

People Who Work

Sex Disappearing From Occupations on This Continent.

Some Significant Facts From the Census of the United States.

Dr. Mosher, just appointed professor of hygiene at Ann Arbor, is the first woman upon whom a full professorship has been bestowed there, although the institution was opened to women by the Legislature 30 years ago. Is not the University of Michigan a little late in recognizing accomplished facts?

The whole number of persons over 10 years of age engaged in gainful occupations in this country is 22,735,661. The proportion of sex is, male 52.78, female 47.22. The census divides occupations into five classes. The proportions in each indicate clearly the lines along which women have been making the most impressive progress. In agriculture, fisheries and mining they comprise more than 1-2 per cent. In professional service, the number one-third of the whole. In domestic service they constitute 38.25 per cent. In trade and transportation they form 6.85 per cent, and in manufacturing and mechanical industries they comprise 12.46, a fraction more than one-fifth. Figures are, however, more descriptive than ratios. The number of women in agriculture, fisheries and mining is 679,590; in professional service, 311,682; in trade and transportation, 239,309; in manufacturing and mechanical industries the total reaches 1,027,525.

Women's progress is rendered more graphic when read comparatively backward. In 1870 there were no women architects; in 1890, 22 were pursuing that profession. In 1870 there were no women classified as chemists, assayers or metallurgists; in 1890 there were 46 in these occupations. Women do not appear as miners in 1870, but in 1890 219 were found connected with coal mining and 123 with other mineral production. There were no women surveyors or engineers in 1870; in 1890 the census shows 127 under the heads of civil, mechanical, electrical and mining. In 1870 there were no women practicing veterinary surgery; in 1890, 2 are found. To this extent there is innovation, while the expansion of woman's sphere of activity in pursuits which she had entered twenty years ago is still more remarkable. In 1870, 412 women were recorders, artists and teachers of art; in 1890, the figure is for this branch of their industry 10,810. In 1870 there were 24 women dentists; in 1890, 337 were found. In 1870 the designers, draughtsmen and inventors numbered 13; in 1890 the total number under this head was 306. In 1870 the number of women lawyers was 5; the number in 1890 was 208, and the middle of the decade probably finds it nearly 300. In 1870 the number of women who were government officials, federal, state and local, was 414; for 1890, the total is 4,875, increasing, undoubtedly, every year. In 1870 the number of women engaged in teaching was 84,000; in 1890 it had risen to 245,065, and the statistics furnished recently by the bureau of education show that the percentage of literacy in the United States has fallen proportionately as the proportion of women engaged in teaching has increased. In 1870, 527 women were licensed to practice medicine and surgery; in 1890, the number was 4,599, and this year, with the annual increment in the decade from the colleges, the total is fully 5,000.

A curious fact shown by the census of 1890 is that there is no occupation followed by men today in the United States from which women are altogether absent, with two exceptions, soldiers and marines, and from these they are excluded by federal law if not by the law of nature and humanity. There are women locomotive engineers and firemen, women fishermen and oystermen, women quarrymen, women wood-choppers, stock raisers, herdsmen, fishermen, bartenders, barbers, saloonkeepers, real estate agents, commission agents, bankers and brokers, hackmen and teamsters, hostlers, merchants (wholesale and retail), sailors, undertakers, blacksmiths, boot and shoe makers, brewers, brick and tile makers, builders and contractors, butchers, cabinet makers, carpenters and joiners, carriage and wagon makers, clock and watch makers, tailors, dress makers, millers, distillers and rectifiers, door, sash and blind makers, engravers, glass workers, gold and silver smiths, gunsmiths, watchmakers, bellhangers, harness and saddle makers, tanners, iron and steel workers, machinists, masons, marble and stone cutters, millers, molders, painters, piano and organ makers, plasterers, plumbers, shipbuilders, potters, printers, shoemakers, wire workers, and wood workers.

It is surprising, therefore, that even at St. Louis men should be found to claim that women should not be permitted to engage in one form of bread winning on the score that soliciting of insurance is not "womanly." In 1890 the number of women engaged in that and closely related occupations was nearly 5,000, and there is no reason why the number should be indefinitely. The case of Mrs. Getz, who, left a widow, with herself and children to support, and who undertook her duty in the line of business her husband had followed, is a point. The underwriters of the town, with incredible stupidity and narrowness, endeavored to drive Mrs. Getz out of the field. A letter from Mrs. Bertha Honore Palmer to Mrs. Getz's employers, F. D. Hirschberg & Brothers, materially helped to bring the opposition to reason and decency. Mrs. Palmer, with characteristic right reason and prompt sympathy, declares that "this is almost incredible" that such an incident should have happened "in this day of advanced thought and of industrial freedom for women."

It is to be observed also that the women are making the greatest impression in this enhanced professional and industrial field by individual ability, high personal character, and success, as they who say the least about what they are doing, and of whom little is heard owing to the general paths of activity in which they are honorably and profitably occupied. —Chicago Herald.

Miss Willard's Movements.

Miss Willard writes us that she has not cancelled her southern engagements at all, as it was reported she had been compelled by her physician to do. She says: "It was the northern engagements in the Virginia and the District of Columbia, which I have postponed until spring, owing to the physician's advice to us to go south and let the northern engagements lie over until warm weather. I am up and about, dictating all day to stenographers and holding my meetings for the

general public, for women, children, and the colored people. Miss Gordon is also, as usual, right at the front in the work." —Union Signal.

Armenian and Mohammedan Women.

An Armenian lady, Dr. Margaret Melik Belgarian, recently delivered a lecture in London, which will be read with interest by all students of the woman question. She described the condition of the Armenian and Mohammedan women in Anatolia. The lady, who is a descendant of an ancient princely family of Armenia, has been in Bern, Zurich, and Salzburg, and made a short stay in Vienna, upon her return to her own country. Speaking of the condition of Armenian women, she said:

"Everything you see in an Armenian house has been made by the women. The cotton from which the Armenian woman makes clothes is given to her by the men. To obtain silk, she must raise silkworms. The silkworms used in dyeing she prepares from plants in forest and field, and thus the brightly colored garments and the handsome fringes and hangings for which Armenia is noted are products of the women. Nothing to do with all this. On the other hand, the Armenian women are absolutely free from all work requiring great physical exertions. The men cut wood and carry loads. The men, too, knead the bread. If a woman is described as one whose life is full of hardships, the Armenians say: 'Poor thing, she must knead bread,' or 'she has had her hands in the dough. Even in the poorest families the girls are regularly spoiled. The parents may be starving, but they take care of the daughters. A girl, they will say, is like a rosebud, and can not be trodden into full bloom without delicate care.' I asked very poor parents once if they would allow their daughters to go into service. 'No,' answered the brother, 'as long as I live she shall remain in my house. I would rather see her die than have her go into service. We can not know who might happen to her among strangers.' To an Armenian woman the brother is a veritable knight and guardian angel. As long as she has a brother she is certain that she will not want. The Armenian says: 'My wife knows that I belong to her; to my sister I must show my devotion.' Hence the blessing to a girl cannot take a higher form than this: 'May God protect thy brother.' The Armenian girl receives no dowry; indeed, the bridegroom must contribute to the wedding expenses, and furnish the bridal dress. Armenian girls are not forced into marriage, although the parents often choose the husband whom they would like her to take during her earliest age. But this custom is going out now. In her home the Armenian wife and mother rules supreme; even the grown sons will do nothing without her consent."

PHOTOGRAPHY CURES DRINKING

Important Discovery Made by an Anxious Woman, Whose Husband Was Addicted to Liquor.

Photography, which was first employed merely for the purpose of making portraits, has greatly broadened its field of usefulness. It is now used as an adjunct to many of the arts and sciences. In engraving it is indispensable. In astronomy it has been of enormous assistance. In surgery it has filled a long felt want. Its very latest use is in the line of temperance. Properly contrived photography may be a more successful agent in the suppression of the liquor habit than the most eloquent prohibition orator that ever drew a breath, says the New York World. This important discovery of the new application of photography came about as follows:

A woman, Mrs. Salendille, Pa., who had suffered great distress for years on account of her husband's convivial habits, determined at last that she should know how he looked when he was drunk. She felt that this would be a disagreeable revelation, for, like most men who drink to excess, he never appeared to think that he looked any worse than most men.

The Sultan and His Harem.

A distinguished lady who has the honor to be a member of the harem at its present inmates, dress more or less in European fashion, but almost invariably in the costliest conceivable gown from Paris and Vienna. They wear magnificent diamonds and other jewels, and appear to lead a very happy life. It must not for a moment be concluded that because a woman is an inmate of the Serai she does not possess a legal husband of her own. Her husband, like our court ladies, have only a stated period of waiting in each year. But the majority of the married denizens of this world are, in a world, they are mistresses or maids. Some husbands holding some palace appointment, and apartments and families within its walls. The harem ladies have a fair share of liberty. In the regulation yashmak and fezzes they can go out driving and paying visits whenever they choose, and they haunt the bazaars, the Grande Rue de Pera, and other public promenades. They have, moreover, many ideas and opinions of their own. There is a very pretty theater in the gardens of the palace, where operas and ballets are frequently given for their entertainment. In summer they swing up the Bosphorus to the Sweet Waters of Asia, and in spring and autumn to the Sweet Waters of Europe; they are never seen on foot. As to the Sultan himself, his life is of the simplest and most arduous. He rises at 6 o'clock and works with his secretaries until noon, when he breakfasts. After this he takes a drive or a row on the lake within his vast park. When he returns he gives audiences. At 8 o'clock he dines, sometimes alone, not infrequently in company of one of the ambassadors. Very often, in the evening, he plays duets on the piano with his younger children. He is very fond of music, and his favorite score is that of "La Fille de Mme. Angot." He dresses like any European gentleman, always wearing a frock coat, the breast of which on great occasions is richly embroidered and blazing with decorations. He is the first Sultan who has done away with the diamond aigrettes, formerly attached to the imperial turban or fez. The President of the United States is no more informal than the Sultan in his manner of receiving guests. He places his visitor beside him on the sofa, and himself lights the cigarette he offers him. As the Pashalik is supposed to speak in language but Turkish and Arabic, his Majesty, who is a perfect French scholar, carries on conversation through a dragoman. —Reynolds's Review.

Floral Mixes and Helps.

The Tulip—Its History, Varieties, Etc., Etc.

Now, these brilliant beauties are lighting up the dull dark days with their brightness, it is interesting to study something of their history. It is a flower much beloved, its glowing colors and beautiful form insure its popularity for all time, whatever other flowers may capture the capricious taste of those who let fashion rule their choice in flowers.

A writer in Holland, where the bulbs are principally known, tells us that the tulip is a native of the high lands of Asia Minor, and was introduced to Europe by a German botanist called Gessner. From there it came to Holland, where it soon became an object of earnest observation to the Dutch gardeners, especially of those of Haarlem and Alkmaar. They raised a few novelties, which proved to be an improvement on the original type, and by-and-by were so much demanded that they grew to be an article of fashion. This fashion degenerated into a mania, which was at its height in 1632, and it is said that the tulips were paid for by their weight in gold. Some bulbs were sold for 3,000 to 4,000 guilders each (\$1,200 to \$1,600), and for one variety called "Semper Augustus," 5,000 guilders was paid. Everyone speculated in tulips, rich merchants, laborers, the wife of the burghmaster and her laundress, farmers and chimney sweeps. Estates, houses, jewels, anything of value was exchanged for tulips. Society went mad over them. There is a little story of these days which tells that one day a sailor coming into the port of Haarlem, saw a Dutchman who was quite unconscious of his position, and he took the tulip into his hand, thinking it was a com-

Creed of the Christian.

(Canon Charles Gore, in the New Age.)

One of the most noteworthy events in the life of Westminster Abbey last year was the advent of Canon Charles Gore to its pulpit. For eight Sundays in succession the venerable building was crowded with a congregation eager to hear the young, pale-faced, ascetic, enthusiastic preacher, Canon Gore's name has been connected with several other interesting incidents in the last few months. He was a contributor to Lux Mundi; it was he who made the interesting statement as to the late Prof. Romanes' religious faith, and he has been one of the most zealous advocates of the Armenians.

The little volume which he has just published under the title "The Creed of the Christian" (Thos. Hibberd, is 6d) will doubtless, therefore, attract a good deal of attention. We seem to catch echoes of some of the Abbey sermons in the book. It is a treatise on Christianity. "We need not," Canon Gore, "accepted religious truths to give power to our common life," and in this volume he discusses what he regards as the central truths of the first chapter, "What are dogmas?" he pleads for the Socratic method in religious and other discussions, and for the most part he uses it in his interesting manner.

WANTED—NINETEENTH CENTURY SOCRATES.

Here is Canon Gore's idea for a nineteenth century Socrates: "There was once a wise man called Socrates. He was an Athenian, and the people of Athens were intellectual and philosophical. Socrates was a man of great wisdom, and he was not afraid to speak the truth. He was a man of great courage, and he was not afraid to die for his principles. He was a man of great humility, and he was not afraid to be called a fool. He was a man of great simplicity, and he was not afraid to be called a peasant. He was a man of great strength, and he was not afraid to be called a weakling. He was a man of great beauty, and he was not afraid to be called a monster. He was a man of great power, and he was not afraid to be called a tyrant. He was a man of great wisdom, and he was not afraid to be called a fool. He was a man of great courage, and he was not afraid to die for his principles. He was a man of great humility, and he was not afraid to be called a fool. 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