediable, and the exclusion by means of excessive fatigue from the means of obtaining education;” it was felt that the claim on parliamentary interference could no longer be resisted, and before the close of the session, Lord Ashley’s benevolent efforts were crowned with the success they had so well deserved by the passing of the present Factory Act, the provisions of which afford to mill operatives all that can be desired in the way of legislative protection, and secures to them indeed greater advantages than are to be met with in most other industrial occupations.

ASTERISK.

(To be continued.)

LXI.—“FEMALE MEDICINE.”

A YOUNG lady, daughter of an eminent judge, of Boston, Massachusetts, who had been finishing her medical studies in Paris, before assuming an important position in a hospital of her native city, told us recently, that in Paris she found much less actual impediment to her studies than in London. “In Paris,” she said, “the physicians and students smiled, but treated me as if they could see no possible harm in a woman’s being a doctor if she chose. But in England, the physicians indicated an animosity toward the idea of a female physician, which evidently grew out of alarm. Their manner seemed to say,—It is just as we have been all along fearing; if these women really become educated physicians, half of our occupation is gone,—aye, more than half, for they will take away all our female patients and half of the children.”

These words were recalled to us lately by a recent paragraph in the *London Medical Times and Gazette*, in which, under the title which we have placed at the head of this article,—the significance of which we hope the reader will observe,—the whole spirit of the opposition amongst medical men to female doctorship is so completely manifested that we shall quote the entire article:—

“FEMALE MEDICINE. An advertisement, which appeared in the *Times* of last week, has not been followed as yet by any additional information which might satisfy the natural curiosity it arouses. It set forth proposals for a

Female Medical College, with a list of names, constituting, apparently, a committee for the furtherance of such an institution. We did not notice any medical titles on the list, nor do we know whether the design is entirely of non-professional origin; but we must confess to a decided *à priori* repugnance for the proposition, and, unless subsequent publicity should be able to divest such a scheme of objectionable characteristics, we believe it would not meet with the approbation of those most qualified to form a judgment on the subject. It must of necessity aim at one of two objects: either that of giving to women the regular and systematic instruction of the medical student, or that of furnishing them with an ‘expurgated’ edition of Physiology and Medicine, in which, as in the ‘Bowdlerized’ copy of Shakspeare, everything is omitted which can wound the sensitive modesty of the refined female. To the former it may be objected that it is unsuited for the character of the sex; that the delicacy and impressionable nature of cultivated woman, of which we are justly proud, *ipso facto* unfits them for the stern labor, the rugged and distasteful duties necessary to suffering humanity, and best performed by the stronger faculties of the male. Nor do we believe that the artificial cultivation of a breed of masculine women, unsexed, as it were, for the special functions of medicine, would benefit the patients or society at large. Moreover, many secondary points of difficulty would arise as to the period of study at which the female was first to put on her male mental attire, how soon to leave off the pianoforte for chemistry, crochet work for dissection, in a word, general education and accomplishments for professional and practical study.

“Against the second object we raise a most decided and unqualified protest. Women half-educated in sentimental fashion, with the omission of all sexual or other indelicate matters, would be sciolists of the most dangerous type, and perhaps also prudes of the demurest fashion. The harm done to sick and dying would immeasurably overbalance any slight saving of sensitive modesty which it might secure. In the service of illness, in the emergencies of accident, or the terrors of epidemics, these social virtues of lesser obligation should be boldly and purely set aside. It is a vulgarity of the narrowest kind to set up artificial restrictions to great works of charity and benevolence. To those who attempt their enforcement on mistaken religious grounds, we may oppose the authoritative statement that in their right use, ‘my uncleanly parts have more abundant cleanliness.’ Indeed it is only in the *roturier* and shopkeeping class of English society that such overstrained purism is rife; its fullest development is to be found in the congenial soil whence ‘Female Medicine’ has been imported; if it be true, as is said, that in America it is correct to ask for the *limb* of a fowl, and the legs of tables are for decorum encased in drawers.

“Let women learn their womanly duties as nurses to the highest degree of perfection. Let them learn both as nurse and patient to bear with infractions of delicacy under the shield of charity or necessity. Let them, like Una in the witches’ den, pass unharmed amid moral danger and impurity, followed and guarded by the strong lion of purity. Let them give their aid to their countrymen during the perils of war or the fears of epidemics, unblushingly, and in the firm conviction of duty. But do not let them pander to squeamishness, or still less attempt to raise themselves into poor mimics of a profession, for which their bodily strength, their organization, and the very qualities which form their highest charm and virtue should debar them.”

When Paddy, on a hunt, saw something moving amongst the bushes, but did not know whether it was a cow or a buck, his comrade sagely advised him to fire so as to miss if it was a cow and hit if it was a buck. We suspect that the learned editor who gave the female physicians the above double-barrelled

discharge must have had some such Celtic adviser at his elbow, at least when he took his aim. Knowing that any college for men or women must have a faculty, and with a presentiment that a medical college for men or women would have a faculty composed of professional men, whom he might be sorry to have fired into, he leaves himself something to fall back upon in case "subsequent publicity" shall prove that the thing in the bushes was his neighbour's cow. Without pausing to try and settle this question for him, we will accept the theory that it is a buck,—the game he is seeking,—and see what damage he has done to the poor creature by his shot.

It will be seen that here too he does things in the double way. In the first charge he arraigns the female aspirant for the medical degree, because she is not squeamish enough: she should be too "sensitive," "modest," "delicate," and so forth, to undertake the duties of a physician as they should be undertaken, or to study unexpurgated medical works; in the second,—presto!—she ought to be ashamed of the squeamishness and prudery of thinking such duties indelicate, as only shopkeepers can be excused for thinking them!

We presume that his apprehensions on the latter head,—viz., that it is proposed that an expurgated medical course for women is to be adopted,—may rest. We presume that the woman who feels herself called to practise as a physician at the couch of disease, will, if she obey her call, forget sex and self sufficiently to avail herself of all the knowledge necessary to her work; and that there is not one such who would not utter as unqualified a protest against the offering of a sentimental half-education as himself. Among the advertisements of a celebrated glue it is related, that once when a dog was cut in two by a locomotive, he was glued together again; but so hastily was this done, that the hind and fore parts of the dog stood in different directions, so that during his future life, the dog was accustomed to run upon his fore-legs until he got tired, when he would turn over and run on his hind-legs. Our critic of "Female Medicine" has put his argument together in some such way, evidently meaning, when unable any longer to argue from the squeamishness of woman, to turn a somersault and denounce her overboldness in daring to enter upon so indelicate a profession. But we venture to break one pair of his legs at once, with a stroke of our pen, by assuring him that the project for educating women to be physicians does not contemplate the elimination from a genuine course of study of a single thing, however "indelicate." Considering then the *Gazette* as permanently upon the fore-legs of its paragraph, we join issue with it utterly. We maintain that the profession of medicine is suited to the character of the sex; that the nature of woman fits her for its duties; and that her

adequate performance of them does not imply that she must be “unsexed.”

In sustaining its assumption, the *Gazette* rings the changes upon the word “delicacy,”—a trait in woman of which we are justly proud, but which unfits her for medical practice. There was a time when good physical health was deemed a somewhat gross characteristic in any woman; and there is reason to believe that women invented many ingenious plans for making themselves look physically “delicate.” That period, thank Heaven, has passed away; but there remains a corresponding idea that “delicacy”—in the medical sense—is an admirable mental and moral trait. Doubtless, what society associates with the words “delicate” and “indelicate,” are respectively good and evil; but it is certain, that in the sense alluded to it means sickliness of mind and character. To such weak, invalid, or delicate minds,—in men or women,—the facts of nature, as God has made it, may be impure; but to healthy characters and vigorous minds the facts of nature are sacred, whether they relate to sex or to any of the functions of the human body.

Nor does the study and knowledge of this whole class of facts demand masculinity more than femininity. We presume that the Maker of Woman has assigned her sphere, and that He does not require assistance from man in keeping her in it. There are many male functions for which she is not fitted, and accordingly for such she has not been physically or mentally constituted; also, we find in her no inclination to go beyond her constitution. As we do not find woman trying to cultivate a beard, &c., we may presume that her inclination and her constitution go hand in hand. It may be a source of great distress to male physicians that woman was not so made as to abhor the lancet as much as the razor, that her faculties were not limited by divine authority in the direction of medicine; but, in point of fact, the history of woman has shown that she has as often been in her place as a physician by the bed-side, as a queen on the throne. Where God has set no barriers, woman will have little to fear from those set by medical bigots.

We are not sure that there is anything so profound in medical knowledge that it is to be supposed beyond the intellectual range of sound faculties,—female or male,—industriously applied. If so much be granted, women may, for the rest, be supposed to have especial qualifications for the practice. It has been alleged, erroneously perhaps, that the tendency of the best practitioners is toward effeminacy; certainly there is more *a priori* reason for supposing that such would be the case than that with female practitioners the tendency would be to masculinity. To attend upon the weakened, troubled, anxious patients, and their families, would be, it would seem, the last thing to

blunt tenderness, gentleness, and sympathy. The male physician would oftener have to be feminine than the female masculine. There are of course many doctors who are not thus; and how often are they used as "bugaboos" for the children. In how few of them will the children confide, where confidence is necessary? From how many hygienic transgressions are they saved by being threatened with the "horrid doctor?" But it is not only to children that the female physician would be a Godsend. Women are the natural confidantes of both sexes; and where, as is often the case, the ministry must be to "a mind diseased," they would be by far the better physicians. They have, too, much more powerful intuitions than men,—a faculty most needful in discerning subtle changes and feelings which patients find it difficult to express. They are remarkably patient. They particularly well understand and deal with persons, whilst men are more given to considering general diseases and their laws, than the peculiarities of individual constitutions upon which diseases have fastened. In short, that powerful remedial agent Love, dwells more fully with woman. "God in heaven and Love on earth," says M. About, "are the only physicians."

After all, however, the *Gazette* seems to think that it is important that women should not have too much "delicacy" in these matters. He encourages them to "to learn *both as nurse and patient* to bear with infractions of delicacy." We presume that many a woman will smile at this kind advice, and perhaps not a few will wonder why infractions of delicacy should unsex her so much more when she is the physician than when she is the patient! Perhaps that Journal is not aware that the idea that there should be educated female physicians has recommended itself strongly to the common sense of this age, by the obvious fact, that these infractions of delicacy would be immeasurably diminished thereby. And not only is this the case, it is equally manifest that much pain and death would be prevented if women could consult promptly capable persons of their own sex. Many a woman has postponed too late the application for assistance, because it involved a distasteful investigation by one of an opposite sex. In the very cases where the promptest treatment is required, the consultation is most apt to be made as the very last resort. Even if, as we do not admit, the complete mastery of medical knowledge by women were attended by many shocks to their modesty, they might well be nerved to endure them all by the remembrance of the vaster numbers of their sisters, who, as patients, would be relieved of much greater ones.

But there is a suggestion of "stern labour," "ruggedness," and "distastefulness" in the duties of the physician, from

which the critic wishes to rescue women; nevertheless he wishes women to learn their duties as nurses to the highest perfection. Now they must have had very little experience of sick chambers, who do not know that in sixty per cent of the cases of sickness, the nurse has much more of the “rugged,” and “distasteful” part of the work than the doctor. In many cases it is but for him to call, look at the tongue, feel the pulse, write a prescription, and depart; whilst the nurse remains to be the real doctor in all but the part that requires simply education—the “rugged” duty of making diagnosis and prescription—that is, she mixes the medicine and gives it, and waits on the wants and humors of the patient. Yes, we affirm that, as a general thing, woman is now the world’s physician in all but what is most agreeable and pecuniarily profitable in the profession. To her falls the sleepless watch, on her the annoyance of whatever is “distasteful” in the long and weary monotony of the sick room.

Whether her faculties be equal to the task of adding to this part of her work, the knowledge which would enable her to do the rest, is something, we take it, which is not to be decided by the *à priori* repugnance of the *Medical Gazette*, or any other authority than experience. If woman’s faculties are inadequate to the work, the surest way of proving it is to let her try: people value their lives too much to employ incapable physicians. What experience the world has on the subject, is decidedly in favor of woman’s entire competency to this profession. We know that in America, where the female physicians were at first met with such cold shoulders as this of the *Gazette*, the opposition is now almost silent, whereas the statistics show at least two hundred and fifty female physicians in that country; that several respectable Medical Colleges have at length opened their doors to female students; that in Boston not only is there a college for women, where an “unexpurgated” course of medicine is taught, but a hospital authorised by the State, for women and children, in which all the physicians are women.

LXII.—HOUSE BUILDING.

(Concluded.)

II.

WHEN we last put forward a few suggestions upon the present mode of building houses, we contrasted the single-floor house with our ordinary narrow and much staircased tenements as their differences affected comfort and economy. We used the

term Single-floor house, to mean the separate suite of rooms, sufficient for the needs of a family, furnished completely with kitchens and other offices, occupying one floor or half a floor of a large building, and divided by an entrance-door from the great staircase which is common to all. This mode of building is usual on the Continent, and as fresh houses are rising every day, and the fumes of brick fields penetrating every new quarter give warning that building is still going on, it is time that we understand, or at least consider what may be the most convenient kind of house to be built. That stair-containing houses with two rooms only on one floor do not give universal satisfaction we have proof in the number of villa residences planned in the country fashion with all the sitting-rooms at least on the ground floor, but these must necessarily be comparatively few and high rented as space increases in value. Most people agree in the remark that houses built in the London style are not so agreeable to live in as country ones, but they silence themselves or are silenced by the answer, "want of space," and try to be contented. But it is possible that want of space is not so much the cause of discomfort as absence of economy of space, for space is quite as valuable in many foreign cities, where our informants say the houses are more comfortable. That we do not always recognize the faults of our own houses, proves only that we have seen nothing better; grown people, like children, may suffer a long time without knowing why, until some more experienced stranger comes by and enlightens their ignorance.

That our houses appear highly inconvenient and uncomfortable to those used to Single-floor ones, any one who has met many foreigners in England can certify. The celebrated Spanish novelist Caballero, whose name has reached even English readers, has offered his countrymen a picture of our London houses, and holds up our "English homes," which we fondly imagine must be the envy of the world, as the acmé of discomfort. Fernan Caballero has spent some time in England, and therefore speaks from experience. A Spaniard of moderate income brings his young wife to London;

"He hired a very small house, we say very small, because in London all the houses are small. It was in the suburb of Kensington, because rents are lower there. You went through the street door into a long passage, in the front part of which was a narrow staircase built of wood, as they all are, and covered with a species of carpet-cloth fastened to each step with a little brass rod. In the hollow of this staircase, another descended to the kitchen and offices, which are always underground, and lighted by a pit which is dug in the front of the house, and guarded by iron rails. On the left of the passage there were two doors; the first was that of a little square drawing-room with two windows looking on to the street, and the second gave admittance to a little dining-room, which had two windows fronting the garden, a tiny

garden, cold and barren, in which a lonely tree stood like a solitary captive, thin and drooping, trying to stretch its branches over the low wall in search of the country. The house had two rooms above, equal in size to the lower ones; they served as sleeping apartments, and on the third floor were the garrets, where the single servant slept. * * * In this place, which we (in Spain) should call a hovel, the Spaniard installed his young wife, and here she remained alone, for her husband was the whole day away from home, on account of the great distance from the centre of the city."

Such is the dismal view of a London house taken by a traveller and writer, who, as a tribute to his genius, has been called the Walter Scott of Spain. Our own Walter Scott gave us no acknowledged picture of modern London, but we need not go far to learn his ideas of a modern staircased house. We pass over Dumbiedykes Castle, though it is indeed a picture of a stair-containing house, with the difference of having but one room on each floor instead of the orthodox two, but it is in Coningsburgh Castle, though Scott designates it as "rude and primitive," that we recognize the prototype of the Englishman's Castle of the present day. We learn that "the mode of entering the great tower of Coningsburgh Castle was very peculiar, and partook of the rude simplicity of the early time in which it was erected."

"A steep flight of steps led up to the door," which was above the level of the lowest storey (used as a dungeon for criminals, though less underground than our kitchens) while leading up from the door was a staircase. "By this difficult and complicated entrance, the good King Richard, followed by his faithful Ivanhoe, were ushered into the round apartment," in which Cedric received his guests, and on this same floor was a small room used as a chapel. "After ascending a few steps to the oratory," another winding stair conducted them to an apartment of the same size with that they had first entered, occupying indeed the storey immediately above it; and a small spare room "destined for guests;" two rooms upon each floor being apparently then as now the order of the day. And in describing how a certain ladder gives entrance to the dungeons, Sir Walter becomes so confused that he confuses the reader, and prevents his recognizing that the house at Coningsburgh was in reality as wisely planned as his own London dwelling. Except for the difficulties of the stairs, Coningsburgh would appear to us to have been a very modern house, and when we find on a careful examination of the notes that the flight of steps up to the door was four feet and a half and the staircase five feet wide, we are at a loss to see why Scott should say that Coningsburgh was only "a step in advance from the rude architecture" of the early Scandinavians. A staircase five feet wide would be considered now very ample; but, says our text, "in the difficulty with which access is gained from one

storey to another, Coningsburgh still retains the simplicity of its origin. Scott must either have been terribly confused by the broken steps and the ladders that now supply their place, or else very much afraid of staircases in general, to have called the Thane's castle "rude and inconvenient," unless he would have called our modern houses rude and inconvenient too, for the "difficulties of the ascent which gave Wilfred time to muffle his face in his mantle," were not more than our domestic servants encounter, twenty times a day; for Coningsburgh had within its walls only four flights of stairs, including one leading to the roof, which is but a modest number when compared with our handsomest London mansions, and stairs five feet wide cannot be allowed to be difficult of ascent amongst staircases.

There is no doubt that if we don't, our servants do suffer from this continual need of ascending long staircases, often while carrying burdens to the upper rooms, and it must be remembered, and cannot be too often repeated, that most physicians are agreed that the peculiar exercise of mounting stairs is injurious to women, whether strong or weak, for which reason the treadmill has been discontinued for female convicts. A practical treadmill in every house cannot therefore be desirable for the three hundred female servants who advertise almost daily in the "Times," or the overtaxed maids of all-work who cannot afford to advertise. We have been told of one tall and aristocratic mansion, where the children when brought home from their walk by the nurse are always carried by a manservant up the staircases to the nursery, their parents finding that this added fatigue of mounting to the upper regions after their walk is too much for their strength, and the nurse finding it is all she can do to get herself up without the additional burden of carrying her charges into the bargain.

The advantages of the Single-floor house are of two distinct kinds; one is the complete privacy in which the occupants of only two or three rooms may live, and in this respect it would be a great boon to those who must otherwise live in lodgings; the families not only of good artizans but of clerks, of struggling professional and literary men, and also independent unmarried women. The needs or means of all these requires but two or three rooms; but for domestic comfort they need a privacy that is not to be found in a lodging-house. A few admirably constructed houses on the Single-floor principle have been built for the accommodation of the working-class, but there is also need of others similarly planned, but containing rooms somewhat superior in their finishings, for the use of those to whom the brick-paved entries and bare plastered walls are disagreeably unfamiliar. Many single women who have means

to make a comfortable home in a little Single-floor suite of rooms, live now for the greatest part of their lives in the cheerless uncomfortable quarters afforded by an ordinary lodging-house.

But the absence of staircases makes the large Single-floor house also a desirable accommodation for families, whose size and means ensuring their occupying the whole of any ordinary house, has secured them always the privacy of home. The saving of fatigue to them, and consequent diminished number of servants and less strain on the health of their mistress, the convenience of the house in cases of illness, and its adaptability for female service only, by reason of its uniform level, all merit consideration. Female strength is all-sufficient for domestic work when the labour of carrying heavy weights up the stairs is dispensed with. In looking out for employment for women, how many families would prefer to keep a neat parlour-maid instead of a man-servant, if all the work of carrying up heavy burdens (coals, trays, &c.) could be avoided. In the single-floor houses even the one labour of ascending to the level floor or of bringing parcels up to it, may be avoided by those who choose, by using the "lift," a moveable floor that descends in a shaft to any level, and is extremely simple and easily worked by any woman.

A few weeks since a gentleman sought the services of one of the porters at a railway terminus in London, to accompany him home to assist him in carrying his wife downstairs. Recovering from a long illness the physician had peremptorily ordered her a change of room and scene, and as the back room was but small, the drawing-room was chosen for the purpose; but the patient though able to leave bed, could not step down the stairs, and none of the family were strong enough to attempt the removal alone. This story may provoke a laugh, but we had it from the sufferer, and many invalids remain wearily in their sick-rooms, when a change of scene would be both refreshing and useful, because the stairs prove a practical barrier to their venturing forth. If it does not prove an effectual barrier, the consequences are sometimes the worse. We knew of a case of sprained ankle, the cure of which was delayed for three years through the young lady being obliged to mount to, and descend from her bed-room once in the twenty-four hours.

We have before observed how much practically larger the proximity of all the rooms makes a house, as every room may be adapted to any purpose required without reference to their height from the ground. A spare servant's room can be turned into a library, though it could not be if it were a spare attic. An apartment no longer required as a housekeeper's room, may

serve as a sitting-room or nursery as the needs of the family may require, though an underground room would be useless for such a purpose. A Single-floored house of twelve rooms is therefore practically larger than a twelve-roomed ordinary house. This greater power of adaptation frequently permits a family to remain in the same house after it has increased its numbers or altered its habits, and moreover another *suite* of rooms in the same building, though in reality a separate house, may be taken for the accommodation of a married son or daughter, who might be anxious to remain near their parents. The two upper floors of a single-floor building ought to contain several houses much smaller than those below, and we need hardly stop to point out the advantages which this power of adding to the size of the house offers to the heads of a family, anxious to keep a son near them while they allow him a separate lodging, or a daughter who with her husband and perhaps only child would otherwise have to live several streets away, perhaps even two or three miles, if her husband's income obliged him to rent a house in a more suburban district. "And your daughter is married and lives at Hackney?" we said to the mother of an only child. "Yes, and I hardly see her at all now," was the reply, "for it takes me nearly the whole of the day to go there and come back; if she lived in the country I should go and stay a week at a time with her, but that hardly seems necessary while we both live in the same town, so I seldom see her." We contrasted this family with one residing in a large country-house which was divided into three separate households for the parents, one married daughter and a son, while another married daughter occupied the next door house, and opened a gate of communication between the gardens. Lest any gentleman should take alarm at the prospect of living near his mother-in-law, we may assure him that the arrangement seemed to give perfect satisfaction to the husbands of both the daughters, as well as to the parents, and that we have it on the testimony of one mother that her sons-in-law had all lived under her roof for the first year of their marriage, and were invariably most affectionate towards herself. In fact she said, "instead of losing either daughter I have gained two sons." So we presume they must have found her proximity endurable.

If in the case of a married son or daughter, the young couple could secure their house close to, i.e., in the same building as their parents, we believe one good result would be that they would be content with a far more modest establishment, than they now are: they would want no more outlay in their rooms than what was really needful for their comfort, and would let their respectability in the eyes of the world be supported by

the style and elegance of the parental housekeeping with which society would still identify them. It is a favourite theme of regret among social reformers (and justly so), that no young man is content to begin life as his father did, but must needs commence where his father left off, which not unfrequently involves him in small pecuniary difficulties all his life, and takes the money that would be profitably employed in business, to maintain himself and young wife, in a style equal to that kept by his father or hers. Yet the young people are hardly to blame, if when making their home for the sake of economy in a suburb far from the parental house, they try to mark their original social status in the eyes of strangers by an expenditure equal in appearance to that to which their respective families have been accustomed; and much of the housekeeping perplexity of young wives arises from this unhappy attempt to live and keep house in a manner suitable to their relatives' fortunes, but not to their own. We have before shown how in other respects a small Single-floor house would prove economical, but we think that by enabling young married couples to remain near and with their parents under the sheltering respectability of their outlay and expenditure, it would render this virtue much easier and more pleasant for them; and as to show that it would promote economy is in England, to most people, a powerful argument for any measure, we will thus close for the present the advocacy of the Single-floor house.

LXIII.—NOTICES OF BOOKS.

The Life and Labours of Vincent Novello. By his Daughter, Mary Cowden Clarke. London: Novello and Co., 69, Dean Street, Soho.

A LIFE marked by little incident, but which, as a record of labours which have had great and most beneficial results, will not be without some interest to the general, as well as the musical public. "Let me make the ballads of a nation" expressed a desire for a higher amount of influence than that of a legislator; and it is therefore no mean tribute to Vincent Novello, that he may almost be said to have made the part-music of a nation. It might seem to some, that only a great composer could establish such a claim as this, and that merely to have arranged and published such music, was but a very humble task; but, as Mrs. Cowden Clarke observes:—

"The difficulty of publishing such works as were the early compositions and arrangements of Vineent Novello, can hardly be appreciated at the present day. Publishers could not then be found to run the risk; and the expenses of engraving and printing had to be provided for by himself out of

his hard earnings. At the same time he had almost to create the taste for such music among the public, by the production and execution of them in his own choir, at South Street."

In the choir alluded to, that attached to the Chapel of the Portuguese Embassy, Novello took the part of organist for six and twenty years, being absent but one Sunday during the whole term.

Happy too, in a "family choir," all his children being more or less gifted with musical capacity, while the first musicians as well as the greatest literary celebrities of the period, including Shelley, Keats, Hurst, Hazlitt, &c., were among his friends and visitors, the performance of high-class music in his domestic circle, was one of his chief home pleasures, affording him a delight so intense, yet so sacred, that one of his hymn compositions, (the music of which is given in the "Life,") which was afterwards sung daily by his family as an after-dinner grace, was written as he himself testified in an appended note, "in commemoration of a most delightful musical evening, which the Composer had passed in company with Malibran, De Beriot, Willman, Mendelssohn, and other rare musicians. As soon as he awoke next morning, he wrote the above little composition, in acknowledgment of the great pleasure which he had enjoyed."

These "musical evenings" set an example which was widely followed. It was seen how cheaply and how easily one of the purest and most refined of pleasures might be procured, and in a manner which would strengthen the bonds of family love, by uniting every member in a common pursuit. The experiment was tried in other homes, and each successful attempt called forth fresh emulators, until the performance of classical music by family choirs has become a common thing throughout the country. But what was done so well by the family alone, could be done still better by friendly reunions; and Novello, feeling this, was one of the chief promoters of Choral Societies, consisting of a number of ladies and gentlemen meeting periodically for the combined practice of good vocal and instrumental music. The reunions of this kind which he assisted in founding in London, afforded again an example for provincial assemblages on a similar plan, and thus musical taste and knowledge were still further diffused.

Something more, however, was required than merely to awaken a desire for good music, but he who had done so much to create demand, was ready also to afford supply, and by his indefatigable labours for this end, Vincent Novello has indeed earned the gratitude of millions, not only of all who have hands or voices to produce, but all who have ears to hear, and delight in the melody of well-tuned sounds. By rendering the

performance of part music much easier, it was brought within the capability of many who would have been quite unable to take part in it, with only the scanty aid previously afforded, for,

"The separate accompaniments for the organ or pianoforte, which are so familiar in the present day, were quite the exception in the early part of this century. Vincent Novello's works were among the first, where a definite part was printed for the accompanist. Previously, vocal scores had only a line with the bass part, having the addition of figures to indicate the harmonies; and the melodies of the various parts had to be gathered and adapted to the instrument, as the performance proceeded."

Again, his editions of Mozart, Haydn, &c., were,

"Not only printed in vocal score, with separate accompaniment, but also the separate orchestral and vocal parts, are printed for the use of orchestras. Nothing has contributed more to the diffusion of good music, than the printing of parts for orchestras; and those who revel in the abundance of the present day, (who may be supplied by the publisher at the last moment for a few pence,) are not aware what were the previous difficulties of getting up even a small performance of classical music with accompaniment, when manuscript parts had to be made with much labour, uncertainty, and delay, from scores to be procured only by favor from a few amateur libraries."

Not the least interesting point in this memoir, is the testimony borne to the share Vincent Novello's wife had in enabling him to accomplish the immense amount of work which he got through in the course of his long life. Not only was she the nurse, and playmate, and teacher of her children when young, and "their guide, their friend, their everything as they grew up;" but by undertaking much of what is usually considered a man's part of domestic concerns, she left her husband at liberty to devote himself almost exclusively to his beloved art. How many ladies, who consider it essential to their femininity to divide their time between needlework and novels, would be utterly shocked at the idea of occupying themselves with such matters as are mentioned in the following extract; or would imagine that at least household and children must have been sacrificed to the accomplishment of such tasks; yet it is a tribute of filial affection from a daughter brought up in the home thus governed, and in her ripened judgment only all the more loving, and revering the mother, who by such efforts enabled her father to do a great work, and win an honoured name.

"That he might have none of the petty details of income, outlay, or domestic affairs, she made them all her province, and executed their various ordinations with admirably calculated economy. * * * She wrote business letters, she saw business people, she completed business transactions with a precision and alacrity, that spared her husband's time and attention; while she behaved through all with a lady-like grace, that won him fresh esteem and respect from all who had dealings with them both. Every house they lived in, the wife inspected it, decided upon its eligibility, arranged for the terms, wrote out the agreement, took the lease, &c. Every school, every teacher provided for their children, the wife went to see or examined herself.

Many a task that usually falls to the share of the master of a family to do, the mistress in this case undertook and executed. Thus mutual consultation, mutual agreement, were the sole points needed; while the wife spared her husband all active trouble, by voluntarily assuming it to herself. Thus too it may be said, that his super-excellent wife was one main cause of Vincent Novello's achieving so much—so very much—as he did. Had he had paltry concerns to attend to; had he had the perpetual worry and distraction of household questions to decide upon; had he had the constant interruption of appeals, responsibilities, family cares, and business transactions—is it likely that he would have found time and opportunity for the incessant musical labour and industry—besides extensive professional teaching—which were his? Had his brain been disturbed with ordinary subjects; had his fingers been employed in penning business letters; had his hours been frittered away by other calls upon his time, instead of being devoted to the one great and absorbing pursuit; is it probable that he would have been able to accumulate all that mass of musical work, which forms an almost incredible amount for one man to have achieved with his own unaided hands? Men of artistic calling, possessed of such an inestimable treasure as a wife like Vincent Novello's, are thereby enabled to give not only a double but a multiplied product from their genius and labour to the world."

The original compositions of Novello were not few, but a mere enumeration of the works he arranged and edited would comprise a catalogue of nearly 200 pages. His laborious life was brought to a close in August, 1861, when he had almost attained the ripe age of eighty years.

Stories from Memel. By Mrs. Agnes De Havilland. Hurst and Co.
Price 2s. 6d., with illustrations.

THESE are pleasingly written tales for young children. Descriptive of the scenes and manners of a country little visited by the English, they have a freshness and originality, calculated to interest juvenile readers. The tone throughout is healthy, and the moral lessons inculcated are excellent.

Children's Songs. By Mrs. Hanfrey. Routledge and Co. Price 2s. 6d.

A COLLECTION of rhymes and easy verses nicely illustrated, and likely to please little folks. The songs are such as a mother might make for the amusement of her children, and what they themselves might repeat to their doll, or sing over in play hours.

On Scientific Physical Training and Rational Gymnastics.
By Dr. Roth, Esq., M.D.

THE motto of this lecture, which was originally delivered by Dr. Roth, before a meeting of the members of the Royal United Service Institution, is—"Prevention is better, easier, and cheaper than cure;" and the lecturer after adverting to the fact that more than fifty per cent of the female population of this country are in a state of weak health, mostly arising from preventable causes, goes on to show what important results might be expected from subjecting the rising generation to

“scientific physical training,” by means of strict attention to ventilation, cleanliness, the avoidance of unhealthy attitudes, tight dress, wrongly-shaped shoes, &c.; and finally by the practice of “rational gymnastics, that is, gymnastics based on duatomical and physiological principles,” for, says he, “though there are many *systems* of gymnastics, there is and can be only one *rational* system.”

The system thus advocated is that of the Swedish patriot and poet, Ling, and the advantages offered by the “free exercises” he devised, and which have been adopted with highly successful results by both the Swedish and Prussian military authorities, as the best basis for soldierly training, are that they afford suitable exercise for every part of the frame; are easily understood and executed, and being performed entirely without apparatus, involve no expence. They are equally adapted to either sex, and the author rightly observes that

“If we wish to have strong soldiers, sailors, and working men, we must first think of their mothers, who have the difficult and responsible task of rearing them in infancy and childhood.”

With regard to schoolmistresses too, he observes that

“These most important persons ought to be well-informed in all matters concerning the health and the physical training of the young, of whom at present 40 per cent die before the completion of the fifth year, while of the remaining 60 if boys, at the age of 20 at least 22 are unfit for military service, or railway employment; and if girls, at least 30 are unfit for hard work. If every schoolmistress were well instructed in these subjects, she being a centre acting on an average number of 50 or 60 girls, who in their turn will be wives and mothers, there would be some hope that in the next or third generation, the fruits of scientific physical training would be visible, and that every English woman would be the officer of health in her own house, and that the rejection of recruits would be under ten per cent.”

Dr. Roth makes another remark, which young women in search of a profession would do well to note observantly. It is that

“The society for the employment of women, has a large field of female occupation open to those who wish and seek for employment which is healthy, useful, and will be remunerative, because *educated* teachers of physical training are wanted; many families who do not wish to send their children to the dancing academy, would be glad to avail themselves of the services of such female teachers.”

Education de la Femme, Revue Mensuelle, dirigée par Mademoiselle I. Gatti de Gamond, No. 7, Bruxelles. Charles Selony, Rue du Commerce 25.

In this “Review” we hail a sister publication, attempting in Belgium the same task to which the “English Woman’s Journal” has pledged itself in this country, and keeping steadily in view, as its chief aim, the promotion of woman’s welfare, and the advancement of her highest interests.

Among other interesting papers by male and female, native and foreign contributors, is an admirable article by the editor on "The Primary Instruction of Women in Belgium," in which she contrasts the situation of the instructor and the instructress in that country, showing how liberal remuneration, high position, and honourable distinction is within reach of the former; while the latter, though equal pay is allotted by government to masters and mistresses of primary schools, and she is therefore on a level with her brethren while both continue in a subordinate position, is condemned to a permanent inferiority ever afterwards. A large proportion of the schools for both sexes in Belgium being under the direction of masters, who are only invited in case of necessity to engage the services of a poorly paid sub-mistress, for the benefit of the girl-pupils, a man in that profession may easily raise himself to be Director of an important school, may aspire to be an Inspector of schools, and even to gain the decoration of a Cross of Honour; while a woman but rarely attains to be the head of a school; if she become a "delegated inspectress" is still under a provincial inspector, and has no extra pay beyond her travelling expenses; and even should she attain the highest possible position, the single prize which one alone of all the women in Belgium can gain, the appointment of "Inspectress of Normal Schools," commanding a salary averaging 2500 francs with travelling expenses, she has still only to present her report to her superior, the Inspector of Normal Schools, and by no amount of zeal or intelligence can obtain any further recognition of her services.

Replying to objections often urged, such as that "women have fewer wants than men, and therefore should receive less pay"—"They should be maintained by their male relatives instead of earning for themselves"—"Their modesty would be imperilled if public honours were bestowed upon them," &c., Mademoiselle de Gatti maintains that where equal work is performed the recompense should also be equal, and claims a more honourable position for women educators as the best means of securing a better education for women.

Club Night. A Village Record. Edited by Mrs. C. L. Balfour.
S. W. Partridge, 9, Paternoster Row.

A TEMPERANCE tale for working-men, showing the evils of public-house clubs.

The Anti-Slavery Cause in America and its Martyrs. By Eliza Wigham.
A. W. Bennett, 5, Bishopsgate Street.

At the present time, when sympathy on some points with the people of the Southern States of America, leads many to forget or overlook that one point on which no true English man or

woman can ever sympathize with them, that one foul blot of slavery, our instinctive abhorrence of which we ought to cherish as a sacred principle; this little book presents itself most opportunely with a claim to notice which may secure it attention where any anti-slavery work based on a recital of slave-wrongs might be put aside as "only the old story." Here is specially brought forward not the miseries endured by the slaves, but the sufferings of the good and noble-hearted men and women, who during the last 35 years, have striven to benefit them. Without any of the intemperate violence which sometimes disfigures the writings of zealous Abolitionists, this little book narrates in plain and simple language, more impressive than any rhetoric on such a subject, the fines and imprisonments and pillage, the brutal assaults, scourging and hanging, which have been inflicted on a long list of victims, from Lloyd Garrison in 1830, to old John Brown in 1859, and even a few still later cases. It is well that such a memorial of this truly "noble army of martyrs" should be brought before us, for when we find so many pious and intelligent individuals in different parts of the country and throughout a series of years, living amid slavery and therefore able to judge of it, all arriving at the conviction of its being so vile a system, that it is their duty to peril everything, even life itself, in opposing it, and many of them actually suffering the loss of all things, and only glorying in so suffering for such a cause—can any who sit at ease here presume to speak of it as a slight evil, a thing which it might be better to do without, but in which, exaggeration aside, there is after all no great harm? When we find it too so perverting the moral sense of its upholders that they can persecute even unto death the best among their fellow-countrymen for no other offence than that of obeying the precepts of the Gospel and the instincts of humanity in succouring innocent and helpless human beings who had cast themselves upon their mercy, can we deny that it is twice-cursed, debasing the master almost more than even the slave? And should we not feel a wholesome fear lest our moral perceptions too should become clouded if we cease to maintain among ourselves a holy indignation against slavery as a sin before God?

Our hope too for the future is brightened by such a record as this; for can such blood have been spilt in vain? If the "blood of the martyrs is the seed of the church," surely the cause for which these martyrs suffered will yet triumph, and that glorious faith in the Fatherhood of God and the brotherhood of man which sustained them through so many trials, will at last touch the hearts of even their persecutors, and lead them to repent and put away from among them that evil thing which has led them into such crime.

It would hardly be right to conclude this notice of her work, without one brief word respecting the writer, a noble and self-denying woman, who though she has been spared the cruel honours of a martyr, has been for many years at least a "Confessor," not only working indefatigably in the anti-slavery cause, but devoting herself to succouring and comforting many of those whose fortunes have been lost in fighting the battle of the slave. As a tribute of respect to the authoress as well as for its intrinsic worth, we trust this volume will have a wide circulation.

The Victoria Magazine. No. VIII. London: Emily Faithfull.

BEYOND a thoughtful article on "La Grande Chartreuse and the Waldensian Valleys of Piedmont," there is little noteworthy in this number.

RECEIVED, FOR REVIEW NEXT MONTH.

Notes on Hospitals. By Florence Nightingale. London: Longman & Co.

LXIV.—OPEN COUNCIL.

To the Editors of the English Woman's Journal.

MADAM,

An article bearing the title, "Women and Politics," appeared in the September number of the English Woman's Journal, in which the writer has based Political Economy on the "Sermon on the Mount," and surely rightly based, for we cannot separate Political Economy from our religion; the laws that govern our political life must harmonize with our faith, unless we can bring ourselves to believe, that for the discipline of the good, our wonderful world is always to contain a great amount of sin and sorrow. It is not to the above-named beautiful and comprehensive article I wish to allude, but to "Apropos of Political Economy," which followed in the next month's Journal, where some of the consequences of the present system are treated with point and power—the present system, not the one based on the teachings of the New Testament. The law of supply and demand doubtless is as unalterable as the law that fire burns, but the evil is not in the law. Take fire from the hearth into a stack-yard crowded with corn stacks, we all know the loss that must follow; and the blame could not rest with the fire. Legislate by all means, to lessen the work-hours of the poor dressmakers, alleviating thereby some of the misery of their present lot; but let us not deceive ourselves, that in this much of legislature we have the permanent remedy; we must discover the cause of their being in so great excess of the demand. There ought to be no such "surplus water to flow gracefully (alas, how ungracefully very often) to Australia and New Zealand." I will quote a few lines from a living author, "Just as if the sacrifice of one hundred thousand men and a hundred millions of money, with all the other calamities of war, were not worth counting or mere mention! what a mountainous lie is half-hidden in that Latin phrase, *in statu qui ante bellum*, or, 'in the same condition as before the war.' How can a nation look ten thousand widows, and twice that number of orphans, in the face, and say such a cruel untruth? How can they look at the material desolation wrought in one year of war, and say, we end where we began?" Unrestricted commerce is

in part a fulfilling the Christian law of "doing unto others as we would they should do unto us." We have not yet tried loving our enemies ; we still cherish war as a necessity of our political existence. These are simply a few hints on a subject with which it is essential woman should be familiar. Not may she take an interest in politics ? should be the question ; but, can her ignorance of Political Economy be other than harmful ? Question if women should take an interest in politics ! Is not the chief magistrate of our country a queen, and a very noble woman ?

Yours truly,
S. A. P.

MADAM,

Truly sorry am I to find, that hitherto, the letter of the "Happy Husband" in the September number of your excellent Journal, remains unanswered, and though I do not pretend to be able to act as Champion of my sex, my object in asking you to insert these few lines, is to endeavour to stir up some of your numerous readers to undertake our defence. "Women useless," aye, and if guilty of squandering the money, hardly earned by their husbands, worse than useless—But there are useful wives, for "Happy Husband" has found one, and numerous other good housewives are to be found, and maidens too, who would make such, did the opportunity offer. Are young ladies and their mothers alone to blame, let me ask ? Is it not a well-known fact, that young *gentlemen* do not like to find a lady whom they call to see, engaged in household avocations ? Do not young ladies, to please the "lords of creation," neglect those duties which would help to render them useful helpmeets ? Education and accomplishments must also take their place in order that a lady may be a *suitable* companion for her husband ; and rest assured, did gentlemen but seek for wives in the "*home circle*," and *not so much in the ball room*, there would not be *so many useless wives*. Though educated myself, and engaged as "Daily Finishing Governess," when time permits, no household management comes amiss ; even ironing and cooking often claim and obtain a share of my attention ; and what English girl is there who would not willingly enter into the superintendence of the family concerns, did the gentleman she was engaged to, but hint that such would be desirable for her future position in life ? Girls are too often treated like children till they are married, and then awake as out of a dream, and find it *too late* to begin to learn how to make the man of their choice a "*happy husband*." Ere I conclude, may I ask this question, Would it not be advisable for such of my profession as are seeking engagements, to make their requirements known by means of advertisements in your Journal ? Surely, among your numerous readers, some might be found who pity the position of Resident Governesses in some families, and who would render the home as happy as possible for those who have no easy task if they perform it faithfully.

I remain, Madam, yours obediently,
M. S.

MADAM,

In these days for enlarging the sphere of "Woman's Industry," when so much is discussed about the necessity of giving girls a more practical and enlightened education to fit them for the great battle of life, and make them true wives and mothers, I would fain call attention to the source whence arises the greatest obstacles to the fulfilment of this noble purpose. I allude especially to the middle class of girls, who, having no immediate necessity to gain their own livelihood, are compelled to pass their days in a manner, conducive to health neither of mind nor body. The profitless life, made up of visiting, shopping, and pursuits of a similar nature, which is the approved mode of "killing time," can never satisfy the higher aspirations of a superior

mind or heart. Many girls feel this most acutely, and yet are too often powerless to effect a change. Parents, in most cases, so strongly object to their daughters leading a useful life; they surround them with conventionalities, and until stern necessity comes in the shape of "reduced circumstances, and leaves no longer room for the consideration of appearances," they will seldom sanction a revolution in the daily routine of trivial occupations. How often do young girls express their desire to join the bands of noble workers in the cause of suffering humanity, and would gladly devote their time and energies to this high purpose, but are compelled to admit that papa or mamma do not approve of this deviation from ordinary daily pursuits? They invariably quote the old adages of "Sufficient to the day," &c., "Troubles need not be met half-way," &c., and maintain, that whilst there is a home, young girls must not leave the parents' sheltering wing. So they remain untrained in their days of prosperity, when with joyous hearts and unclouded brows they might so easily attain a knowledge which has often in after life to be bought by sore trials and sad experience. How many of the happy mirthful faces that greet one in life's pathway are doomed to sad reverses, now concealed beneath the veil of the dim future! how few are aware of the thorny path they will have to traverse, till the thundercloud breaks over their heads, and they are enshrouded in darkness. Let me say to parents and others, give these few words a thought; sanction with all your might the desire of your daughters to increase their field of action and useful knowledge; cast away the flimsy shadow of appearances; home duties need never be neglected; don't let trifles prove insuperable barriers to their attempting a little beyond these. Occupation brings health and happiness. The old year is on its wane—may the "new one" be ushered in with joy! and this little address awaken in the hearts of both parents and girls a desire to lend their aid and give their sympathy to those sorrowful ones who have never been or have ceased to be so fortunate as themselves.

I remain, yours very truly, LILIAS.

St. Margaret's Banks, Rochester, 7th December, 1863.

MADAM,

In reference to the article in the "*English Woman's Journal*," respecting the conjoint education of the sexes at New Antioch, allow me to observe, that the young men and women are *kept separate* in residence, in table, and in botanical excursions. Surely they can meet in lecture-rooms; they do so in England. This is quite a different matter from conjoint education in one boarding school.

Let your readers thoroughly understand that the sexes are not brought up together, as in a private family, otherwise mischief instead of good will result from imperfect imitation of the American system. I understand that a school has been started in the south of England (Hampshire or some adjoining county), for the conjoint education of the sexes. If the American system be adopted, the result will be good; but if the private family system be attempted, (unless with VERY FEW children), the result will be evil. There is one fact that you may have forgotten.—Boys and girls avoid one another NATURALLY for a few years, viz., from 9 to 12 or 14 years. You will see this every day.

Again, in daily life, the sexes are best apart for many hours in the day. Men that are all day within doors become molly-caudles, and women get tired to death of their spouses and male relatives.

Pardon me for these remarks, I pray you, for I am in favour of the American system, though opposed to conjoint residence and board.

I am, Madam, yours truly,

FREDERICK J. BROWN, M.D.

I employ a female amanuensis for two hours daily.

LADIES,

It is pleasant to infer from the X. Y. Z. statement in the Open Council of the October number of the Journal, that the fund so-called for Governesses' Mutual Help has so far taken substance and form as to be invested in the Annuity Department of the Governesses' Benevolent Institution. We would hope now with the coming year for a regular Prospectus, headed with a list of names of its own Committee, which is required even more than for the Home or Asylum. For its interests are far, far more widely spread, and it will be an arduous work to form such regulations as shall justly leave little or nothing to discretionary power afterwards in their application; and, yet, till we can carry such document in our hands, we can make no recruits; and when we are thus armed, it will be no easy task to make the invitation reach all members of the profession, many of whom are doing duty in remote and obscure places.

In all this, the best advisers will be the Governesses themselves, who we hope will volunteer service, so that at least two-thirds of a Working Committee shall be composed of them; and any thoughtful well-wishers may be expected to communicate their observations when there is an official Board or Secretary to receive correspondence.

For the dignity of so important a class of society we would trust that this excellent idea of self-help by combination, cheered by but not resting upon foreign aid, may prosper.

A SUBSCRIBER.

LADIES,

I have just seen in the "*English Woman's Journal*" for November, your report of some of the papers read before the Social Science Congress, lately held in Edinburgh.

In the notice with which you have honoured mine, I observe two mistakes. The first is, that in my paper I have "dwelt on the defects of the literature provided for the working classes."

Few persons can more highly appreciate than myself the excellent character of a vast proportion of the books, pamphlets, and tracts, prepared with so much loving care for the reading of the poor. What I did say, was, that it was too much the custom for speakers on platforms and the conductors of public papers, when commenting on the life and habits of the labouring classes, to leave out of consideration that their parental responsibilities constituted the first duty of their lives.

The second observation to which I refer, is, "that reformation should begin by opposing those customs which kept women from becoming mothers."

As this sentence stands, it is simply absurd, and no one will believe it possible that such a subject should have been really introduced to the notice of the Social Science Meetings. The word "becoming" must have crept in accidentally, and the writer no doubt intended the sentence to stand thus:—"That reformation should begin by opposing those customs which keep women who are mothers from fulfilling the duties of mothers."

You will kindly oblige me by inserting this correction in your next number, and with much respect, believe me, dear Ladies,

Yours very truly,

8, Lansdowne Crescent, Nov. 17th.

MARY BAYLY.

LADIES,

In one of your early numbers this year, you published for me the letter of a lady emigrant to British Columbia. It was written soon after her arrival in the colony, and was full of disappointment and depression of spirits. No opening seemed to exist in the new community for the services the writer was

fitted to render. She went out offering to teach "accomplishments," refinements, the elegancies of civilization, and found no demand for her talents at first. So far from finding a field ready for her to cultivate, our governess discovered herself in a wilderness; there was nothing for her to do, but to begin at the rudimentary processes, and actually undertake the elementary education of miners' children!

This she was obliged to attempt, and with much reluctance, she settled in a county district, and entered on duties analogous to those of the parish school-mistress in the mother country.

The letter I refer to, told of the struggle with which this was done. It was a touching case. What had she gone so far for? To find a situation she would have scorned at home! It was too bad! The thing was intolerable! So I thought, and so you thought, ladies; and one of your party considered, with myself, whether it would not be well to communicate with that very strong female emigration advocate, the Rev. Charles Kingsley, and let him see what sort of facts his theory about expatriating women to find homes in the Colonies was bringing about.

Friends spent a great deal of sympathy on this lady's behalf. She and her sister were known and loved by a large circle. They belonged to the class of gentry, were well connected, and could have lived in dependance on near relatives all their lives had they been so disposed; but they were not disposed to do this. They would work; they would earn money. They were clever, and they would be useful. They consulted long and anxiously, and at length selected British Columbia as their scene of labour. It was far off, and expensive to reach; but they were adventurous, and had the means of carrying out their idea. "The cost being so great, the risk of competition must be less," said they, and off they started, *via* New York and Panama, first class, on their important expedition.

Their very first account was of failure, "Send no *ladies* here," they wrote, "the only women wanted are servants."

It is only fair that these ladies should now add their experience to their impressions; and let the readers of the one have the benefit of the other.

Time has progressed, and with it colonial society; and the operation has been attended with effects of the sort that result usually, at home and abroad, in human social movements.

The facts brought up to our view concerning those ladies are quite different *now* to what they were when they sent their wail of discontent across sea and land, and told us we "were utterly wrong in urging educated women to emigrate."

Mr. Kingsley is right! and the Middle Class Female Emigration Society is right! The maligned colony has found room even for the "lady" element in its rough bosom!

The latest intelligence from these emigrants is, that one of them is on the eve of marriage with a gentleman in a high position, equal, if not superior, to any one from whom she might have had an offer here; and now, both our better-advised correspondents write from Victoria to the effect, that at least a few women of the highest class of attainments are in demand, and that, most certainly, some of this sort ought now and then to be sent out, in order to keep up the stock of such persons, as the means of maintaining the tone of the upper circles in domestic matters.

I remain, Ladies, yours faithfully, S. M.

LADIES,

Most heartily do I hope with you, that some, indeed many, of your readers, may be induced to respond to the very excellent suggestions of F.C. concerning the association of women, for the purpose of utilizing the sewing machine in industrial enterprise. It struck me at the time its use first became generally

known, that our unfortunate needlewomen, by uniting their labours, might make this little machine an effective means of emancipating themselves from the drudgery and slavery to which they have so long been subjected by the cupidity of employers and capitalists ; and at the same time, open a career of usefulness to women of certain talent who have independently no sphere of action.

I have often wondered that thoughtful and intelligent women should be so little alive to the many evils that spring from this present false position, the many social vices and irregularities that grow out of their dependance on men for social standing and pecuniary support.

There is no question, that by a wise combination of effort for social or industrial purposes, women would so far extend their moral power and influence as to be able to raise themselves above this degrading position into which the laws of a barbarous age have thrown them, but in which only their ignorance and incapacity keep them.

I have long been anxiously hoping to see some movement in which I could take part for elevating the moral, and alleviating the pecuniary condition of women. You may then imagine with what deep interest I enter into the plan put before us by your correspondent ; and I only hope that amongst your readers may be found some individuals capable of organizing a society at once for carrying into effect this desirable object.

There would I think be little fear of failure, especially if truly co-operative principles were carried out, and the society were made available for that large class of women whose pecuniary resources are very limited and who are dependent upon their own labour.

Hoping that many others have taken as serious a view of the matter as myself.

I am, &c.,

J. A. N.

NOTICE TO CORRESPONDENTS.—Contributions from “Mignonette” and others are necessarily deferred.

LXV.—FACTS AND SCRAPS.

DOCTORESSES IN AMERICA.—The New England Female Medical College, established in Boston in the year 1858, have just published their Fifth Annual Report, in which they state that there are now three female medical colleges in the country, one having been opened in Pennsylvania in 1850, while another is about to be opened in New York, having been incorporated only last April. The number of female physicians now in America amounts to 250, while a wider field for their exertions has been lately laid open to them through some thousands of male physicians having been called from their home practice by the demand for their services in attending the army. Not only has the place of these absentees been in a great measure supplied, as regards their female patients, by women physicians, but even in the soldiers' hospitals, doctresses have also rendered important service, by engaging themselves as nurses, their medical education enabling them in this capacity to do more than the most zealous could otherwise effect. One of the graduates of this college who fell a martyr to her patriotic and benevolent exertions is thus commemorated by the *Chicago Tribune* :—“Miss Almira Fifield, from Valparaiso, Ind., sank under labours for the sick and wounded soldiers in Hospital, No. 1, at Paducah. Her death was the result of congestive chills after skilful and continuous labours in different hospitals for many months ; from all of whose surgeons she received testimonials of the highest character. Having had a thoroughly medical education, she devoted her talents and acquirements so faithfully and

modestly to the soldiers' benefit that her skill alone discovered her profession, as she held only the position of female nurse, under the Chicago Sanitary Commission."

In the belief that the public convenience and the cause of female medical education will be promoted by the adoption and use of the distinctive feminine title for female physicians, it has just been determined by a vote of the Trustees that hereafter the style and title of the Diplomas conferred by the College shall be that of "Doctress of Medicine," equivalent to the Latin term *Medicinæ Doctrix*; which the initials M.D. when employed by the College in relation to women, will represent.

WOMAN'S WORK IN AMERICA.—At one of the recent New York meetings on this subject, a Madam Demorest, who employs 200 women and girls, suggested they should make their work worth more, by fitting themselves, as men do, for some definite employment, and by then doing it well. She asserted that no skilled workwoman in New York is out of employ, but, on the contrary, there is a universal cry for skilled labour, from "house-help," up through every department of woman's work. She herself finds it difficult to meet with a woman whose work is worth above 3 dollars a week, though for adequate skill she is willing to pay 5, 10, or even 20 dollars a week. "The Times" quotes from her speech as follows: "No girl or woman goes to work, except as a temporary matter. She has been taught to despise it, and looks forward to marriage as a relief from it. Therefore she will not spend the time necessary to master a business or attain perfection; the only effort and thought is for the present. Indeed, the more valuable she becomes to me, the more likely some sensible man knows her value, and appropriates her; and then, no matter what her obligations or contract with me, like an oath to do evil, is not to be kept. At marriage, a young man has additional inducements for application to business; but a woman does not expect then to work at all outside of her own home, and the man is fortunate in these days whose wife is willing to be as helpful as she is capable of being at home." Therefore her advice to the women of New York was, if they meant to strike, to "strike for skill," and become better workwomen.

UNIVERSITY EXAMINATIONS FOR GIRLS.—The Local Examinations for Girls, in connection with the University of Cambridge, concerning which an article appeared in the last Number of "The English Woman's Journal," have taken place, but having only terminated just as the Journal for this month was going to press, we can say no more concerning them at present, than that the result has been considered highly satisfactory.

SUBSCRIPTIONS FOR DISTRESSED NEEDLEWOMEN.—Miss Ellen Barlee having made a public appeal for extra aid for the many poor needlewomen now out of employ, the authoress of "English Hearts and English Hands" suggested the plan of a Ladies' Subscription of 5s. per week, until next May, each subscriber thus supporting one distressed female through the winter. 60 Ladies, the authoress of "East Lynne" being one of the number, have adopted this suggestion, and pledged themselves to forward £1 monthly to Miss Barlee, to be thus applied.

YORKSHIRE WOMEN AND INCENDIARISM.—In the newspaper report of two incendiary fires in stackyards, which took place the other day at Kilham in Yorkshire, it is stated that the men and lads belonging to the agricultural population present, so far from helping the endeavours of the police to extinguish the flames, seemed rather to exult over the conflagration, and that some of the scoundrels even added fuel to increase it. "The efforts of the police," says the *Times*, "to procure water were only successful when a band of women volunteered to do the work the men refused to assist in."