

Courier des Papes.

Our lady readers are invited to contribute to this department.

(Written for the Canadian Illustrated News.)

WHAT THE CENSUS SAYS ABOUT WOMEN.

So at last we know something about the Census—how many people, as nearly as can be found out, there are in this wide Dominion, or I should say, how many there were a year or more ago, and we shall, I suppose, be told sometime hence, how many of us do something for our living, and how many do nothing, or more properly nothing that is set down on the Census paper, for inquisitive as enumerators are, they don't find out all our business. I'm sure that every lady who has a husband has plenty to do, though the dear creatures can't imagine how they are any hindrance, or take up any of our time, just as if they did not want to be made much of, and have a thousand and one little things done for them, before they go and after they return from their stores and offices. They ought to have these attentions too, as far as possible, for they work hard for us in one way or other, and though they are not all just what we wish or what they ought to be, I believe there is a good deal of truth in the saying that "a man is what a woman makes him." But we shall only know all this when all the volumes of the Census are published, and when that will be no one seems to know.

A ponderous blue-covered book, called first volume of the Census, has, however, been sent to me, and will give me enough to study for many a day. Dipping into it I have already found that the women are in the minority in numbers, an; that is of importance to us, as we are therefore in greater demand, and as a natural consequence, more valuable, and more likely to get what we all like,—our own way. The reverse of this is the case in England. The women there—especially in the manufacturing districts—are in the majority—not so much needed—and so, poor things, not so likely to get their rights. At any rate they can't each have a husband, for there is not one a-piece for them. And what a lot of old maids there are! I think there cannot be many here compared with the old country; if there are I have not met with them. About them, however, the Census is silent, and though the married and the widowed are allotted columns for totals, old maids are, as if in a joke, classified with the children!

Some of the newspaper writers have given us a few general scraps of information contained in this first volume of the Census reports, and have grumbled loudly at being unable in a moment to find just what they wanted. But they have given us only totals of millions of people, and millions of acres—their minds don't appear to descend below the million line—and nothing that interests us has yet appeared. We want to know every particular regarding our sex, and our position in the country, obtained by those official people who poked about our homes with their Census papers. But this is just what the gentlemen who write for the press never dream of publishing, so I determined to obtain this information myself in order that my lady readers—who are no doubt like myself rather inquisitive—may see the Census from a woman's point of view, for it would be shameful if we were kept ignorant of matters which interest us, simply because "the gentlemen of the press" will not incur the trouble of studying the four hundred and fifty pages of Census tables for our benefit. I will, therefore, give you some results of my studies of woman's position in the Census. And the very first fact is gratifying, namely, that there are forty-three thousand less women than men in the four provinces of Canada. The enumeration was only made in Ontario, Quebec, and two Maritime Provinces, but if it had been extended to British Columbia and Manitoba, I am confident, remembering the charming stories of the delight experienced by Californians and pioneers at meeting woman or child in the Far West, that the proportion of men to women would be still more largely increased. However, let us be satisfied on this head, for our present minority should enable us to get our own way whenever we want it. Taking provinces I find that in Nova Scotia alone is this order reversed, though Quebec narrowly escapes being placed in the same category. For the former there are two hundred more women than men, and in our own province the male population has a majority of only five hundred. The disproportion is found in about an equal ratio in Ontario and New Brunswick, the stronger exceeding the so-called weaker sex, in the former by no less than thirty-six thousand odd, and in the latter by six thousand. Another fact I gather from the returns is, that about one third of the whole female population of the Dominion are married—a very happy state of

affairs I think. There are almost a thousand more married men than married women—a circumstance which may be accounted for possibly by husbands and fathers seeking homes here before bringing out their wives and families. Nova Scotia carries away the prize for the number of widows, its returns showing two and a half times as many widows as widowers. How this comes about is difficult to say, for in New Brunswick, also a maritime province, the proportion only reaches that of the remaining provinces, namely double. Here are the totals put in round numbers—widows in Ontario 36,500, Quebec 26,000, New Brunswick 7,000, Nova Scotia 10,500. Widowers in Ontario 19,500, Quebec 13,500, New Brunswick 3,500, Nova Scotia 4,000. Respecting the distribution of the population I find that the men predominate in the country, while women are in the majority in the cities. Even at Toronto this occurs though the reverse is the case as regards the total population of the province, and we need not therefore be surprised that at Montreal and Quebec the increase is more marked. In Montreal we have upwards of six thousand women in excess of men, to be explained no doubt by the large number of women employed here, while in Quebec there is an excess on the same side of four thousand. Now these facts are interesting, and when I receive the next volume of the census my lady readers shall have some more statistics regarding themselves. By the way, as almost every one has some fault to find with the census, I beg to enter my complaint, that the sexes of the Greeks, Africans, Hindoos, Russians, Poles, &c., who live within our borders are not vouchsafed to us. This would have been a *bonne bouche* indeed.

BLANCHE B—

THE FASHION PLATE.

BRIDAL COIFFURES.

FIGS. 1-3 show different arrangements of the hair, wreaths and veils for bridal toilettes. The hair is slightly waved in front and combed upwards, at the back it is arranged in curls. The wreaths are worn with long sprays behind, and should be of orange-blossoms or myrtle.

LADIES' AND CHILDREN'S COSTUMES.

FIG. 4, HOUSE COSTUME IN BUFF TAIL-DE-SOLE.—This consists of over and underskirt, the latter with a brook, kilt-pleated flounce, and the former cut square in front and trimmed with grosgrain ribbon to match. Or pe-tisse chemise and sleeves.

FIG. 5, COSTUME FOR A LITTLE GIRL OF 10-12.—Maroon cashmere is the material used. The underskirt is worn with a kilted flounce, and the waist should be trimmed with poult-de-sole ribbons and bows to match. Pleated Swiss muslin sleeves.

FIG. 6, VELVET AND VIOGNE PROMENADE COSTUME.—The underskirt and the sleeveless jacket are made of black velvet, the former being trimmed with a broad kilt-pleated flounce. The overskirt and plain high waist are of gray viogne, trimmed with fringe and grosgrain ribbon to match. Red or pe-tisse cravat. Black velvet hat, trimmed with gray grosgrain ribbon.

FIG. 7, PROMENADE COSTUME.—The skirt is of brown grosgrain, and trimmed in front with a broad-pleated flounce and bows of the same material. Behind the skirt is arranged *en pointer*. Black grosgrain pelerin, with black lace trimming. Brown velvet hat, with grosgrain trimming and feather to match.

NEW YORK FASHIONS.

SPRING BONNETS.

Openings at the wholesale houses have displayed spring millinery. The new bonnets are not bonnets, but merely round hats with strings. They are odd, picturesque, becoming, but of decidedly incongruous shape, with large, square, sensible crowns, accompanied by most fantastic brims, turned up on one side or the other, no matter which, behind or before, just as caprice dictates, and never twice alike. This queer brim is a feature, and in its variety offers something to suit all faces. The bonnet is placed very far back, mounting the crown of the high coiffure and leaving all the front of the head bare. These new shapes are the outgrowth of the eccentric Rabagas bonnet worn during the winter.

TRIMMING.

By way of trimming there is less lace than usual, and ribbon is little used except for the very long strings, which are three inches wide, and tied under the chin. The principal garniture is soft repped silk, called *gros d'Orleans*, cut bias, and arranged in single careless-looking folds, with occasional bows made of many ends or loops, but with fewer flutings, quillings, and streaming draperies than we have lately had. Compactness seems to be the idea in decorations, even in the fine flowers which will be used in a profusion that is positively extravagant; for these are no longer clambering vines and long trailing sprays, but thick wreaths and *mitanges*, bouquets of various flowers grouped in contrasting hues. Two, three, and even four shades appear on one bonnet; two shades are of one colour, and the others in contrast. Thus there are folds of two tints of blue-gray, with folds of the new *limon-colour*—the pale greenish-yellow of limes—and a wreath of pink roses; or else two light olive shades are associated with deepest blue silk and very pale tea-roses; another combination is crimson roses, light and dark *reseda* reys, with white folds. An elaborate face trimming is seen on all bonnets. This consists of a thick wreath of flowers or a tress of ribbons, placed directly above the

forehead and under the upturned revers or high coronet, or, if you like, all around beneath the whole brim of the bonnet. The pretty ruffles of lace and tulle that crowned the forehead so becomingly have disappeared from French bonnets.

WREATHS AND BOUQUETS.

The new wreaths and bouquets revive the flowers of old-fashioned gardens—sweet-pea blossoms, hyacinths, dwarf roses, garden plinks, mignonette, geraniums, violets, bluebells, forget-me-nots, heliotropes, and lilies of the valley in abundance; mixed with these are dried grasses, herbs, moss, pine cones, and berries. The foliage is bronzed leaves, or else very dark autumn hues, with striped grasses. Quantities of wild roses are imported, white, red, and yellow eglantine in a single cluster, and there are many half-decayed faded roses that seem ready to fall to pieces; roses, pansies, and white lily bells form a pretty bouquet. Full coronet wreaths are of blue myosotis, with moss, herbs, and dried grasses; for brunettes are poppy wreaths, with straw leaves veined with jet.

ROUND HATS.

Among the round hats that are not misnamed bonnets are found the same erratic brims already described, with very high steeple crowns. The Medici and Castilian shapes will probably find most favour for city use. The Medici has an ample brim, projecting squarely over the forehead, while each side is turned up high and close against the crown, and the back descends in a very sharp point. The Castilian has a steeple crown, with projecting brim turned up on one side only, and is trimmed with the new long plumes of many green cock's feathers clustered together. The brims stand out very prominently, and are no longer filled up with fluffy puffs and frizzes of hair. There are wreaths of roses, geraniums, and eglantine, or else a twisted ribbon torsade, placed under the brims of Rabagas hats that are turned up all around. To trim a Castilian black straw, take one of Viot's for a model. Face the brim plainly with black felle, turn up the left side very high, and hold it in place by a flange silver comb piece; put two or three folds of bias silk around the crown, with clusters of loops on the left, and a bouquet of forget-me-nots and rose-buds on the right; two black ostrich tips hanging over the back of the brim complete the trimming. An English straw Rabagas has pale blue facing on the brim, a fringed blue silk scarf passes around the crown, and is fastened behind by a silver clasp showing Egyptian beads, while under the brim is a wreath of rose-buds and lilies of the valley. Another, trimmed with peacock blue, has a wreath of purple heliotropes and well-blown roses.

SORTIES DE BAL.

A new carriage hood for evening is in the shape of a Spanish veil. It is made of white zephyr wool, is attached to a coronet of flowers and ribbons, falls over the neck and shoulders, and is fastened on the bosom by bows and rose-buds.—*Bazar*.

DOMESTIC SERVICE—THE FOLLOWER QUESTION.

In our issue of the first Inst. we published a letter which appeared in the *Queen* on the subject of the "follower" question, in which the writer argues that servant-maids have as much right to receive their followers as the young ladies in the parlour have to entertain their admirers. The letter in question—signed "Ferne"—has called forth the following indignant response:—

"Permit me to give the result of many years' experience of the rule 'no followers allowed.' When I first married, being young and inexperienced, I had to buy my experience, and, as usual, paid dearly for it. My servants were allowed 'followers,' and followers, indeed, they became—even into my drawing-room, when I was confined to my bed-room by illness. My house became a by-word for what was disreputable; and what was the consequence? Not one of those who were allowed 'followers' married, or cared to marry, respectably.

I was disgusted and distressed, and determined to try another plan, and for the last twenty one years I have made a strict rule of 'no followers nor friends allowed.' What has been the result? Servants have lived with me ten, seven, four years, and several have married most comfortably and respectably. I have always allowed ample time, besides attending public worship twice, for a walk on Sundays, and have made it my duty to inquire fully into the character of any young man who paid his addresses to anyone in my service. If he was in my opinion an undesirable connection for her, and I found I could not induce her to give him up, I parted with her, because marriage is far too serious a thing to be trifled with; and I could not conscientiously be the means of adding what I thought would be an undesirable or unsuitable match. Moreover, it is a sufficient penalty of comparative affluence to be obliged to have strangers in one's house, hearing all one's opinions, plans, and business, and experiencing all one's weaknesses, without being obliged to throw open one's kitchen department to all or any whom a half-educated, inexperienced woman may choose to invite in to while away with her the odd minutes between her different duties, when it is not 'worth while' to mend her clothes or write a copy or read a book of self-improvement. We are told on one side that 'an Englishman's house is his castle,' and on the other of the 'foolishness and unreasonableness' of the stipulations we make. The foolishness and unreasonableness to my mind are in the servant who agrees to live with a lady who honestly tells her that she objects to turning her house into a genteel public house

for her benefit. Moreover, as time went on, I do not hesitate to say that for peace's sake I was tempted to break my rule, and I consulted one who had been subjected to it seven years, and who was married and a mistress herself. Her advice was on no account to alter, that my rule did not prevent a genuine attachment being formed and fostered (witness her own case), but that it kept my house respectable and set a good example in the neighbourhood. Of course where the young ladies of the house are encouraged to do their best to attract admirers, no doubt, as is usual, the example set in the parlour will surely be followed in the kitchen; and the house will soon be known as a 'house of call,' and to those who do not object to this style of thing I would say let it be so by all means, if you like it; but it savours of being 'meddlesome and tyrannical' if you desire to force others to go and do likewise by calling them hard names because they do not view their duties in life as 'Ferne' does. I once knew a good lady who had rather a leaning to 'Ferne's' way of thinking, who had four servants; each had a follower, who was allowed in the kitchen one evening in the week. The consequence was, the comfort of all the four was seriously interfered with, as of course 'Mary' does not desire witnesses of the tender words and loving looks of her 'John'; and where are Mary's fellow-servants to sit? Does 'Ferne' provide a trysting chamber as well as allow followers? Or would she think it tyrannical not to allow the nurse's young man to visit her in the nursery, the housemaid's in the pantry, &c.? 'Service,' as I have often been told, 'is no inheritance'; true, but it is a far better 'possession' than many a young girl gets through the lax rules of a thoughtless, pleasure-seeking, or indolent mistress. True motherly kindness is what servants who do their best to soothe what they cannot avoid, to ease what they cannot avert, and to protect what they have in charge, have a right to look for in their mistresses; and where the bond of Christian fellowship exists, no rules will be thought 'meddlesome' or 'tyrannical' that assist a young girl to keep her thoughts within due bounds and aid her in maintaining her self-respect. 'Ferne' speaks of the 'cultured classes'; does she know where they are? I have had as much education in my kitchen, and more good breeding, than I have seen in many drawing-rooms; but then I always took care for the 'idle moment,' which brings so much mischief. The Bible tells us 'The eyes of servants look unto the hands of their masters, and the eyes of a maiden unto the hand of her mistress'; and nothing can be more true; and if there is pleasure-seeking, self-indulgence, evasion of duty, 'attracting admirers' up-stairs, so there will be negligence, disobedience, self-seeking, and other things we suffer from down-stairs. We cannot expect fruit where we do not sow.

"SALF."

The Woman Suffrage movement is being energetically and successfully pushed in the north of Ireland.

The lectures to ladies at Brighton are a decided success. Prof. Seeley has a class of over three hundred for his history course on the reign of George the Third.

Some hundred ladies in England have petitioned the Council of Legal Education to be admitted to the new classes and courses of lectures open to other persons than members of the Inns of Court.

The first female student, Miss Betty Maria Caroline Peterson, has been inscribed on the books of the University of Upsal. The young lady has obtained authorization to pass her thesis in philosophy, but she has been told that she must not aspire to the rectorship of Alma Mater.

Experiments are now making in Edinburgh to train educated young women as printers. Three firms have entered on the task. The *Scotsman* says:—"The experiment has proved highly successful, and the largest employers in the city who have engaged these women—varying from four to over twenty—state that the females give every promise of great efficiency as compositors."

A correspondent of the *Pall Mall Gazette* states that some of the advanced spirits in London are about to form a new political club, which will admit women as well as men. Some fifty ladies and gentlemen have expressed their wish to belong to it, and among them are Professor Fawcett, Mr. Mill, Mr. and Mrs. Moncreau Conway, and the daughter of Karl Blind. It is generally supposed that the concession of the suffrage to women will increase the strength of the Conservative party, but the lady members of this projected club are understood to be Republicans.

The *City Press* says:—"A lady, who holds strong views about women's rights, has been called upon, in due course, for certain taxes, and has met the call by a written remonstrance, and a refusal to pay, on the ground that, as female householders are excluded from Parliamentary representation, they ought not to be asked to contribute to the revenue. That is to say, this lady's ideas are of so feminine a character that only a female can represent them. Poor creature."

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