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THE OUTLOOK.

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# WOMAN; HER CHARACTER, CULTURE AND CALLING.

A FULL DISCUSSION OF  
WOMAN'S WORK IN THE HOME,  
THE SCHOOL, THE CHURCH AND THE SOCIAL  
CIRCLE; WITH AN ACCOUNT OF HER SUCCESSFUL  
LABORS IN MORAL AND SOCIAL REFORM, HER HEROIC WORK  
FOR GOD AND HUMANITY IN THE MISSION FIELD, HER SUCCESS AS A  
WAGE-EARNER AND IN FIGHTING LIFE'S BATTLE ALONE; WITH  
CHAPTERS ON ALL DEPARTMENTS OF WOMAN'S TRAINING  
AND CULTURE, HER CLAIMS TO THE HIGHER  
EDUCATION, AND THE BEST METHODS  
TO BE PURSUED THEREIN.

BY

A GALAXY OF DISTINGUISHED AUTHORS  
IN THE UNITED STATES AND CANADA.

WITH

INTRODUCTION

BY

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PRESIDENT OF THE

WOMEN'S CHRISTIAN TEMPERANCE UNION.

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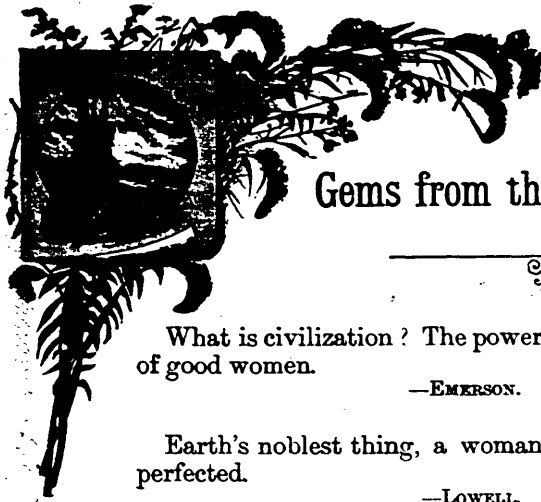
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## Gems from the Best Authors.

What is civilization? The power  
of good women.

—EMERSON.

Earth's noblest thing, a woman  
perfected.

—LOWELL.

The beauty of a lovely woman is like music.

—ADAM BEDE.

Divination seems heightened to its highest  
power in woman.

—ALCOTT.

All the reasonings of men are not worth  
one sentiment of woman.

—VOLTAIRE.

What will not woman, gentle woman dare,  
When strong affection stirs her spirit up.

—SOUTHEY.

When she had passed, it seemed like the  
ceasing of exquisite music.

—LONGFELLOW.

Disguise our bondage as we will,  
'Tis woman, woman rules us still.

—MOORE.

She walks in beauty, like the night  
Of cloudless skies and sunny climes;  
And all that's best of dark and bright  
Meet in her aspect and her eyes.

—BYRON.

Not she with traitorous kiss her Saviour  
stung,  
Not she denied Him with unholy tongue;  
She, while apostles shrank, could danger  
brave,  
Last at His cross, and earliest at his grave.

—BARRETT.

What furniture can give such finish to a  
room as a tender woman's face? And is there  
any harmony of tints that has such stirrings  
of delight as the sweet modulations of her  
voice.

—GEORGE ELIOT.

O, woman! in our hours of ease  
Uncertain, coy and hard to please,  
And variable as the shade  
By the light quivering aspen made;  
When pain and anguish wring the brow,  
A ministering angel thou!

—SCOTT.

Not from his head was woman took,  
As made her husband to o'erlook;  
Not from his feet, as one despised,  
The footstool of the stronger kind;  
But fashioned for himself, a bride;  
An equal, taken from his side.

—CHARLES WENLEY.

"If women comprehended all that is con-  
tained in the domestic sphere, they would ask  
no other. If they could see all that is im-  
plied in the right education of children, to a  
full comprehension of which no man has yet  
risen, much less any woman, they would seek  
no higher functions."

—HERBERT SPENCER.

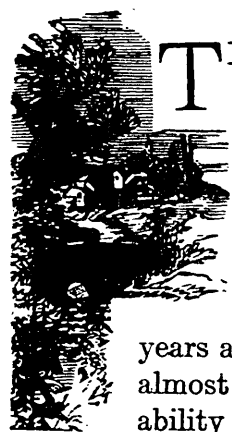
O fairest of creation, last and best  
Of all God's works, creature in whom excelled  
Whatever can to thought or sight be formed,  
Holy, divine, good, amiable or sweet.

—MILTON

A being breathing thoughtful breath,  
A traveller betwixt life and death;  
The reason firm, the temperate will,  
Endurance, foresight, strength and skill;  
A perfect woman, nobly planned,  
To warn, to comfort, and command.

—WORDSWORTH.

# WOMAN



THE future historian of the nineteenth century will find no more prominent or distinguishing feature stamped upon it than the enlarged opportunity of labor and usefulness afforded to women, and the marvellous march of woman to the front in almost every field of human activity. The century will pass into history particularly distinguished by the enlargement of woman's sphere and the multiplication of her advantages. In all lands blest with the Light that rose in Judea nearly 1900 years ago, there has been, since the dawn of the present century, an almost complete revolution in the ideas once entertained as to woman's ability on the one hand, and her rights and duties on the other. To-day, whilst there are still advocates of woman's subjection, and of the limitation of her privileges and powers, the vast majority of all who desire to labor for the general good are disposed to look upon woman's enlarged freedom, increased advantages, and rapidly-widening labors, as among the most hopeful aspects of the age.

Woman stands to-day the confessed peer of her stronger brothers in all that pertains to intellectual endowment, her brilliant record in the Colleges having banished the last shadow of doubt upon that point. Her almost omnipotent influence in the home and social circle was never before so clearly recognized or so highly appreciated. And surely her need of and right to the highest and fullest training of all her powers, were never before so universally acknowledged as at the present day.

What seems especially needed at this stage in woman's upward career, is that all the vast hosts of woman's army of progress should learn the achievements of her "advance guards," be inspired by these examples, and lifted into a loftier faith in the possibilities of their own lives, and learn the way "to the front" for themselves. Let the rank and file of her army read the records of intrepid courage, patient perseverance under difficulties, and brilliant success of those

"elect women," who, in the face of centuries of prejudice, of doors "bolted and barred" against their progress, and of the strongest hostile influence, have pressed their way to the heights of knowledge and power, and stand to-day among the admired and honored of the world. Let them learn of the multitudes of women who, without fortune and friends, have engaged, single-handed, in life's stern battle for bread, and have wrung success from the most unpromising circumstances.

The authors and publishers of this work have an object in view, and this volume has a mission to fulfil. It is designed to speak in trumpet-tones to the Women of Christendom of the glorious achievements of women in the past, and the still more glorious possibilities of the present hour. With its varied voices it is to call woman from the sleep of indifference, from the death of pleasure, from the slavery of folly and of fashion, to the realities of life, its solemn duties and sublime possibilities. It is to utter its words of instruction and cheer alike in the homes of toil and the palaces of luxury, and to call upon every woman to make the most and the best of herself, her age and her opportunities.

Nor will its mission end here. Having summoned woman to the discharge of duty, and impressed on her the mighty responsibilities of living, it will point out the pathway of success in life, the royal road to knowledge, power, prosperity and happiness.

Here woman will learn the importance and value of *Physical Culture*, and the methods by which it can be secured. Here she will find her ability to receive and right to claim the *Higher Education* vindicated. Here she will learn the fundamental position she occupies as one of the *Corner Stones* in the home, church and social circle, and the necessity of both strength and beauty as elements of her character. Here she will find the records of her sisters' achievements in home, and school, and church; in music, poetry, and art; in moral and social reform; in the professions at home, and in the mission field abroad; and be inspired to make the highest use of her talents in her chosen field of labor. Here she will learn, with devout gratitude, "What Christ has done for Woman, and what Woman has done for Christ." Here she will find her equality of position in the home, church and world asserted and ably sustained in the admirable chapter on "Woman and the Bible." Here she will see the "Open Doors for the Women of To-Day," and unless dead to all noble ambition, be inspired to enter, and occupy till the Master comes. Here she will learn the various avocations in which woman seeks a livelihood, and the rewards of woman's toil in each; the qualifications essential to success; and, in short, a great deal of stimulating and instructive thought for all who have to win fame and fortune for themselves. In the chapters on "Women as Wage-earners," she will be told of the wrongs and inequalities from which woman still suffers, and the reforms in which she is personally interested, as well as the various kinds of



work woman is qualified to do, and the wages received. Here, too, she will find a variety of practical hints for those depending on their own exertions.

Is she interested in, or called to, a life of religious devotion? She cannot fail to extract pleasure and profit from "Woman as a Religious Teacher." Does she desire to make home attractively beautiful? She will find in "Valuable Household Knowledge for Women" much that will gratify curiosity and minister to her love of beauty and home adornment. Is she in doubt as to which of the many departments of study is most important for her to pursue? The chapter on "What Knowledge is of most worth to Woman?" will guide her choice to the most valuable branches. And all wage-earners, housekeepers, wives and mothers will learn what knowledge and skill can be utilized in either earning a living, making home attractive and comfortable, or removing the ills to which humanity is subject. In short, in whatever station in life, or under whatever circumstances she may be placed, the lady reader of this volume will find in its pages very much to instruct the mind, interest the heart, inspire the soul, and enoble character.

One great aim of authors and publishers has been kept steadily in view, and that is the instruction and guidance of those charged with the responsibility of educating young women. Parents, many of whom were in early life deprived of those excellent advantages easily accessible to-day, and who are sincerely anxious to do the best possible for their daughters, are often at a loss to know what is the best education to give them, and under what circumstances and surroundings such education should be sought. From an extensive correspondence, extending over nearly a decade of years, with thousands of parties so situated, the writer is convinced that upon no one subject do parents and guardians feel more deeply their responsibilities or their need of friendly counsel and direction, than upon the subject of the education of the young women committed to their care. And when one considers the overwhelming importance of this question, not only to the young women themselves but also to the world at large, and the acknowledged need of counsel and direction on the part of those who, from lack of that special knowledge or experience required, feel to distrust their own judgment, the intrinsic value of any book presenting the mature views of the best educators engaged in this very work, must be apparent to all.

Among the questions most frequently found perplexing the minds of parents and guardians are such as these: What education is most worth to woman? What education will be of most value to *my* daughter? Should such education be largely practical or strongly intellectual, or both, if possible? What moral and religious culture should a young woman receive, and how can it be best obtained? How largely should physical training enter into the ideal culture of young women? Which is better: the general course of study, with a view of giving the mind a broad outlook; or the special course, with a view of thorough mastery of one subject? If a select course be decided on, which subjects are of

most relative importance in woman's education? And which subjects would be of greatest value to *my* daughter? Which is better for woman's higher education: Co-education, or Colleges for Women? Where can thorough and efficient education be obtained for young women with proper oversight and companionship, and at reasonable rates? These and kindred questions are of living interest to thousands who are sincerely desirous of doing the best possible for the young women committed by Providence to their care. And all of these the reader will find discussed by the ablest writers in these pages. In short, we have endeavored to compile a book of vital interest to every woman on her own account, on account of her friends, and on account of her home, and one which no parent having a daughter to educate, could afford to do without.

Convinced as we are that, in promoting woman's elevation, we are most effectually laboring for the world's advancement; that in beautifying, adorning and enriching the home life, we are laying the foundation for all moral and social reform; that in aiding the many agencies at work to-day in moulding and fashioning the character of the ideal woman, we are lifting humanity to a higher plane, we send forth this volume, with many prayers and good wishes, on its designed mission. May it help to give to humanity that ideal woman depicted by Wordsworth in the following lines:

A spirit, yet a woman, too,  
Her household motions light and free,  
And steps of virgin liberty;  
A countenance in which did meet  
Sweet records, promises as sweet;  
A creature not too bright or good  
For human nature's daily food,  
For transient sorrows, simple wiles,  
Praise, blame, love, kisses, tears and smiles.  
A being breathing thoughtful breath,  
A traveller betwixt life and death;  
The reason firm, the temperate will,  
Endurance, foresight, strength and skill;  
A perfect woman, nobly planned,  
To warn, to comfort, and command;  
And yet a spirit still, and bright,  
With something of an angel light.

B. F. AUSTIN.

# INTRODUCTION.

By FRANCES E. WILLARD, A.M.

*President of the World's and National W.C.T.U.*



If this were not a twentieth-century book I surely would not have been willing to write an Introduction for it, so late in the nineteenth. But the Future's light is on the wise and kindly faces of those whose helpful thoughts are here enshrined. They see that God has "sounded forth a trumpet that shall never call retreat;" that woman is coming to her kingdom in the great realms of Law and Custom, and they are ready to "lend a hand" in preparing her for that which is so rapidly preparing for her. There is special and most inspiring significance in the fact that a Christian minister and scholar, who stands at the head of a leading woman's college, is editor of this brilliant and epoch-marking book. That he, and the scholarly writers associated with him, should take positions so advanced, speaks volumes for the progress of true Christian thought in the dear old Dominion, as well as in my own beloved land.

Woman as a daughter of God *versus* Woman as a mere adjunct of Humanity is the great Chancery suit of modern times, and Principal Austin with his grand array of legal counsel, appears in this volume for the plaintiff. The girl of the period has been harangued often and long about her *disabilities*—this book sets her abilities in bright array; she knows enough about her limitations—this book declares her unlimited by artificial boundaries.

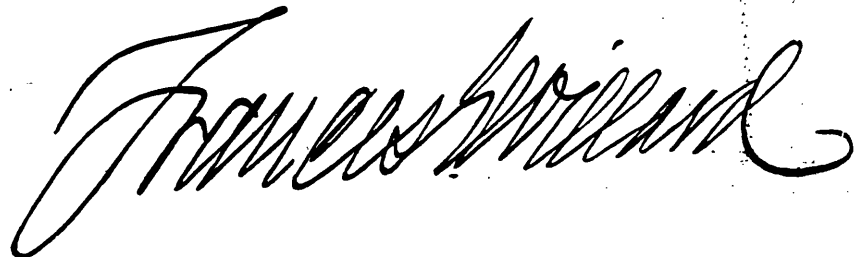
Margaret Fuller Ossoli used often to exclaim, "All I wanted in life was *to grow!*" This book sets forth for women everywhere the natural method of growth, in noblest uses and for highest ends. In the past, good men have been wont to treat of woman in every other relation of life and from every other angle of vision except as a daughter of God, standing evenly on her feet under His equal sky, and appointed to grow up to the stature of true discipleship in Christ Jesus, in mind and heart, in soul, body and spirit. Woman is wont

to be written about as wife and mother, daughter and sister—the four chief relationships she bears to men. She is told how she may best prepare to perform her duties in these relationships, and warned that to look away from or beyond them is to “unsex herself”—whatever that senseless phrase may mean.

But men are addressed in a very different fashion. They are, first of all, considered as individual entities; dignified personalities; units of being, having “heart within and God o’erhead.” What they *are*; what they can *do*; what heights they were born to climb—these are the first considerations, after a thorough study of which a man is treated of in his relationships to other men, and, last of all, to women. This is, by common consent, the rational method of treatment when the so-called stronger sex is under our discussion. It is, in general terms, the method that we apply to all studies of the individual—except the individual woman.

But here comes along a book that proposes to take her case in hand on the same basis that it would were she her own brother, or husband, or son. And I thank God for the Christian liberality of thought that has not only given this volume to us, but prepared a great public ready to receive its blessed truths. Nothing could ever have raised woman to such a plane of opportunity and outlook of inspiration save the Gospel of Him who said, “If *I* be lifted up I will draw all men unto me.” O Christ, what hast Thou done? Thou hast come down gently through the ages, with Thy mild, untroubled face, and in the storm of human grief and anguish Thou hast murmured, “Peace, be still;” Thy piercé hand, stretched out to woman, has raised her from the depths of degradation and placed her on a pedestal of opportunity and hope. No matter whose heart may be untrue to the conquering Galilean, as the whirling centuries are multiplied, let woman’s heart forever love Him!

“In the Cross of Christ I glory,  
Towering o’er the wreck of time;”  
*All that’s bright in woman’s story  
Radiates from its form sublime.*



EVANSTON, ILL., Nov. 30th, 1889.

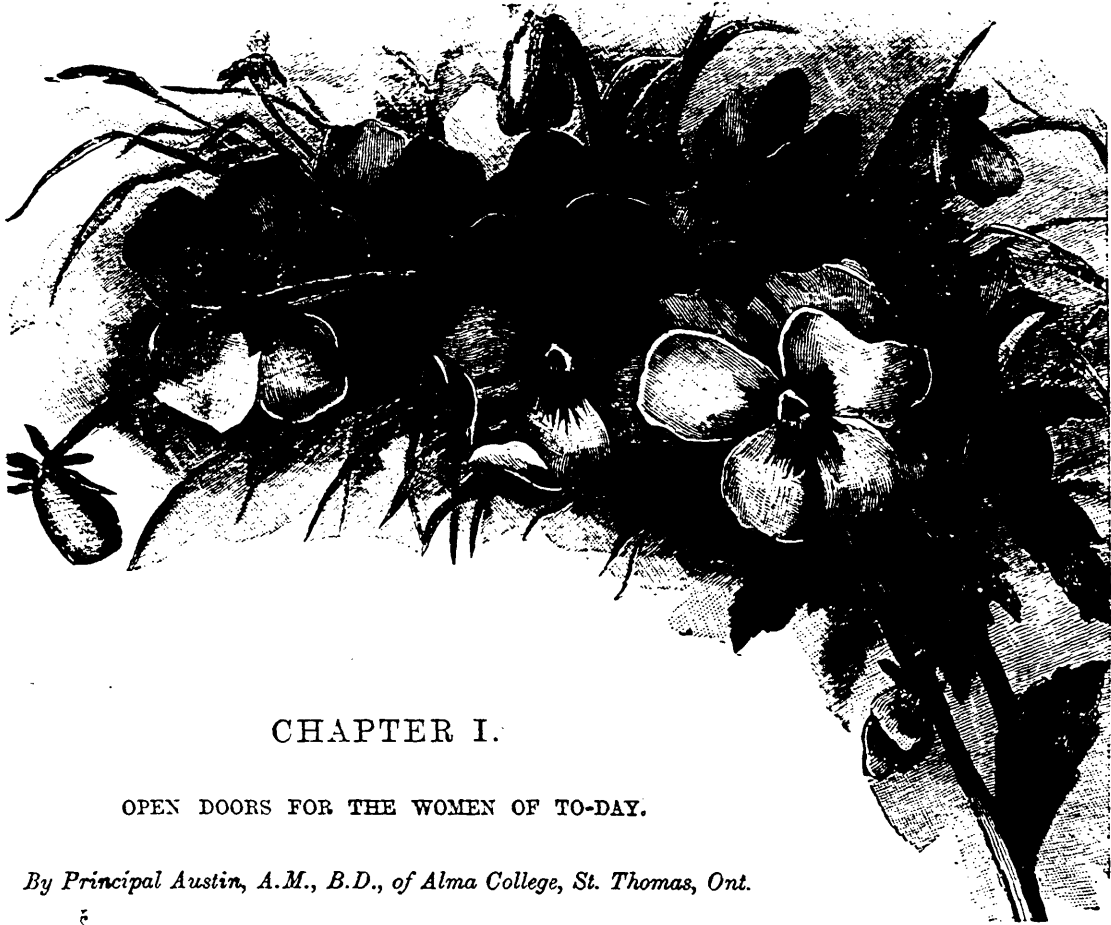
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THE OPEN DOOR.



## CHAPTER I.

OPEN DOORS FOR THE WOMEN OF TO-DAY.

*By Principal Austin, A.M., B.D., of Alma College, St. Thomas, Ont.*

**W**HILST society is constituted as it is, a large number of women must support themselves, and many of them must also maintain their husbands, children and friends. Dr. Talmage estimates that the American civil war destroyed 100,000 men, and that strong drink has since killed as many more, thus dooming 200,000 women to celibacy, and, in most cases, to self-support.

According to the Census Report of 1880, there were in the United States 13,907,444 males between sixteen and sixty years of age, of whom ninety-three per cent. were engaged in remunerative employments. There were 13,477,002 females of the same age at that date, of whom only seventeen per cent. were engaged in remunerative labor. If you deduct from the eighty-three per cent. classed as outside of money-making employment, the large number of women who, as wives or daughters in the home, are engaged in useful labor, and as truly wealth earners as their husbands and fathers, you will probably have thirty per cent. of thirteen odd millions of females, or say four million women between sixteen and sixty years of age in the United States who are not producers of any kind of wealth. This vast army ought, according to our view, to be engaged in some kind of useful and remunerative employment.

Labor of some kind is the great law of God written on woman's nature as it is on man's, and to both sexes alike it is the highway to health, happiness and success. If, therefore, a young woman is ambitious of rising into higher and nobler life, of acquiring either money or fame, or of obtaining better facilities for her own culture, she should turn her gaze toward some one of the many doors of honest activity open to the women of to-day. Even those whose circumstances exclude the necessity of self-support should learn the art of money-making that they may possess a spirit of independence and be prepared, should necessity arise, to fight life's battle alone.

Hitherto the education of boys and that of girls have proceeded upon an altogether different basis. Boys have been educated for a trade, a craft, a profession. Young women have been allowed to grow up without any branch of practical education which they could turn to account in self-support, and sent out into life helpless dependents on the labor of others. It seems to have been generally assumed that all young women would marry on the first favorable opportunity, and that any kind of superficial training was good enough for those who were only charged with the work of home-building and housekeeping. To-day we have come to a profound conviction that thorough and practical education is as important and necessary to the makers and keepers of the home as it is to the professional; and, with this in view, as well as for purposes of self-support, every young woman should have the best and most practical culture and training.

The education of young women has been mainly literary in character, and, in most cases, neither broad enough nor deep enough to qualify them for teaching, whilst, within the last quarter of a century, very few desired or received any practical training either for business or for any employment requiring trained and skillful service. Like ivy plants which cling for support to the stronger oak, women in vast numbers have been taught to depend on characters stronger and better fitted for life's stern battle. It is hardly to be wondered at, therefore, that when death or disaster removes the trusted support, women are thrown to the earth like helpless trailing vines. How many thousands of women, whom misfortune has left to fight the battle for bread alone, have gone down in the unequal battle to death or worse than death for lack of that practical education which might easily have been theirs in youth.

To-day better views are obtaining among educators and social reformers, and are slowly permeating society, and giving a much more thorough and practical turn to the education of young women.

Of that large class of women who are fully content with mere passive existence and enjoyment, whose hearts are devoid of a high and holy purpose in living, and whose hands are quite innocent of any useful labor, we have little to say. They are to be profoundly pitied in that their lives are destitute of the highest joy of existence—that which springs from a consciousness of useful



labor performed, that serene happiness that arises in the human heart from a belief that the world is richer, happier, and better for its existence.

It is now generally conceded by the best educators, divines, and all leaders in social and moral reform, that every young woman, no matter what her circumstances or prospects in life, should be the mistress of some special field of learning, or some useful art, by which she can, if God's providence so order, win her own way in life. *No young woman should be placed in circumstances such as to make marriage an only refuge from poverty or dependence on her friends, or from a life of ennui.* Having in her own hands the power of self-support, she should be free to accept or reject the marriage lot, or, having accepted it, she would then hold in reserve a power that would, in times of worldly disaster, prove a life boat among the breakers.

Mary A. Livermore, one of the most prominent writers and speakers on this subject, very forcibly says:—

“It is as wasteful, as unwise, as inhuman, to send our delicately nurtured and tenderly reared daughters out from the home to fight the battle of life without a preparation for it, without an equipment in the form of industrial and business education, as it would be to send hapless young fellows to the battlefield without drill and without guns.”

Dr. Talmage, in a recent published sermon, says:—

“Let every father and mother say to their daughters, ‘Now what would you do for a livelihood if what I now own were swept away by financial disaster, or old age or death should end my career?’

“‘Well, I could paint on pottery and do such decorative work.’ Yes, that is beautiful, and if you have genius for it go on in that direction. But there are enough busy at that now to make a line of hardware from here to the East River and across the bridge.

“‘Well, I could make recitations in public and earn my living as a dramatist. I could render King Lear or Macbeth till your hair would rise on end, or give you Sheridan's Ride or Dicken's Pickwick.’ Yes, that is a beautiful art, but ever and anon, as now, there is an epidemic of dramatization that makes hundreds of households nervous with the cries and shrieks and groans of young tragedians dying in the fifth act, and the trouble is that while your friends would like to hear you, and really think that you could surpass Charlotte Cushman and Fanny Kemble of the past, to say nothing of the present, you could not, in the way of living, in ten years earn ten cents.

“My advice to all girls and all unmarried women, whether in affluent homes or in homes where most stringent economies are grinding, to learn to do some kind of work that the world must have while the world stands. I am glad to see a marvellous change for the better, and that women have found out that there are hundreds of practical things that a woman can do for a living if she begins soon enough, and that men have been compelled to admit it. You and

I can remember when the majority of occupations were thought inappropriate for women, but our civil war came and the hosts of men went forth from North and South, and to conduct the business of our cities during the patriotic absence, women were demanded by the tens of thousands to take the vacant places, and multitudes of women, who had been hitherto supported by fathers, and brothers, and sons, were compelled from that time to take care of themselves. From that time a mighty change took place favorable to female employment.

“Oh, young women of America! as many of you will have to fight your own battles alone, do not wait until you are flung of disaster, and your father is dead, and all the resources of your family have been scattered, but now, while in a good house and environed by all prosperities, learn to do some kind of work that the world must have as long as the world stands. Turn your attention from the embroidery of fine slippers, of which there is a surplus, and make a useful shoe. Expend the time in which you adorn a cigar case in learning how to make a good honest loaf of bread. Turn your attention from the making of flimsy nothings to the manufacturing of important somethings.

“Much of the time spent in young ladies seminaries in studying what are called the “higher branches” might better be expended in teaching them something by which they could support themselves. If you are going to be teachers, or if you have so much assured wealth that you can always dwell in those high regions, trigonometry, of course; metaphysics, of course; Latin and Greek, and German and French and Italian of course, and a hundred other things, of course; but if you are not expecting to teach, and your wealth is not established beyond misfortune, after you have learned the ordinary branches, take hold of that kind of study that will pay in dollars and cents in case you are thrown on your own resources. Learn to do something better than anybody else. Buy Virginia Penny’s book entitled ‘The Employments of Women,’ and learn there are five hundred ways in which a woman may earn a living.”

What doors of employment are open to the women of to-day? Rather let me ask what doors are now closed against them? for out of 338 different avocations pursued in the United States, no less than 262 have been successfully entered by women. When Harriet Martineau visited America in 1840, she found seven employments open to women, viz.: teaching, needlework, keeping boarders, work in cotton mills, type-setting, work in book-binderies and household service. Among the women earning a livelihood in the United States to-day are 2 hostlers, 2 corn doctors, 5 lawyers, 24 dentists, 67 divines, 525 physicians and 414 government officials.

The following statement is taken from *Treasure-Trove* :—

“There are over three million women and girls in the United States who are engaged in other than household occupations, and the army is constantly increasing. In other countries women have long mingled with men and performed labor which an American would be liable to consider adapted to male

laborers only. Many people would be amazed if told that there are sixty thousand female farmers, or agricultural laborers, in the United States; yet good authority gives us this estimate. In Georgia it is not thought improper for girls who work in the field to wear male attire. By doing so, they escape the cumbersome dress which would drag in the dirt and catch on weeds and briars. Two girls, sisters, in New Orleans, have gone into the dairy business. They have large stables, milk many cows, and appear to be doing well. The business is a paying one, and not so unwomanly as might appear at first thought. There are others in various parts of the country who are similarly employed.

In New York City there are three women who are well known as butchers, and one has followed the business at the same place for twenty-five years. Another has been a butcher for twenty years. One would naturally expect such women to be coarse and masculine, but one of them is said to be "a delicate and refined looking little woman, and in or out of her store would hardly be supposed equal to so robust an occupation."

San Francisco has a girl blacksmith, aged fifteen years, and it is said that she can turn out as fine a shoe as ever graced the foot of a race-horse. Here again, one would expect to find a stout, coarse-grained person; but, on the contrary, she is said to be rather fragile than strong, with a slender arm and shapely hand. The delicate finish of her work shows a fineness of nature unlooked for in a girl blacksmith. She does not, however, intend to put her accomplishment to a practical use.

In Bay City, Mich., girls are employed as shingle packers. There are thousands of odd and unexpected things which women and girls do in order to earn money. It is merely a matter of taste or choice that decides whether a girl will do housework, stand behind a shop counter, or perform one of the many things which she can do if she tries. It is plain to be seen that her sphere is not so limited as is usually supposed. Nearly every person is adapted for something. If a girl can make money by milking a cow, making a horseshoe or packing shingles, it is quite as respectable for her to do it as for a man.

#### OUTDOOR LABOR.

Outdoor occupations seem very largely unfitted for woman, though in Europe she has her full share in the labors of the field. In a chapter in a recent work entitled, "The World's Opportunities," and to which I am indebted for a considerable number of facts in this paper, I find an account of a family in Dakota, consisting of a mother, seven daughters and a son nine years old. This family had, in one season, ploughed 75 acres, dragged 100 acres three times, sown broadcast and rolled 100 acres. During the past two years more than 50 acres had been cleared of stones, stumps and bushes mainly by the mother and two daughters.

This seems to show woman's physical capabilities in outdoor labor when necessity demands, and should forever banish that absurd notion that American women are, from their very constitution, doomed to weakness and dependence.

What would some of our small-waisted city belles, so tightly corsetted, so unnaturally attired, so enfeebled by irrational modes of dress that a few minutes brisk walk, or the climbing of a flight of stairs throws them into palpitations, think of their sturdy sisters in the far West who plough, sow, pitch, cart and enjoy blessed exemptions from nervousness, heart disease and sick-headache?

There are many kinds of light farm work such as planting, drilling, grafting, tying bushes, training vines, etc., that, in my judgment, are much better suited to women, and far more wholesome in effect on health and happiness, than the miserable slave life many women lead in factories, shops and stores where long hours, promiscuous associations and poor pay are the general rule.

#### HORTICULTURE AND FLORICULTURE.

Among outdoor engagements there is one really adapted to woman's strength and tastes, opening a pleasant, profitable and health-giving occupation to her in the country, viz., the cultivation of plants, fruits and flowers. Most of the labor is not so hard as housework, and may be performed by women as well as men. The remuneration, especially where the gardening is done within easy reach of towns and villages, is certain. There are doubtless thousands of women in country homes having time upon their hands, whose lives would be healthier and happier, and whose purses would be considerably heavier, if they would undertake the cultivation of a small plot of fruits and flowers. Such intercourse with nature would elevate the thought and sentiment and bring the beauty and sweetness of flowers into the life of many a woman.

#### DOMESTIC SERVICE.

Of the 2,647,157 females reported as having remunerative employment in the United States in 1880, nearly 1,000,000 were domestic servants, a quarter of whom were of foreign birth. American women, who from choice or necessity become wage-earners, are generally averse to domestic service. Servants do not wish nor expect to be in service long and hence do not see the necessity of preparing themselves by suitable training for effective and pleasing service. No one who has given any thought to the problem of domestic service, or even used his powers of observation, can remain unimpressed with the fact that some radical reforms are urgently needed. Something must be done on the one hand to render domestic service more satisfactory; and, on the other hand, to elevate socially and financially the position of the servant girl. Unless the servant can qualify for and receive larger remuneration, and a larger and more liberal social recognition, society will soon have to dispense with the servant girl and wait

upon itself. There is urgent demand for better service, and there is certainly need of higher remuneration.

The servant of the future evidently will not be the kitchen drudge. Multiplied and rapidly multiplying inventions will remove, to a very large extent, the rougher and more unpleasant features of domestic service, as it has already transformed many of the occupations pursued by man. Possibly, for all urban people, some plan of co-operative washing and cooking may yet be devised sufficiently simple and economical to come into general use. Relieved, to some extent, of the present slavery of domestic service, the serving girl of the future must possess sufficient of general intelligence and culture to entitle her to social recognition in the home, and as companion in the family, as a trained and scientific housekeeper, or, it may be, as a governess to the younger children, she will ask for higher remuneration and receive it because she is amply worthy of it.

In nearly all occupations pursued alike by men and women, the latter receive much less pay. The reason generally assigned is that, in most cases at least, their services are not so valuable as those of men. This is correct in regard to many of the occupations in which men and women compete. And the reason is not far to seek. Most men enter upon a business with a view of pursuing it through life; nearly every woman enters upon her calling with a tacit proviso that she will leave it as soon as a favorable opportunity of marriage occurs. As a result men manifest in their preparation for a life-work, far more of that patient zeal and painstaking care which ensures success. Woman, on the contrary, looking upon marriage as a prospective relief from her temporary employment, does not qualify as thoroughly, and hence cannot, in justice, demand as high remuneration. There is, however, one avocation at least, in which the difference in the salaries paid to men and women cannot be accounted for by any supposition of unequal qualifications. I allude now to

#### SCHOOL TEACHING.

In the public and high schools of this and other countries, even where women possess the same qualifications and do the same work, there is such disparity in the payment for services rendered as to call for prompt redress on the part of a fair-minded public. No one will for a moment assert that in natural teaching ability woman is inferior to man. She is, in fact, far superior in native qualifications, being a born teacher. In tact, in gentleness, in sympathy and in power to inspire the noblest and best in human nature, woman admittedly excels. If, then, her acquired ability, as tested by a common examination, be equal to that of her brother and her work be the same, why should she not receive the same reward?

A committee representing the lady teachers of London, Ontario, has been

recently looking into this subject and report the following facts concerning that city :

In 1875 there were five men at \$600 each, and twenty-one women at an average salary of \$271.13 employed in the ward schools. Six men, with an average each of fifty-six pupils per term, costing per pupil an average of \$10.17, promoted an average each of thirteen pupils, and two women (doing precisely the same work as the six men) taught an average each of seventy pupils, costing per pupil an average each of \$5.71, and promoted twenty-nine pupils each. In 1886, the average number of pupils for each of six headmasters was the same as for each of the two headmistresses. The cost per pupil is \$13.22 under the men, against \$6.20 under the women. The headmasters promote each an average of seventeen pupils per term, the head mistresses an average each of twenty-four pupils per term. The cost per pupil, reckoned on the basis of salaries, is \$23 under the two men, against \$11.75 under the two women. The six headmasters promoted an average each of sixteen pupils, whose marks average 277 per pupil. The two headmistresses promoted an average of thirty-two pupils, whose marks average 289 per pupil. The results of the inquiry, as given in these abstracts, are worthy the attention of those who take an interest in education.

In 1882, in New York, the salary of a male principal of a school with an average attendance of over 500, was \$3,000; that of a female principal of such a school was \$1,700. The salary of a male principal of a school, with an average of over 250 pupils, was \$2,000; that of a female vice-principal of such a school was \$1,200.

The average salary of male assistant teachers was \$1,500; that of female assistant teachers was \$800. The Board has, by special authority, liberty to pay male principals, of more than fourteen years' service, as high as \$3,000 salary, and not less than 2,500. In the case of female principals, however, the maximum salary is \$1,900. A similar discrimination runs through the entire system of payments. Thus there is a grade of junior teachers whose salaries for the first year are \$700 for males and \$400 for females. The public should be brought, by persistent agitation, to see the injustice of this inequality in the payment of public school teachers.

#### CLERKSHIP, TELEGRAPHY, PHONOGRAPHY AND TYPE-WRITING.

Employment as a book-keeper is much to be preferred to that of sales-woman for many reasons. The hours are generally not so long, the business is more private and the exposure to temptations much less than in the latter position. The remuneration, too, while not equal to that obtained by men in similar positions, is still respectable and is generally increased on proof of ability and fidelity. A thorough knowledge of the theory and practice of book-

keeping, and a good practical knowledge of arithmetic, English grammar and composition are essential to success.

A thorough course in commercial science should be taken at some reputable college by any lady aspiring to so responsible a position. The knowledge obtained by such a course of study, and the business habits likely to be inspired thereby, are of themselves sufficient reward for all the time and money spent in such a preparation.

Telegraphy offers somewhat similar inducements to women, and, of course, requires thorough preparatory training. A period of from six months to one year is usually spent in learning to receive and transmit messages, and the salary depends chiefly on the thorough accuracy and fidelity of the operator, ranging from \$50 to \$200 per month, promotion being almost certain to those whose natural talent and perseverance enable them to reach the front rank.

A knowledge of phonography and skill in the use of the type-writer are opening doors of useful employment to thousands of young women to-day. This is, in fact, one of the most prominent and inviting of the many new fields now opening to view. It is, however, a department of labor for which all women have not equal natural ability, and one in which no one may expect a permanent and lucrative position without thorough mastery of the art. Multitudes of poorly qualified candidates seek and find positions only to be displaced by those more perfectly qualified. The demand for phonographers and type-writers is certainly on the increase, and is, it is said, in excess of the supply.

If, therefore, a young woman, having fair average ability, will but devote sufficient time and energy to the work of preparation to thoroughly master her art, she may look forward with confidence to employment and a fair remuneration. Phonography requires, for its thorough acquirement, from six months to a year of earnest labor, whilst type-writing can be learned in a few weeks. As the speed in phonography required by an amanuensis or office secretary is not more than from sixty to eighty words per minute, most young women of average ability can easily acquire such proficiency in six months. Of course a fair elementary education is essential, especially a knowledge of orthography, composition, and the technical language of the business pursued.

#### CIVIL SERVICE.

In the United States women possessing the requisite qualifications are admitted, under certain conditions, to employment in 1. The Treasury Department. 2. The Post Offices. 3. The Custom Houses. In the latter, however, they are only admitted where not less than fifty clerks are employed, so there are only thirty-four cities in the Union where the Customs afford employment to women.

There is a regular form of application to be presented which must contain

the names of five persons as vouchers for the good character of the applicant. The application is not made for an appointment, but only for admission to an "open competition examination as to fitness for the public service." When a vacancy occurs it is filled by a selection from those who graded highest in such examination. The examination is written and embraces:—1. Orthography, penmanship, copying. 2. Arithmetic. 3. Interest, discount, etc., with the elements of bookkeeping. 4. Elements of the English language, letter writing, and the proper construction of sentences. 5. Elements of the geography, history and government of the United States. The candidate must make sixty-five per cent. to become eligible for any appointment.

A recent letter from the Hon. J. Carling, Minister of Agriculture at Ottawa, informs me that young women are employed in nearly all departments of the Civil Service in Canada, but that the number of applicants in excess of the number of positions forbids very sanguine hopes of an engagement on the part of average candidates.

Two examinations are held each year, one in May and the other in November, named respectively the preliminary and the qualifying examinations. Upon passing the first candidates are eligible to the following positions:—messengers, sorters, carriers, packers, box collectors, assistant inspectors of weights and measures, copyists, etc. The preliminary examination is upon 1. Penmanship. 2. Spelling. 3. The first four rules in arithmetic. 4. Reading print and manuscript. The qualifying examination includes, in addition, geography, history, grammar, composition and transcription of documents. This examination fits for higher departments of the public service, but does not ensure them, as appointments are only made when vacancies occur, and the prospect of appointment, as before stated, owing to the number of applicants, is not good.

#### ART WORK.

Women are rapidly coming to the front in all departments of Fine Art. In natural ability for the work few will be disposed to question woman's equality with man, although it must be confessed that there have been but few women among the great artists of the world. This fact, however, can be accounted for in a variety of ways without questioning in the least woman's artistic ability. The almost universal prejudice against woman's efforts in every line which required her to appear as a candidate for public favor or reward, the pressing nature of home duties, the few privileges woman has enjoyed for acquiring artistic culture and skill, may all be urged with good reason against any hasty inference respecting woman's inferior endowment for Art work. Small as is the number of female artists who have reached the front rank, it is sufficiently large to fully demonstrate woman's claim to the highest artistic talent, and to prove that lack of suitable opportunity and proper encouragement, rather than lack of



talent, is the true explanation of the relative smallness of woman's artistic achievements. Angelica Kauffman, Madam Jerichau, Catharine Hosmer and Rosa Bonheur have shown woman's high capacity for art work, and their names are written high in the roll of the world's great artists.

But if the number of great female artists is small, the number of those who have achieved a fair measure of fame and success is large, whilst the number of women who have won a livelihood out of the pursuit of art is legion, and rapidly multiplying with each passing decade. Woman's intense love of the beautiful, quickness of perception, fineness of touch and delicacy of taste, all fit her, in an eminent degree, for one or another of the various departments of artistic work. The work itself is one well adapted to her strength, and one that can be carried on in conjunction with most of her engagements.

The single difficulty with woman here, as alluded to in her other engagements, has been a desire to get at results too hastily. She wishes a harvest as soon as the seed is sown. In Art work as in all the other higher and nobler pursuits requiring talent sharpened by training and applied by skill, long years of patient, plodding practice and study are essential in laying the foundations for lasting success. There is certainly no royal road to success in either Art or Music. In the former a most thorough course in the various kinds of drawing is an absolutely essential preparation for the higher and more coveted fields of Art.

There are, however, many young women of to-day who perceive not only this open door to woman but also the necessity of thorough preparation for entering it with success and are undergoing with patience that full training essential to the best results. To the woman who is endowed with a fair share of artistic ability and who has mastered the elementary principles of the work, there are many ways in which she may turn her abilities into money.

#### ART TEACHING.

The demand for qualified and certificated teachers of drawing is large and probably growing in greater ratio than the supply, especially in the Western States of the Union. It is said that young lady graduates of any reputable Art School who are well recommended find no difficulty in securing remunerative situations. Salaries to such young women of from \$800 to \$1000 are frequently paid in the Western, and proportionately higher salaries in the Eastern States.

One lady teacher in Cooper Institute, New York, declares that in a single year, forty of her pupils had earned \$7,000 or an average of \$175 each whilst learning the art of Crayon Photography. She declares that every year one hundred young women go out from the Art Department of that school to earn from \$400 to \$1200 per annum as teachers of drawing or makers of crayon photographs.

## HOUSE DECORATION.

It is said that some of the leading firms of house decorators in the great cities now employ women to carry out their designs. And in a matter requiring good judgment, taste and careful adjustment and harmonizing—in all of which women are unsurpassed—why should not women be employed, especially in a work like home decoration into which she might well be expected to engage with all her heart? The labor is indoors, not exhaustive in character and well suited on the whole to woman's tastes and abilities. It may be said that the reward is small—only from \$8 to \$12 per week being paid—but even this is respectable compared with the pittance upon which myriads of women are compelled to subsist in many of the cities. If the pay be much less than that given to teachers, let it be borne in mind that very much less of training and culture is required.

## DESIGNING.

All over America to-day there is springing up an increasing demand for artistic designs in business. The designs of foreign dealers are no longer in vogue. Something purely American and native to the soil is demanded by the public taste, and a lady artist who can originate artistic designs for trade marks, labels, placards, book-covers, for oil cloths and carpets, etc., is sure of speedy and profitable sale of the products of her skill. One great advantage in this kind of art work is that it can be carried on at home. Manufacturers of wall paper, oil cloth, carpets, etc., purchase at high price original designs which show the requisite taste and beauty combined. Very often large premiums are offered for the best designs, and it is needless to say that there can be no discrimination against lady artists in such public competitions for reward.

## ENGRAVING.

It is only in very recent years that woman has turned her artistic abilities in this direction, but already it is said, one lady stands in the very front rank of American engravers and readily commands \$60 per week for her services.

As an illustration of the field now open to her and the rewards that may be expected from woman's work therein, it may be mentioned that in 1882, at the Cooper Institute, New York, two clever girls in the second year of their studies, earned \$600 each in executing orders for engravings from publishers and editors. Since then twelve pupils have earned \$100 each in the course of three months in the same way.

In professional fine art work there is now no discrimination against the fair sex either in excluding her work from the exhibitions or refusing to recognize merit and genius wherever displayed. And many lady artists are rapidly coming

to the front and winning both fame and fortune in painting, modeling, carving, designing and sculpture.

#### MEDICINE.

Women are the natural guardians of infancy and childhood. Hence they should be most carefully instructed in anatomy, physiology and hygiene, which are really more appropriate studies for women than for men. Not many years ago a knowledge of medical science was an impossibility to woman. Owing to the blind prejudice which denied woman's mental equality and shut her out of many of the most important and practical fields of human enquiry, woman found the doors of medical colleges closed and barred against her. Now, owing to the liberalizing tendencies of the age which have rapidly extended woman's sphere of activity, and multiplied the facilities for her culture, she finds medical schools with open doors ready to receive her and grant her the best advantages of the present day. Thousands of young women are entering medical colleges seeking and finding thorough qualification for medical practice, and thus devoting themselves to a profession for which they have as many natural qualifications as their stronger brothers.

A wide door of usefulness is opened to women qualified to practice medicine in this country and a still wider door of beneficent labor in heathen lands. To women of heroic mind and consecrated life the present age offers no more inviting field of labor than that of the medical missionary in lands unblest with Christianity. The whole heathen world is open to her and millions of the poor and degraded of her own sex are ready to receive from her hands not only the healing of the body, but also that one sovereign remedy for the sin-sick soul, the gospel of Jesus. Let it be remembered that a great and effectual door has been opened to women by Providence, and that the evangelization of the heathen world is in a measure committed to her hands, as myriads of the sick and suffering who would reject the services of her brother physicians, are ready to receive the healing of both body and soul at her hands.

It is no wonder then that hundreds of women contemplating foreign missionary work are qualifying themselves for this most extended field of useful labor by thorough medical training. Boston, Springfield, Philadelphia, New York, Kingston and Toronto, all have medical schools for women. Those who qualify for practice at home find certain and remunerative employment, as the impression is gaining ground to-day that lady physicians are decidedly to be preferred—other things being equal—in the treatment of women and children, and there can be no doubt that most women would prefer the services of a lady physician providing one of the requisite qualifications and experience could be found. In the United States, at the present time, are over 2,500 lady physicians and several of them are earning from ten to twenty thousand dollars per year.

## SCHOOL-TEACHING.

Woman is a born teacher. Her tact, quick intuition, ready sympathy and natural kindness of heart joined with intellectual qualifications, render her pre-eminently successful in the management and instruction of children. Judging by the increasing number of young women engaged in this profession one may easily predict that in the future public-school teaching will be almost entirely monopolized by women. It is greatly to be regretted that whilst the qualifications for public-school teaching have been made higher year by year, there has not been a corresponding increase in the remuneration. The work of school-teaching, however, is one that furnishes a sure, if not ample reward to woman, and one entirely in harmony with her tastes, talents and strength. It is one, moreover, which affords grand opportunities of usefulness to the world at large, and is, therefore, an occupation, which is sure to command the sympathies of woman's nature. True teaching is the finest of the fine arts and one in which all the refined qualities of woman's nature may find ample scope for exercise, for every word and deed, every tone of voice, every glance of the eye, every expression of the countenance, will help to perfect or to mar the work.

All the genius of the artist is needed in tracing the outlines of divine truth, beauty and holiness, on the human soul, and for this work woman is fitted pre-eminently by the fineness of her feelings and the purity of her taste. The work of teaching is one which is not destitute of rich rewards in itself. Every woman who conscientiously pursues this divine art in unfolding the powers of the human mind, will learn more from her pupils than she ever could from her books. She will find in the work a broadening of her sympathies, an enriching of her love for humanity, and will come, by degrees, nearer that state of heart which prompted the great German philosopher to say, "I love God and little children."

But why speak of open doors for women when to-day nearly every door is wide open to her. To the woman of energy and ability, the woman who loves labor, and dares, if need be, to be singular, to the self-reliant and persevering woman, nothing is impossible to-day. Everywhere woman is coming to the front. Everywhere doors of blind prejudice are opening upon their rusty hinges, disclosing fields of honest and honorable activity to women. In business, in the schools, in the professions, in every branch of human activity woman is coming to the front and coming to remain.

One great and effectual door is open to all women, who love and serve the the Son of God, and that is the door of Christian service. In the home, the school and the church—the three great pillars of our modern civilization—woman's place is unique and her power all but omnipotent. In short, if society is ever to become thoroughly permeated with the Christian doctrine and spirit, if the world is ever to become truly regenerated, it must be by the agency of Christian women. Here is woman's highest and holiest field of labor,—

the exercise of her mighty influence in these realms where her power is supreme in behalf of Him who has done so much to honor and exalt womanhood.

I have glanced at some of the open doors for the earnest women of to-day. Let it be remembered that the open door avails but little without the strength, courage and resolution to enter it. Let it be remembered that woman wins success precisely as does man—by possessing a definite aim, a strong will, a steady perseverance and an unflinching courage. Every woman, no matter which of the many doors of opportunity she may enter, needs to put care, earnestness, faith, perseverance and conscience into her life work. Every woman needs to work as did the builders in Longfellow's song :

In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part ;  
For the gods see everywhere.  
Let us do our work as well,  
Both the unseen and the seen ;  
Make the place where gods may dwell  
Beautiful, entire and clean.



## MISSIONARY WORK IN CHINA.

THE following are extracts from a remarkable letter from Colonel Denby, U.S. Minister to China:—

“Believe nobody when he sneers at missionaries. The man is simply not posted on the work. I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education beneath the shadow of the ‘forbidden city.’ I heard these girls sing the Psalms of David and ‘Home, sweet Home.’ I saw a male teacher teaching forty or more boys. The men or the women who put in from eight to four o’clock in teaching Chinese children, on a salary that barely enables one to live, are heroes and heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a place where a handful of Americans are surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

“I visited the dispensaries, complete and perfect as at home; then the consultation rooms, their wards for patients coming without money or without price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever.

“I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence and courage. It is, perhaps, a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

“It is idle for any man to decry the missionaries in their work. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. I do not address myself to the churches, but as a man of the world talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China.—*Illustrated Christian Weekly.*”

IN MISFORTUNE.—We cannot be guilty of greater uncharitableness than to interpret afflictions as punishments and judgments; it aggravates the evil to him that suffers when he looks upon himself as the mark of divine vengeance.—*Addison.*



## CHAPTER II.

### WOMEN AS WAGE WORKERS.

*By Mrs. Emily Huntington Miller, of St. Paul, Minn.*

THE work of education and reform, like that of charity, rightly begins at home; but it is only as the stream begins at the fountain, the building at the foundation; and while in these discussions we have thus far considered interests that are in a measure personal to our own homes, and our own beloved, the true woman will never rest satisfied with limiting her thought to herself. No woman can do the best work for her own home whose work ends there; the more sunny her own garden, the more carefully shielded from blight and mildew, the readier should be her sacrifice for that labor by which the deserts of sin may be changed into the garden of the Lord. God meant the sweet waters, flowing in the mother heart, to prove a fountain of life to all blessed charities, and nourish a sympathy as broad as the world. If the fountain be full, it will overflow; if the stream be a living one, it will find its way outward, and carry with it the refreshment of its source, without impoverishing the perennial spring.

Much has been said and written upon the proper division of labor, and woman's place in the productive industries of the world; but no social or economic theory can affect the stubborn fact that a large, and, as it seems, an increasing number of the women of the present day, are and must be, breadwinners for themselves and others. If Providence did not so plan, it certainly permits, and we can no more alter the case by protests than we can banish sin from the world by proving that its existence is contrary to the divine will.

The necessity is not an evil in itself, but the most serious evils have grown out of it, until much

of woman's productive labor is accomplished under conditions which are rapidly approaching revolution or ruin ; conditions which flood the market with the results of unskilled labor, obtained so cheaply that skill cannot compete with it. To clearly see an evil is the first step towards finding its remedy, and out of a mass of possible texts for this brief paper, I choose this statement from a late issue of the New York *Sun*—a statement capable of demonstration, and undeniably below the truth, that "there are in the city of New York alone forty thousand working women, receiving wages so low that they must either embrace vice, apply for charity, or starve." By far the greater number accept the latter alternative and *starve* ; starve slowly through bitter months and years, it may be, if life is strong within them, but none the less they die for lack of food and warmth and rest.

These are largely needle-women, capable only of mechanical labor, calling for dexterity, rather than skill. They make the common grades of men's garments, which supply the ready-made trade, and the under-wear of women, the marvellous cheapness of which is so effective on counters and in advertisements, until you come to examine its quality, and the carelessness of its finish. They are flower-makers, feather-workers, box-makers, workers in a wide variety of industries. They are sometimes the women to whose fingers is entrusted the daintier work for which you pay an extra price on the ground that it is made to order—the prosperous establishment which receives and pockets your extra price, passing over the work at regulation wages to the starving needle-woman in her garret or cellar.

And since it is impossible to set before you the appalling statistics of this subject, I refer you to a book that will certainly wring your heart with pity and sorrow, if it does not move you to seek out some possible line of relief. I refer to Helen Campbell's *Prisoners of Poverty*, a woman's book which every woman should read.

What about the wage-workers whom the mothers of girls personally employ ? Does she interest herself in their welfare ? Are the servants in her household mere machines, or does her motherly care and counsel seek their need and give them the help they will never ask from her ? What if from the luxurious appointments of the rest of the house, something were spared to make their rooms cozy and homelike ? What if some trouble were expended to induce in them a taste for better reading than mischievous novels ; to educate them to neatness and good judgment in selecting their clothing, and a prudent and economic expenditure of their wages ? What if, from the oldest to the youngest, the children were taught not to add unnecessarily to the work of the house, and the labor of the servants somewhat shared by other members of the household, that they might have time for rest and amusement ? It would not be a fruitless or a thankless task, if done with a genuine desire to help the girls themselves, to start their lives on a higher level, to open to them better possibilities in the future, not for the simple purpose of making them more effective for your own



purposes. These girls are, the majority of them, to be home-makers by and by. Some of them by their thrift and industry and skill will make those homes an inspiration to thrift and industry on the part of husband and children; some of them, by ignorance and thoughtlessness and general incapacity, will add to the haunts of wretchedness from which husbands seek refuge in the saloon, and children grow up into crime. Is it not worth your while to turn the scale? Almost every housekeeper has opportunity in the course of her life to revolutionize a score of homes by this perfectly attainable process of educating the girls who are going to make and rule them, and thus inspiring them with a genuine respect for labor, in place of the impression so common among the untaught, that it is an evil and a disgrace to be avoided and escaped from.

I know of one home from which more than this number of girls has been sent out, so thoroughly taught that the mistress could truthfully say to each one, "You have a trade now, just as much as the dressmaker and milliner: a trade where the supply is never equal to the demand, and you can be comfortable in the consciousness that you know it thoroughly." One available remedy for the sufferings entailed upon women in many overcrowded departments of labor—a remedy which lies close at every woman's hand, lies in opening a new avenue to the overplus which depresses the market—the avenue of household service. It is objected that these women are unfit for such service; that they are absolutely good for nothing in a household. As Mrs. Livermore once said of them, "They have grown up on crackers and tea and slop-work; they are slop all the way through." But your remedy to be worth anything must be applied at the root of the tree, and not to the ripened fruit. If you cannot make housekeepers of the nerveless, listless discouraged women, you can of the children who are continually pressing on to keep full their thinning ranks; the children whose teeth are set on edge by the sour fruits that fathers and mothers have had from the hand of an unchristian civilization. They must have the opportunity for achieving better things by education beginning in the kitchen-garden, and carried on through the cooking school, the sewing school, the nurses' training school, until thorough industrial training shall be as universally within the reach of the young as the opportunity to learn to read and write.

But, says the objector, these women so trained, and capable of really good work, will not go into our kitchen and nurseries. Add to the three alternatives "*vice, charity, starvation,*" the fourth, of domestic service, and the mass of them will still choose starvation, and everything which you do to elevate and educate them only makes this more certain.

If this be true, and I fear we cannot deny it, it brings us face to face with another truth—that women who are not wage-workers have themselves lowered the rank of household service by treating it as something unworthy their care and thought by not making it a study for themselves and their daughters, but committing it to ignorance and stupidity. The remedy lies in making it honor-

able by your own example, by the importance which you attach to it, and the effort which you make to master the science of housekeeping and home-making in all its branches. The kitchen imitates the parlor in devotion to dress and fancy work, sometimes with marvellous success, it is not going to be indifferent to rational attire, healthful cookery and dainty housekeeping are topics of interest there.

Organization among women is desirable and helpful, but many a woman can work better by herself and in her own way. The rural officer's direction to his men on the eve of battle—"Keep in line if you can, but *pitch in somehow*," contains the pith of wisdom. The weary shop-girls in some neighboring store might be furnished with seats and a comfortable place for the noon lunch if you would interest yourself in the matter. The seamstress who bends over your work in her small stifling room, because you cannot be incommoded by having a seamstress in the house, would be rested and refreshed by days or weeks among the comforts of your home, cheered by its brightness, nourished by appetizing food, and above all, fed by kindly human sympathy, so that her work will no longer seem a task and a burden. The establishment where unfair advantage is taken of the helplessness of its employees, where wages are cut down or withheld on frivolous pretexts, may care nothing for the protests of its victims, but it will not long persist against the frowns of its patrons. It has but to be understood that the women everywhere are banded together, in spirit at least, for the protection of all other women, and many of the oppressions of wage-workers will be done away with. The heaviest indictment to be brought to-day against woman is that, in cruel thoughtlessness, in criminal carelessness, her own hand has helped to bind upon a great army of her sisters, "heavy burdens and greivous to be borne"—let it no longer be also true that she herself "will not move them with one of her fingers."



## CHAPTER III.

### WOMEN AS WAGE-EARNERS.

*By Miss Minnie Phelps.*



**I**T is a geometrical axiom, "That things which are halves of the same thing are equal to one another." It follows then, that woman being the one-half of the human whole, is equal to the other half, the male fraction, and they being "one," have a common interest in all that relates to either sex—their mutual aspirations—spiritual advances and the struggles for existence.

Two-thirds of the human family are laborers, either of brain or muscle. One-half of the whole is woman, and the question presents itself, What is the per cent. of women as laborers, and as wage-earners, and what is the accredited value of that labor?

In 1840, that good and great woman, Harriet Martineau, visited America, and found seven employments open to women: teaching, sewing, keeping boarding-house, folding and stitching in binderies, work in factories, as compositors, or in domestic service. So great have been the changes since Miss Martineau's visit, that in the United States 300 doors are now open to women, and in our Canada, from the census of 1881, we find 227 occupations, where, in 1840, our mothers had but seven.

In the two main departments of manufacture in the United States, including boots and shoes, carpets, cotton goods, silks, woollen hats, there are employed 535,000, one-third of which are women, or about 180,000. In the Province of Ontario there are 18,650 women employed in the various trades and occupations, and in the Dominion of Canada there are 45,889. In the factories of our Province there are 7,594 women, 247 girls between the ages of 12 and 14 years; 1,588 between the ages of 14 and 18 years. These women, working side by side of the male laborers, battling with the same physical struggles, full of the same higher aspirations, the value of the world's market of exchange being equal, find they receive from one-third to one-half less wages, doing the same work with as much skill as their brother workers.

Let me give a few instances of the wages paid to women in the great industry of underwear for women. We hear now-a-days of the cheapness of

these garments. "So much cheaper," you say, "than you could make them yourselves." You wonder at it. Here are the reasons, and the only reasons. For the underclothing that some of you are wearing at this very hour, some poor, needy sister has been paid the sum of 48 cents per dozen, or 4 cents a piece, for the manufacture of the same. She has been paid 40 cents per dozen for coarse drawers; night-dresses, tucked and trimmed, \$1.30 per dozen; while for the white skirts, tucked ruffles, she gets \$1.00 per dozen. This is not all. These women and girls must buy their own needles, thread, oil and soap; 20 cents for one spool of thread, 40 cents for another, which lasts two weeks. These women work nine and one-half hours per day, if late five minutes are fined five cents. These facts are from the City of Toronto,—“the city of churches,” and while you are reading these things, the rush of the shuttle and the hurrying needle is being plied while some of us wear these garments which mean life and virtue to some poor girl.

Do you not catch the echo of Tom Hood's "stitch, stitch," and do you not see finally the picture of "one more unfortunate?" This is but one example of a class of women who, compelled by necessity, are slaving for the merest pittance. There is a terrible affinity between vice and hunger, between low wages and the eating cancer of our cities—the social evil.

Take again the profession of dressmaking as an industry, and compare its relative value to that of the brewers and distillers. In 1885 the returns from the census of 1881 were as follows:

	<i>Brewers.</i>	<i>Distillers.</i>	<i>Dressmakers.</i>
Capital ....	\$4,592,990	\$1,305,000	\$1,601,209
Employ .....	4,129	285	7,838
Value of production ....	\$4,766,449	\$1,790,000	\$4,926,811

Dressmaking is an industry of a class whose value by our returns is little better than that of the Mongolians, and of not as much value as that of our Indians. The productive value is greater than that of either the brewer or the distiller, and nearly equal to both. The employees outnumber both.

Take again another class, school teachers, both male and female, giving the same amount of time, their standard of excellence being equal. What do we find? That women do the work and men get the wages. In my own city, St. Catharines, I have gleaned these facts. There are two teachers in our central school, both doing entrance examination work; last year the woman promoted 14, the man 2; the woman gets \$600, the man \$900. Giving as is granted \$100 for the responsibility of head master, why is it that the woman, whose work is superior to the man's, gets \$200 less wages? Answer, sex. In 1880 there were 7,218 school teachers in the Province of Ontario. In ten years the increase

has been 1,033, all females ; there are 2,744 male teachers, and 4,474 female teachers.

Average salary for male teachers in cities	....	....	....	\$776
“ “ female “ “	....	....	....	358
“ “ male “ country	....	....	....	427
“ “ female “ “	....	....	....	287

These are facts, and they jostle theories.

In every line of occupation given, we have shown that woman is equal to man in the quality and quantity of work ; the question naturally arises, if woman can do and does do the same kind of work as man, why should she not have the same wages, and along what lines can we remedy this inequality ?

1st—By giving the same protection to woman as to man, by allowing woman a chance to enter any field of labor she may find open to her. The sphere of each man or of each woman is that which he or she can best fill with the highest exercise of their respective abilities ; and all that I ask for woman is the same liberty of choice as that offered man, and the chance to prove by that liberty of choice her ability to do her chosen work. Has God equipped woman, physically, mentally and morally, as members of society, as the one-half of the human whole ? Then what God made her able and capable to do, it is a strong argument He intended she should do. I do not plead the identity of the sexes. I plead their equality. I do not ask that woman plead protection from these glaring evils. I *do ask* that woman may have a chance to protect herself by the same lines as the other fraction of the human whole—man—because there are about as many women as men who have to rely upon their own energies for bread. Despite the fact that for every 100 females born, 106 males are given life, and strange as it may seem, in 16 of the States there is a majority of women, while the Canadian outlook is about the same. Rum, tobacco and vice have killed off man, while the “survival of the fittest” seems to be woman’s lot.

Again, woman’s wages are cheaper, because she labors too much in a few occupations. To-day, on this continent alone, there are more than 3,000,000 of women who have to rely solely upon their own energies and earnings for their support. 250,000 are the public school teachers, 500,000 are working with their needles for scanty wages, 500,000 more are in the factories of this continent, while more than 1,000,000 are in the kitchens of America. Throw open the doors of every profession, trade and occupation, so that if one line becomes a “glut on the market,” she may, like her brother, look elsewhere.

2nd—Give woman the same preparation for her chosen calling as that of her brother—all sons are expected to learn some trade or profession, why not all daughters, so that when reverses come, and some rich man is not on hand to marry the girl, she may find herself in a position to earn a respectable living. This touches a very vital subject, viz. :—the Social Purity work of the W.C.T.U.

Hundreds of women, through reverses of fortune, have been compelled to go out into life's battle unequipped for its struggles and unprepared for its competitions. What do we find? They seek for some genteel employment, never having been taught that some time they would enter the ranks of the world's wage-earners to compete with equipped hands, and they go down in the awful sea of vice. Joseph Cook, of Boston, tells us that in that city alone, there are 18,000 young women keeping up their daily occupations and getting the remainder of their support from a life of sin. Many of these are clerks, who are obliged to keep up appearances for the sake of their position, whose salaries are too small. Give woman a thorough preparation for life, in some trade or profession, teach her to feel, whether she be a daughter of a millionaire or that of a mechanic, that God never intended that there should be drones in this moving, busy world, and that in any and every position of life, it is the duty of every person, man or woman, to be able to earn an honest penny, if the urgency of the case demands it.

3rd—Back of the two plans for the bettering of woman as wage-earners, is the foundation upon which both must build, e.g.—the ballot—for as Canon Kingsley once said, "Women will never have social equity, until she has legal equity." That which is true of women as wage-earners to-day, was true of the workingman in England fifty years ago, when during that great famine, mass meetings were held all over the country, and in Manchester the great and good John Bright, attempted to tell them the causes of their poverty, and to give as the remedy—the ballot. The great hungry audience in response shouted back, "We want no franchise, give us bread," and the meeting was broken up. These laboring men were at the mercy of capitalists, they organized trade unions and strikes, and by means of these extorted better wages. But after a time reformers like Cobden and Bright began to agitate for Household Suffrage. As soon as Household Suffrage became a law in England, a bill was introduced into Parliament asking for appropriations to build school houses for the education of the children of the laboring classes. Up to that time no politician had ever made a move in that direction, and every session of Parliament since, labor and laborers have received some attention.

I present these remedies to you from a trial and from experimental knowledge of the one-half of integral humanity—man. The steps by which man has developed and assumed his present position, are the steps that womanhood now and the womanhood of the future must tread. Some of you are fearful that if the ballot be given woman, and with that, the ever opening doors of commerce and of trade, the widening doors of the legal profession, the doctor's healing art, the editorial chair, the preacher's desk, and the various occupations and trades, as various as the talents of woman, that somewhere possibly woman may lose her womanliness and aspire to the other sex.

It is not occupation or work that makes noble womanhood. The noble

qualities must be in the woman, and these qualities can be set forth if she be called to earn her living at the wash tub, or in the preacher's position.

True womanhood depends on the individual, not on the occupation.

Again, it is another law of geometry that the whole is greater than its parts. To develop the whole in the early history of the human family, God put forth this axiom in another way, when He said, "It is not good for man to be alone," so He created woman as a helpmeet, as the one-half of the whole, as man's equal, the complement and the supplement of each other, and the development of either one means the advance of the other.

"The woman's cause is man's : they rise or sink  
 Together, dwarfed or God-like, bond or free ;  
 For she that out of Lethe scales with man  
 The shining steps of nature, shares with man  
 His nights, his days, moves with him to one goal.  
 If she be small, slight-natured, miserable,  
 How shall men grow ?  
 For woman is not undeveloped man,  
 But diverse, could we make her as the man  
 Sweet love were slain, his dearest bond is this,  
 Not like to like, but like in difference ;  
 Yet in the long years liker must they grow ;  
 The man be more of woman, she of man ;  
 He gain in sweetness and in moral height,  
 Nor lose the wrestling thews that throw the world ;  
 She, mental breadth, nor fail in child-ward care ;  
 Nor lose the child-like in the larger mind,  
 Till at the last she set herself to man  
 Like perfect music unto noble words ;  
 And so these twain upon the skirts of time  
 Sit side by side, full summed in all their powers,  
 Dispensing harvest, sowing the to-be,  
*Self-reverent each, and reverencing each.*  
 Distinct in individualities,  
 But like each other, even as those who love,  
 Then comes the statelier Eden back to men ;  
 Then reign the world's great bridals, chaste and calm ;  
 Then springs the crowning race of human kind ;  
 May these things be."

Again, things which are halves of the same thing are equal to one another.

## THE QUIET OBSERVER.

WHERE do worthless men and women come from? From worthless homes. This is probably the most direct answer that can be given to this comprehensive query. Badly-reared children develop into worthless men and women. This is the rule. The exceptions either way are not numerous.

Occasionally you find a boy or girl in a respectable family whose instincts are low and whose tastes are inclined to be vicious. These are the "black sheep." They are not uncommon even in the best of families.

Is there any necessity for these being black when all the others are white? In some instances there is, because some children are born with a very low order of intelligence.

The greater number of wicked and immoral men and women are such because of defective training rather than because of inherent depravity. They have not had the advantage of an environment calculated to develop their better natures. This should be sufficient to show the necessity of rearing children in such a way as to encourage the development of the moral faculties as well as the mental. This will afford the surest protection to society against crime and immorality.

How many of those who are interested in providing for neglected children in foreign countries ever think of those at home who are really in a more deplorable condition than those who are engaging their attention?

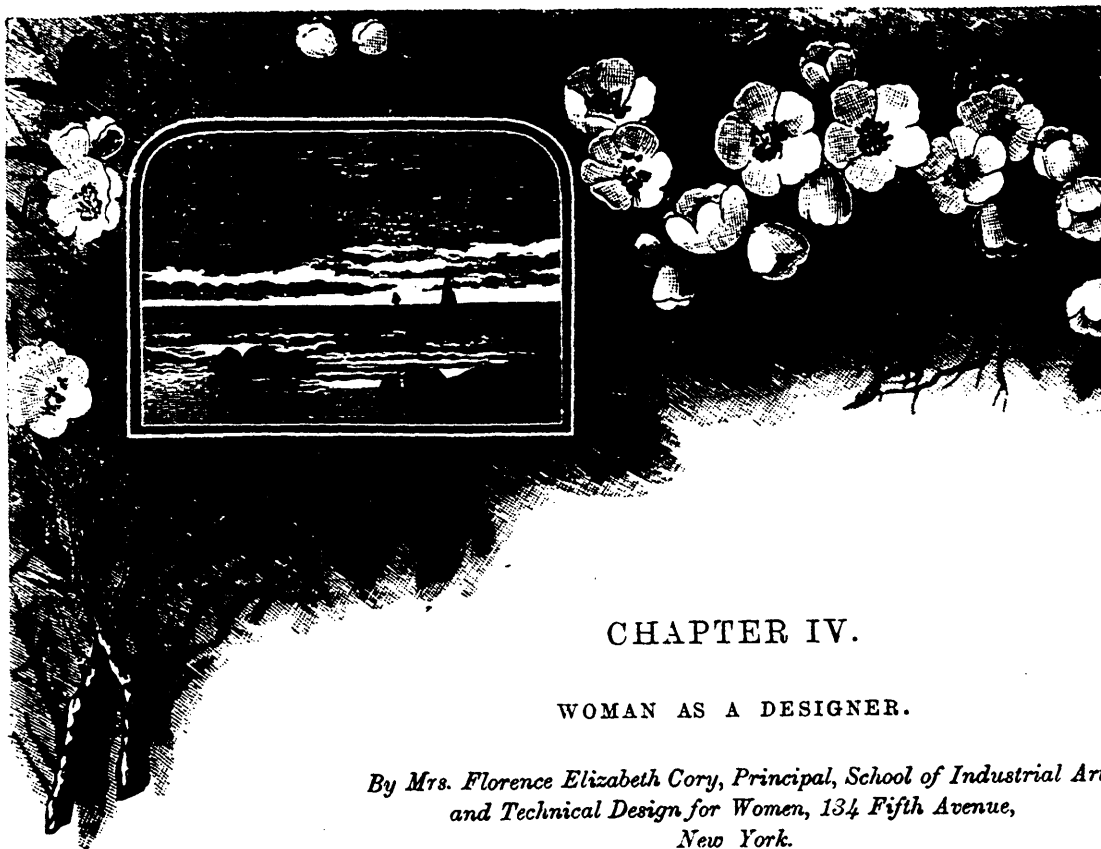
What is to be done about it? One way is for society to take charge of every homeless child and provide for it an environment that will tend to develop its better qualities.

Who are homeless? All who are without the means of proper education and training. A house and parents do not constitute a home in its true sense. Let society take charge of all children that are not being properly trained, whether they have parents living or not. It will be cheaper in the end than to allow them to grow up in wickedness until maturity, and then board them in jail or work-house. Besides, this will decrease the number of criminals and the amount of crime, and in the same ratio improve society.

Something can be done by improving homes, but as a rule those who have gone so far as to settle down to living careless, immoral lives are almost hopeless. They regard their children as accidents, and have no care for them beyond keeping them in food and clothing until they are able to take care of themselves.

What can you expect from a home the atmosphere of which is reeking with profanity and vulgarity? You would be surprised to find purity and refinement coming from it. These are two of the most desirable qualities in men and women. Without them society would go to sticks in short order. They distinguish the civilized from the uncivilized.—*Pittsburg Commercial Gazette.*





## CHAPTER IV.

### WOMAN AS A DESIGNER.

*By Mrs. Florence Elizabeth Cory, Principal, School of Industrial Art and Technical Design for Women, 134 Fifth Avenue, New York.*

**T**WELVE years ago a practical woman designer was unheard of, although there were a few women in the United States, and one or two in England, who assisted male designers to a slight degree, perhaps in copying certain portions of designs already laid out, or in substituting one scheme of color for another. But for a woman to be, herself, an original designer, thoroughly practical at all points; to understand the workings of machinery, and the process of manufacture of all fabrics; to be able to design equally well for the Jacquard and the printing drum, was unknown. Now, although not common, it is still no unusual sight to see women steadily at work in many of our best design rooms; some are busily making designs for carpets, others for rugs and hangings. Many are working out their own ideas for wall-papers, prints or chintzes; stained-glass, oil-cloth, book-covers, lace and embroidery, claim the attention of others; one and all being thoroughly practical designs for the fabric chosen, and capable of being printed, or woven by its own particular machinery.

How did it come about? By the efforts of one woman, who, twelve years ago, conceived the idea of designing for carpets, that she might become self-supporting. There was no one to teach her, or even to tell her where carpets were made. She did eventually learn, however, of the "Hartford Carpet Co.," and wrote them, asking if designs were in demand, how they were made, if there were color restrictions, and where the paper could be procured upon which to make the

patterns. Receiving an answer which stated that designs were in great demand—so great that this country could not meet it—and also learning for the first time that there were no women designers, she determined to master the branch of *practical* designing for carpets, if possible. Her difficulties were many. At no School of Design could they give her really practical points. All taught the theory and principles of design, but all stopped just short of the point where these theories and principles could be practically applied.

No one could tell her how many colors she might use, how these colors should fall, how fabrics were printed or woven, the proper dimensions, counts, or give her any information of the practical side of design. So, no matter how beautiful her pattern might be, neither she nor her teacher knew whether it could be manufactured or not. She took to visiting the carpet departments of all the larger stores, and for hours would sit studying the different fabrics. At times she would buy samples, study and ravel them, until she, after a time, solved for herself many practical problems, and finally, unaided made a practical design for a body-brussels. This so pleased the President of the Carpet Trade of the United States, that he interested himself in her behalf, introducing her to the design room of one of our largest factories. Here she was offered six weeks' free instruction, and at the end of that time was called upon to teach in Cooper Union the first practical class of design in this country, the first in the world for women.

Not being satisfied with understanding one branch of design, she took up wall-papers, visiting and studying in factories until she had mastered that branch of manufacture. Silks next attracted her attention and the silk mills at Patter-son were visited, the machinery studied, and all technicalities mastered; and so on, from one industry to another, this indefatigable little woman went, until she had thoroughly mastered the technicalities of nearly every branch of practical industrial design in the United States.

In the meantime many women hearing of her, came for assistance and instruction. All wanted to design, and in 1881 the pressure was brought to bear so strongly that she founded the School of Industrial Art and Technical Design for Women. From this school have been graduated women who are now to be found in the best design rooms of the country. Many are not only self-supporting, but care for others who are dependent on them. Such as do not care to enter a design room, are working at home, disposing of their patterns to various manufacturers. One young lady earned in this way over five hundred dollars in a little less than ten weeks. One young girl in two years—besides supporting herself meanwhile—laid aside sufficient money to take her to Europe last June, where she will visit the Exposition, and study the best examples of style for a year or more. Another has built up such a business that this spring she took two later pupils of the School as assistants, while she herself is resting, taking drives with the horse and carriage she purchased with her designs. There are some who do not care to design but prefer to teach, and are now holding

positions in schools throughout the South and West, where nearly all of them are doing well.

Manufacturers who have employed women as designers are delighted with the experiment, claiming to have more faithful attention from women than from men, while as far as the work itself is concerned, they obtain as great skill with greater delicacy and taste from the former than from the latter. Until women were trained to design by far the greater number of patterns used in this country were imported from Europe, France and Belgium furnishing the greater number, while England contributed many, and Scotland a few. Now the tide has turned, and women educated in the School of Industrial Art for Women, have made carpet designs for Leeds and Warwick, England, printed silk and embroidery designs for Japan, table linen and towel designs for Dundee, Scotland, china designs for Carlsbad, besides designs for nearly every factory of prominence in the United States. Practical designs have been made for carpets of every grade, oil-cloths, linoleum, tiles, rugs, draperies, furniture coverings, table linen, towelling, dress silks, handkerchiefs, ribbons, prints, chintzes, costumes, stained glass, carved woods, book-covers, wall-papers, china, metal repousse work, fan mounts, laces, embroidery, ginghams, awnings, mattings, jewellery and many other things. The payment in all instances has been fair, in many cases handsome. I have yet to find a woman designer who is dissatisfied with the payment received for her labor.

As to the work, it is a pleasure. What can be more delightful than to see your ideas growing into shape under your hand, and *know* your work is not only beautiful but of practical worth, and will in time be a benefit to the world at large! For the more beauty there is in the world, the greater the benefit.

This Art has proved a blessing to many a weary worker who had been struggling along, with merely a pittance, trying almost in vain to support herself at teaching, writing, sewing, or perhaps standing from morning to night behind a counter; here was a business safe, pleasant, and profitable, one that had been proven adapted to woman's strength, taste and cunning fingers.

What are the requirements for a designer? First a knowledge of the general rules and principles of design, a close knowledge of plant forms, a fine eye for form and color, and an understanding of the machinery which is to produce his ideas. A knowledge of historical ornament is of great service to the practical designer, for in studying designs from Egypt, Greece, Rome, Assyria, and the Oriental countries, we gain an idea of purity of form and color that can be obtained in no other way.

Beginning with the Egyptians, coloring consists of flat tints; without shading, but with outlines of black or white—red, yellow and blue were the chief colors used, although green was employed to some extent. Egyptian ornament, like that of all Ancients, was symbolical of their religion. All forms were strictly conventional, the grandeur and severity of the nation being shown by the severely

simple lines used in their decorations. Remarkably few curves were used, and not even the drapery on their figures was loose or flowing. The Egyptians were unsurpassed in the art of portraying one idea. It was the *idea* of the flower they represented, the idea of Isis, the Sun, the Lotus and the Scarabæus, which they portrayed rather than the object itself.

Greek ornament, coming from a lighter hearted, more brilliant race, a race which loved pleasure, is full of curves, flowing lines, lightness and grace. Their typical flower, the anthenium, is treated in a decidedly different way from the Egyptian lotus, one being all straight lines and severity, the other curves and grace. Both, however, teach simplicity. The Assyrians were influenced to a great degree by Egyptian ornamentation, the Romans by the Greek, and the Pompeian by both Greek and Roman. No nations were more greatly influenced by religious principles in their ornamentation than the Arabians and Persians. Being forbidden by the Koran to make any representation or image of any living thing, they, like the Egyptians, were forced to portray the *idea* of plant forms, instead of copying them literally. In studying Oriental rugs, at the first glance we seem to see a blooming field of flowers, colored in the soft dainty shades in which the Oriental delights. Upon closer inspection, however, we find that what seems to be flowers, are, in reality, not like any plant form that ever grew.

The Moors, in order to evade the law, adopted a style of ornamentation all their own, which consisted of an intricate strap work, of interlacing bands. Here the three primary colors were again used, the yellow being represented, almost invariably, by gold, which gave an exceedingly rich, harmonious effect to the blue and red. The Chinese and Japanese of ancient days, and up to the present time, show great originality in their avoidance of the literal copying of natural forms, although their inspiration is all drawn directly from nature. They followed ancient traditions, and do to the present day. "The colors of the Chinese were fixed at five, 2205 B.C., and to this day their embroideries combine these five colors. The side on the east is blue; on the south, red; on the west, white; and on the north, black; towards the sky, blackish-blue, and towards the earth, yellow; the blue combines with white, the red with black, and the blackish-blue with yellow. Fire is represented with the figure of a circle; water, by a dragon; mountains, by the form of a deer."

Another subject the designer should thoroughly understand is the conventionalization of flowers. The forms of nature, so varied in character and rich in detail, are full of material for the designer who learns to use them properly. As it is an utter impossibility for machinery to reproduce nature in all her lovely gradation of shades and tints, how foolish for a designer to attempt the introduction of floral forms in a picture, or direct copies from nature. The high art of the artist is pictorial; that of the designer, merely decorative. The two should not be confounded. The more perfect the imitation of nature, the greater the

mistake for the designer. "All conventionalization must be based on natural laws, for instance the locking over, or covering of the forms in flowers, is suggestive, to the careful observer, of arrangement for protection, securing the young bud from the encroachments of frost or insects. It speaks of warmth, as well. There is a peculiar charm in this overlaying of the parts, which, whether seen in the armor of steel, the scales of fish, or the bracts of the obscure wayside flower, speaks of watchful care, and safety from external harm.

Nature intended plant forms to be symmetrical, and perfect in their growth. Different forces—wind, sun, rain, improper soil, and insects—have, however, forced bud, leaf and blossom into imperfect growth. Take a wild rose for instance. Some of the petals are larger than others, perhaps two or three are crowded on one side the corolla, while the remaining two are separated and hang loosely from each other; the corolla is not a perfect circle; the stamens are not all of the same length, and neither do they cluster in the same manner on all sides of the flower. Were we making a study of this wild rose for a picture, we would copy it carefully, just as it is, imperfections and all. But in making a study of it for a design, we take the opposite course; for the corolla, we strike a perfect circle, and around it arrange, equi-distant from each other, stamens all of the same size and shape; our petals, too, are all alike, and radiate from the centre at the same angle. When we reach color, this flower is painted in one or two flat tints—without blending—outlined by a darker shade, black or gold; and we have for our design the spirit of the flower, its characteristics and manner of growth, and best of all, a purely decorative form, which can easily be reproduced by machinery, and which is therefore practical.

Color is a most important factor in design, and unless one possesses an instinctive taste or genius for color, a long course of study would be required. A good general scheme of color to follow is as follows: On a light ground, use light and middle effects for delicacy; and on a dark ground, dark and middle for the same reason. When the foregoing principles of design are mastered, there are still the practical technicalities of the machinery, which apply to the fabric for which we are designing, to be learned. This can be done in one of two ways; either, as in the case of men, by entering a design-room in boyhood, and growing up in the business, or by becoming a member of a good school where there are thoroughly practical teachers. The women of America are better provided for in this respect than the men, as there is no school of design for men on this side of the water, where are taught the technicalities and mechanical parts of *all* industrial designs.

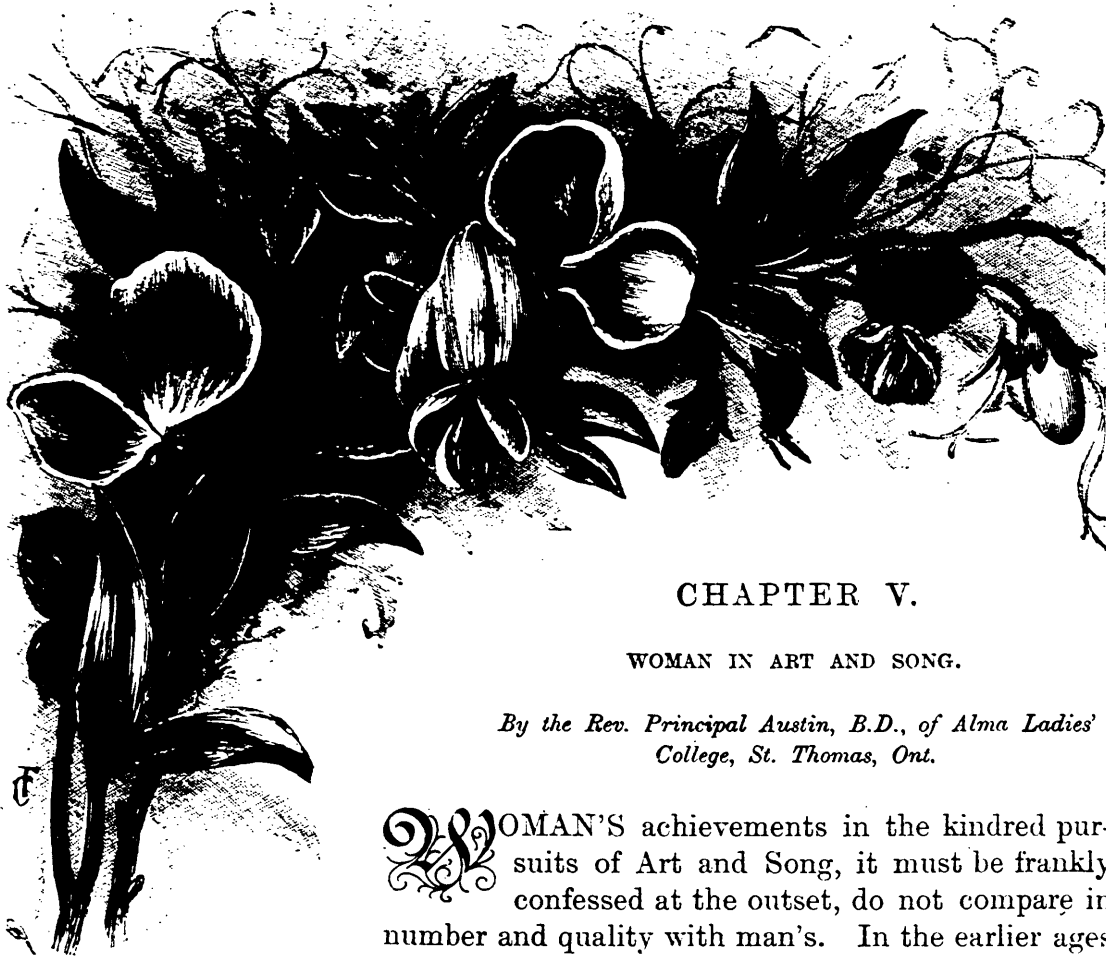
Are women capable of doing this work? Perfectly; the day for that question has passed. It is unnecessary to state, that at first (as in all great movements) there was opposition from every side. Manufacturers, with few exceptions, supposed women never could master the *practical* points of design. Designers already in the field—*men*—determined they should not; difficulties almost in-

surmountable were thrown in the way, only to be persistently overcome. Progress was slow, steady, but sure; and to-day woman stands triumphant as a designer, superior to man in some respects, inferior in none.

The natural longing of woman's heart to create beauty, and which in time past found vent in so-called "fancy work" *because* she knew nothing better, now carries her with enthusiasm into the new field that has been opened to her; for at the same time that it gratifies her taste, it is of practical benefit to her and the world.

No fear that the market will be overcrowded with designs for many a year to come. New factories are arising on every side—all need designs; old factories are bringing out new goods twice every year—all from new designs. Each manufacturer tries to bring out a better line of patterns than his competitors—this competition brings work to the designer. There is plenty to do, if one only learns to do it well, for in this, as in all things, only the *good* is accepted; poor work will not be taken at any price. The Arts of Design are indeed a boon to women, for, as the late James A. Garfield said, "At present the most valuable gift which can be bestowed on women is something to do, which they can do well and worthily, and thereby maintain themselves."





## CHAPTER V.

### WOMAN IN ART AND SONG.

*By the Rev. Principal Austin, B.D., of Alma Ladies' College, St. Thomas, Ont.*

**W**OMAN'S achievements in the kindred pursuits of Art and Song, it must be frankly confessed at the outset, do not compare in number and quality with man's. In the earlier ages it is difficult to find, among the poets and painters, a woman's name. Tradition does announce the solitary name of Laya among the Roman painters, whilst over the stillness of twenty-five centuries the sweet notes of Sappho's lyre are heard as she sings her two songs, "An Ode to a Young Female" and her "Hymn to Venus." In a work entitled "The Great Painters of Christendom," by John Forbes Robertson, among one hundred and twenty-five artists we find just one woman's name, Angelica Kauffman. Through medieval centuries European Art was largely dedicated to religion, and confined for the most part to certain orders of the priesthood.

It has been during the last three centuries, and especially during the last one, that woman has begun to take her rightful place among the poets and painters of the world.

The smallness of woman's achievements with pen and brush in past ages, and the relative smallness of her work to-day, may seem difficult of explanation when we consider her keen perception and thorough appreciation of the beautiful, and the success that has attended her labors in other and kindred pursuits. Art and song are both devoted to the beautiful; both express and gratify the finer sensibilities of our nature; both please and perfect a refined taste. They

are creative arts and require, for successful pursuit, a quick perception of the beautiful and an inner sense of harmony of parts and truth to nature. Both require the play of the imagination, the fire of passion, and the touch of genius.

Woman's imagination is not so strong or bold of pinion as man's. Its flight is never so extended as his, hovering chiefly over heart, and home, and native land, yet sweeping over those fields that contain most of the subjects for pen and pencil. In her recognition of, and devotion to, the beautiful, in her refined tastes and creative genius few will assign woman a second place. Woman, then, is fairly well endowed by nature for successful work in Art and Song, and may justly be regarded as man's peer in native qualifications. Therefore, if her work in these realms has been small, and much of it commonplace, it cannot be entirely, or even chiefly, from lack of artistic and poetic talent.

- When one considers her achievements in other lines of human endeavor, more or less related to Art and Song, it cannot be denied that woman's work has been inspired by genius and wrought out by true poetic instinct.

As readers, actors, singers, women have shown power of interpretation, quick perception and real artistic talent in expression. Who dare deny to Charlotte Cushman, Clara Louise Kellogg, Adelina Patti, Madame Albani, Mrs. Scott Siddons and others, that genius and poetic power that constitute the chief endowment of the poet and the painter?

Especially in the kindred realm of fiction has woman, during the past century in particular, given proof to the world of the possession of that creative faculty that involves imagination, passion, genius. What book in America has sold like Uncle Tom? Who has been read so much in France as George Sand? or, in England, as Charlotte Bronte and George Eliot? or, in Sweden, as Fredericka Bremer? or, in America, as Miss Alcott? or, now in all countries, as Mrs. Ward?

Why then, it may be asked, have not woman's achievements in Art and Song not equalled man's? A variety of answers must be given. Woman, in all ages and in all lands has largely been occupied with home duties and cares. Her achievements in the creative arts have, therefore, been limited by the same causes that have limited her labors and successes in nearly all human avocations outside the home.

The second explanation that may be given is that all-but-universal prejudice which has been manifested through the ages against woman's ability to master any of the arts requiring a high order of talent or skill, and against her appearance as a candidate for either public approbation or reward. How much true artistic power has been repressed by that public sentiment that has ranked women with children and fools in point of ability, how much poorer the world is to-day in Art and Song on account of that frown with which woman's public appearances have too often been met, we shall never know. That Poetry and



the Fine Arts have lost immeasurably in this way may be accepted as an undoubted truth.

Another explanation that lies at hand as soon as we open the pages of



"AH! WOULD THERE WERE NO STORM NOR GLOOM."

history, is the lack of suitable facilities for acquiring that full knowledge and thorough culture that are so essential to the highest success in the poetic arts. What opportunities have the past ages furnished to women for acquiring training

and skill in art work, or for thorough reading and criticism in poetry? With the universities closed against them, with a public sentiment, stronger than barred doors, forbidding their attempts with pen and pencil; with the art schools of the world shut against those who were "only women," have our sisters had a fair chance to express the poetry and art within them? The last, and by no means the least, of the causes that have contributed to the feebleness of woman's work in art and poetry, is that uncertainty that has ever attached to woman's study and practice owing to the position in which nature has placed her in home and society. How many thousands of young women, upon whose artistic productions the world would have gazed with delight, or to whose songs an attentive world would have listened with rapture, have laid aside the brush or pen to deck themselves for the altar. Others, in the midst of home cares and duties, have reluctantly repressed the voice of song and the spirit of art. This uncertainty in woman's position has had another hindering effect, in that it has discouraged that whole-souled and persistent perseverance in study and training that is so essential to the highest success.

And now, having frankly confessed the relative smallness of woman's achievements in art and song, let me guard against a very natural, yet erroneous, conclusion, viz.: that woman's native endowment for these arts is decidedly inferior. Such a sweeping and damaging conclusion is by no means warranted by the premises assumed, or the admitted facts in the case. Whilst confessing that but a small number of women have placed their names among the world's great poets and painters, we are far from admitting any defect in woman's native endowment on the one hand, or in the high quality and general excellence of the work she has done on the other hand.

Let me then, in as brief and cursive a manner as possible, call the roll and recite the deeds of the noble women who have left the world enriched by their genius, and who are among "the few, the immortal names that were not born to die." First let us glance at a few of the women who have risen to greatness in art. In England, no school of art existed before the time of Henry VIII, and no instance exists, before the sixteenth century, of any English woman who attempted any pictorial work except tapestry. The first names of female artists inscribed in the records of English painters, are Susanna Hornebolt and Lavinia Teerlink—unfortunately not Englishwomen. The first was the daughter of Gerard Hornebolt, a native of Ghent. She was born in 1503, and was an excellent illuminator, and a charming person. Albrecht Durer, the great German artist, said of her: "She made a colored drawing of our Saviour, for which I gave her a florin." And he quaintly adds, "it is wonderful that a female should be able to do such work."

Lavinia Teerlink was the daughter of Simon Bennick, of Antwerp, the celebrated miniature painter. She painted miniatures, it is said, exquisitely, was invited into England by King Henry, and, in 1538, she was in receipt of a

larger income than the celebrated Holbein who was then in England. She was treated with distinguished consideration by both Mary and Elizabeth, as she knew how to paint a true likeness and yet flatter at the same time. In 1547, at midsummer, there is a record of "Maestris Levyn Terling, Paintrix," receiving her quarterly wages of £41, and at New Year's she presented Queen Mary with a small picture of the Trinity. Elizabeth was greatly pleased with her work, especially the pictures in which she saw herself handsome and entirely preserved from the ravages of time. When one remembers that the good "Queen Bess" was not strikingly handsome; that she forbade all but the most cunning painters to draw her likeness; that she hated the mirror for its candor, it is more than likely that Madame Teerlink was artful in more senses than one.

In the reign of King Charles female artists began to distinguish themselves, one of them, Anne Carlisle, being a special favorite with the king. He gave to her and to Vandyck at one time as much ultramarine as cost him £500. The next name of note we meet is Artemesia Gentileschi, born at Rome in 1590, whose father, Orazio Gentileschi, a distinguished artist, was brought into England by King Charles, through the influence of Vandyck, and employed in painting ceilings. She painted portraits of various members of the royal family and of numerous lords and ladies. Her style was bold and vigorous, Dr. Waagen describing it as powerful and vivid, and likening it to the style of Michael Angelo Caravaggio. The king purchased several of her pictures, the best being "David with the head of Goliath." Her finest painting is said to be "Judith," and is now in the Palazzo Pitti. "It is a picture," Lanzi remarks "of strong color, of a tone and intensity to inspire awe."

Among the very first of female artists on the continent who rose to fame we find Elisabetta Sirani, who was born at Bologna in 1640. It is a pleasure to speak of an artist whose person, life and character were all as beautiful as the art she produced. She was an imitator of Guido Reni, and it is said that her heads of Madonnas and Magdalens were charming, and, like all her work, showed the innate refinement of her nature. Such was her marvellous industry that she produced 150 paintings and etchings in ten years. Her masterpiece is "St. Anthony adoring the Virgin and Child." Her pictures are found in the Belvedere and Lichtenstein galleries of Vienna and the Sciarra Palace at Rome. She is said to have been very skilful in domestic affairs, a sweet singer, exceedingly tasteful in dress, beautiful in person and beloved by all. Her name comes down to us as one "whose devoted filial piety, feminine grace and artless benignity of manner, added a lustre to her great talents and completed a personality which her friends regarded as an ideal of perfection." It is sad to relate that she was probably poisoned by envious rivals. At her funeral poems and orations in her praise were delivered, and afterward a book was published in Latin and Italian with the odes, epitaphs, anagrams composed in her honor and setting forth her charms and virtues.

Passing over a century of English history we find the honored name of Elizabeth Blackwell. Her unfortunate and penniless husband was thrown into prison by his creditors in 1735, and his young and talented wife, rising to the occasion, bravely and successfully fought the battle for herself, her husband and her child. She could draw flowers carefully and with taste, and knowing there was then need of a good herbal, she determined on a plan for executing one. Establishing herself near the Garden of Medicinal Plants at Chelsea, she made drawings, engraved them on copper, and when printed, colored them herself—her husband aiding her in writing the Latin names of the plants with their principal characteristics. The first volume containing 250 plates appeared in 1737, faithfully and characteristically done. On the completion of her work containing two volumes, 500 plates in all, all finished within four years, the College of Physicians publicly bestowed upon her a handsome present and testimonial and recommended her work to the public. Dr. Pulteney says:—"For the most complete set of drawings of medicinal plants we are indebted to the genius and industry of a lady, exerted on an occasion that redounds highly to her praise." All honor to that brave and heroic woman whose courage was not daunted by poverty and suffering, and whose genius shone more brightly in the darkness of adversity, guiding her skilful fingers as they wrought out sustenance for her family and the salvation of her husband from prison.

Her name must be inscribed if not among "the few, the immortal names," at least among the honorable and truly excellent of earth.

It is not known to many that Frances, the sister of Sir Joshua Reynolds, shared in no small degree the artistic talents of the great painter. Born in Devonshire, where, as a child, she and her sister, who were both fond of drawing, had practiced their early art with burnt sticks on the whitewashed walls of the house, she moved into London at the age of twenty-three, to live with Joshua, who had by this time acquired a reputation as an artist, although when he attempted to join the sisters in their early drawing lessons, he was so uniformly unsuccessful as to be styled "the clown." She resolved on painting miniatures in spite of the contempt of Joshua, who was without any knowledge of miniature painting himself and ignorant of the rules of drawing, yet with that lordly sense of superiority that distinguishes the *genus homo*, affected the severest disdain for his sister's work. He used to say of her miniatures: "They make other people laugh and me cry,"—the rascal! Poor Frances was accustomed to hide her work from her brother, whose natural disposition and self-opinionated views rendered him an object of fear to the over-sensitive, shy and self-tormenting sister. Had it not been for the genial friendship of Dr. Johnson, Goldsmith, Hannah More and others, who gathered at her parties and encouraged her in her work, her life had, indeed, been most miserable. The great lexicographer, though by no means partial to female artists, and although he considered the public practice of any art, and staring in men's faces, "very indelicate in a

female," yet took a friendly and encouraging interest in her work. She painted and sold miniatures in great numbers, and Northcote says, "She executed many portraits in oil and miniature with great likeness and taste."

We come now to, perhaps, the most honored name among female artists of the past, the sole representative of her sex in John Forbes Robertson's "Great Painters of Christendom," Angelica Kauffman. Born near Lake Constance, her father, Joseph Kauffman, a worthy man but an indifferent painter, she removed with her parents to Milan, Bologna, Parma, Venice, Florence and Naples, where she studied and copied the works of the great masters, gradually acquired a reputation and became courted, honored and employed by the noblest and greatest of the land. Among many others she painted the portrait of the Bishop of Constance.

Absorbed in her profession, all her heart being devoted to it and her father, her time was wholly given to her easel and to her favorite Italian, French, English and German poets. Tempted, as she was, to become an opera singer, and possessed of a sweet and sympathetic voice, young, ardent, enthusiastic, educated and fascinating, she had every quality necessary to become a "queen of song." She reluctantly resisted the temptation, and painted her own picture standing irresolute between Art and Music. She is thus described: Her face was a Greek oval, her complexion, more of the brunette than the blonde, was fresh and clear; her eyes were large, of a deep blue, full of archness, innocence and purity. Her glances were eloquent and captivating, and now, I am sorry to add, that according to tradition, Angelica's knowledge of art embraced the art of flirting. Other accounts represent her as "insensible to the allurements of vanity and interest, unbiassed by prejudice, incapable of resentment, superior to jealousy and envy, possessing active benevolence, unshaken candor and ardent piety."

While in Rome she gained the friendship of Abbe Winckelmann, who wrote about her these words: "I have just been painted by a stranger, a young person of much merit: She is very eminent in portraits in oil. . . . She speaks Italian as well as German, and expresses herself with the same facility in French or English. She paints all the English who visit Rome. She sings with a taste that ranks her among the greatest *virtuose*. Her name is Angelica Kauffman." She studied architecture, her ambition being to become an historical painter of the first class. Her original designs displayed elegance and grace, but there was always a fatal weakness in her large figure subjects. After a visit to Bologna she came to Venice to revel with wonder and delight in the richness and splendor of Titian, Tintoretto and Paul Veronese. Meeting there the wife of an English minister, Lady Wentworth, she was invited to London where she was warmly welcomed by her brother artists, several of whom, by the way, were in love with her. Sir Joshua Reynolds himself, it is said, was ready to lay his hand, heart and position at her feet. Everybody praised and petted her, of

lovers she had a score or more, and even the Princess of Wales visited her studio. She became, in short, one of the most famous painters of her day and was styled "the most fascinating woman in Europe." Sir Joshua Reynolds painted her portrait as "Design listening to Poetry" and used to write her name down in his list of engagements as Miss Angelica, which, with a touch of tender gallantry, he shortened to Miss Angel. Sir Joshua's picture was in turn painted by Angelica, a picture now at the seat of the Earl of Morley. As a sample of the adulation served up to this distinguished woman take the "Public Advertiser's" lines upon her portrait of Sir Joshua :

While fair Angelica, with matchless grace,  
Paints Conway's burly form, or Stanhope's face,  
Our hearts to beauty willing homage pay,  
We praise, admire and gaze our souls away.  
But when the likeness she has done of thee,  
O Reynolds! with astonishment we see,  
Forced to submit, with all our pride we own  
Such strength, such harmony, excelled by none,  
And thou art rivalled by thyself alone.

Infatuated herself at last, and by an adventurer, a professed Swedish Count, she consented to a secret marriage and found when too late she was the victim of deception. Released by the discovery of her husband's former crimes and his flight, she gives herself with the courage of a martyr to her easel. Her name was on the memorial address to the king for the founding of the Royal Academy of Art and when it opened, two large paintings of her's graced the walls. Invited to Dublin by the Viceroy, she painted portraits of himself and family and was handsomely rewarded, the year bringing her work, praise, money and homage. "Art to her had been," says one biographer, "as the breath of life." Many of her pictures were engraved by Bartolozzi. Her works have been called "Light and lovely May-games of a charming fantasy." Her female figures, poetical or classical, and her portraits of high-born ladies, were alike graceful, with an air of purity, tenderness and refinement, but her gods, heroines and men were effeminate and insipid. One man published over sixty plates from her works, and one picture of her's representing Sterne's Maria was reproduced in numberless ways and scattered all over Europe, appearing in the manufactures of London, Birmingham and other cities in a variety of articles.

Marrying again she returned to Italy where she remained until her death. Here she met Goethe, who wrote of her: "The good Angelica has a most remarkable and, for a woman, a most unheard of talent." In his book entitled "Winckelmann and his Century," he adds: "The light and pleasing in form and color, in design and execution, distinguish the numerous works of our artist. No living painter excels her in dignity, or in the delicate taste with which she handles the pencil." In 1783, she painted the King and Queen of Sicily, and in 1787, a

picture for the King of Poland, entitled "Vergil reading the VI Book to Augustus and Octavia." Her funeral at Rome was conducted with almost royal pomp. The sculptor Canova undertook the general arrangements, assisted by leading architects, sculptors and artists. Her works are to be found in every European city and her name and fame are forever secure among the leading artists of the world.

Mary Moser, the next name worthy of mention, was born in 1744, in London, her father being a Swiss, an enamel painter and gold-chaser by profession, and the designer of the great seal for George III. She rose to celebrity as a flower and figure painter, having first attracted attention by winning, at the age of fourteen, two premiums of five guineas each from the Society of Arts for her drawings. The Royal Academy, founded in 1768, had but forty members, the only two women being Angelica Kauffman and Mary Moser. Queen Charlotte and the Princess Elizabeth had a great affection for Miss Moser, the Queen commissioning her to decorate an entire room at Frogmore with flowers, and paying her £900 for the work. These royal ladies visited her. She was so near-sighted, that when painting, her nose was within an inch of the canvass and it was astonishing that she could display such harmony in her performances. Sir Joshua Reynolds speaks of the admirable manner in which she composed pieces of flowers, and of her "extraordinary merit," which procured her admission to the Royal Academy. Miss Moser possessed a temper as well as talent, and had no objection occasionally to a little row. At Mrs. Halleken's tea table she met on one occasion a Mrs. Paradise whom she detested. Mrs. Paradise ventured the remark that Miss Moser was "dull-looking and blind as a mole," which greatly enraged Miss Moser. Whereupon the burly Dr. Johnson, who was present, said, "Fie! fie! my dears, no sparring; off with your mufflers and fight it out fairly."

In the last decade of the eighteenth century more than a dozen female artists were considered sufficiently distinguished to be enrolled among the honorary members of the Royal Academy. In the earliest years of the present century many English lady artists obtained honors in that most difficult branch, portrait painting—miniature painting being now about extinct—though it must be confessed without much aid or encouragement from the Royal Academy. "Since the days of Angelica Kauffman and Mary Moser and the female honorary members of the same period, the Academy has studiously ignored the existence of women artists, leaving them to work in the cold shade of utter neglect."

Whilst a dozen or more women have won a high reputation as figure painters during the present century, we shall have time to notice but one, Madame Jerichau. Born at Warsaw in 1819, of genial, benevolent and clever parents, she experienced her first great sorrow in 1836, when her marriage was broken off with an unworthy Russian officer. To Art she turned for consolation. She exhibited her first pictures at Dusseldorf, in 1845, and at once made a repu-

tation. One of these is now owned by the Marquis of Lansdowne. She removed to Rome and there met and married the eminent Danish sculptor, M. Jerichau. Driven to Copenhagen in 1848, by the revolution in Italy, she began sending her paintings to England. She became a member of the Royal Academy of Copenhagen, of the Academy Rafaella, at Bramante, Italy. She received the great Thorwaldsen medal in 1857. She has had the honor of painting several very successful portraits of royal personages—the Princess of Wales, Prince Albert Victor, the late King of Denmark, the Queen Dowager of Denmark, Queen Louise of Denmark, the King and Queen of Greece and others. She has travelled extensively, visiting Athens, Constantinople, Cairo and other cities. She has painted portraits or pictures for nearly every sovereign in Europe.

One of her most important works is a life-size picture of Christian Martyrs in the Catacombs of Rome. This produced a great sensation among Christians of all denominations when exhibited at her studio. The Pope wishing to see the picture, it was sent to the Vatican, where, surrounded by his prelates, he received the artist and her picture in a most flattering manner. "I am surprised," said he, "that one who is not a Catholic could represent such a scene so perfectly." "Your Holiness," she replied, with womanly dignity, "I am a Christian." Among her most admired works may be reckoned "Denmark," "Egyptian Mother and Child," "Juliet," "Italy," "Carnival Scene," "Girl feeding Doves" and "The Constantinople Beggar and Child." Theophile Gautier declared once that in his opinion there were only three women in Europe who painted, Rosa Bonheur, Henrietta Brown and Elizabeth Jerichau.

Among the women who have won renown in landscape painting, we may mention two, Barbara Leigh Smith Bodichon and Anne Blunden Martino. The first was the daughter of Benjamin Smith, member for Norwich, and was born in Sussex, in 1827. She is distinguished as an artist and also as a philanthropist in securing social and political reforms, founding schools and other benevolent work. She married Dr. Eugene Bodichon—a physician of Algiers, distinguished as an author and philosopher. She studied painting under Wm. Hunt. In 1857, she and her husband came to America where they stayed a year, visiting the most important cities of Canada and the United States. Her pictures of Niagara Falls have been much admired and have received perhaps more attention than any of her other works. "She," it is said, "is one of the few artists who can paint moving masses of water; her waves dance and leap as if they were really moving, while she renders the subtle hues intermingled, whether in the tumbling cascade, the *fluctus decumanus* off a Hastings beach, or the heaped-up masses of a distant ocean rock. Her "Cornfield after a Storm" has attracted Ruskin's favorable notice, and some French critics have declared her the Rosa Bonheur of landscape.

The second one of this school we shall mention, Miss Martino, was born in the heart of London in 1829. The love of art was inborn and showed itself in



early childhood. A governess for a time, she met by chance Ruskin's "Modern Painters," studied it with enthusiasm, and, as a result, went to London to continue her studies.

Her first exhibited picture was the "Song of the Shirt," hung in the rooms of the Society of British Artists, and afterwards engraved for the "Illustrated London News," in which it appeared in 1853. She painted portraits for a number of years, and, in 1857, exhibited a small picture in the Royal Academy representing a mother and child looking at the photograph of an absent father near a window through which was seen a garden rich with autumn tints. Mr. Ruskin saw it and admired and praised the tiny bit of landscape which he said showed an eye for color rare among artists, and especially valuable for landscape. Mr. Ruskin says of one of her pictures exhibited in the academy in 1858: there is not a more painstaking or sincere piece of work in the room, though it is clearly the work of a hand that has not gained its full strength. It may be mentioned that Mr. Ruskin only noticed 27 out of over 1000 pictures in the Royal Academy, of which small number Miss Blunden's was one. Another remarkable picture of Miss Blunden's was "A View near the Lizard," a faithful little study, or, as one critic pronounces it, "a true rendering of terrestrial anatomy." A. W. Hunt, a brother artist, writes to tell her how much he admired it, as did also Holman Hunt, whilst the "Art Journal" pronounces her Italian landscapes charming.

Among portrait and miniature painters and painters on enamel of this century, Grace Cruickshanks became famous for her fancy subjects, principally her female figures on ivory; Anne Dixon won renown as a miniature painter, receiving an order from the Queen. Helen Cordelia Angell Coleman, born in Sussex in 1847, became so celebrated as a painter of flowers that, in 1875, she received an invitation to become a member of the Institute of Painters in Water Colors. Her most recent pictures have created a marked sensation among critics and connoisseurs, and William Hunt has declared her his only successor.

"It seems unaccountable," says the author of English Female Artists, "that animal painting should not be a favorite branch with lady artists." Scarcely any of them, either at home or abroad, have been distinguished for power or even moderate skill in delineating birds, beasts or fishes. Rosa Bonheur is a splendid exception to this puzzling rule. Among the few who have chosen this field and succeeded we find Hannah Bolton Barlow, of whose works a critic, in his lecture to the Lambeth School of Art, says: "Her art is living art, derived from close and sympathetic study of life, and having life in it, and so working freely, joyously, profusely, as all life works, not in dead, dull and formal fashion."

Among humorous designers, too, woman has a place, although, it is said, humour is a quality scarcely coveted by the ladies. They like to be admired for wit, archness, piquancy and even sarcasm, but humour they relegate to those

who claim it. A few years ago it was said: Mr. Punch's beard is growing white with age and he has had numerous friends and allies, but in all the years and experiences he has passed through, only one female artist has deigned to sun herself in his pages, and not one lady has written a set of verses for him. Miss Georgina Bowers, of London, born 1836, the daughter of the late Dean of Manchester, has become known to the world as a designer of comic subjects, and for many years produced all the hunting subjects for "Punch," contributing also to the "Graphic" and the "Illustrated Sporting News." Miss Adelaide Claxton had a successful career as comic artist in the pages of "London Society" and the "Illustrated Times."

Isabelle Emilie DeTessier has drawn caricature subjects for English, French and German journals, her designs for "Judy" being probably the best known to the English public. Her figures are humorous and grotesque, though her drawing is incorrect.

To the lady artists of America our references must be few and brief. Margaret Foley was a member of the New England School of Design and cut cameos most beautifully. Anne Hall, of Pomfret, Conn., studied with Samuel King and copied from the old masters on ivory in miniature. It was said of her work, the colors seemed breathed on the ivory rather than applied with the brush. Her miniature groups often sold for \$500. She was elected unanimously to membership in the National Academy of Design. Mrs. Badger, of New York, has acquired a wide reputation by her book, "The Wild Flowers of America," the drawings for which were all made from nature and colored by herself.

Mrs. Greatorex, it is said, stands at the head of all lady artists in etching and pen and ink drawing.

Louisa Lander, of Massachusetts, a distant relative of Benjamin West, has won lasting renown as a sculptor and a modeller in clay. She sculptured the bust of Chief Justice Shaw in marble for Gore Hall, Howard Library, and her "To-day," "Galatea," "Evangeline," "Elizabeth, the Exile of Siberia," are each pronounced delightful in its way, whilst her "Undine" is a "creation of beauty."

Miss Emily Sartain, of Philadelphia, has obtained a continental reputation as an engraver on steel, as well as a figure painter in oils. Enjoying for many years the instruction and experience of her father, the veteran artist, John Sartain, she travelled and studied in Italy, Germany, France, Holland, Belgium and Great Britain. Her paintings have been hung in the Paris Salon.

Edmonia Lewis, mixed Indian and African, an unknown waif, sat upon the steps of the city hall in Boston to eat her crust and her eye fell on the statue of good old Franklin and the sight kindled the spark of genius within her and set her soul on fire. She enquired how statues were made and was told they were first made in clay. She got a lump of hard mud and some sticks and began her

artistic career. Years later, after struggles, failures and successes, her marble group was presented to her friend and patron, the Rev. Mr. Grimes, in the presence of thousands of admiring friends in Tremont Temple.

We now come to a name about equally well-known and honored in Europe and America, Harriet Hosmer. Her merry pranks as a student in Watertown, Mass., are still remembered, though Miss Hosmer has now resided many years in Rome, chiselling out in this home of art her fame and destiny as a sculptor. Her life displays courage in an eminent degree, as shown in her heroic efforts to obtain a knowledge of anatomy which she rightly considered necessary to her work, her long and patient labor in sincere pursuit of real excellence in her chosen field, quite irrespective of the opinions of Mrs. Grundy as to her methods. Hear her brave words and judge her character by them: "What a country mine is for women! Here every woman has a chance if she will avail herself of it, and I am proud of every woman who is bold enough. I honor every woman who has strength enough to step out of the beaten path when she feels that her walk lies in another." Her work, it is said, is simply marvellous. Her "Puck," "Sleeping Fawn," "Walking Fawn" and Monuments will long keep her memory green. Her studio in Rome is said to be a work of art in itself, the most beautiful in all Italy. She not only designs but wields the chisel herself more adroitly than any practised workman. Such petrified inspirations as her "Zenobia" and "Beatrice" when once seen can never be forgotten.

Rosalie J. Bonheur, born in 1822, at Bordeaux, was instructed by her father, an artist of some merit, but she owes her remarkable success in the delineation of animals to a constant study of living subjects. Her first contribution to the French Exhibition was made in 1841, since which time she has unremittingly devoted herself to her favorite class of subjects, visiting stables, shambles, fairs, and studying the structure and habits of animals under all circumstances. Her reputation is probably the highest in the world to-day in her favorite line. Among her most famous paintings are "The Horse for Sale," "Horses in a Meadow," "The Three Musketeers," "A Drove on the Road," "Deer Crossing an Open Space," "Bucks in Repose" and "The Horse Fair." On the last picture the artist worked eighteen months, attending the horse market twice a week during all that time. It sold for \$75,000, and is probably the greatest and most valuable piece of artistic work ever produced by a woman. She became directress of the Free School of Design for Girls at Paris in 1849, though her sister does most of the active work. In 1875, she received the Cross of the Legion of Honor. Her latest picture represents a fight between a tiger and a hyena.

We have made no extravagant claims in regard to woman's artistic achievements or her native talent for art work. Sufficient has been advanced, however, to amply demonstrate the fact that if women have not devoted themselves to art studies in as great numbers as men, if their achievements with pencil and

palette have not, on the whole, been equal to their brother artists, it has evidently been from lack of suitable opportunities or proper encouragement. Now that women have come to realize the fact that artistic taste and talent are among their many natural endowments, and that the age is offering rapidly increasing opportunities for art culture, let our gentlemen artists make room for woman's advance guard. Prepare seats for the ladies, gentlemen of the Royal Academies, and prepare to share the honors of the future with many successors of Angelica Kauffman, Madame Jerichau, Catharine Hosmer and Rosa Bonheur!

Turning now for a few moments to the kindred art of song, we find from the early days of Sappho to the present, that in every land woman's voice has been raised in song, and her hands have swept the lyre of poesy. And when we reflect that poetic genius has not always been used to praise virtue, to laud goodness, and to inspire nobility; when we remember that, like all other divine gifts, it has been perverted and made the handmaid of vice and dishonor, we who believe in woman's superior moral and religious endowment may well rejoice that to women as well as to men, the divine afflatus is given. If we believe with Longfellow in the divine mission of poetry, that

God sent His singers upon earth  
With songs of sadness and of mirth,  
That they might touch the hearts of men,  
And bring them back to heaven again,

we shall rejoice that true poetic fire burns upon the altar of woman's heart.

Even in the days of old as the spirit of prophecy was conferred on some women, so also was the spirit of sacred poetry. Where can you find more of the true poetic instinct, more of exalted imagery, play of imagination, or lively sentiment than in the Song of Deborah, recorded in the fifth chapter of Judges. It celebrates the victory won by Israel, under Barak and herself as leaders, over Sisera, the captain of the army of Jabin, the Canaanite, and begins:

"Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

"Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

"The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.  
. . . . Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam."

Then near the close, after recounting in most vivid style the death of Sisera, through whose head Jael, the wife of Heber, had driven a nail while he slept, she pictures Sisera's mother and her maidens sitting watching for the return of the dead captain bringing with him the spoils of war:

"The mother of Sisera looked out at a window and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? . . . Have they not sped? Have they

not divided the prey ; to every man a damsel or two ; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil ?”

Then, with one triumphant note of gladness, Deborah sings :

“So let all thine enemies perish, O Lord : but let them that love him be as the sun when he goeth forth in his might.”

Woman’s hand sweeps over the lyre and touches chords that find an echo in every soul. Hers are the songs of heart and home, of love and sympathy, of pleasure and pain, of hope and fear, of life and death. Nor have there been absent from her songs both the martial and patriotic strains that have inspired heroes and patriots. Her contributions to sacred poetry are both numerous and excellent, and give promise of richer results in future years. Whose songs of Christian life and service are more deeply spiritual, more truly inspiring and poetic, than Frances Ridley Havergal’s ? Her pure notes of praise and deep spirit of consecration, inbreathed in all her poems, render her poetry one of the richest legacies of this age to Christendom.

Our own continent has produced some gifted women, whose poetic productions will live forever. That “Battle Hymn of the Republic,” by Julia Ward Howe, will go “marching on” forever.

Elizabeth Akers Allen has written many poems full of tender feeling, enlivened with vivid imagery and picturesque epithets. Observe in the following lines the effect of the church window :

Where through the window melts the unwilling light,  
And in its passage beams their gorgeous stain,  
Then bars the gloom with hues all rainbow bright,  
As human souls grow beautiful through pain.

Lucy Larcom has written much and written well. Caroline A. Mason, among other poems that touch the heart and please the fancy, has written :

“Do they miss me at home, do they miss me ?”

It may be of interest to school girls to know that she wrote this poem when a home-sick school girl. Frances Sargent Osgood has written many poems, some of which, especially the one on Labor, will live. Here is a stanza :

Work, and pure slumbers shall wait on thy pillow ;  
Work, thou shalt ride over care’s coming billow.  
Lie not down wearied ’neath woe’s weeping willow :  
Work with stout heart and a resolute will.

Annie Rothwell, of Kingston, has written many stirring and beautiful poems, most of which are worthy a permanent place in our literature.

Ella Wheeler Wilcox has produced a large number of popular poems mostly devoted to moral reform.

Woman's hand has power to touch *some* chords of the poetic lyre that find response in the very depths of our being—chords that profoundly move us we know not why, that flood the soul with that spiritual rhapsody in which the material world vanishes and the spiritual stands out in startling distinctness. How plaintively beautiful and touching is that poem of Adelaide Ann Proctor's entitled "The Lost Chord?" Woman is able, by her poetic talent, to give voice to that sentiment of patriotism implanted within us and to arouse the loyal devotion of human hearts, as you will see from reading Eliza Cook's poem entitled "The Englishman."

Elizabeth Barrett Browning, in the opinion of competent critics, has no superior among the poets of our age. Her poetry displays depth and breadth of knowledge, sustained power of lofty thought, a deep insight into the hidden springs of human nature, coupled with rich imagination and a rare felicity of expression. Her poetry manifests a vivid sense of the beautiful in sentiment and language, and that rare poetic power of giving here and there that "one touch of nature" which "makes the whole world kin." Where in all literature is there a sweeter, chaster or more truly happy poem than her's, entitled "Sleep," and founded on those words of inspiration, which are a poem in themselves, "He giveth his beloved sleep?"

As an illustration of woman's poetic power in awaking the sensibilities of the human soul, in touching those inner chords that express the deepest affections of our nature, calling into active exercise the tenderest emotions of the human heart, let me point you to "The Old Arm Chair," by Eliza Cook, or that plaintively pleasing poem, by Elizabeth Akers, entitled "Rock me to Sleep, Mother"—a poem that revivifies the past, bringing fresh to us the form and face and voice of that dearest earthly friend; a poem that brings back to us, over the lapse of many years, a lullaby song sweet as the strains of heavenly music, lost but never, never to be forgotten.





## CHAPTER VI.

### WOMAN AS A MUSICIAN.

*By Mrs. Frances J. Moore, of London, Ontario.*



IN tracing the influence of Woman upon Musical Art, it seems strange that we cannot accord to her that place in *creative* work which she has taken in other directions. Literature and Painting have always claimed women amongst their brightest ornaments. Science has had some accomplished women votaries. Musical invention, however, has not, as yet, been woman's province. In this chapter I shall endeavor, in some degree, to account for this, but shall first direct my reader's attention to the important part which woman has played in other walks of the Divine Art of Music. For this purpose I must go back to the early centuries, when woman's influence first made itself felt, becoming gradually the power it now is—and will undoubtedly remain. Leaving then, for the present, the subject, creative music, I pass to woman's record as an exponent of the highest class of music, and certainly, in this capacity, her record is a brilliant one. Opera owes its chief popularity to the Queens of Song who have charmed the public for ages past. One may perhaps ask, "How about the *men* singers? What is an opera without a Tenor, Baritone, and Bass?" I

do not say that these valuable requisites could be dispensed with ; far from it ; but, as a rule, the heroine is *the* attraction to the opera-going public ; and an opera with a poor soprano for a heroine will end in dismal failure. The numbers of title *roles* expressly composed for celebrated Prime Donne amply demonstrate in which direction the charm lies. Some operas have had a chief part written for a male singer, but they are so few that they do not really effect opera *en masse*. We must therefore admit, that in this particular path of the realms of music, woman reigns supreme, and has so reigned ever since A.D. 1600. Just before this period women were prohibited from taking part even in the Church Services, they being looked upon as inferior beings by lordly *man* ! In the crude operas then extant the heroines' parts were taken by male soprani.

This state of things, however, was doomed to undergo a radical change, and (to skip a few centuries) behold, now, women in *surplices* taking a prominent part in many English and Colonial churches ! It would be impossible to enumerate in this short chapter, all the names of those songstresses who have held their sway so long and gloriously. It seems that one of the first women mentioned as taking a prominent position was Vittoria Archilei, who sang in the first Italian Opera presented in public. Faustina Bordoni was also a fine *artiste*. Regina Mingotti, Madame Mara, Caterina Gabrielli, and many others held a position which shows their wonderful supremacy over the public. Madame Catalani (born 1779), the possessor, we read, of a marvellous voice, received twelve hundred dollars for merely singing the solo in "God save the King," and twelve *thousand* dollars for taking part in one musical festival.

The accomplished English singer, Mrs. Billington, created such an excitement in Naples by her wonderful vocal powers, that she was accused by the ignorant and superstitious of causing the eruption of Mount Vesuvius in 1794 ! In the present century, the names of Malibran, Sontag, Grisi, Alboni (the grandest contralto on record), Titiens, Pasta, Jenny Lind (the Swedish Nightingale), the charming English vocalists, Miss Stevens, Miss Paton, Mrs. Wood, etc., etc., are yet remembered by many. Now, in our own times, we have the celebrated Adelina Patti, Christine Nilsson, Albani (Emma La Jeunesse, now Mrs. Gye), the pride of her native Canada, Gerster, Trebelli, Scalchi, and many delightful English and American singers.

In oratorio women have taken an enviable position. Without going back too far, we read of Clara Novello (generally classed as an English singer, although her father was of Italian descent) as one of the most accomplished oratorio soprani. The late Madame Sainton-Dolby (recently dead) was perhaps the greatest English contralto singer of these times, and was unrivalled in oratorio. The rich-voiced Madame Patey may be considered as Madame Sainton's successor, and is still in her prime, delighting her thousands of listeners. Madame Lemmens-Sherrington reigned as Queen of oratorio soprani up to only a few years ago. Also the charming soprano, Miss Edith Wynne (now Mrs. Clay), whose





MUSIC IN THE HOME.

singing also of her native Welch songs was most delightful. Of the younger vocalists now rapidly gaining laurels, there is a bright array. One scarcely takes up a fresh English, Foreign, or American musical journal, without reading of some new rising star. Space will not permit of my dwelling further upon the position of women as vocalists. I would urge all students interested in Musical Art to read for themselves some of the more detailed accounts of most of the celebrities I have mentioned. I have simply endeavored to show that a long and unbroken line of notable songstresses has existed for nearly three hundred years, and that *to them* is mainly indebted the success of Opera in all countries. I say this advisedly, for I hold that however great a composition may be, its exponents must *also* be great, or it will not live—save as a work of art amongst musicians who understand it as a composition; and this sort of kept-under-a-glass-case work could hardly be called a “successful” Opera!

As instrumentalists, women have also made a decided mark, although not for so long a period. This, of course, can be easily accounted for—*instruments* (or at least those upon which women play) were not invented as early as *voices*. The place of honor as a pianiste must be accorded to Madame Clara Schumann, for a two-fold reason. Her exceptional powers as a pianiste, and the unflagging zeal with which she has devoted herself to the performance of her gifted husband's works, thus bringing them before the public as they might, otherwise, never have been, or, at least, not for a considerable time; for no other player would, probably, have given almost undivided attention to the works of one composer. Madame Schumann is indeed a bright ornament in Musical Art, and although she has been over *fifty years* before the public, she still commands an audience larger than perhaps any other pianist is greeted with. In past years, Madame Pleyel, Madame Dulcken, and (later on) Arabella Goddard, Agnes Zimmermann (also an accomplished composer), Annette Essipoff, Anna Mehlig, Teresa Carreno, Julia Rivé-King, Fanny Davies, Fanny Bloomfield, and a host of others too numerous for mention here. These ladies have all taken (and some of them are still taking), a position unquestioned as that of fine exponents of the highest class of piano music.

The remarkable strides made in violin playing by women, must also not be overlooked. Madame Norman-Neruda (now the wife of the accomplished Musician, Sir Charles Halle), I suppose takes pre-eminence; and, at the well-known Monday Popular and other classical concerts in London (England), divides the honors with the king of classical violinists, Josef Joachim. Camilla Urso is also a notable example of refined and exquisite playing. Of younger stars there is such a rapid growth that I can only name a few. Teresina Tua, Nettie Carpenter, Fräulein Liebe, and others, have already obtained an enviable reputation on both sides of the Atlantic; whilst Miss Nora Clench (just returned to her native Canada), and who played beautifully as a child, has created a veritable sensation in England and Germany by her wonderful talent. When we pause



MUSIC HATH CHARMS.

to think that the violin was formerly considered as *not a lady's instrument*, this army of fair violinists is certainly surprising! It only serves to convince us that there are few things a woman may *not* do so long as she does them well and never forgets her sex. I once heard a brass band of women and they played very fairly. I am bound to admit that it did not *look* pretty to see them blowing away at their horns—but their manner was quiet and self-possessed—and, after all, if these young ladies happened to have had the opportunity to learn these instruments and could earn money thereby, why should prejudice step in? Again, a celebrated lady whistler has been turning the heads of European and American audiences—*that*, too, is a little on the outside of woman's province—still a lady can remain a lady though she may whistle for a living. If that is her talent let her use it by all means. To return to the violin, the feeling against it as a lady's instrument has now entirely died out, and all acknowledge that it is a most graceful sight to see a young lady handle her bow deftly. The harp was always looked upon as essentially a woman's instrument, but it has never taken a very prominent place in public of late years. The reason, I think, is simple. The class of music usually written for the harp is of that kind which is fast dying out. Airs with variations (of much the same pattern in every piece) no longer please as they did formerly. Classical music does not seem to fit the harp, so that I do not quite see a clear road to the harp's revival.

It always seems strange to me that women have not as yet made a name as organists. However, I think that is a question of time, as so many students are now turning their attention to that grand instrument. I have heard people argue that a woman's strength is insufficient for organ playing. I must say that I fail to fall in with this view. The *hand* technique is not so arduous as in piano playing, and surely the pedal work is not more tiring than a sewing machine at which women can work literally *all day!* So, as I say, this is but a question of time.

I now resume the first portion of this article in which I lightly touched upon *creative* musical work as applied to women. The progress of education amply proves that women are admirably fitted for many walks in life which were formerly considered as apart from their sphere. Music, somehow, seems to have been thought of as a *study* later than some other branches of art. The very fact of women's triumphs as *exponents* of music has, I believe, precluded that hard study necessary for composition. We all know that to become a great singer or player requires immense labor. To add to this labor the study of musical theory requires a large amount of strength (physical and mental). Some women have achieved this double work; but, as a rule, women have been content to please an audience by their performance rather than by their compositions. There may be a lack of creative musical faculty in a woman's organization—I am not prepared to say. Certainly the melodies invented by many of my sex are not startlingly original. Notwithstanding this, there are women who have made

quite a reputation—and much money—by their compositions (chiefly songs). Claribel, whose ballads every one knows, had quite a gift for pretty melody (reproduced, however, in dozens of her own songs), but I have heard that she could not even put the accompaniments to them for lack of theoretical knowledge! Virginia Gabriel wrote some charming songs; also, Elizabeth Philp. Elizabeth Stirling (all know her pretty part song “All among the Barley,”) Miss Macirone, Madame Sainton-Dolby and Maude Valerie White have all contributed clever and beautiful songs and part songs. Alice Mary Smith (Mrs. Meadows White, who only recently died) was an accomplished composer for voice and also stringed instruments. Louise Puget’s French Romances have won for her quite a name. Madame Schumann and Madame Garcia (sister of the celebrated Malibran, I think) have both composed clever works, but little known, however. Many have doubtless read of Madame Fanny Hensel (sister of Mendelssohn), who was greatly gifted as a composer. There will, I fancy, be far more to say in the future regarding women as composers. There is now such a rush for theoretical study amongst girl students that there must surely be some result before very long, *provided* always that the inventive faculty be present whereupon to hang the theory!

There has been much written about the influence of women upon the minds of great composers. I do not attach to this the importance which many writers do, although, I dare say, a majority may disagree with me. The great composers were but *men*, and (as is frequently the case with geniuses) many of them very weak men indeed. The influence of women has undoubtedly been great—refining and guarding from outside worries—but I do not agree with some writers that there was any direct influence which affected the music made by these geniuses. Genius *will tell*, and history goes to convince us, that composers have brought forth some of their grandest works quite apart from woman’s influence. This subject of “influence” brings me to a turn in this chapter. Having briefly sketched some of the work which women have achieved publicly, I would say a few words about what I feel woman should, and can, do in a more private walk of life.

There are now so many really earnest young lady students that to call attention to “study” seems almost superfluous. There will always be students and non-students. In all schools a girl can learn or not, as her ambition dictates or her capacity allows. There are, however, few young girls now-a-days, who like to see their companions in study shoot so very far ahead of them—and thus the steady tide of advancement goes on, and the brains God has given us are having every chance for cultivation. Now I would offer to students one piece of advice which, I think, ought to have some weight. Study whilst you have the chance and DO NOT GIVE UP YOUR MUSIC simply because you cease to take lessons. It is a surprising fact, which I have only too frequently met with, that a girl who has been, perhaps, one of the best players or singers in the school,

will, upon leaving, utterly give up all practice. She will sing a college chorus song, or play a little waltz or so—and there she ends! As I write I have several examples in my mind. Again, some girls actually do keep up a little practice after they leave school, perhaps continue to take lessons even. One would think “surely *these* are all right.” But, no. These young ladies get married, and to get married, with some, is to utterly end all intellectual work. I trust I may not be accused of harsh judgment about this matter. I have hard facts, however, to cite from. Girls do not pause to consider what they are doing by neglecting their brains so soon as they obtain a husband. If *he* has brains, his wife ceases to be a companion for him. If he be minus brain tissue, then, perhaps it does not much matter. Yet there may come a time when both will regret having never kept up any sort of education. Music is such an essentially charming accomplishment that for a young lady to possess a knowledge of it gives her a powerful attraction. There is such a sweet influence in home music that, I think, it is every woman’s *duty* to keep up the music she knows, however little. I know, of course, that there are instances where this is well-nigh impossible. To these I do not address myself, but to those women who wilfully give up their music as soon as they leave school or marry. I have often met with gentlemen, fond of music too, who say, My wife used to sing or play, but she has quite given it up! Some girl has, perhaps, especially attracted her future husband by her music, and then what does she do but give up the very thing he loves! Then look further on into the homes of these givers up of music—the children learn music, but as the mother has forgotten hers *she* cannot help them. Any teacher who takes the trouble to observe will tell you the difference there is between that child’s practice who has some one at home who can *direct* the practice and that of the child who has *not*. A child beginner cannot be expected to remember all that is told at a lesson. A little help at home is invaluable and sows a never forgotten seed. With women chiefly lies that help.

In a little article of mine, “Let the children sing,” published some time ago, I dwelt much upon the musical home training of children, taking as an instance the oft-cited “natural” music of the Germans, which I attribute largely to the early training they receive. If children hear—and take part in—music from infancy, they will, almost invariably, become musical or, at least, know something about it. When this home training has been going on for (as in Germany) generation upon generation, what wonder that their music has at last become indigenous, and I believe the same things might happen anywhere else, if only music were made more universal, especially amongst the younger and growing generation. Those women who are so circumstanced that they have no scope for home influence in music (some do not live at home—others, perhaps, live alone)—can always find an outlet for their influence if they look for it. There are always plenty of young people everywhere, and it is for these young people that so much can be achieved in musical cultivation if only those who

are able will work to that end. You cannot, of course, put music into utterly unmusical people, but it has been pretty well tested by those who have made a special study of this subject, that there is far more natural music amongst us than is generally supposed. I have come across many people who neither play nor sing and who have really no musical knowledge, yet by certain signs, such as humming or whistling correctly in time and tune, or listening with keen enjoyment to good music, plainly show that had they been brought up to hear and occasionally take part in music, they would have developed capacities now gradually deadened by non-use. Home influence in music usually lies more with women than with men, as children are more with them. Encourage children to sing, see how they enjoy singing the sweet old nursery rhymes of Mother Goose, or the simple hymns which should always be found in every home. The beautiful children's songs one can now so easily procure are a boon indeed, and leave no excuse why the little ones should not from infancy hear and take part in sweet and good music. Women have a great deal, therefore, in their power, and I repeat that they have *no right* to give up their music, as hundreds do, on leaving school or getting married.

Many may say, "Oh, I have no talent. What is the use of my going on?" Now, this is all wrong. If you have ever done any thing well in music, you can go on with it, at all events sufficiently to help others. I know a lady who has quite given up solo playing, but who has wonderfully helped her young brothers and sisters by playing the accompaniments to their nursery songs and hymns, and who has quite a gift for patiently teaching them music and making it interesting to them.

Another point I would advance to students is this. Endeavor to cultivate in yourself and others a taste for *good* music. I have known people who always thought of classical music as something exceptionally dry and uninteresting. These very people have been charmed with some beautiful song or piece which they did not happen to *know* was classical. In my own experience, and I think others will agree with me, I find that students who once take up classical music intelligently, no longer care for the trash they perhaps formerly played and which, happily, one hears less often as time rolls on, thanks to the steadily increasing army of workers for music as an *art*—not as a *plaything*. The range of good music is so large that surely all tastes can be gratified. All cannot play Bach's fugues, or Beethoven's sonatas, or the intricate works of Chopin, Schumann, etc., but there is plenty of delightful classical music which is quite easy of execution. Sweet melodies, dainty minuets and *gavottes ad infinitum*. As for songs, there is simply no excuse for the silly, vapid stuff we sometimes hear, for song writing seems to be ever on the increase, and pretty songs too—whilst those students who have sufficient ambition have a rich store to their hand of the standard songs of foreign and English composers—Schubert, Schumann, Mendelssohn, Sterndale Bennett, J. L. Hatton, Arthur Sullivan, etc. I would

also advise all students who aim at singing as an *art* to acquaint themselves with other languages. An English ballad correctly sung and *with expression* will always please, (taking for granted that there is a fair voice possessed); but if there be sufficient voice, taste and ambition for something beyond this, then students should study French, German and (especially) Italian. Translations are, as a rule, extremely poor, and it is only lately that people seem to be waking up to the fact that a song should be of a *piece*, as it were, with the words, and that to simply hang a melody on to a silly rhyme is gradually going out of fashion. One has only to glance over some of the old English standard songs to see what a poor place the verses held in song writing. If a girl is so placed that she has literally no opportunity for studying another language, then let her keep to English. Anything is better than an Italian screech, when the perpetrator does not understand one word of what she utters, or attempts to utter, for the mispronunciation can very readily be detected by any one who has even made a slight study of the language. Do not be alarmed at this idea of studying another language. You do not need to *speak* it. A few lessons in pronunciation and a very little help will soon teach any apt pupil enough for singing, that is unless the singing is to be professional and the aim high. *Whatever* is sung, let it be always sung with feeling. Some are afraid to forget themselves as it were. Timidity is often the cause of this, but with a large number it is simply that they do not feel the words. Words should always be learned separately, just as a girl would learn for recitation. If this plan were pursued, and also a determination to *forget* one's self in the song, the singing with expression would soon become an easy matter. All that I have said I mean as an encouragement to musical students to first of all *study* in their study time and then to keep up that study for home use, although they may have no need of it otherwise, and to ever bear in mind that it is *home influence* which rests so largely with woman and which she can and should use for a noble purpose.

To those students who intend to become teachers a few remarks may not be out of place. To be a teacher is a serious matter to thinking minds. One grand rule should always be paramount. Take interest in your work and your pupils, otherwise no good results will follow, and the work itself flattens and drags for yourself and pupils. I need scarcely dwell upon this point, as it is one which applies to *all* studies and consequently the maxim is one continually presented to us. Although, musically, it applies to all branches of teaching, it has a special significance regarding *concerted* music, either instrumental or vocal. It is quite impossible to become a good conductor in this kind of work unless it is part of one's self. I mention this because it is a generally received notion that *concerted* work (classes or choir, etc.) is outside of a woman's musical vocation. This is a mistake, as I can personally testify. There is no reason why a woman should not be able to control a class or choir as well as she can control a large public school class, and every one knows that women are perfectly able to do



this. In England and America there are vocal and instrumental societies conducted by women—(Lady Folkestone's large orchestra is celebrated in old London)—and the custom is spreading. One great necessity for this kind of work is a steady hand for the conducting, and to be an accurate sight reader, a point too frequently neglected in musical education. A leader cannot detect a false interval in a class unless absolutely *sure* of the note herself. I do not merely mean a note which *sounds* wrong, because many instances occur where a note is quite *correct* musically, only it happens not to be the one wanted *to be sung just then!*

In church music women could be much assistance, not merely by belonging to the choir, but by furthering that much felt want, viz: the hearty *congregational* singing of the hymns. Here is one way—any young ladies who have now and then a little leisure, and who have wisely kept up their music, might materially assist by occasionally having at each other's houses a practice amongst members of the congregation of the hymns to be sung on the Sunday. Of course the best method to promote congregational singing is a weekly practice at the church under the direction of the organist—but this is not always practicable—therefore, if a few ladies were to help it on in this way I think we should soon hear a marked improvement in church hymn singing, and that would, indeed, be worth accomplishing.

I have attempted to briefly sketch some of woman's musical work in past years, and to call attention to what, I firmly believe, she has it in her power to attain in the home as a student, as a teacher, and in church work. Woman has gained great triumphs in the realms of music and who shall say that far greater honors do not await her in the future, now that the progress and development of education has opened to her such deep stores of knowledge and the old time prejudices which denied so much to woman have melted away for ever?

Woman now takes her place in the world's work and can hold it with honor to her sex, and, in the divine art of music, she has it in her power to wreath for herself a crown of fadeless laurels by reason of her home influence for good and noble work.





A TEMPORARY SHELTER.



## CHAPTER VII.

### WOMAN IN LITERATURE.

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IN this article will be found a brief sketch of the work of literary women in the literatures more generally known to English readers, together with such biographical facts as may be of general interest. The chapter will conclude with some comparative estimates of the amount of literary work done by women, and a discussion of the tendencies that indicate what may be woman's place and part in the literary work of the future.

A glance over the literatures best known to the general English reader, shows that in very early times women have had ability and have found opportunity to express their thoughts in those elevated and elegant forms of writing that constitute what is called literature. It is further seen that with the emancipation of woman from heathenism and from the prejudices of the early Christian civilization, she has succeeded in placing her name, with increasing frequency, on the pages of the world's best compositions in prose and verse.

#### BIBLE LITERATURE.

To begin with the Bible. In it is found the triumphant Song of Miriam on the deliverance of Israel from Egypt; the fine thanksgiving song of Deborah for the victory over Sisera; the jubilate of Hannah, voicing the sweet thoughts of holy privilege vouchsafed to her confidence in God; and that greeting of Eliza-

beth and Mary when the Virgin responds: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," etc.

However much of these utterances may have been quotations, in any case, there is in their use by these devout women proof that they were possessed by a true poetic passion, capable of high literary effort. And, let it be remembered, these noblest of lyrics were sung, excepting the last mentioned, over 300 years before Homer, "the Father of Poetry," was born.

#### GREEK AND LATIN LITERATURES.

Greek literature, about 600 B.C., furnishes the name of Sappho, the inventor of the Sapphic verse, and who was held in such estimation by her countrymen that they stamped her image on their coins. Of her nine books of lyric poems, only fragments remain, but these show her possessed of poetical genius of a high order. Solon was so affected at the recitation of one of her poems, that he expressed an earnest desire to learn it before he died. At Mytelene, Sappho's home, she appears to have been the centre of a female literary society, most of which were her pupils in poetry, fashion and gallantry. The only other Greek female writer of commanding merit was Hypatia, of Alexandria, who lived in the early part of the fifth century of the Christian era. She was the author of a Commentary on Diophantes, and was torn to pieces and burned to ashes during a sedition among the monks.

Of Latin female writers Sulpicia, the wife of Calenus, is the most noteworthy, and is remembered because of sundry amatory effusions addressed to her husband. She lived in the first century. These two great literatures of ancient times, with their splendid array of literary talent and genius, furnish but these three names of women among their great writers.

#### ITALIAN LITERATURE.

In Italian literature in the sixteenth century appears Vittoria Calonna to whom Ariosto awarded the palm of poetical excellence among the women of the century. Her husband made prisoner at Ravenna, was taken to France. From this time they seldom saw each other, but carried on a close correspondence in prose and verse. After her husband's death she sought consolation in poetry. Michael Angelo dedicated to her some of his sonnets.

In the more recent Italian literature accomplished women have taken a considerable part. The four canto poem, *Morte di Adone*, and a tragedy, *Il Polidoro*, by Teresa Baudettini, were followed by the philosophical and religious poems of Diodata Saluzzo. Cecilia Folliero wrote on the education of girls and the moral influence of music. Guistina R. Michiel celebrated in song the festive days and memorable events of Venice, and Isabella Teotochi Albrizzi wrote a graceful and truthful biography of Canova. The work of the Signora

Ferucci on the education of girls received the encomiums of Gioberto and other distinguished thinkers. Of living female writers among the Italians, the best known is, perhaps, the beautiful and beloved Queen Marguerite, whose poems and occasional writings have been most favorably received. With this royal example it will be a wonder if modern Italy, with its new national spirit, its rapidly developing system of generous public education, its inspiration from memories of ancient greatness, its free institutions and constitutional government, its increased devotion to and chivalry toward woman, does not, in the near future, produce a host of worthy successors of Virgil, Livy, Horace, Dante, Tasso, among whom will be female writers, the peers of the greatest.

#### FRENCH LITERATURE.

The literature of France contains, comparatively, a large number of celebrated female writers. It would, indeed, be surprising if a language so elegant and bright did not afford a means for women to excel, especially in those kinds of writing in which the genius of woman finds surest response. And, in fact, the greatest of female writers was a French woman.



THE QUEEN OF ROUMANIA ("CARMEN SYLVA.")

To consider the subject chronologically, so as to continue in harmony with the treatment given other literatures, there is found in French literature, so early as the fourteenth century, the distinguished poet Christine de Pisau, a woman of rare and exquisite beauty, and who has left some verses which entitle her to an honorable place among the poets of that age. The lines on the death of her father are still preserved as among the best of the kind to be found in any language. She also wrote several prose works of considerable merit.

In the fifteenth century lived a royal lady of France, Marguerite of Valois, sister of Francis I, reputed as learned in Hebrew, Greek and Latin, and who, though learned and religious, has, as her chef d'oeuvre, a work on the plan and in the spirit of the *Decameron* of Boccaccio. A lady in our day would be ashamed to own acquaintance with such a work. But, with lapse of time, manners change. The *Spectator*, a work of comparative recency, and, in moral England, "was deemed a perfect oracle of religion and morals, yet few now would like to place it entire in the hands of their daughters."

Three women, Magdalen de Scudery, Madame de Sévigné and Antoinette Deshouliers, distinguished in French letters, were contemporary in the seventeenth century. Of these Mademoiselle de Scudery ante-dates the others and outlives them, having reached the ripe age of ninety-four at her death. She was a romancist at one time highly esteemed, although her works were generally disquisitions on love, spun out in some cases to ten volumes each. The characters in this lady's novels were understood to represent her friends, and it not only became a high honor to sit for this literary portrait painter, but a kind of obligation to sustain the ideal character as it was drawn, and to adopt the language suggested. As might be expected this ran into all sorts of affectation and absurdity.

With Madame de Sévigné literature was not at all a profession. She simply wrote admirable private letters, in great profusion, and became famous thereby. Her fame is partly her merit, but it is also partly her good fortune. She was born a baroness. She was married, young, a marchioness, and was in favor with the court of Louis XIV. First early left an orphan, she was afterward early left a widow, with two children, a son and a daughter. The daughter grew to be the life-long idol of the widowed mother's heart. The letters she wrote to this daughter, married and living remote from her, compose the greater part of that voluminous production by which Madame de Sévigné became one of the classics of the French Language.

Madame Deshouliers wrote some graceful idyls and eclogues, and, in fact attempted all kinds of poetry from the song to tragedy. One of her most admired compositions is *Les Montons*, a charming allegory, in which she deploras, in beautiful verses, the sad lot of children who have lost their father. She was intimate with all the literary celebrities of the sparkling age of Louis XIV, and was called by her contemporaries the "Tenth Muse" and the French "Calliope."

This sketch of French literature will conclude with the two names famous in the annals of the French Revolution, Madame de Genlis and Madame de Staël—space forbidding more than to name the influence on literature of Mesdames Rambouillet, Récamier and Guyon, and to speak of the wayward genius of Madame Dudevant (Georges Sand.)

A remarkable career was that of Madame de Genlis. At the age of seventeen a letter, which she had written accidentally, came into the hands of Count

de Genlis, who was so charmed with the beauty of her composition that he made her an offer of his hand and fortune which she accepted. Through this union she became niece to Madame Montesson, whose son, the Duke of Chartres, in 1792, chose Madame de Genlis to superintend the education of his children, one of whom was afterwards king Louis Philippe. Her works, which extend to at least eighty volumes, are chiefly educational treatises, moral tales and historical romances, designed especially to be read by young people.

Though possessing an exuberance of childish buoyancy, Madame de Staël seems never to have been a child of intellect. Her father, the famous Neckar, Finance Minister of Louis XVI. gave her a most careful education and early introduced her to the society of the cleverest men in Paris, with whom her father's house was a favorite resort; and before she was twelve years of age such men as Raynal, Grimm and Marmontel used to converse with her as though she had been twenty, either inquiring into her studies and recommending new books, or sparring with her to elicit her ready eloquence.

Her marriage with Baron de Staël seems to have been that she might gain a convenient position for the exercise of her talents, and the enjoyment of society. Her husband was quite her senior and never secured her affection.

Madame de Staël and Bonaparte thoroughly disliked each other. It has been said that the annals of literary persecution contain nothing more extraordinary than that to which Madame de Staël's writings were subjected by his wrathful tyranny. After her work on Germany had been expurgated by his censors, permission was given to print 10,000 copies; but these were immediately seized, the print obliterated by a chemical process, and the blank paper restored to the publisher.

Her principal works are *Reflections on the Trial of the Queen*; the novels *Corinne* and *Delphine*; *De l'Allemagne*; *Ten Years in Exile*; *Considerations on the French Revolution*; *Influence of the Prussians*, etc. "Altogether she was a most remarkable person of a remarkable age," and is to-day esteemed as the greatest of female writers, a greatness most resplendent in *Corinne* and *De l'Allemagne*.

#### GERMAN LITERATURE

It is said that to the German mind a grand aim is necessary before it is inspired to accomplish good work. Whether this explain it or not, or whether the course of instruction in the German "Daughter Schools" be at least partial reason, there is a paucity of great female writers in German literature as compared with the French and the English literatures. As for the "Daughter Schools," they have, it is said, heretofore, very largely devoted their attention to those refinements and accomplishments considered especially important for the proper discharge of home duties. German school girls read much erotic poetry, and that fiction which describes and exalts the domestic virtues. In

looking over the work of German female writers it would seem that these influences were really potent, and it may be well to remember these peculiarities of the German mind and of the general education of German girls while considering the several writers and their works.

Perhaps the first writer that should be noticed here is Luise Kulmus, the gifted wife of J. C. Gottsched. This lady of fine education, and distinguished talents was the author of several dramas of considerable merit, and did much valuable translation from English and French, among which was Pope's *Rape of the Lock*. Although hers is the first name to be noticed, yet she wrote so recently as the middle of the eighteenth century.

An interregnum of almost a century elapses and we find ourselves in the presence of noteworthy women of whom may be mentioned Luise Karoline Brackmann, a sweet lyric poet; Elizabeth Kulman, a learned lady who translated from ancient authors and wrote original poetry in three languages—Russian, German and Italian; Frederike S. C. Brun, who wrote poems tender, womanly and graceful in both form and subject, and who is remarkable and memorable to English-speakers for that poem of hers which was the original of Coleridge's celebrated *Hymn in the Vale of Chamouni*; Karoline Pichler, author of many well-written romances; Helmine von Chezy wrote beautiful descriptive poems, many of them of a religious character. The following is a stanza from *Evening Hymn* by the last named poet:

"Oh! that my heart a star might be,  
Father, with life and light from Thee,  
Let me, imbued with heavenly rays,  
Walk calmly through life's rugged ways,  
Around my path by day and night  
Strewing the seeds of holy light."

Female poets and novelists are not wanting in recent times in Germany. Among them are Ida, Countess von Hahn-Hahn, who wrote lyric poetry, but is most celebrated for her romances and travels; Fanny Ewald, who wrote graceful and womanly novels; Ida, Countess von Düringsfeld and Elizabeth Glück, ("Betty Paoli") who are known as sweet lyric poets.

Two women well known in America are Clara Mundt and Eugenie John. The former, whose *nom de plume* was "Louise Muhlbach," in her earliest novels wrote in favor of the rights of women, she afterwards wrote a long series of historical romances where fiction dominates facts. These last have been nearly all translated into English. Eugenie John, known in literature as "E. Marlitt," is the author of the much read romances *Countess Gisela*, *The Old Mamselle's Secret* and *Gold Else*.

This sketch will conclude with a notice of one of the most remarkable women of Germany, Ida Pfeiffer. She became famous as a traveller, and, as



the author of books describing her travels. These travels include a visit to the Holy Land, that she might "have the ineffable delight of treading those spots which our Saviour hallowed by his presence;" a trip to Norway, Sweden and Iceland; two voyages around the world; and her most perilous journey, a visit to Madagascar. Her works have been translated in various languages. In a letter to a friend she thus pleasantly refers to herself: "I often smile as I think what strange notions people, who only know me through my works, must form of me. Of course they picture me to themselves as more a man than a woman. How wrong they are! You, who are acquainted with me, know that instead of being six feet high, an Amazon with pistols in my girdle, I am as simple, peaceable and unassuming as the best of my sex who have never set foot beyond their native village."

## ENGLISH LITERATURE.

Professor Craik says: "Perhaps the kind of writing for which the female genius is best adapted is that of narrative—especially of such narrative as does not demand a rigid adherence either to any particular series of facts, or to any particular form of composition, but in its entire freedom from all rules and shackles of every description, comes nearest of all writing to ordinary conversation. Undoubtedly by far the most perfect representation of real life to be found in literature is the modern novel. . . . There is nothing, in short, that the novel does not include, as there is nothing that even a good novel may not dispense with, except only that spirit of life breathed into it, wanting which a book addressing itself to the imagination wants everything. Moreover, the realm of the novel is the widest in the whole world of artistic literature, and there is no end to the number and diversity of the provinces comprehended in it; so that true narrative and imaginative genius, of whatever kind, is always sure to find somewhere, in so ample a range, its proper region."

But the novel proper did not appear in English literature until near the middle of the eighteenth century, and it is noteworthy that women wrote comparatively little in this literature until after the advent of the novel. In fact, the only woman before this event who may be spoken of here is Aphra Behn, who wrote too much in harmony with the age in which she lived—the reign of Charles II. In Surinam she learned the story of Prince Oroonoko which she afterwards published. Her writings include several plays, histories and fictions.

The middle and latter part of the eighteenth century furnishes a somewhat imposing array of female writers of whom may be mentioned Mrs. Hannah Cowley, whose effusions are more remarkable for their affectations than their merits. She wrote narrative poems, but is remembered through her pleasant comedy, *The Belle's Stratagem*. Mrs. Sheridan wrote two successful comedies, and Mrs. Brooks the novels *Lady Juliet Mandeville* and *Emily Montague*, the musical drama of *Rosina*, as well as some tragedies and other compositions in prose and

verse, among the rest, a periodical called the *Old Maid*. There remain of the writings of Miss Jane Marshall the novels of *Clarinda Cathcart* and *Alicia Montague*, the comedy of *Sir Harry Gaylove*, and a series of letters in which she gives a lively account of the mischances of her literary career; and of those of Mrs. Charlotte Lennox, an intimate friend of Dr. Johnson and of Richardson the novelist, the popular novel entitled the *Female Quixote*, *Shakespeare Illustrated* and several other novels.

A distinguished career in letters was that of Frances Burney (Madame D'Arblay). At the age of eight she did not know her alphabet, but at fifteen she had written several tales. Her first novel, and perhaps her best, *Evalina*, is said to have been written while she was in her teens. Her most successful venture financially was the novel of *Camilla* which brought her 3000 guineas—a greater sum, it is said, than had ever before been realized by the author of a novel. The *Edinburgh Review* says of Miss Burney: "Her appearance is an important epoch in our literary history. *Evalina* was the first tale written by a woman, and purporting to be a picture of life and manners that lived or deserved to live. . . . She vindicated the right of her sex to an equal share in a fair and noble province of letters." Her later works were much marred by a stilted and affected style. As examples, chimney-sweepers are "those hapless artificers who perform the abject offices of any authorized calling in being the active guardians of our blazing hearths." To be starved to death is to "sink from inanition into nonentity."

To the commencement of the reign of George III, is to be assigned, perhaps, the most brilliant contribution from a female pen that had yet been added to English literature, the *Collection of the Letters* of Lady Mary Wortley-Montagu. These letters were written from Constantinople when her husband was ambassador, and when published met with so great favor that they have been translated into many languages.

Contemporary with the last named writer was Elizabeth Montague, who published *An Essay on the Writings and Genius of Shakespeare* which obtained a great and deserved reputation. She formed a literary society, known by the name of the Blue-Stocking Club, from the circumstance that a gentleman belonging to it wore stockings of that color. Mrs. Montague was noted for another peculiarity, that of giving an annual dinner on May-day to the chimney-sweepers of the metropolis, to celebrate the fact of her kinsman, Edward Wortley-Montague, having been for some time a chimney-sweep.

Mere mention can be made of Sophia Lee, who wrote comedies and romances; of blind Anna Williams who wrote *Miscellanies* in prose and verse; of Elizabeth Carter, who translated *Epictetus*, and whom Dr. Johnson declared to be the best Greek scholar he had ever met; of Mrs. Chapone, whose *Letters on the Improvement of the Mind* commanded considerable attention; of Mrs.

Macaulay, the notorious republican, historian and pamphleteer; of Helen Maria Williams, the remarkable political agitator, historian and poet; of Mrs. Charlotte Smith, married at the age of sixteen to a West India merchant, afterwards bankrupt, who devoted her talents as a poet and novelist to support her husband and family; of Mrs. Inchbald, who wrote farces and novels; and of Mrs. Hannah More, the eminent and pious author, whose writings begin with a pastoral drama and end with works of a deeply religious order.

It is probably best to consider the names following as belonging to the nineteenth century, although the eighteenth has strong claims to some of them. It will be noticed that this list shows names of women successfully entering fields of literature hitherto neglected by them. Grace Aguilar, of Spanish-Hebrew descent, wrote mainly religious fiction. Anna Letitia Barbauld, one of the most popular writers of her day, was the author of numerous careful and elegant prose and verse compositions, the best known, perhaps, being *Evenings at Home*. She and her husband, a most worthy Presbyterian clergyman, opened a school which proved very successful. Her marriage to Mr. Barbauld, and her diversion from literature to school work, excited the wrath of Dr. Johnson. "If," said he, "I had bestowed such an education upon a daughter, and had discovered that she thought of marrying such a fellow, I would have sent her to the Congress."

The names here associated will long command high regard from thoughtful readers: Jane Austen was the first writer to make a permanent place for the novel of every-day life. Her novels were greatly in favor with Macaulay, and Sir Walter Scott said of her: "That young lady had a talent for describing the involvements, feelings and characters of ordinary life which is to me the most wonderful I have ever met with." Joanna Baillie, the "Lady Bountiful" among the poor of the neighborhood in which she lived, is best known for her plays, which were written with a view of delineating the strongest passions of the mind, and to each of which she devoted a whole tragedy or comedy. Lady Anne Bernard will ever live in literature as the author of *Auld Robin Gray*, as originally written the most perfect poem in the language. Felicia Dorothea Hemans is the poet among women whose poems have been most generally read. She commenced writing verses when but nine years of age, printed a volume of poems before she was fifteen, and was unquestionably the most of a born as well as of a trained poet of all the female writers of her time. "Her poems breathe a singularly attractive tone of romantic and melancholy sweetness, and have become the models in sentiment, in phraseology and in rhythm for an incalculable number of pleasing sentimental verses."

The following are chiefly known for their writings in fiction: Anna Eliza Bray, a voluminous writer; Mrs. Opie, an exquisitely tender writer; Mary E. Braddon, well known for her serial stories and as Editor of *Belgravia*; Maria Edgeworth, "one of the first female novelists of the age" and from whom Scott, in all probability, got the hint which led him to write the *Waverley*

novels ; Mary W. Shelley, wife of the poet Shelley, author of that remarkable novel *Frankenstein* ; and Miss Ferrier, whose best novel is characterized by Scott as " the very lively work entitled *Marriage*."

It will be seen that the genius for letters is possessed by women in other departments than in that of fiction, and that while Prof. Craik's opinion may be quite correct that women excel especially in fictitious narrative, it is observable that in the severer applications of thought women have shown marked ability for sustained and consecutive effort. The following are a few of the names of those who have won distinction in various departments of literature : Mary Russell Mitford was led by the success which Irving's *Sketch Book* met with to turn her attention to the composition of a series of rural tales and descriptions of rustic life and scenery. Her work *Our Village*, a faithful delineation of the place where she resided and its inhabitants, is truly unrivalled of its kind and justly merits its great popularity ; Mrs. Loudon wrote valuable works on botany and Mrs. Grant (Anne Macvicar) is best known through her *Letters from the Mountains* and through various translations from the Gaelic ; Mrs. Hunter published a collection of poems which are " radiant with no common lyrical beauty, and several of which still retain their hold on the national ear and heart ;" Mrs. Tighe whose poem *Psyche*, written in Spenserian stanza, displays everywhere an imagination both delicate and rich ; and Letitia Elizabeth Landon (L.E.L.) who earned wide public favor by an untiring flow of occasional poetry, often full of heart and fancy. Her life, full of great promise, was closed by death at the early age of thirty-seven.

Lady Sidney Owenson Morgan, at the age of fourteen, produced a volume of miscellaneous verses, and afterwards a series of songs set to Irish airs. At sixteen she published two novels, and at twenty her novel *Wild Irish Girl* raised her at once into a conspicuous place in the literary world. In her work entitled *France* she attempted, with marked success, a critical review of that country. The work achieved immense success, but so displeased the French government that the gifted author was refused re-admission into France. In her work *Woman and Her Master*, Lady Morgan vigorously contended that her sex had been condemned to obscurity by man. Another distinguished advocate for the social advancement of woman was Hon. Caroline Elizabeth Sarah Norton. Her greatest literary success was probably her poem *Undying One* which the *Quarterly Review* declared to be worthy of Byron. Her warm sympathies with the social wrongs of her sex found expression in a work on *English Laws for Women in the Nineteenth Century*.

Mrs. Mary Somerville is well known as an eminent scientific writer. The Society for the Diffusion of Useful Knowledge on the recommendation of Lord Brougham employed her to prepare a popular résumé of Laplace's *Mecanique Celeste*. She subsequently produced works *On the Connection of the Physical Sciences* and *Physical Geography*. In her admirable works such abstruse sub-

jects as gravitation, the figure of the earth, the tides, heat, electricity and comets are treated of with a clearness, easiness and precision of style which make her writings most valuable to the non-scientific reader.

The name of Harriet Martineau was at one time very prominent in the world of letters. A list of her books and writings will be suggestive of the range of her thought and the versatility of her genius: *Devotions for Young People*, *Christmas Day*, *The Friend*, *Traditions of Palestine*, prize tracts on the *Introduction of Christian Unitarianism among the Roman Catholics, the Jews and the Mahommedans*. *Illustrations of Taxation, Poor-Law Paupers, Society in America, Deerbrook, The Hour and the Man, Life in the Sick Room, Forest and Game-Law Tales, The Billow and the Rock, Eastern Life, Past and Present*, a chapter in Knight's *History of England during the Thirty Years' Peace*, and a condensed reproduction of *Comte's Positive Philosophy*.

Mention is made of some writers whose works are worthy of careful reading, but of whom only a word can be said here: Christina Rossetti, a writer of pleasant lyrics and novels; Eliza Cook, a poet who has immortalized *The Old Arm Chair*; Miss Jean Ingelow, well known as the author of *High Tide on the Coast of Lincolnshire, Songs of Seven*, and as the dispenser of a "copyright dinner" three times a week to twelve needy persons just discharged from hospitals; Dinah Maria Mulock, the clever author of the widely known novel *John Halifax, Gentleman*; Miss Adelaide A. Proctor, a thoughtful religious lyricist; Mrs. Frances Trollope the most prolific novelist of her age; Mrs. Anna Maria Hall, writer of fiction and minor dramas; Mrs. Catharine F. Gore, author of upwards of one hundred and fifty volumes of novels on fashionable life; the remarkable and admirable sisters Brontë, Charlotte, Emily, Anne, each of whom wrote excellent novels, but Charlotte is best remembered—her novel *Jane Eyre* having made a great impression; Mrs. Mary E. Gaskell whose novels draw sharp distinctions between the poor laborer and his rich master; Mrs. Oliphant and Mrs. Marsh, pleasing delineators of contemporary life and manners; Mrs. Crowe, a writer of weird, entertaining stories; and Frances Ridley Havergal, whose beautiful and devout hymns find a place in the psalmody of all churches, whose devotional song *Take my life and let it be, etc.*, has become the universal hymn of consecration and whose *Sowing and Reaping* has lifted many a discouraged heart to the altitudes of a radiant hope.

Elizabeth Barrett Browning, the greatest poetess of this century, wrote verses "at the age of eight, and earlier," she says; and her first volume of poems was published when she was seventeen. The bursting of a blood-vessel upon the lungs when still a girl and the drowning of a beloved brother before her eyes, completely destroyed her health, and led to her spending several years in a darkened room. Here she "read almost every book worth reading in almost every language, and gave herself heart and soul to that poetry, of which she seemed born to be the priestess." This way of life lasted many years; and, in

the course of it she published several volumes of noble verse. Her longest and probably greatest poem is *Aurora Leigh*. Mr. Ruskin called it "the greatest poem which the century had produced in any language." However, her *Cry of the Children* and *Cowper's Grave*, will be longer remembered. "All her poems show an enormous power of eloquent, penetrating, and picturesque language; and many of them are melodious, with a rich and wonderful music."

The characterization, "One of England's greatest writers," is by general consent given to George Eliot (the literary name of Marion Evans). She received a very careful education and with the famous Herbert Spencer for her tutor, her mind developed with surprising rapidity. She taught herself German, French, and Italian, was fairly mistress of Latin and Greek, and was withal an accomplished musician. Her astonishing powers as a novelist are seen in such works as *Clerical Life*, *Adam Bede*, *Romola*, *Middlemarch*. She has also written considerable poetry, among other volumes that entitled *The Legend of Jubal* and her best poem, *The Spanish Gipsy*. Her style is everywhere pure and strong, of the most vigorous English. Her power is sometimes almost Shakespearian. There follow some of her wise sayings, which certainly have much of the Shakespearian energy:

"It is never too late to be what you might have been."

"It is easy finding reasons why other people should be patient."

"Genius, at first, is little more than a great capacity for receiving discipline."

"Nature never made men who are at once energetically sympathetic and minutely calculating."

"Things are not so ill with you and me as they might have been, half-owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

#### AMERICAN LITERATURE.

The New World has the beginnings of a literature of much promise, with, in some respects, characteristics of life and sentiments peculiar to the energy and newness of the civilization being developed on the Western hemisphere. Female writers appear quite early in American literature, and to-day the number is surprisingly great. Of course the great majority will never reach permanent fame but no doubt some are doing work that will abide.

Hannah Adams was the first woman in America to devote herself to authorship. Her career is typical of the early days. Her father kept a small country store, dealing among other things in books, and boarding some divinity students from whom the daughter learned Latin and Greek, which she subsequently taught. Her principal works are *A View of Religious Opinions*, *A History of New England*, and the *History of the Jews*. Another of the distinguished names of Adams has contributed to American literature—Abigail Adams, wife of Presi-

dent John Adams, and his constant associate during his whole public career. In 1785 Mrs. Adams went to Europe, where her husband was residing in a diplomatic capacity. In her letters home, Mrs. Adams described with much ability, experiences abroad and the manners and customs with which she came in contact.

Sarah Margaret Fuller, was without doubt, the most intellectual woman of her time in America. As literary editor of the *New York Tribune*, she furnished the public with reviews and book notices of great ability. Her most considerable book is *Woman in the Nineteenth Century*; in fact she threw herself into the cause of higher education of women with great earnestness. It is in connection with the Concord school of writers, the only school of the kind that the American mind has yet developed, that fame attaches to her name as being intimately associated with those of Emerson, Dana, G. W. Curtis, Horace Greeley, Hawthorne, Alcott and other distinguished writers.

Some names of worthy writers may be grouped here: Maria Brooks wrote a book of poems entitled *Judith, Esther and Other Poems*, and a poem—an eastern tale called *Zadkiel*; Ellen Allerton has written much poetry for the newspapers of the Far West: *Annabel and Other Poems* is a volume imbued with the fresh vigorous spirit of civilized life on the broad fertile prairies; Mrs. Burnett, writer of the so-called international novel; Mrs. L. H. Sigourney was at one time known as the Hemans of America, but her writings are now quite obsolete, perhaps her most enduring poem is *The Aborigines of America*; Catharine Esther Beecher wrote numerous physiological works and a volume entitled *Common Sense Applied to Religion*; and the two Ohio sister poets, Alice and Phœbe Cary, of whose poems Alice's *Pictures of Memory* was praised by Poe and Phœbe's *Nearer Home*, has become a favorite hymn.

The great civil war between the Northern and Southern States has left some lyrics which form no uninteresting part of the literature called forth by the agony that freed this great nation from the curse of slavery. Among these war lyrics may be placed Mrs. Julia Ward Howe's *Battle Hymn of the Republic*; Kate Putnam Osgood's *Driving Home the Cows*; and Mrs. Beer's *The Picket's Last Watch*.

Of all novels ever written, Mrs. Harriet Beecher Stowe's *Uncle Tom's Cabin* has secured the widest popularity. And yet it is a striking comment on literary uncertainties that when this novel was first offered for publication it was refused by publisher after publisher, until finally, in despair, the author sent it to a weekly paper called the *National Era*, issued in Washington. In its serial form it attracted the attention of a firm of struggling young publishers who wrote to the author offering to bring it out in book form on the usual basis of percentage. The offer was accepted—Mrs. Stowe writing back that she needed a new winter dress, and she hoped the book would bring in sufficient to buy one. The first cheque from her publishers was for \$10,000. The success of the book

was phenomenal: ten thousand copies were sold within a few days, and over 300,000 within a year. In England forty-three editions were put upon the market by rival houses, and the combined sales have been estimated at over two million copies. It made its appearance in some forty translations, and in several countries there were as many as a dozen versions. In its dramatic form it still keeps the stage, and the statistics of circulating libraries show that even now it is in greater demand than any other single book. It did more than any other literary agency to rouse the public conscience to a sense of the shame and horror of slavery; more than Garrison's *Liberator*; more than the poems of Whittier and Lowell, or the orations of Sumner and Phillips. In spite of all defects, and there are serious defects, it remains that *Uncle Tom's Cabin* is one of the master-pieces of fiction. Mrs. Stowe never repeated her first success; and compared with *Uncle Tom*, her other writings are quite disappointing—*Minister's Wooing* is perhaps the best of them.

A few words here concerning that beloved friend of the young people, Louisa M. Alcott. During the early part of the Civil War she acted as hospital nurse, and in 1863 issued a volume of *Hospital Sketches*, made up of letters which she had written to her friends at home. About this time she became a contributor to the *Atlantic Monthly*, and began her distinctive career as a writer of books about young people for young people. *Little Women*, *Little Men*, and *An Old-Fashioned Girl*, are possibly her best known works.

Many names of women appear in the book and periodical literature of the days, some no doubt to remain, others to disappear in the no distant future. Some of the more prominent writers are Mrs. G. R. Alden ("Pansy"), Miss Murfree (George Egbert Craddock), Frances E. Willard, Marietta Holley (Josiah Allen's Wife), Rose Elizabeth Cleveland, Mary Lathrop, Frances Power Cobbe, Elizabeth Stuart Phelps, Margaret E. Sangster, Susan Coolidge, Grace H. Dodge, Amelie Rives, Kate W. Hamilton, Evelyn S. Foster, Louise Chandler Moulton, Juliet Marsh, Amelia E. Barr, Mary J. Holmes, Augusta Evans Wilson, Marion Harland, Rose Terry Cook.

#### CANADIAN LITERATURE.

This young country, with its vast areas to settle and its great resources to develop, has not yet afforded that leisure, patronage and sentiment so important to prosperity in letters; and therefore, Canada does not furnish a wealth of literature proportionate to her national interests. However, the genius for letters is in the blood that has given the world the unequalled treasures of English writing and a better day is sure to come. As it is, Canadian literature makes a creditable showing, and of those who have contributed to make this literature a considerable number have been women. A few of these will be briefly considered, using chiefly for reference the recent work of Mr. Adam.



A good idea of the war of 1812-15 will be found in a work of fiction entitled *For King and Country* from the pen of the talented Miss Agnes Machar. Poetry and drama have also taken for treatment the war or incidents in its progress. The latest example of this is Mrs. S. A. Curzon's *Laura Secord: the Heroine of 1812*, a dramatic version of a woman's heroic deed in warning a British camp of danger from attack by the enemy.

Mrs. Susanna Moodie's *Roughing it in the Bush* is perhaps the best known narrative of a settler's trials in the Canadian backwoods. This clever gentlewoman came to Canada with her husband, and the first cold night's experience in their cabin in the woods is preserved in the lines :

"Oh! the cold of Canada nobody knows,  
The fire burns our shoes without warming our toes ;  
Our blankets are thin and our noses are blue—  
Our noses are blue and our blankets are thin,  
It's at zero without and we are freezing within."

At a later date Mrs. Moodie writes : "Contrasting the first year of my life in the bush with Canada as she is now, my mind is filled with wonder and gratitude at the rapid strides she has made towards the fulfilment of a great and glorious destiny." Mrs. Traill also, in her *Backwoods of Canada*, *The Canadian Crusoes*, and *Rambles in the Canadian Forests*, gives an insight into the primitive domestic life and the privations and toils of the early settler. Mrs. Traill lived to be over ninety, and in her sylvan seclusion she has benefitted science and literature in two volumes on the *Plant Life of Canada*—the favorite volumes alike of the literary student and the botanical scientist.

Mrs. Jameson, the charming art writer and Shakespearian essayist, is best known by her *Winter Studies and Summer Rambles in Canada*. "Her volumes are the work of a poet-artist, and have the charm and grace of a sensitive and cultivated woman." Among this sisterhood of writers should be named Louisa Murray, Sara Jeannette Duncan, Agnes Ethelwyn Wetherald, Mrs. Frances Rye, Mrs. Arthur Spragge, Mrs. Forsythe Grant, Miss Ardagh, Miss Anna Rothwell, Mrs. Edgar Jarvis, Miss Lewis, Miss Morgan, Mrs. Rose, Miss Pauline Johnson, Miss K. Seymour McLean, Miss Wilkins, Mrs. Leprohon, Miss Crawford, Miss Montcastle. These all have done or are doing good work in the cause of native letters, and there is much encouragement in the fact of a constant increase in the number of those "who are living the higher life and keeping company with truth, goodness and beauty."

#### CONCLUSION.

In the several literatures investigated in this article the percentage of female writers varies from less than one per cent. to nearly ten per cent. In the catalogues of the leading publishers of the present time and in the book

notices of the principal periodicals and journals, there is found a much higher average percentage than this. For example, the percentage of female writers found in the general catalogues of publishers is from two to twenty; in a long list of temperance tracts twenty-three; in works of fiction nearly thirty-five; in book notices in the leading religious journals twenty-five; in society and literary magazines as high as thirty; in some lists of Sunday school books fifty; in lists of books on missionary subjects twelve; but in a list of one hundred and forty-three authors of sermons only one name is that of a woman—Mrs. Catharine Booth. These figures show that an increasing proportion of women is cultivating letters. In England it has become quite fashionable for women of leisure to devote themselves to authorship, and in America as well as in England increasing numbers of women are making literature a vocation. In fact women are pressing into many vocations heretofore considered the exclusive domain of the opposite sex, and it is not to be wondered at that they should enter literature since it offers some very attractive opportunities for the use of abilities peculiar to women. All this means more books, still more books; and no doubt it also means the enrichment of literature and the wider diffusion of general intelligence.

That women have tact and ability in writing is abundantly shown in the great successes they have won in the past; and more recent achievements prove that they are not satisfied to rest on laurels won but are intent on still greater works. It is perhaps not too much to say that no living author has more readers, in America at least, than has "Pansy," (Mrs. G. R. Alden); that no writer is exciting a more curious and lively interest than the talented and romantic "Carmen Sylva," the Queen of Roumania; that no other writer of either sex has created so profound a sensation in the realm of letters during the present decade as has Mrs. Ward with her famous novel *Robert Elsmere*; that next to that prodigy of daring and endurance, Henry M. Stanley, no recent traveller has been followed with more pleasure by hosts of admiring readers than has that delightful writer the late Lady Brassey; and that no recent book of a somewhat local interest has scored a greater business success at least than has Miss Willard's *Glimpses of Fifty Years*, of which 20,000 copies were sold in four weeks, exhausting the first edition. The rapid increase in the number of successful periodicals edited and managed by women is evidence of literary ability and business skill that must, when more fully understood by the possessors, result in greatly widening woman's influence.

And what will be the trend of this influence? Surely it is not women who "crowd the armed camp, the grim fortress keep, or monster war ships steel-ribbed hold." No. But they do throng the missionary organization, the temperance union and helpers' band, and most faithfully do they use their pens in the periodicals and literature of these societies to teach that helpful sympathy is divine, that wine stingeth like an adder and that Christ offers to the perishing the gift of eternal life. It is patent to all that women are taking a leading place

in temperance and missionary work; and there can be no doubt that these movements will continue to work blessing and win triumphs when Gibraltar and Strasburg shall have forgotten the meaning of war. It is indeed deeply significant that the enlightened energies of women should turn so strongly towards benevolent enterprises and should be so tireless in their promotion. Some critics, to be sure, are disposed to characterize as "too goody-goody," "too womanish" anything written by women on missions or temperance, but the time will surely come when combined benevolent and æsthetic purposes will be considered the test of highest merit; and, when that day comes, the number of women esteemed among the worthies of literature will be proportionately much greater than now. Prejudice prevents, in many cases, just appreciation being accorded to female writers. In proof of this note the number of women who assume masculine *noms de plume*. It is to be remembered that moral questions must ultimately command greatest attention, and, as the final issue is invariably favorable to the right, those who are on the side of truth will hold the high places in the estimation of an admiring and grateful posterity.

Another significant fact is that queens have become the nursing mothers of literature. Italy's queen is an author, Roumania's queen finds admiring readers on every continent, and England's Empress-Queen has written volumes that promise to be esteemed more precious than imperial Kohinoor, since they embalm the heart of one most royal as a woman. Emperors, Czars, Kings, with awful devotion, study the arts of war, while Queens nourish literature. Beware, O mailed Monarch, the pen shall be mightier than the sword; and the one who uses best the pen may be monarch in the good time coming!



## MARRIAGE ANNIVERSARIES.

Marriage anniversaries are popularly designated as follows :

First Anniversary, . . .	Paper Wedding.	Twenty-fifth Anniversary .	Silver Wedding.
Second " . . .	Cotton "	Thirtieth " . . .	Pearl "
Third " . . .	Leather "	Thirty-fifth " . . .	China "
Fifth " . . .	Wooden "	Fortieth " . . .	Coral "
Tenth " . . .	Tin "	Forty-fifth " . . .	Bronze "
Fifteenth " . . .	Crystal "	Fiftieth " . . .	Golden "
Twentieth " . . .	Floral "	Sixtieth " . . .	Diamond "

*The Paper Wedding.*—The invitations to this wedding should be on gray paper, representing thin card board. Presents are appropriate but not obligatory.

*The Wooden Wedding.*—If it be desired to make the invitations appropriate to this wedding they should be issued on thin cards of wood. All presents should be wooden.

*The Tin Wedding.*—The invitations should be on cards covered with tinfoil. The presents are, of course, to be selected from articles manufactured by the tinsmith.

*The Crystal Wedding.*—Invitations should be on thin transparent paper, or colored sheets of prepared gelatine. Presents of glassware.

*The China Wedding.*—Invitations should be on exceedingly fine semi-transparent note paper or cards. Presents may consist of articles for dining or tea table, or the toilet stand, vases, mantel ornaments, etc.

*The Silver Wedding.*—Invitations should be on the finest note paper, printed in bright silver, with monogram or crest upon both paper and envelope, in silver also.

*The Golden Wedding.*—The invitations should be on the finest note paper, in gold, with crest or monogram upon paper and envelope, in highly burnished gold. The presents, if any are offered, are also in gold.

*The Diamond Wedding.*—Few indeed may celebrate their diamond wedding. So rare are these occurrences that custom has sanctioned no particular style or form to be observed in the invitations. The invitations may be issued upon diamond-shaped cards, enclosed in envelopes of a corresponding shape. There can be no general offering of presents at such a wedding, since diamonds in any number are beyond the means of most persons.



## CHAPTER VIII.

### WOMEN IN THE STUDY AND PRACTICE OF MEDICINE.

*By Dr. Augusta Stowe Gullen, Toronto, Ont.*



OMEN physicians are not exotics of the present era, as many erroneously believe. They are rather to be classed among the lost arts, if this expression is allowable, their origin dating from a very early period.

Mythology tells us that the Egyptian Isis was appointed custodian of the health of the human race. Esculapius, the god of medicine, delivered lectures on medical subjects to classes of both sexes. Hygeia and Ocyroe, daughters of Esculapius and Chiron, were learned in medicine; and, as early as the eleventh century before Christ, we read that Egypt possessed a medical college, which was attended by both sexes. Josephus, who was contemporary with Christ, writes of one Joseph, a Jew, whose mother was a physician. The immortal Homer, in the eighth century, makes reference, in

both the "Iliad" and "Odyssey," to women as skilled in medicine.

Among the Greeks, Olympia of Thebes, Aspasia, and Agnodice are famed for their able contributions to medical literature. The Athenian laws interdicted the study of medicine to women and slaves; but so strong was Agnodice's taste for that science, that she adopted male attire, attended medical lectures, graduated, and entered upon a practice which, confined to women and children, met with

remarkable success. To her patients Agnodice revealed her sex, which created such a demand for her services, that the Athenian doctors, becoming jealous of her popularity, cited her before the Areopagus, and charged her with gaining undue influence over women. To vindicate her honor, Agnodice disclosed her sex; then followed her arrest for violation of the law, and, added to her own spirited defence, came wives and mothers of Athens, who pleaded her cause so nobly that the law forbidding the study of medicine to free women was revoked.

After a concealment of sixteen centuries, the unearthing of the ruins of Pompeii and Herculaneum conveys to us the tidings that women physicians were not unknown among that highly civilized and wonderful people. Again, during the eleventh and thirteenth centuries, we read of several women who were distinguished teachers in the school of Salerno; and, in the subsequent centuries, the universities of Italy, especially that of Bologna, enrolled upon their teaching staff many women physicians. This latter university is said to have been founded by Queen Clothilde in the fifth century, with the express injunction that women be allowed equal advantages with men. We find, therefore, that in 1732, Laura Bassi graduated from the Bologna University, and was appointed to the chair of natural philosophy, which she held for six years; and at her death, in 1778, she was buried with public honors, the doctor's gown and silver laurel being borne before her to the grave. About 1750, Anna Mirandi Mazzolini lectured on anatomy. Her knowledge was so much appreciated that she was subsequently offered a chair at Milan, which honor, however, she declined, remaining at Bologna until her death in 1774. Her wax models are the pride of the anatomical museum at Bologna at the present time.

Another distinguished woman of the same century was Maria Della Donne. August 1st, 1799, the examination hall at Bologna was crowded to its utmost capacity, to witness presumably her defeat; but so profound was her reasoning, so comprehensive and extended her knowledge, that at last her examiners became enthusiastic, and bestowed upon her every honor at their disposal. Subsequently, Napoleon Bonaparte appointed Maria Della Donne to the chair of obstetrics in the Bologna University. As professor of that branch of medicine, she presided over an obstetrical school for women, in which position she attained distinguished success. As is befitting, the good work in this university still progresses, for recently we read that a young lady, Gussippina Cattani, has just been elected to fill a professor's chair. Dr. Cattani's introductory lecture to her pathological course was a very erudite and eloquent discourse on bacteriology, which was listened to with profound attention, and at its termination the young men arose and tendered their professor a genuine ovation. Dr. Cattani and two other women physicians are regular members of the Italian Congress of Physicians; and on the occasion of its last annual meeting, the ladies all contributed valuable papers.

In France, Madame Ducoudray, born in Paris in 1712, was said to be the *first lecturer who invented* and used a mannikin as a method of instruction. It was publicly approved by the French Academy of Surgeons December 1st, 1758. Beheron, born in Paris in 1730, was also noted for her wax preparations, the collection being purchased subsequently by Catharine II. of Russia, who took it to St. Petersburg. Madame la Chappelle, born in 1759, and Madame Boivir, born in 1738, rivalled in repute the most distinguished obstetricians of their day.

Among the Germans, Frau Dorothea Erxleben graduated June 12th, 1754, and practised in Quedlinburg. Her husband was a deacon of the St. Nicholas Church, and, doubtless, deserving of his good wife; for the latter wrote in her autobiography that "marriage was no obstacle to a woman's studies, but that their pursuit was far pleasanter in the companionship of an intellectual husband." Frau von Siebold and her daughter, Froa von Heidenrich, both obtained medical degrees and attained great distinction in the pursuit of their chosen profession.

In the English "Philosophical Transactions" of 1694, two women—Mrs. French and Mrs. Sarah Hastings—were important enough to be mentioned in connection with their work as physicians. Another woman, Joanna Stephens, about the middle of the last century, was paid, by the English Parliament, £5,000 for a nostrum which had procured her great renown. Mrs. Elizabeth Nihell, who published in London, in 1760, a treatise on the "Art of Midwifery," remarked that men were endeavoring to usurp this branch of medicine, and that their employment had become "somewhat of a fashion in two or three countries just lately."

Prior to the year 1864, the University of Zurich had, with two exceptions, only been available for the education of men. Two ladies of Zurich had received permission from the Government to attend the lectures of the philosophical faculty, being admitted merely as listeners, not matriculants. However, in the autumn of 1864, two Prussian women made application to attend the medical course, and were accepted; only one, however, pursuing her studies to completion, and graduating with high honors in February, 1867. During the next few years the study of medicine by women progressed with varying success until, in 1873, there were eighty-eight women attending the medical course, twenty-five the philosophical, and one that of social science, making a total of one hundred and fourteen, one hundred of whom were Russians. The great preponderance of Russian women was due to the fact that in the interior of Russia there are vast areas of land where no physicians can be procured; but the turbulency of political affairs in Russia involving, as it should, all thoughtful persons, proved the downfall of the women. They were drawn into the dangerous arena of political warfare, and retribution was speedy, for the Government issued a proclamation to all the Russian women who attend the Polytechnic School of Zurich, that "such of them who shall continue to attend the lectures after January 1st, 1874, will not

be admitted on their return to Russia to any examination, educational establishment or appointment of any kind under the control of the Government." The mandate had its effect, for all but twelve of the women students left Zurich. Twenty-one of those who left sought and obtained admission to the University of Berne, and, during the session of 1874-1875, there were thirty-two women students—twenty-eight pursuing a medical course, one studying law, and three philosophy. However, affairs have long ago regained their equilibrium, and the faculty express themselves as being thoroughly satisfied with the system of co-education ; and two of their number, Dr. Hermann, Professor of Physiology, and Dr. Rose, Professor of Surgery, have testified their appreciation by selecting assistants from among the women students.

In Russia, in 1862, Mademoiselle Souslowa commenced the study of medicine in St. Petersburg, but after she and several other women had attended the lectures for over two years, the privilege was suddenly withdrawn, on the ground that "women did better in their recognized capacity as women when they knew nothing and understood nothing," although no complaints had been lodged by either professors or students.

We women have heard and read much concerning the inferior reasoning faculties of women ; but if, after centuries of educational advantages, the government of a civilized nation could arrive at such an unjust decision concerning at least one-half the human race, it says but little for their logical acumen. "A fountain does not flow higher than its source," and it is not very logical to assume that women can bestow upon their progeny greater intellectuality than they themselves possess. However, owing to the continued application of respectable Russian women for admission to the Academy of St. Petersburg, they were re-admitted ; for, in 1869, Mademoiselle Kaschewarowa graduated in medicine, and, in 1872 a lady, interested in the welfare of her own sex, offered \$40,000 to be expended in the establishment of classes of women at the Imperial Academy of Medicine. The Medico-Chirurgical Academy formally admitted women in the same year, the diploma being granted only for diseases of women and children. In 1871, the University of Moscow opened its doors to women, making, however, *no* alteration in its curriculum, the standard and requirements being the same for both men and women.

During the session of 1874-1875, we find one hundred and seventy-one women students at the Academy—one hundred and two being of noble birth, seventeen belonging to the commercial class, fourteen shop-keepers, twelve clergymen's daughters, and twenty-three being married women. Their instruction was given in the same building, by the same teaching staff, but at different hours ; and the professors have intimated their entire satisfaction concerning the scholastic attainments and conduct of these women.

The Emperor of Russia, through the Senate of Finland, has commanded the Helsingfors University to admit women to its medical school. In France the



medical colleges have always been supposed to be open to women, yet the Faculty of Montpellier in 1866 refused their first applicant—a lady from Algeria. She went to Paris, and appealed to the Minister of the Interior, and was finally awarded permission, if she agreed to return and practise in her native place.

The first medical graduate in Paris was Miss Elizabeth Garrett, an English-woman, now Dr. Garrett-Anderson; the second on the list was Mary Putnam, of New York, now Dr. Putnam-Jacobi, who graduated with great honor in 1871. In 1877 there were twenty-two women students at the *Ecole de Medicine*; five of these were French, six English, and eleven Russian. The following year the English women students numbered fourteen, no medical school in their own country being open. Women are now eligible to the position of *Interne* or resident physician in the hospitals.

In *Germany*, at Munich, in 1869, there were sixteen women studying medicine; and the Dean of the Faculty remarked that their presence had visibly improved the discipline of the school.

At *Vienna*, Austria, women were admitted to medical colleges in 1870. And in 1874 the University of Leipzig kindly granted them permission to pursue their studies, but generously withheld their diplomas.

In *Holland* in 1865, a woman applied for permission to study pharmacy—Her father, a pharmacien, died, and the daughter desired to continue the business. The request was refused, on the alleged ground that the law made no provisions for pharmaciens of the feminine gender. Subsequently a new law was passed in 1866, and in the succeeding eleven years, one hundred women graduated in pharmacy, and to their credit be it said, that of an equal number of students, twice as many women as men have passed these examinations successfully. In 1873 the University of Holland opened its doors to women.

In *Belgium* women are not allowed to study medicine.

While in *Italy*, the universities have never been closed to women, still in 1876 they were formally thrown open by a state decree and graduated one woman that same year. In Italy women physicians have the royal patronage, for Queen Margaret's physician is a woman.

In *Denmark* the University of Copenhagen in 1875 opened all its departments, save the theological, to women. In 1864 the Swedish University of Upsala was opened to women, with two exceptions, the theological and the legal departments.

The University of Stockholm admitted women in 1870, and shortly after three graduated in medicine and two as dentists.

The University of Melbourne, Australia, admitted women in 1872.

In *India*, as is well-known, the social customs debar women from seeking medical advice from male physicians. So that to remedy this great want a medical college for women was founded at Bareilly in 1867, in which native

women have ever since been receiving instructions, and in 1871 there were thirty girls between the ages of twelve and seventeen in the school, twenty-eight of whom were Christians and two Mahommetans.

In December, 1871, His Highness, Nawab Mahomed Kulb Ali Khan Bahadur, of Rampore, a Mohammedan and utterly opposed to Christianity, presented to Dr. Clara Swan (a graduate of the Philadelphia Woman's College) an estate valued at 30,000 rupees for the establishment of a Woman's Hospital and Dispensary.

The Madras Medical College admitted women in 1875. Recently there graduated from the Philadelphia Woman's College, a high caste Brahmin woman, Mrs. Anandebai Joshee, who was the first native woman to leave India, and who, though fragile in form, endured much bitter persecution with the view to help to emancipate her sex from some of their tyrannous customs. After Dr. Joshee's graduation in 1886, she was appointed physician in charge of the woman's ward of the Albert Edward Hospital in the city of Kollapeer, but unfortunately the severity of our climate had so seriously injured her health that Dr. Joshee died from phthisis about one and a-half years after her return to India. A classmate remarked upon one occasion that although Mrs. Joshee was only eighteen years of age on her arrival in America, she was as liberal minded and broader in her knowledge and views than the average American woman of thirty. Dr. Joshee was a bright student, spoke perfect English, and her information concerning the English-speaking people was remarkable.

In Great Britain, under the Medical Act of 1858, only those who had passed the examination and obtained a license from one of the nineteen examining bodies of the kingdom were allowed to register; or, those who were already graduates from a foreign or colonial university and were practising previous to October 1st, 1858. Dr. Elizabeth Blackwell, a graduate of Geneva Medical College, N.Y., U.S.A., obtained registration under this Act.

In 1860 Miss E. Garrett, who purposed to make the study of medicine her life's work, registered as a student at Apothecaries' Hall (one of the licensing bodies), where she listened to some of the lectures conjointly with the male students; in other branches Miss Garrett was compelled to pay enormous fees for private instruction, and after surmounting almost insuperable difficulties in obtaining the *required* hospital instruction, she was enabled to register as a licentiate of Apothecaries' Hall in 1865—her degree of M.D. being conferred upon her in Paris subsequently.

The authorities of Apothecaries' Hall were so overwhelmed by this one act of magnanimity that they took immediate action to prevent a recurrence. The examining body passed a resolution making it obligatory upon all students that they should not receive any of their instruction privately. Just here one is very forcibly reminded of the old oppression "to make bricks without straw," and when one contemplates the adamant wall of opposition that women have

encountered in their struggles for educational and intellectual freedom, one marvels, not that women have accomplished so little, but that they have effected so much.

In March, 1869, Miss Jex-Blake solicited the authorities of Edinburgh University to allow her, Miss Edith Pechey, Miss Thorne, Miss Chaplan and Mrs. De Lacy Evans to attend the lectures of the Medical Faculty for the purpose of graduating in medicine. After some little delay they were informed that they would be allowed to make arrangements for separate classes. The applicants accordingly matriculated after first having passed their Arts' examination. During the second session opposition commenced among the professors and men students, but through no fault of the women, save the too great zeal manifested in their work. "The former refused to instruct them, the latter mobbed them," which rather destroys our faith in the old chivalric idea that gallantry will always prove a sufficient protection to women. These earnest women, single in aim and purpose, asked only justice—not gallantry—but they were the recipients of neither.

Miss Blake and her fellow-students next applied to the University Court to enforce their *own* regulations with the teaching staff, but that august body instead of establishing their authority, coolly left them to vindicate their own cause. The next appeal was made to the legal courts, where they obtained a favorable verdict, which, however, was afterwards reversed by the Court of Session, June 1873—by a majority of one.

As it was deemed inexpedient to spend any more in litigation, Miss Blake and her co-laborers determined to go to London, where they immediately secured the sympathy and support of Dr. Garrett Anderson (England's woman pioneer in medicine), and who thoroughly appreciated the difficulties to be surmounted in pursuing a medical course, as she had been compelled to graduate in Paris. The ladies were also sufficiently fortunate to enlist the sympathy and co-operation of the late Dr. Anstie—a gentleman in the broadest sense, and who possessed a noble, generous spirit, combined with a love of justice truly British. Dr. Anstie was the "implacable enemy of all those in authority who abused power for purposes of oppression," and he espoused their cause with the fervor and zeal that characterized all his actions. With him to believe was to act. On the 22nd of August, 1874, Dr. Anstie called a private meeting of eminent medical men, and it was determined to organize an independent Woman's Medical College. Dr. Anstie was appropriately chosen Dean—although, unfortunately, he died before he saw the fulfilment of his labors; his place being supplied by Mr. Norton, until in 1886, Dr. E. G. Anderson was elected to the position. Thus Henrietta Street College was opened in 1874 with twenty-three students, with a professional staff against whom nothing derogatory could be implied, the lecturers chosen nearly all occupying similar chairs in other medical schools. In the very zenith of their success they were, however, submerged in a sea of

difficulties which threatened for a time to overwhelm. Every application for admission to the hospitals was refused to the students; the ponderous doors being bolted, barred and padlocked against all feminine intruders. And as the licensing bodies of Great Britain will not examine candidates without the necessary hospital qualifications, nor will they allow students to procure their instructions outside of the United Kingdom, this injustice on the part of the hospitals presented a very serious aspect.

Affairs remained in this unsatisfactory condition until 1877, when Mr. Stanfield, M.P., and Mr. Hopgood, chairman of the committee of the Royal Free Hospital, endeavored to procure the necessary hospital advantages for the women students, and finally succeeded on the following conditions: The College, already financially embarrassed, was required to pay the Royal Free Hospital the *royal* sum of £315 per annum and to the Medical Staff the modest sum of £400 yearly, for a period of five years. Verily, money was the sesame that opened the doors. The next event of note was the application of Miss Edith Shore for admission to the London University examinations, which, after some delay, was finally granted in the autumn of 1878. So in the short space of four years these earnest women and their friends, by continuous and determined effort, had established a medical college, secured hospital instruction, opened the examinations of King's and Queen's Colleges of Physicians in Ireland and those of London and Victoria University, to women.

It may be interesting to many to know that the students of the Henrietta St. College have unquestionably done honor to themselves and their faculty, for their academic records have been unexceptionally brilliant; many having graduated in honors and several having been awarded the Gold Medal by London University. One very promising student, Miss Helen Prideaux, was the Gold Medalist in 1881, and was placed in honors in the M. B. and B. S. examinations in 1884. And one year later she was appointed house surgeon at the Paddington Hospital, where in the discharge of her duties she contracted diphtheria and died after a few days' illness.

Miss Prideaux' friends decided to found a scholarship in her name, with a view to perpetuating her memory, and at the meeting convened for that purpose Sir W. Gull presided, and in his opening address remarked that "Miss Prideaux had demonstrated the right of women to take the highest position in a difficult and intellectual profession." "In the past an objection raised by many professional men concerning the admission of women into the medical profession arose from the fear that the standard of proficiency would be lowered." "Miss Prideaux, by heading the honor-list of London University, had refuted this thread-worn argument." Sir W. Gull further remarked that "the spirit of medicine should be one of intellectual freedom, far removed from the atmosphere of personal contentions and current opinions, which were but for a day, and it was to be hoped that those who desired to follow her example would additionally prove

that society had been fully justified in demanding medical women. But if women failed in the practice of medicine, the cause and responsibility of that failure would be directly traceable to the masculine portion of the profession by not extending to women equal advantages with themselves."

Such sentiments, as expressed by a man of Sir W. Gull's standing, are of immense value, and prove that women physicians are growing in favor among an intensely conservative people, who, however, are rapidly becoming imbued with the spirit of the age on the subject of the higher and medical education for women.

In the report of the London University Convocation, May 17th, 1889, there were twenty-eight women who received the degree of B.A., and two that of M.A. One of the latter, Mary Louisa Worley, of Girton College, Cambridge, was at the head of the candidates, both men and women, and received the gold medal in classics. Six women passed as B.Sc., all of them students of University and Bedford Colleges. They were presented by the venerable Greek scholar, Miss Anna Swanwick. There were also two M.B.'s and one M.D.—the latter title being conferred upon Mrs. Scharlieb (a former student of the London W.C.) In 1875 Dr. Scharlieb was appointed by the Government in India to preside over the Madras Woman's Medical College. Ten years later she received the appointment of Physician-in-Chief of the Royal Victoria Hospital; but recently Dr. Scharlieb returned to England on account of ill-health, and is now lecturer on forensic medicine at the London Woman's Medical College.

Dr. Pechey, another student, is physician to the Cama Hospital at Bombay. It is gratifying also to note that the royal sanction, which was withheld from women physicians when the Medical Congress was held in London a few years ago, is now extended them by the Prince and Princess of Wales. On the 17th of May last Her Royal Highness laid the foundation stone of the New Hospital for Women and Children in the Marylebone Road. This institution will be entirely officered by women physicians. It is pleasant also to learn that Dr. Jex-Blake, Dean of the Edinburgh Woman's College, has been appointed by the University their Lecturer on Obstetrics to the Extra-Mural School. And so the good work progresses slowly but surely.

In Spain, in 1886, a Miss Dolores Lleonart, daughter of Dr. Andrew Lleonart, received her full degree as Doctor of Medicine from the Barcelona University. Dr. Leonart commenced her studies at the age of eight, took her B.A. at thirteen and graduated as M.D. at nineteen.

And now we come to America. All reforms in new countries, like young trees in new soil, grow with greater rapidity, due to the fact that there is neither enervation nor over fertilization, both conditions being the accompaniments of age and inimical to active young life. This fact elucidates clearly why, in a comparatively young country, the medical education for women has made greater progress than in the old world.

Progressive Boston led the van, establishing the first college November 1st, 1848, which has since been submerged into the Boston University. The Woman's Medical College of Philadelphia was next opened in 1850, with forty women enrolled as students. In 1857 the New Jersey Infirmary for Women and Children began as a small hospital and dispensary, and was founded by Dr. Elizabeth Blackwell, assisted by her sister, Dr. Emily Blackwell, and Dr. Marie Zakrzewska (a Zurich graduate). This was the direct outcome of the refusal given Dr. E. Blackwell on her applying for a position to one of the New Jersey dispensaries. For several years instruction was given to small classes, but in 1865 a charter was obtained and the Woman's Medical College of the New Jersey Infirmary was launched. The first Chair of Hygiene in this country was established then, and they adopted the three years' course. The board of examiners in 1878, independent of the faculty, enrolled some distinguished names, as Drs. Willard Parker, Isaac E. Taylor, Austin Flint, Stephen Smith, A. L. Loomis and others. Dr. Elizabeth Blackwell, the founder, was an English-woman who graduated creditably in 1849, from the Geneva (N.Y.) Medical College, being the first woman in the United States to receive the title of M.D. Her graduation caused so much dissatisfaction in medical circles that it resulted in temporarily excluding women from all the medical colleges—the Geneva Medical College not excepted—so that Miss Sarah Adamson (afterwards Dr. Adamson Dolly, of Rochester, N.Y.), the second candidate for medical honors, could find no college in the country willing to admit her, and was compelled eventually to enter the Central Medical College at Syracuse, an eclectic institution. Shortly after, Miss Emily Blackwell secured admission to the Rush Medical College of Chicago, which permission was withdrawn the following year and resulted in her graduating from the Cleveland Homœopathic College. After Dr. Emily's graduation she studied a year with Dr. Simpson, of Edinburgh, (Scotland) and then remained six months in the Paris Maternité. It will not be out of place to add a few words about Dr. Marie Zakrzewska, (Zakshef-ska) another pioneer, who was born in Berlin, Prussia, on the 6th of Sept., 1829, and who dates her desire to study medicine from her eleventh year, when Dr. Miller of the Berlin Hospital, lent her two books, the "History of Obstetrics" and "History of Surgery." Finally at the age of eighteen Marie applied to Dr. Schmidt, Prof. of Obstetrics in the university and director of the Royal Charity Hospital. This physician encouraged and strengthened her resolve, but failed to secure her admission on account of her youth. At twenty she met with the same refusal. But Dr. Schmidt interceded with the King, who overruled the objection. "On the third day of her admission Dr. Schmidt introduced her as his future assistant teacher; which announcement naturally created much surprise. Her advance in learning, her clear practical sense, and her remarkably peculiar aptness, all combined to render her a woman so popular that she was almost incessantly the creature of envious intrigues. Her examination was of

the most severe character, but she bore it in a most admirable manner and received a diploma of the highest degree." Dr. Schmidt wished to resign and secure his appointment to Dr. Zakrzewska, which was finally accomplished May 15th, 1852. The next morning on going to the hospital to resume her duties she was overwhelmed, on learning that her staunch friend, Dr. Schmidt, had passed, during the night, into the great Beyond. Her position was made so disagreeable through petty persecutions that she resigned the following November, sailing for America in March, and in due time arriving in New York with the express determination of practising medicine in that city. Dr. Zakrzewska's pecuniary means becoming exhausted, other work was resorted to, but fortunately for her, she met Dr. Eliza Blackwell in 1854, and this was the crisis in her hitherto stormy career, for through the influence and aid of Dr. Blackwell, she was admitted to the Cleveland Homœopathic College and graduated in 1856, after a very brilliant examination, the Faculty tendering her their congratulations and refunding her fees. Dr. Zakrzewska was for some time connected with the New York Infirmary; but subsequently she received an hospital appointment in Boston in 1859. In 1861 Dr. Zakrzewska opened an independent hospital, conducted upon a similar plan to the New York Infirmary, and to-day is senior attending physician of the New England Hospital for women and children. The present and all subsequent generations of women have cause for gratitude to the pioneer women, who for the welfare and advancement of their sex, nobly adhered to their principles and having the courage of their opinions, bravely faced the avalanche of criticism which awaited them. Could our representative men and women have had a kaleidoscopic view of the amount of suffering, sacrifice and obloquy, always held in ready reserve by the world's great majority, many a great deed would have been left undone, many a grand thought unwritten.

The ancient and Eastern idea that woman is to be principally considered in the light of her animal nature and that through it she confers most to the world's good is rapidly dying out. Quality, now, more than quantity is universally sought for, and the survival of the fittest rather than the strongest. Thus the greatest benefactors of our race, both men and women, through the strength of their characters in their lives and works, elevate, and influence, and impress the age in which they live, which again in its turn, like the reverberations of sound, transmits to succeeding generations the light and knowledge, which, like the mantle of Elijah, have been thrown over it. Who shall dare say the world has not gained most by these?

The Woman's Medical College, of Philadelphia, was opened in the autumn of 1850. Their first class contained about fifty students and four years later a medical dispensary was established in connection with the college. For ten years after the college was opened the efforts of the students to gain admittance to the existing hospitals were ineffectual, so it was found necessary to organize a Woman's Hospital in connection with their own college, which was accom-

plished in 1860, mainly through the courage and persevering effort of a member of the first graduating class, Dr. Ann Preston, who "so weak and fragile of form but so strong in the might of a holy purpose, faithfully, for one year threaded the streets of Philadelphia and the roads of the suburban districts," to raise the necessary capital.

Fortunately the citizens of the Quaker city responded nobly, one gentleman, Mr. Isaac Barton, giving \$60,000 to the hospital in 1868; and at the present day its originators are to be congratulated on having a beautifully-situated, well-conducted and commodious hospital solely officered by women; and an idea of how the movement has progressed may be formed from the fact that at the present time in all American cities which are regarded as medical centres, there are either women's colleges, or the existing institutions have been thrown open, as well as access given to all the hospitals and dispensaries. But this felicitous condition of affairs has not been evolved without much bitter opposition and struggle. Many inanities have been hurled at its apostles. On one occasion the venerable Dr. Gross advanced the extraordinary theory that "woman was taken from the side of Adam to show that her duty was to lean upon man for all time to come." Though an author of wide reputation and acknowledged ability on this subject, Dr. Gross reflects the sentiments of an extinct and fossil age. Such incongruities of sentiment, coming as they often do from eminent men, only demonstrate the finiteness of the human mind, and that no one intellect comprehends the whole; proving also that they have been so much engrossed in the line of their own particular research and thought as to have permitted the world to move on in numerous directions in its natural evolutionary course, and when suddenly awakened it is as by an earthquake. Is it cause for surprise then that they should be the men to laboriously bring the stepping-stones of a past age and place them as stumbling-blocks in the march of to-day's progress? When great principles are concerned and great souls are at work, these are but as ant-hills in their pathway.

The medical department of Ann Arbor University admitted women in 1851. In 1865 the Chicago Hospital for Women and Children was opened with Dr. Mary Thompson as attending physician. In 1870 a Woman's Medical College was organized with Dr. Byford as President of the Faculty and Prof. of Clinical Surgery, and Dr. Mary Thompson as Prof. of Diseases of Women and Children, and a full faculty of efficient instructors. The Syracuse University (N.J.) was incorporated March 25th, 1870, with the same course for both sexes. In 1869 the California University began, making no distinction on account of sex, and in 1875 the Pacific University for Women and Children was organized in San Francisco, and is doing good work under the management of women physicians.

Evidences like these of woman's acceptability as a medical practitioner, particularly in the United States, form in themselves at once a proof and a pro-



mise: a proof that woman's estimate of herself is the right one, and a promise of great things to come, both in the study and practice of medicine.

And now we come to our own land. This movement in Canada is of comparatively recent date, and owes its inception to the energy of the first woman physician of the Dominion, Dr. Emily Howard Stowe, who graduated in New York in 1867, and settled for the practice of her profession in Toronto, Ontario. This pioneer, who for many weary years contended with the prejudices always awakened by an unwonted movement, has bravely borne the burden of the struggle for woman's right to occupy whatever position she is best adapted for, and has rendered the pathway pleasanter for all who desire to follow in her footsteps. Canada now enjoys the advantages of two Women's Medical Colleges, both located in the Province of Ontario. The Province of Quebec, however, is not far behind, a movement having been set on foot in Montreal during the past winter in the same direction. Ladies there having applied for admission to the existing schools of medicine were refused, but at the same time informed that if the sum of \$50,000 was raised by them as an endowment for a separate school a faculty should be constituted, and *every help given*. With much energy the ladies set to work and have already raised a large proportion of the required sum, so that there is every prospect of a speedy success.

At Kingston a separate medical school for women exists in affiliation with Queen's University, which latter institution, under the broad and liberal influence of its President, Rev. Principal Grant, threw open all its advantages to women immediately after Mr. Grant entered upon his presidency. Toronto Provincial University not having at that period opened its doors to women, many women who had passed to the third year at the local examinations for women at the Provincial institution, availed themselves of the liberty of Queen's to finish their course and take their degree. Among these were women who wished to take a medical course, consequently the plan of medical co-education was adopted in the Royal Medical School which is in affiliation with Queen's University.

Owing to certain unpleasantness wantonly inflicted by one professor and a following of students, it was resolved to organize a "Women's Medical College," to be in affiliation with Queen's. This school commenced its session October 1st, 1883, and already many women have entered upon the practice of Medicine. Some have settled in Canada and are prosperous; others are doing good work in India under the auspices of the Presbyterian Zenana Mission of Canada; Queen's University being a part of the machinery of that denomination, the number of women who take up the Zenana medical work is increasing year by year. The Toronto Women's Medical College was founded by our esteemed Dr. Michael Barrett, (who though gone beyond the line of our material vision, still lives in our grateful memories) a man possessing a truly chivalrous, generous and sympathetic spirit combined with an innate sense of justice, which made him

fully realize the equity of woman's claim to the higher and medical education ; and knowing also that there was no provision whereby women could procure a medical education in Canada save by attending the existing men's institutions, he determined to remedy this great want by organizing a Women's Medical College. We can imagine no individual better adapted to undertake and perfect this work. Dr. Barrett was pre-eminently the right man in the right place ; a man somewhat advanced in years, highly cultivated, of polished manners, and who had been for many years largely identified with the educational public, not only as a teacher in Upper Canada College, but also from the fact that he was considered one of the best physiologists in Canada—and was likewise lecturer on that subject in the Toronto School of Medicine and in the Veterinary College. Dr. Barrett at once commanded the affection of the young, as he merited the confidence and esteem of his compeers. Our college commenced October 1st, 1883, with a small class of pupils—but insignificant beginnings sometimes occasion vast results ; and so it is with the Toronto Women's Medical College, for it may be said to be fairly out of the swaddling clothes period of infancy and is at least able to walk if not run ; in point of fact our students have outgrown our humble accommodation, but this condition of affairs is soon to be remedied by the erection of a new building. The Board of Trustees, Faculty and teaching staff by their energy and unanimity of action concerning all that pertains to the welfare of the college, have been mainly instrumental in placing the college in its present prosperous condition, while the advantages the school derives from being in a large city with hospitals and dispensaries at its disposal, contributes not a little to its attraction. And the academic records of the students of this school will contrast favorably with those of any other institution.

Our civilization has reached a stage when from various existing causes, women are largely in excess of men, hence the imperative necessity for them to become self-supporting and independent. The moral and social result of this state of affairs, demands more than a cursory thought. Self-dependence strengthens and ennobles character. Wendell Phillips said, "the best education a man can have is that which he obtains in making his living." This is as applicable to women as to men. All girls should be taught some one avocation in life, whether it be as housewives, doctors, lawyers, ministers, artists, farmers or dressmakers, always depends upon the desire and intelligent capabilities of the individual. It is the woman that dignifies the labor. Do not educate your daughters to think that marriage is the Alpha and Omega of their earthly career, but rather a happy incident in their life's work, and then women will only marry from the highest and purest motives.

To the young woman contemplating or pursuing a medical course, we would add: the importance of health cannot be urged upon you too strongly. "A

sound mind in a sound body," is a condition of healthy intellectual life—an intelligent workman never uses blunt tools. If we are careless of the casket, the jewels will be destroyed or lost; so if we are neglectful of our physical needs, we destroy the very foundations of our success. While all doubtless know many noble instances of the superiority of mind over matter—still that does not alter the great fundamental law that to attain the highest degree of excellence we must begin with mental and physical soundness. Pursue your studies earnestly and faithfully, never allowing yourself to become discouraged by trifles. You have chosen a difficult and arduous profession for your life's work, remember there is "no royal road to success," and "no genius like an immortal energy." Humanity is ever capricious and fickle, doubly so when suffering physical pain. Your pathway will not be strewn with roses, many will be the stony places; still there will be oases, and painstaking, faithful endeavor will ultimately be rewarded. Do not rest satisfied with mediocrity, for if the medical profession is crowded as to numbers, there is an abundance of room at the top. That women physicians are successful and desired is already a guaranteed fact, as evidenced by the work they accomplish and positions they are elected to occupy. Hospitals, insane asylums, dispensaries, prisons, reformatories, alms-houses, as well as the various institutions for the "Aged," "Infirm," "Orphans," "Girls" and "Children," all have their resident and attending women physicians; while many of the chairs in "Women's Colleges" "Mixed Colleges" and Universities are filled by women physicians.

To those who insist that women cannot be surgeons, we would reply, that many have already established their reputations as such in New York, Boston, London, Philadelphia and Chicago, in fact, in all large cities, and perform all the so-called "major operations" of the day with as successful results as their brethren in the profession. The requirements to make a good surgeon are neither so numerous nor varied as those to make a good general practitioner. In fact they may be summed up in a few words: anatomical knowledge, method, experience, and a steady hand; and who so likely to have steady nerves as those who are neither addicted to stimulants nor narcotics? When our opponents assert as an argument against the higher and medical education of women, that the pressure of intellectual culture is so derogatory to our physical well-being, they forget that the habits of society women are in a much greater degree destructive to health, as any one in the practice of medicine can testify. Let them waste less energy in groundless fears and expend their superabundance of sympathy upon the physical wrecks from a far larger portion of humanity, viz., the housewives, especially from the farming community, whose dreary monotonous lives are one unceasing toil and struggle, both physical and mental, with the cares incidental to rearing and providing for their families, filling respectively the different avocations of wife, mother, cook, dressmaker, laundress and dairy-maid. We hear no eloquent outcry for their protection or defence from the

“over-pressure”; but when women elect as their choice skilled and well-paid labor, then many voices and pens are busy to warn, and proclaim how humanity must suffer deterioration as the result of their necessary scholastic training. Or, again, it is argued that our brains are of lighter calibre; another fallacy, when our respective weights and size are taken into consideration. The South African savages have the largest human brain yet discovered; will some theorist explain why these people are not intellectual giants? Among quadrupeds we do not find the size of brain determining the intellectuality—else the elephant would be the standard—yet it is to the lower animals, to their habits and functions, that our opponents are continually directing attention for help to assign to us our true position in the animal economy; while we are endeavoring to establish our position in the intellectual economy.

Throughout the entire world the justness of woman’s claims to educational and industrial advantages have been heard and to a great extent recognized, and it will soon only remain with ourselves to demonstrate our fitness and capacity. In the processes of evolution old things—old-time prejudices and superstitions—with their reflected institutions and laws—legacies of past ages—will disappear as the darkness before the dawning day, in the light of the civilization of each succeeding century; thus shall we move onward until we have reached that full—that millennial day.



## CHAPTER IX.

### THE WOMAN AND HOME

*By Mrs. Emily Huntington Miller, of St. Paul, Minn.*



HERE are three words to whose music it has been said the heart never ceases to vibrate: mother, home, and heaven. The first two are so indissolubly connected that we can scarcely separate them in thought, and while we trust this discussion may be of interest and profit to all women, it is the mother that we especially invite to consider matters that are vital to the interests of her kingdom, the home where she reigns at least as joint sovereign.

And let us understand that when we speak of a home, we do not mean a house. Homes may be made in houses, as they have been made in tents and forests, but houses are not necessarily homes.

The Christian home is an institution, a royal commonwealth, founded by love, whose head is "king by the grace of

God," yet rules by the will of his subjects; whose government is "of the people, by the people, and for the people;" and whose code inspiration

sums up in the brief yet comprehensive injunction: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law"—that love which beareth all things, hopeth all things, seeketh not his own, is not easily provoked, and abides when tongues cease and knowledge vanishes away.

Older than any human institutions, it can hold its court anywhere, but it deserves to be royally housed, and all questions that affect its surroundings are worthy the careful study of men and women whose characters are to be dwarfed or developed by such influences. Soul and body are wonderfully linked together and dependent upon each other for mutual aid and ministry. The food we eat, and the conditions under which it is eaten, the clothes we wear, our sleep, our exercise, the habits of daily life, the sounds that greet our ears, the sights upon which the eye rests, make up an environment which stamps itself inevitably upon us. Therefore, if the home do its best, it must, so far as possible, have the best, and those who are to build and uphold it must give their careful thought to secure this end.

Thought and care are sorely needed in an age that lives too rapidly to make practical application of the wisdom it has at command. We educate our daughters in all the principles of enlightened hygiene, but the girl who can describe and locate every organ of her exquisite frame, and who understands the vital relationship between food and air and blood and brain, still lunches upon mince pie and pickles, mars without compunction the lovely curves in which nature moulded her, and compresses her soft body, heedless as a Hottentot of the palpitating life within.

The world still mourns for Socrates, gazing with undaunted eyes upon his cup of deadly hemlock, but as poisonous a draught is still put to many an innocent lip, and the creeping malaria that finds its way into scores of elegant mansions is merciless alike to babes and philosophers. An excellent religious paper of my acquaintance maintains a department under the heading "Applied Christianity." We need for the improvement of our homes, and the salvation of our children, not so much scientific knowledge as applied common sense.

The ideal home is not a nomad, but has a permanent freehold. It does not exist in boarding-houses and hotels. It needs for its development the mutual cares and dependencies of co-operative labor; it needs for its own individuality the authority to shut its doors about itself, to formulate and regulate its manner of life to a degree impossible except under its own roof. A coterie of individuals, father, mother and children, may live together in comparative physical comfort at a hotel, if stress of circumstance force them temporarily to accept such a substitute; but if they are a family, it will not be to them a home. For a family has an object in life beyond mere existence. The father is not simply the bread-winner, the mother the care-taker, and the children irresponsible individuals concerned only in their own enjoyment. The family is a life-saving institution; thoroughly equipped and properly organized, it is set up



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by God as one of His mightiest agencies for the rescue of a wrecked world—a world that, more than anything else, needs homes for shelter and salvation. Our local charities, our attempts at alleviating the condition of the poor, our utmost expenditure for reform, can give us no permanent results until in some way we can reach the home and the family. The world has always approved the wisdom of its old sarcasm, "Physician, heal thyself," and as the first step toward the redemption of the homes of the lower classes, we need in the better classes a higher ideal of what home means, and what duties and responsibilities attach to it.

Christianity must leaven society with her noble and ennobling doctrine that the sons and daughters of the King are in their Father's world to do their Father's business, and that business is not to be ministered unto, but to minister, not to gather into their own bosoms, but to scatter abroad. The obligation of universal service, to each other, to the whole world, and thus to God, must be taught in the home in such a way that the old knight's motto, "I serve," may be graven, not upon shield and crest alone, but written on the heart.

The Bible, from beginning to end, teaches a Christian socialism of mutual helpfulness, of lifting up, not dragging down; no heart bound up in its own interest, but each seeking the other's good—the strong bearing the burdens of the weak, the rich not high-minded, but ready to distribute, and all with mutual forbearance receiving one another "as God for Christ's sake hath received us."

No system of political economy can so convince men as to win them to such lives. It is for the home to teach men and train them; to be in itself an embodiment of such principles; to reach up into the heavens for light, that it may carry it to the depths below. The dangers of a socialism that deals with torch and dagger, and attacks with foul tongue and destructive hand all that gives permanence to our institutions, come from an element to whom home is a meaningless word; and its forces will be met and disarmed when the work of reform is undertaken in the home by wise Christian methods, by making homes possible for the homeless, by training the ignorant in the arts of home-making, and by elevating and emphasizing the dignity and importance of all that pertains to it.

Homes should have their own character and individuality, and not aim at unreasoning imitations of each other's admirable features. What was wisdom for our grandmothers would be folly for us, and no one would more graciously admit the fact than the noble women themselves, who were far from shaping their lives upon the models of their ancestors, who ate with their knives in spite of their eminent godliness, and were not always able to write their own names. More and more the solid culture of the day goes back to the home for its foundation, seeking to plant there the beginnings of that enlightened thought whose vigorous life is the natural foe to folly and frivolity.



Blessed is the home that has a hearthstone, literal or figurative ; the family whose earliest loves and hopes had birth under the roof that has been their shelter in the later conflicts of life ; the home that has taken root in one place ; whose precious memories, and sacred experiences of joy and grief have not been scattered about the world, but crystallized in one spot : the home to which the young bride has come in her girlish trustfulness, where children have been born and reared and armed for life's battles ; from whose altar prayers and supplications have followed them unceasingly, and to whose refuge longing heart and eager feet may come again and again, until bright locks are gray. To have grown up in such a home gives one a sense of anchorage, and its memory is a precious inheritance to children's children.

The home is pre-eminently for the child. He should come into it as heaven's most perfect gift—never an unwelcome or intrusive guest. It is a nest for his shelter, a garden for his growth, a school for his culture and training. Its work for him can never be done elsewhere or by other agencies, and he has a right to the best that can be done for him there. I wonder that so little is said about the rights of the child, and the obligation of the parent to him. The tender love, the sleepless care, the unselfish sacrifice of the mother are indeed beautiful, but mother-love is instinctive. She does not feel it a sacrifice to care for her child ; her love is the most undying instinct of her nature. It is holy, but the truest mother shares it with the helpless little field mouse, the most timid of creatures, who leaps from her nest in the first impulse of terror, but returns to stretch her tiny body above her babies, and looks up to her enemy with soft, beseeching eyes, ready to share the danger she is powerless to avert. The love that will endure pain and face death for its beloved is no whit more than this if it does not rise to the height of bearing unflinchingly the far keener pain of causing the beloved to suffer if needs be to secure a higher than temporal good. It is little to love to give, no matter at what personal cost—it is much better to deny ; and this is love's true measure. Upon this child, you, without his consent, too often with no thought for his welfare, have dared to lay the responsibilities of endless existence. You have put upon him what he can never lay down ; is it too much to demand that you spare yourself neither pain nor effort to make that existence a blessing rather than a curse ?

It need hardly be said that the ideal home is religious. Its fundamental idea being development, it cannot ignore the spiritual nature which is a breath to the clay of all else. Its very authority and sanctions are divine, and it shares with the Eternal his fatherly function of protecting the immature soul that has not yet learned to choose the good and refuse the evil. It stands between the child and the consequences he is not wise enough to foresee, with its authoritative "thou shalt not" : training to wise judgment, yet in the meantime compelling the acceptance of a judgment already enlightened and disciplined. We shall never properly estimate the importance of fundamental religious work in the

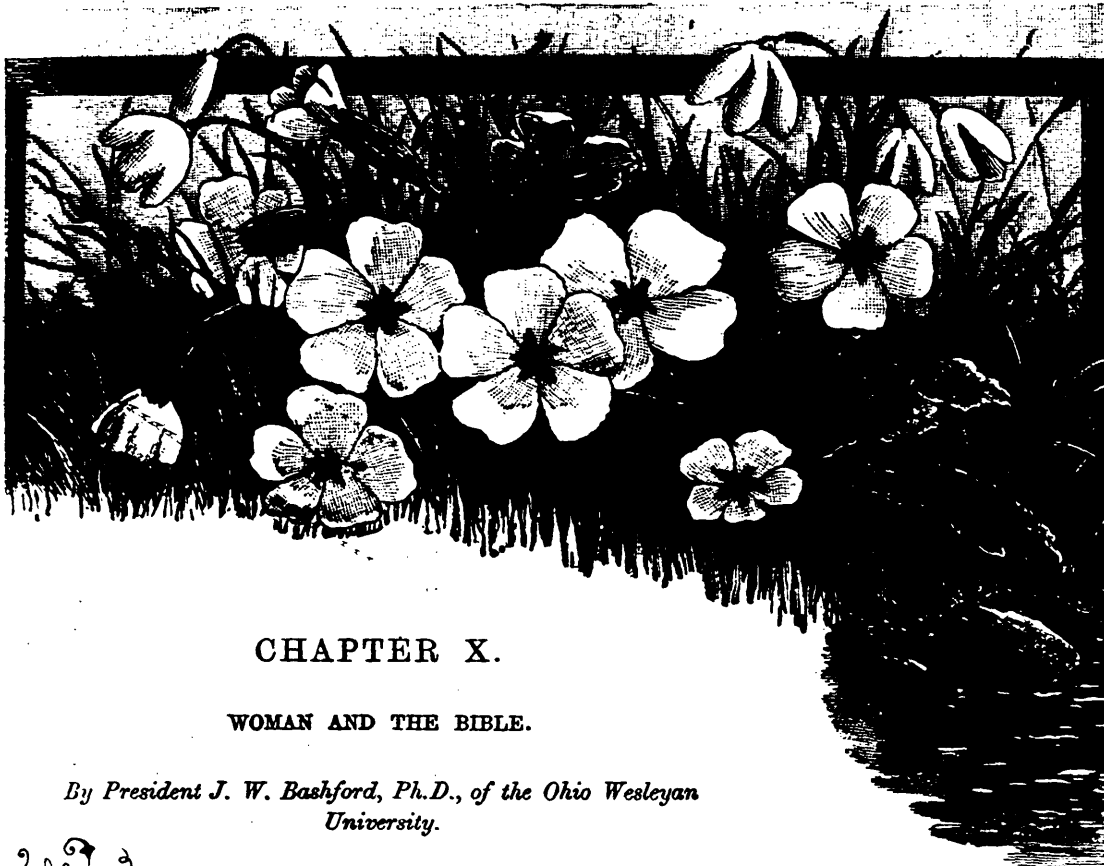
home until the Protestant Church takes a lesson from the Roman Catholic, and claims every child of Christian parentage as an actual, not possible, member—to be watched over and kept in the fold, not lost and then brought back. As well abandon your child to indulge appetites, form habits, and establish associations that will plunge him in physical ruin, and then turn him over to the physician for possible healing and redemption, as miss the chance of laying the foundation stones of character in the home, and trust to some chance revival: to do by-and-by your work for you.

The ideal home is co-operative. One purpose, thoroughly understood, animates all its members, and there are no conflicting interests; no tyrannical government, and no rebellions or strikes. In fact, I greatly doubt the value of strikes of any kind in the family, but incline to the opinion that any apparent gain is more than counterbalanced by evil. Perfect co-operation is only possible where there is perfect understanding and common point of view between husband and wife, parents and children. It can never be secured where, on the subject of expenditure for instance, the father is high tariff, the mother free trade, and the children licensed freebooters, whose object is to plunder both parties.

I have only attempted to outline in some few directions what may and should be the work of the home; where lie its duties and responsibilities. That it is not meeting them as it should meet them is patent to any thoughtful observer, and it is of far less importance that we should decide who is to blame, than that we should find out a way to remedy the evil. Woman does not make home alone, and the popular philosophy that makes the mother responsible for the failure of home training to accomplish all that is desirable is but a repetition of Adam's unworthy subterfuge. Fathers and mothers together make homes, and if it be true that a large proportion of our young men between the ages of twenty-one and twenty-five are sure to vote wrong on any question between license and restraint, it does not tell more heavily against the mother's home training than against the father's precept and example, which they are quite as likely to follow.

But is it not possible that we may yet have a generation of men and women trained in the home to a genuine reverence for truth, purity and honor; to stand by the right though the heavens fall: a generation intelligently taught in the code of Christian ethics until its principles have taken fast hold of its life. A generation with sound brain in sound body; a generation that treats with fitting reverence this wonderful house beautiful to whose construction the Infinite brought the wisdom of his creative power, yet a generation that does not unduly waste its care upon the bread that perishes and the things that moth and rust consume. Such a generation will not spring like the fabled goddess, ready armed upon the earth—but as the hope of the Messiah who was to come glorified and ennobled the life of many an obscure Hebrew mother through years of wasting and captivity, so the possibilities of the future ought to uplift and fill with divine purpose every woman in every home.

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## CHAPTER X.

### WOMAN AND THE BIBLE.

*By President J. W. Bashford, Ph.D., of the Ohio Wesleyan University.*

**T**HE upholders of the doctrine of woman's subjection to man go back to the command, Gen. iii. 16: "Thy desire shall be to thy husband, and he shall rule over thee," as their original authority. A glance at the context shows that this penalty fell upon woman as the result of sin, like the curse pronounced upon the ground in the seventeenth verse. These penalties arose out of the very nature of the transgression. Our dominion over the lower world is through our reason and our spiritual powers. Descending from the spiritual plane to gratify a physical appetite, man lost his dominion. Woman is possibly inferior to man in physical strength and passions. The larger proportion of Christian women than of Christian men indicates that woman has perhaps finer affectional and spiritual qualities. Her subjection, therefore, would inevitably follow her descent with man to an animal plane of life. Six thousand years of sinful history has proved the truth of the divine prediction. But Christ came to remove from us the consequences of the fall: and we no more fight against God in attempting to alleviate the penalty which fell upon woman, than in tilling the earth and causing it to bring forth fruits and flowers instead of "thorns and thistles."

To learn the ideal relation of the sexes from the Bible, we must go back of the true account which the third chapter gives of the false relation into which the sexes were thrown by sin, to their original relation at the creation. This is

found in the first chapter of Genesis, from the twenty-sixth to the twenty-eighth verses: "And God said, Let us make man in our image, after our likeness: and let them have dominion," etc. Here the dominion is committed not to man alone, but to man and woman together: "and let them have dominion." The twenty-eighth verse leaves not the slightest room for doubt that woman is included with man in the command given and the dominion conferred: "And God said unto them, Be fruitful and multiply . . . and have dominion," etc.

Rev. Dr. Dexter, of *The Congregationalist*, seeing how completely the joint authority mentioned in the first chapter overturns the old exegesis based upon the third chapter, tried to find in the account of creation itself some indication of woman's subordination. His eye fell upon the word "help" which God applied to woman before her creation. "I will make an help meet for him." We often use the English word help, and especially the phrase "hired help," to denote persons in a subordinate relation. "Here," says the Doctor, is struck before the fall, before the creation of Eve even, the key-note of the divine intent as to the female nature. The word used is significant. It is *ezer*, coming from the verb to bring aid or succor to. We submit that it involves a certain natural implication of secondariness and subordination." Unfortunately for the good Doctor's scholarship he referred to the original word. The Hebrew noun *ezer* is used nineteen times in the Bible. In fourteen cases it is applied to God, or used in connection with him, as "the Lord is our help." A noun which in the Bible is not once applied to a slave or a subordinate, but fourteen times to God and twice to woman, does not aid greatly in proving woman's secondariness.

Again, Dr. Dexter and others urge that the creation of woman after man, and out of a portion of his body, shows that she is "ancillary" to him. But considering the ascending scale of creation as narrated in the Bible: inorganic matter, plants, animals, man, woman; seeing that man was formed out of the dust of the earth by a special act of God, that woman was formed out of man by a special act of God, and that Christ's human nature was formed out of woman by a special act of God—it requires great ingenuity to prove woman's inferiority to man from the Bible order of creation.

It must be conceded that among the Jews, while they were under the divine tutelage, woman occupied a lower position than man. If, however, we assume that Jewish practice was, in this instance, an expression of the will of God, the argument proves more than the upholders of the traditional view wish to accept. The husband could cancel the wife's vow, Num. xxx: 8. The power of divorce was in the husband's hands, Deut. xxiv: 1. A woman's oath was not accepted by Jewish courts according to Josephus, Ant. iv: 8, sec. 15. Polygamy, or concubinage, was practiced by such leaders among the chosen people, as Abraham, Jacob, Gideon, Saul, David, Solomon. Its existence was recognized in the Old Testament, Deut. xxi: 15. Upholders of the old view are hardly ready to concede that the treatment of women by Old Testament



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characters was an expression of the divine will. Upon the other hand it seems to us that the Old Testament, fairly interpreted, upholds neither the practices of the Jews, nor the traditional views of modern exegetes in regard to women.

The spirit of the Old Testament is against polygamy. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh," is the original marriage charter. Christ interprets this passage as forbidding, not simply polygamy, but divorce and successive wives. The mother is put side by side in the honor which children are commanded to pay parents in the fifth commandment, and in more than a score of other precepts in the Old Testament. There has been some dispute as to the position which women occupied in the temple service. No one denies, however, that God spake through woman in Old Testament times, and verified her predictions by divine manifestations. Deborah was a prophetess and a judge: and the Lord confirmed her words by a miraculous deliverance narrated in the fourth chapter of Judges; while the fifth chapter, one of the most stirring odes in literature, is composed at least in part by her. Huldah is also a prophetess; and in her case, too, the Lord fulfilled the message exactly as his daughter delivered it. Lange says upon the incident narrated in the twenty-second chapter of II Kings: "The prophetess Huldah offers a very remarkable proof that prophecy 'as a free gift of the divine Spirit' was not confined to a particular sex."

Nehemiah and Ezekiel recognize prophetesses. Neh. vi: 14 reads: "Remember, O, my God, Tobiah and Sanballat according to their works, and also the prophetess Noadiah, and the rest of the prophets that would have put me in fear." So Ezekiel in the thirteenth chapter devotes sixteen verses to denouncing woes upon the false prophets and seven verses to false prophetesses. So also John in the second chapter of Revelation denounces the Nicolaitans, and those who taught the doctrine of Balaam and Jezebel, who claimed to be a prophetess and taught the people falsely and practiced fornication. These references show that there were female teachers in the church, both in the old dispensation and at the time of the apostles. It is very significant that in these three cases of condemnation the Bible does not once denounce the act of prophesying by women as *per se* wrong, any more than it denounces the act of prophesying by men. In each case the condemnation was based on the falsity of the utterances and the sinfulness of the practices. Had female prophesying been in itself wrong, surely the Bible would have mentioned this as the original crime which gave rise to the subsequent falsehoods.

Psalm lxxviii: 11, as translated by the Revisers, reads: "The Lord giveth the word: the women that publish the tidings are a great host." It may be that in this passage the women are recognized as simply spreading the announcement of the coming battle: or it may be that the Psalmist, either prophetically or in his own time, recognized women as publishers of the word of the Lord. What-

ever the nature of the message, two facts are indisputable, viz., that the Lord gave the word, and that the women were the first to hear His message and to publish it among their brethren. Joel ii: 28 most clearly fortells the outpouring of the spirit upon women as well as men: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . . and also upon the servants and upon the handmaids in those days will I pour out my spirit."

The Old Testament shows therefore that at the creation God gave the joint dominion of the lower world to man and woman; that woman's subjection to man came as the consequence of the fall; that God sometimes inspires women as well as men to utter His messages and confirm the predictions of His daughters by miraculous deliverances; and that He foretold a dispensation in which the spirit should be poured out upon the daughters equally with the sons.

#### THE NEW TESTAMENT.

The most striking fact in the opening of the new dispensation is that Christ was "conceived by the Holy Ghost, born of the Virgin Mary." God sent the Saviour in the form of man. So manhood is forever honored. But woman is forever linked with God as the human agent in bringing in the Head of the New Humanity. We have not yet realized the significance of this fact. But it has had its influence upon us unconsciously in lifting woman out of the degradation in which sin had plunged her, and in bringing her back toward the ideal position which she occupied in Eden. We find Elizabeth and Mary so exalted by the divine favor that they instinctively broke forth into confessions of God's goodness to His handmaidens: and the words which the Holy Spirit put into their hearts upon this occasion are recorded as one of the choicest parts of the inspiration. Luke i: 42-55.

Again the continued presence of Anna in the temple, her official title—prophetess, given her in the New Testament, and the divine foresight vouchsafed to her, all show that women had some official recognition in the temple service, and that God honored his faithful handmaidens as well as his faithful servants with divine illumination.

Again Christ gave to Mary the message of the resurrection. True, He had a reason for committing this message to women in the fact that their love brought them to the tomb before any of the men arrived. But had the publication of the resurrection by women been in itself improper, Christ would have delivered the message to the disciples Himself. Beside, Luke xxiv: 9, says: "The women told all these things to the eleven *and to all the rest.*" So the tidings of the resurrection were not conveyed as a private message to Peter and James and John, and by them publicly proclaimed to the believers. The resurrection was proclaimed by the women themselves to all the friends of Jesus who

were assembled with the disciples. Moreover, it is well known that the simple story of Christ and especially of His death and resurrection, constituted the substance of the earliest preaching; and that this message was told, without churches or any special religious forms, upon the highways and in the homes of the people. Owing to the seclusion of women in the East and to the scandal attending their travelling from home at that time, we can readily understand why Christ sent forth men to proclaim the message. But while women could not appear in public, men could not penetrate to the homes; and women had therefore, according to Canon Farrar, a very important part in spreading the message of Salvation. Is it to be presumed that Mary and the other women having once proclaimed the resurrection to all the assembled disciples, never spoke again of Christ before an assembly of His followers?

#### THE DISPENSATION OF THE SPIRIT.

The three great epochs of human history are the Creation, the Incarnation, and the Coming of the Holy Ghost. The Bible is divided into three fundamental dispensations—the dispensation of the Father, the dispensation of the Son, and the dispensation of the Spirit. If the question we are studying is touched upon in the opening of these three dispensations, if the relation of the sexes is set forth by God at these three great epochs, we may safely accept the relation therein announced as divine. But we have found God at the Creation committing to man and woman the joint dominion of the world by a divine word. We have found Him at the Incarnation linking both man and woman with Himself as co-workers in the redemption of the race by a divine act. So we find Him by a divine prophecy fulfilled by a divine act, pouring out the Holy Spirit upon men and women together on the Day of Pentecost. In the first chapter of Acts we read that the eleven disciples were gathered together in an upper chamber in Jerusalem and continued steadfastly in prayer, “with the women.” The second chapter continues: “And there appeared unto them tongues parting asunder like as fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” Both Meyer and Lange call attention to the mention of the women by Joel and to the fulfilment of this part of the prophecy by the Holy Spirit. No exegesis can get rid of the fact that the Holy Spirit was poured out upon women as freely as upon men at the beginning of our present dispensation.

Again we find in apostolic times that one of the seven original deacons chosen by the Holy Spirit had four daughters, “Virgins, which did prophesy. And we tarried there many days,” etc. Acts xxi: 9. “They spoke in prophetic inspiration,” says Meyer. “They had received from the Spirit the gift of pronouncing edifying discourses,” says Lange’s Commentary. Here is a clear, indisputable case of women teaching the Church in the very days of the apostles,



either by foretelling human events: or, as prophesying more often signifies, by setting forth the truths of the gospel under the direction of the Spirit. Nor does St. Paul resist these women, as he did Peter in Gal. ii: 11, on the ground that they were violating the principles of the gospel. Upon the contrary he tarried with them many days, thus giving their work the sanction of his presence; and Luke records it as an apostolic example for all subsequent ages.

Before entering upon the puzzling passages of Paul, let us sum up the results already reached. We have shown, simply by quoting from the Bible, that at the creation God committed the dominion of the world to man and woman together. We have shown that the subordination of woman to man came as the consequence of the fall. We have shown that despite her humiliation God has often spoken His messages through woman's lips and confirmed them by miraculous deliverances. We have found Mary and Elizabeth and Anna recognizing and proclaiming the plan of God; and their example and words made a part of the inspired Bible. We have found Christ committing the resurrection message first to women. We have found the Holy Spirit poured out upon women as well as men, and the daughters of Philip prophesying in the apostolic churches. We may therefore fail to explain the passages in Paul. We may be forced as candid students of the Word to say: "The Bible shows that God poured out the Holy Spirit on women as well as men, inspired them to teach at times, and committed to both the dominion of the world; but the Scriptures also command women to keep silence in the Church and to obey their husbands. So we cannot reconcile the two, any more than we can reconcile the teaching of the Word upon human freedom and the divine providence." Strong injunctions are given women to abide in subjection and in silence upon the one side. Upon the other side the principles of the Bible as expressed in its Law of Love, its Golden Rule, and in Paul's declaration: "There can be neither Jew or Greek, there can be neither bond nor free, there can be no male and female: for ye are all one in Christ Jesus," seem to absolutely forbid their subjection in a Christian scheme. For those, therefore, who honestly accept the whole Bible, the Scriptures themselves settle so much: They forbid the use of the Bible as a divine authority for teaching only the doctrine of the subjection of women, as certainly as they forbid its similar use for teaching only Calvinism.

#### THE CRUCIAL PASSAGES IN PAUL.

But we aim not simply at breaking the force of an opponent's assumption of divine authority against a movement which upon the whole we think to be providential. We aim to know all the Bible teaches upon this theme, and we believe these teachings are harmonious. Let us, therefore, give Paul's arguments a candid consideration. The strongest statement of woman's subjection to man is Paul's declaration: "But I would have you know that the head of

every man is Christ, and the head of the woman is the man; and the head of Christ is God," I. Cor. xi: 3; and his parallel declaration: "Wives, be in subjection unto your own husbands as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being Himself the Saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything," Eph. v: 22-24; and the farther declaration in Col. iii: 18: "Wives, be in subjection to your husbands, as is fitting in the Lord." Some would add the declaration in Titus ii: 5: "Being in subjection to their own husbands, that the name of God be not blasphemed."

At first glance these passages seem to make the subjection of woman to man part of an ideal scheme determined upon in the constitution of the universe; for they liken the relation between her and her husband to the relation between Christ and the Father, and their relations were certainly ideal. In the next place the passages seem to make the subjection of the wife to her husband eternal, for they liken it to the subjection of the Church to Christ; and Christ's rulership will undoubtedly continue in heaven. It has been further claimed that Paul does not here make the slightest reference to the law, but speaks of woman's subjection as an essential part of the Christian scheme—"as is fitting in the Lord;" and that he even speaks as if the constitution of Christian society would be overturned and the name of Christ blasphemed, if any other arrangement were adopted. These passages, therefore, have been commonly considered to rest the subjection of the wife to her husband, not upon any special and temporary causes, but upon his nature as man and upon her nature as woman. To us these passages form the strongest statement of the old view to be found in the Bible. If they do not teach that view, it is certainly not to be found in the Scriptures. Let us, therefore, examine the passages more carefully.

(1) The doctrine commonly drawn from these passages contradicts our sense of justice. When the commonly received interpretation of the Scriptures contradicts the noblest instincts God has stamped upon the human conscience, that interpretation demands a most thorough examination. We call attention, therefore, to the fact that no man, following the Golden Rule, could, of his own motion, desire his wife, mother, sisters and daughters to be eternally subject to himself and other men, for no wickedness of conduct on the woman's part, but on the account of the bestowal of a different nature upon man and woman in the creation of the world. Not until a man can desire such a subjection of himself to a woman, can he, as a Christian, wish such a subjection of a woman to himself.

(2) Notice more particularly the three factors in the comparison: Christ's subjection to the Father, man's subjection to Christ, woman's subjection to man. As we examine the subjection of Christ to the Father, we learn from the Bible, according to the orthodox interpretation of all ages, that the subjection of the Son was simply for the purpose of His redemptive work; that it was not based

upon any differences of nature, and will not prove eternal. Arius quoted these very passages comparing the subjection of the wife to the subjection of Christ; and argued, from the then admitted inferiority of woman to man, the lower nature of the Son. But the Councils of Nice and of Constantinople set aside the doctrines of the subordination of the Son to the Father; and, with the exception of a mere handful of Unitarians, the entire Christian Church—Protestant, Greek and Roman Catholic—unites in proclaiming the equality of the nature of the Son and the Father. On closer examination, therefore, Paul's comparison of woman's subordination to her husband with the subjection of Christ to the Father does not carry with it the doctrine of any inequality in nature or of any subjection in the next world.

PAUL'S PRINCIPLE OF SERVICE.

(3) Again, as we examine the terms of the comparison more closely, we see that the Bible never bases the subjection of the Church to Christ upon the ground of His superior nature. Paul notably bases our obedience to Christ not upon this indisputable fact, but always upon the ground of His superior services to humanity. In Phil. ii: 5-10 he distinctly asserts the principle upon which Christ came to the dominion of the world. "Have this mind in you which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. WHEREFORE also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth." The Bible here directly declares that Christ's exaltation to the headship of the Church is due to His services to humanity. Christ makes service to be the sole ground of our exaltation before God, without the slightest reference to sex, and speaks of Himself as obeying this principle: "But Jesus called them unto him, and said, ye know that the rulers of the Gentiles lord it over them; and their great ones exercise authority over them. Not so shall it be among you: but whosoever shall become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx: 25-28. Paul shows that so far from proclaiming the rulership of the husband over the wife by a divine prerogative, he had in mind this very principle of rulership by service. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." Eph. v: 25. We heartily accept Paul's own acceptation of these difficult passages, and urge husbands to win all the dominion they possibly can by this Christian principle of service to their wives.

This principle throws light upon other directions given by Paul. It was one of the fundamental rules which he applied not only in the case of wives and husbands, but in the case of children and parents, of the laity and ministers, and of citizens and the government. In the fifth chapter of I Thess. he commands the Church to esteem those who are over her very highly. Why? on account of their ecclesiastical position? Not at all. "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their *work's sake*. Again in I Cor. xvi: 15, 16, Paul writes: "Now I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth." In these passages our subjection to ministers is based wholly upon their services.

Again, according to this principle, the authority of parents springs from their services to the child. While they protect it and support it and prepare it for future usefulness, they have justly the right to authority, and the assumption on the child's part of an equal voice with the parents in family affairs, on the ground of the inherent equality of all human beings, would be treated by all sensible people as unreasonable. But this authority inheres in the parents because the parental relation is one of care and service upon the one side and of protection and benefits upon the other. Suppose the family to advance in years and the parents to become aged and dependent upon a son. Have they the moral right to dictate to him as to where and how he shall live, as to the business in which he shall engage, and the methods by which he shall conduct his affairs? By no means. The son ought still to reverence his parents for past services, and he may most properly consult them. But the right of decision has now shifted from the father to the son, simply because the circumstances which gave birth to that right are now reversed. Suppose the parents utterly fail in that service and protection which Paul declares to be the principle of government; suppose that through their drunkenness and shiftlessness a child of ten is left to support himself. Even civil law will not uphold the parents' claim to authority over that child.

Just so far as the circumstances are similar, just that far this principle is applicable to-day. Unfortunately there are a few homes in which the wife declines all responsibility either for the support or training of the family. She insists upon being a mere butterfly of fashion and giving herself up to social enjoyment. Such women are simply wards, and as a matter of fact the husband exercises, and rightly exercises, the authority in such families. These cases are more than matched by those in which the husband is out of work for three months in the year, and the wife goes out to daily toil and supports the family through the winter. In such cases the husband often loses his responsibility for the family, spends his earnings in the summer upon himself, and leaves his wife

to care for the children. Will any one say that under Paul's principle of service, or any other principle of justice, this shiftless husband still ought to rule that family because he is a man and his wife a woman? In most of our homes, fortunately, Paul's principle is obeyed through our Christian instincts. In those departments in which the husband serves the family, he may consult others, but the right of decision rests with him. In those departments in which the wife serves the family, she often advises with the other members, but the decision is conceded to her. Is it a fair application of Paul's principle to hold woman in the main responsible for the training of the children and then deny her all authority in choosing the teachers who along with herself, and sometimes more powerfully than herself, shape the destiny of these children? Is it a fair application of this principle of service to tell women every Sunday that they are chiefly responsible for the moral character of their sons; and then give them no power to say whether or not houses of drunkenness and of prostitution shall be licensed by the side of the home, the church, and the school house to entice these sons to ruin? Do you not see how, under the same principle of service, authority may be denied women at one time and conferred at another, just as under the same law of gravitation mist rises and rain falls? So this divine principle of authority springing from service may sometimes clothe the wife as well as the husband with power. It gives not the slightest color to the claim of rulership based upon sex, which in its spirit is entirely anti-Christian.

#### PAUL'S PRINCIPLE OF LOVE.

Again; we must bear in mind that while Paul stated clearly and truly the principle upon which authority rests, his exhortations are based not so much on justice as on love. In the ninth chapter of I Corinthians he shows that he has, from the standpoint of justice, an undoubted claim upon the church for his services; but he yields this claim to the higher law of love. He pleads that if he yields unquestioned personal rights for them, they ought also to yield their rights about meats and drinks for the sake of their brothers. In I Cor. vi: 7, he even urges Christians to suffer themselves to be defrauded, rather than go to law to secure their rights. In x: 24, he sums up his exhortation in the command, "Let no man seek his own, but each man his neighbor's good." His unrivalled panegyric of love in the thirteenth chapter is only the natural climax of the whole letter. All of us who accept Christ as our Lord adopt this principle of love. But so far as the injunctions to wives to remain in subjection rest upon this principle it no more confers upon the husband a divine right to rule in the home and in the state, than the injunction to Christians to turn the other cheek gives the smiter the divine right to bruise his unoffending neighbor.

We thus find Paul unfolding two principles and resting his injunctions sometimes upon the one, sometimes upon the other, and sometimes upon both of

them. Now what were the circumstances in which Paul was called upon to apply these principles? The Gentile Christians, for whom he especially wrote, had carried liberty to the grossest license. Paul was obliged to enjoin the bishop to be "no brawler, no striker," I Tim. iii: 3; and to urge the "aged women," or female presbyters, not to be "enslaved to too much wine," Tit. ii: 3. He was forced to write to church members, "Let him that stole steal no more," Eph. iv: 28. He learned that at the Lord's Supper each one helped himself before another, and "one was hungry and another was drunken," I Cor. xi: 21. Worse even than drunkenness at the Lord's Supper was the gross impurity mentioned in the fifth chapter of Ephesians. In this riot of lawlessness Christian slaves were demanding their freedom; Christians were freely talking of divorce from non-Christian husbands or wives, I Cor. vii: 10; and a revolt against the government was imminent, Rom. xiii: 1. In the church services there was a corresponding license. People exercised their right to confess Christ by confessing Him in unknown tongues. All simultaneously practiced their right to speak in public, so that Paul wrote that the unbelieving would pronounce them mad, I Cor. xiv: 23. Women added to the confusion of the prayer-meeting by asking questions, I Cor. xiv: 34; and they even presumed to appear and take part in Christian assemblies with their heads uncovered, *i. e.*, without veils—the symbols of modesty, which only the harlots of that day cast aside, I Cor. xi: 5. Thus Paul's letters themselves show that the Gentile Christians of his day exercised less self-restraint than did the American slaves at the close of the Rebellion.

Contemporary history confirms the fearful view of Gentile society preserved to us by Paul in the first chapter of Romans. In the absence of conscience and of woman's instinctive sense of purity, the women seem to have fallen lower than the men. Possibly because the men were so largely forced to serve in the army, and thus to submit to discipline and face danger and death, they learned more self-control in the absence of inner restraints than did the women. Perhaps, also, their responsibility in the main for the support of the family, after Rome degenerated, taught them a prudence which the wives no longer acquired. The adoption at Rome of the Eastern conception of women, and the training of them simply as pet animals to gratify man's lust, brought its awful consequences. Cicero, speaking of the women of that period, said, "Our fathers wished women, even of complete age, to remain in tutelage on account of their infirmities of purpose." Again he speaks of "the daily repudiation of husbands by their wives." Tacitus tells us that the Roman Senate, A.D. 19, was forced to pass an act that no woman whose husband had been a Roman Knight should make her person venal. Those who will read chapters three and four of that admirable work, *Gesta Christi*, by C. L. Brace, will see that Paul's picture of the disintegration of society and of the prevalence of social crimes which we cannot even understand to-day, and of the special degradation of women, is not over-drawn.

In this crisis of the Christian faith, Paul, under the divine direction, was called to teach the Church. He at once applies the two principles which even a casual study of his writings reveals. He first insists upon submission to authority on the part of subjects, of children, of wives and of laymen, on the ground of justice, so far as these persons are in the condition of wards receiving benefits from those who are over them. He next insists upon silence and submission and service upon the part of laymen, wives, slaves and all Christians, upon the ground of love, citing Christ as an example. We believe both principles are divine, and that submission based upon justice is to be demanded whenever the circumstances warrant it, and that submission and service are to be enjoined whenever love demands them. One or both of these principles lie back of every injunction which Paul gives the Christians. In this light every command of the great apostle to the Gentiles corresponds with our highest sense of justice, with the Golden Rule, with the teachings of our Saviour, and with the Bible as a whole. In conclusion let us call attention to

SOME INSUPERABLE OBJECTIONS TO THE OLD VIEW,

from the standpoint of the Bible alone.

(1) This command of silence is enjoined upon women in reference to a prayer-meeting or a social service of the church. Paul describes the meeting, I Cor. xiv: 26, as a service at which "each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." He further says, "ye may all prophesy, one by one." He is certainly not here describing a service at which only one person delivers a discourse. It was at this social service that Paul commanded the women to be silent. If, therefore, the command in its literal form is applicable to-day, it is applicable to our prayer-meetings, and is violated by every Methodist church in the world, and by the most aggressive portion of all other evangelical churches.

(2) The view that Paul intends the command to be universal is overthrown by the fact that Paul prescribes the manner in which women may pray and prophesy in this very letter. I Cor. xi: 5, reads: "Every woman praying or prophesying with her head unveiled dishonoreth her head." Meyer says: "Prayer and prophetic utterance in meetings on the part of women are here assumed as allowed." His explanation is that Paul in the eleventh chapter provided for women speaking in the smaller congregations or "churches in houses," mentioned in Phil., Rom., Cor., and Col.; while the prohibition in the fourteenth chapter refers to the great public congregation of the city when the rabble might be present. This explanation which is adopted by the ablest exegetes, concedes the whole principle of women prophesying in the Church, and attributes their restriction to the smaller congregations at that time to the danger of public scandal.

(3) The same exegesis which tears Paul's injunctions to women out of their contexts and makes them of universal application, makes Paul also teach slavery and the divine right of kings. In Titus Paul uses the same word to denote the relation of slaves, of women, and of citizens to those in authority over them. He tells Titus to teach the doctrine of women "being in subjection to their own husbands," ii: 5; of slaves "being in subjection to their own masters," ii: 9; and of citizens "being in subjection to rulers," iii: 1. Our fathers were at least consistent in holding during seventeen hundred years of the Church's life that the Bible taught the divine right of husbands, of slaveholders, and of kings. Is it possible for us as honest exegetes to abandon the two latter of these doctrines and then maintain the first; when all three doctrines are taught, if taught at all, in consecutive passages and in identical language?

(4) We are ready now to examine the passage in which Paul urges wives to be in subjection to their husbands "that the name of God be not blasphemed." This passage is quoted by Dr. Dexter as a proof that the subjection of wives was part of the "sound doctrine" which Paul enjoined, and that the doctrine of the wife's equality in the family relation with her husband is blasphemy. Most unfortunately for this explanation Paul uses the identical expression in regard to slavery. "Let as many as are bondservants under the yoke count their masters worthy of all honor, that the name of God and the doctrine be not blasphemed," I Tim. vi: 1. Perhaps our readers can recall the time when slaveholders gave the same interpretation to this last passage which the opponents of human equality now give to the first. It is late in the nineteenth century to claim that Paul regarded the freeing of slaves as equivalent to blasphemy. But how can an honest exegesis give up this interpretation of Paul in one passage and retain it in another?

(5) The principle of love throws light upon and in turn is made clear by Peter's command to slaves. In I Peter ii: 12-23, slaves are urged to obey not only good masters but bad ones. "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully." Peter cites Christ, who suffered wrongfully, as an example, and then continues: "In like manner, ye wives, be in subjection to your own husbands: that, even if any obey not the word, they may without the word be won by the behaviour of their wives." The phrase, "in like manner," directly connects this exhortation with the injunction to the slaves and the allusion to Christ. Peter is plainly writing from the standpoint of love. He no more teaches that husbands can, as a matter of justice, insist upon the subjection of their wives, than he teaches that slaveholders can, as a matter of justice, insist upon slavery, or Christ's persecutors upon their right to crucify Him.

(6) Finally, Paul states in his letter to the Galatians, in the strongest possible manner, the equality of man and woman in the Lord. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male



and female: for ye are all one man in Christ Jesus," iii: 28. This statement makes it impossible to attribute to Paul the doctrine of the inequality of man and woman in Christ. We believe that the most modern and fairest exegetes, who still cling in some measure to the old view in regard to women, confess with Conybeare and Howson that while they think the subordination of women is necessary in our present sinful state, yet that it has no existence in Christ, and will not appear in heaven. But if this inequality is doomed in heaven, and if we are to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," can it be sinful for us to bring in this portion of the heavenly kingdom? It took one hundred years to banish the doctrine of the Jewish caste from the Christian Church. But the doctrine of Jewish superiority gradually disappeared with the destruction of Jerusalem. It took nearly nineteen hundred years to banish slavery from Christian lands. But slavery has disappeared from all civilized lands. It may take another generation to realize Paul's third declaration. But the Christians of the twentieth century will no more think of teaching the divine subordination of woman to man in the face of the last clause, than we now think of teaching the divine subordination of slaves to masters and Gentiles to Jews in face of the first two clauses. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus."

#### THE EARLY HISTORY OF THE CHURCH

confirms our exegesis. We learn from Acts vi: 1, I Tim. v: 3-16, and Titus ii: 3, that there was an official class of women in the Church called "widows" and "aged women"—the feminine plural form of presbyter. The *Schaff-Herzog Encyclopedia* says of them: "They held among their sex a relation something like that of the presbyters." The existence of such a class in the early Church is witnessed by Tertullian, Chrysostom, and Epiphanius. These widows, or aged women, were supported, as far as necessary, by the Church, and in turn engaged in teaching and in pastoral labor for the Church.

Again, Paul in Romans xvi: 1, commends "Phœbe, the deacon of the Church at Cenchrea," to the Church at Rome. Prof. Godet, who is accepted as an authority on both sides of the water, speaks of "Phœbe being invested with an ecclesiastical office." Pliny, in his celebrated letter to the emperor, written within ten years of the death of John, speaks of torturing two Christian *ministrae*, or female ministers. He undoubtedly refers to the deaconesses of the early church. The *Schaff-Herzog Encyclopedia* defines deaconess as "a female church officer. The office dates from the apostolic era. The duty of the deaconesses was to care for the poor, the sick, and the imprisoned. In some churches they prepared the female catechumens for baptism," *i. e.*, gave them religious instruction. *The Apostolic Constitutions* speak of the ordination of deaconesses

and of their assisting at the baptismal services. Bingham's *Antiquities of the Christian Church* speak of the pastoral work and teaching of the deaconesses in the early Church; and Mosheim recognizes two official orders of women in the apostolic Church. Meyer on *Pastoral Epistles*, pp. 51 and 164, quotes Mosheim's view with approval. Most writers claim that these women did not discharge any true priestly functions. But evangelical Christians deny that the ministers of the gospel discharge any priestly functions. These women engaged in pastoral work. They assisted in the ordinance of baptism. Like Elizabeth, Mary, Anna, the daughters of Philip, and Priscilla, they prophesied or taught in the Church. These are the three functions which the ministry discharges to-day.

#### THE REFORM WE SEEK

does not endanger the present order of society. The divine call of men to the Christian ministry is exceptional. The divine call of women to public service for Christ is probably equally exceptional. We are sure that the vast majority of women are called to home lives, just as the vast majority of men are called to occupations which the world deems humble. We are sure too that women will gladly accept the home life, whenever they have opportunities to enter upon it with one whom they sincerely love, upon Christian principles. But we believe that God's calls to special service in His kingdom are without regard to sex or nationality. If a woman feels inwardly called by the Holy Spirit to the work of the ministry at home or in foreign lands, and if she furnishes the external proofs of gifts, grace and usefulness, and if fields of service open to this woman, the church ought not to be so bound by Middle Age traditions as to refuse to recognize such a woman or to use her. We simply contend for the fundamental principle of the Reformation, that personal freedom follows as the corollary of personal responsibility to God; and that each human being, without regard to sex or nationality, should be free to choose that form of service to which he thinks God calls him and be responsible to God for the consequences, subject only to such restrictions as apply to all alike. Modern science unites with the Gospel in testing every theory by its results or fruits. We most gladly accept this test for our proposal. If the Holy Spirit did not bless the public work of women, if He did not use them in public speaking, their failure would be apparent to all; and they could never receive calls to, or support in, public work, however freely the Church might consent to recognize them. But if, as is unquestionably the fact, the Holy Spirit does use our sisters and blesses their labors in the conversion and edification of souls, who are we that we should fight against the Holy Spirit and against the tests of modern science? "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

## THE PROGRESS OF CIVILIZATION

has been in one direction for the last three hundred years. We have advanced toward greater and greater equality between subjects and kings, until hereditary kingship has disappeared in the most liberal political states and been greatly limited in all. We have advanced toward greater and greater enlargement of the legal rights of woman, until she is freed from almost countless restrictions by which she was bound a few hundred years ago. We may say with Sir Henry Maine, *Early History of Institutions*, that all these changes have been directly or indirectly due to the Christian spirit, and we may advance joyfully toward the goal of equal opportunities in Christ; or we may say with the ultramontanes that the Declaration of Independence which sets subjects free from kings, the Emancipation Proclamation which enfranchised the slaves, and the modern movement toward women's elevation are alike to be deplored. But to accept as divine the abolition of hereditary monarchy and of slavery, and to rejoice over the elevation of woman thus far accomplished as providential, and then to resist the completion of this movement, is as if one should forbid the tide to rise around the "Goddess of Liberty" in the lower harbor when it is flowing in upon the whole Atlantic Coast.





HOLDING FORTH THE WORD OF LIFE.

## CHAPTER XI.

### WOMAN AS A RELIGIOUS TEACHER.

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THE wide and widening sphere of woman as a teacher in secular and church schools, seminaries, colleges and universities; the opening of our colleges and universities so generally in east and west for the admission of women; the elevated and constantly rising standard of female education in our country; the success of woman in the rugged realm of authorship; the recent demonstrations of woman's opportunity for usefulness that has led to the formation of female missionary societies and pastors' aid societies; the recent advanced step of the Protestant Churches in adopting measures for the restoration of the ancient order of Deaconesses in the Church; and lastly, the remarkable success of the "Woman's Christian Temperance Union," and other similar movements—all these facts are signs of the times, and mark the present as a fit time to inquire whether woman has yet found her place in the Christian Church.

With all these late results of woman's work before us, we may well pause, and ask whether woman's winged words have not been caged and smothered in the Church? The consideration of this question of woman's words and works in the Church, may fittingly grow out of a Pauline text:

"WOMAN THAT PRAYETH OR PROPHESEIETH."

These words are used in 1 Cor. xi. 5, in giving direction how men and women should conduct themselves in public prayer and speaking.

The term "prophesy" does not always mean to foretell future events. In the Old Testament it often simply means to announce religious truth, to speak on religious subjects. In the New Testament the term "prophesy" quite generally means speaking or exhorting in religious meetings. Indeed, the true inner sense of the term prophesying is always found in Christian teaching or exhortation, but that there may be no possible misunderstanding of the meaning of the term "prophesying," as used in the Apostolic age, we may take Paul's exact definition of the term. Paul says in this same Epistle, fourteenth chapter, and second verse: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Now, mark! he does not say that "he that prophesieth foretells future events," but speaketh for "edification, and exhortation, and comfort." In this

sense the term is used by Paul, in this and other places, where he speaks of "prophesying" in the assembly of the saints. This New Testament sense of prophecy is beyond dispute.

Our text then, paraphrased, will read :

"Woman that prayeth or speaketh for edification, and exhortation, and comfort."

It is no injustice to any of the great Christian denominations of the English-speaking world, to concede the fact that the various branches of the Methodist Church have given large license to woman to exercise her gifts in religious meetings. Nor do we think that this custom is obsolete or dying out. It is so far from dying out, that there never was a time when women were more active in praying and prophesying than now.

Moreover, some other denominations, that once opposed and prohibited woman's prayers and exhortations in religious meetings, are now becoming reconciled to this custom.

The praying and prophesying of women, if suppressed in the Protestant Episcopal Church, and discouraged in most Presbyterian churches, is tolerated in many Congregational churches, favored in many Baptist churches, and among the Quakers, or Friends, is their right arm of power. The time was when, in New England, under the reign of holy terrorism, a female member would not dare to lisp a word in prayer or conference meeting.

It is true, there have been no decrees of church councils condemning woman's voice in religious assemblies, but a public sentiment, powerful and oppressive, has in some churches been levelled against it.

To suppress any practice in the Church or State, no Papal Bulls, no decrees of councils are needed, when the same thing can be done just as well and more conveniently by the significant sneer, or unmistakable frown, the suppressed whisper, the disdainful smile, or the garrulous gossip.

Nor has the Methodist Church ever legislated in order to establish this custom. The custom of permitting and inviting women to "pray and prophesy" has been gradually, silently, and, we may say, providentially, introduced.

The Church did not reason, theorize, or philosophize on the propriety of giving woman a place of work in the assembly, and then put the theory into practice, but the practice came first, then the theory. The practice grew up spontaneously in that branch of the Church. The practice was permitted to grow into a custom, because none dare say "cut it down, why cumbereth it the ground," so long as it was bearing beautiful and abundant fruit, evidently ripened by heaven's own sunshine. We say the practice grew up spontaneously in that branch of the Church—there is reason for this: the Wesleyan or Methodist Church is the youngest of the sisterhood of Churches, and, moreover, was not designed to be a church in a separate form.

Starting almost untrammelled by traditional laws, unfettered by fixed and

fossilized customs, and free from the restraints of church authority, the Methodist Society was simply an organized revival in the Church—a revival of earnest Christianity without any church machinery.

In this first, fresh, formative period of the Methodist movement, there was thus afforded a golden opportunity for making an experiment with Christianity. Something like a full, fair chance was given for the instincts of Christianity to work out their own form and modes of manifestation in church usages. Wise men said: "Let Christianity have fair play—let it assume its normal shape." "Hands off, while the holy instincts of our religion are working out their legitimate results in forms, modes, customs and institutions." Whatever may be the imperfections of Methodism, and it does not claim to be a perfect Church in doctrine or discipline, it must be conceded that this denomination is, and from its historic position, must be one of the most free and untrammelled developments of Protestant Christianity, so far as church usage or church machinery is concerned.

No usage was introduced till it was tried, to see how it would subserve the great end, namely, *an organized and perpetual revival*.

Whatever was found useful was retained, etc., and whatever was found useless, was rejected. The result has been that, almost from the beginning of the Methodist Societies, women have taken part in praying and prophesying in the assembly of the saints.

Now, while the time has fully come for all the Churches to take an advanced step in this direction, candor compels us to admit that there has been, and is now, in all Churches, some prejudice against woman's public "praying or prophesying;" an indefinable prejudice or objection to this practice, which seldom breaks out in words, and which cannot well be expressed in words without betraying its weakness. This prejudice or objection, like the seed-case of some flowers—as the lady-slipper—looks sound and solid at a distance, but when you come near and grasp it, it falls to pieces in your hands.

Now, what is the origin of this prejudice, or this objection? The prejudice against woman's praying and prophesying in religious meetings is a vestige of *oriental barbarism*. Like the light of the morning, our civilization came first from the East. Coming first to Palestine, that eastern barbarism was mitigated a little. Then coming to Greece and Italy, it threw off still more of its coarse features. Passing then to Britain, it looked still less grim. Crossing the Atlantic to New England, it began to put on its more beautiful garments. And going still farther West, it is beginning to shine in full-orbed splendor. But orientalism is still lurking among us, and hints to us of our Eastern origin.

Now, what is the condition of woman in the oriental world, where we get many of our manners and customs? Why, woman is a slave to man! or the toy of his caprice, with no right but to be veiled, or shut up in the house, or com-

manded by her "Lord and master." She is regarded as an inferior being. Such has been her condition from the earliest age till now in the Eastern world.

Again, the prejudice arises from the influence of Jewish customs, recorded in the Bible. Under the laws of Moses the condition of woman was elevated, but even the Jews were not prepared for the full Gospel light on this subject. Even they were semi-barbarian, and the Christian light and liberty we now enjoy would have produced a universal licentiousness among the Jews. Hence the women of the Jews were set apart in a separate court by themselves in the Tabernacle and Temple.

Again, the prejudice arises in part by the over-awing and powerful example of the Romish Church. The Roman Catholic Church seized upon the oriental customs pertaining to women, and fossilized them, sanctified and perpetuated them through the ages. The influence of the Roman Catholic Church has been an omnipresent power in Christendom. We call ourselves Protestant Churches, but many of us are enslaved by Rome to this day. Now, woman, in her capacity for praying and prophesying, in Romish churches has ever been a mere cipher—with little to do, only to count beads, read pious nonsense, and repeat "Ave Maria." But mark, Rome has her Sisters of Charity, and the like.

Again, this prejudice arises in part from the example of the Church of England. We call it a reformed Church, and we do well ; but in respect to many of the forms and usages, the Pope yet has his iron heel on the fair neck of our beloved sister Church ; and all the other Churches are not quite free from the bruises, and scratches, and pressure of that iron heel.

Again, the prejudice is owing in part, to the shameful use some women have made of their liberty to speak in Christian assemblies. Licensed by a generous church sentiment to pray and speak in social meetings, some have nullified the Apostolic command, "Let all things be done decently and in order," and have outvied the most violent men in their clamors, raving, foaming, dancing, and other profitless bodily exercise. For womanly modesty they have substituted the most unwomanly boorishness, till the angels, rather than rejoicing over repenting sinners, we may imagine, have wept over the folly of female fanaticism. And these outrages of a few misguided women have created a prejudice against the practice.

But the great source of prejudice against the practice, is the supposed prohibition in the Epistles of Paul :

"Let your women keep silence in the churches ; for it is not permitted unto them to speak, but *they are commanded* to be under obedience, as also saith the law."

"And if they will learn anything, let them ask their husbands at home ; for it is a shame for women to speak in the church " (1 Cor. xiv. 35).

"Let the woman learn in silence. I suffer not a woman to speak " (1 Tim. ii. 11).



Now, to understand the precise meaning and force of this Apostolic counsel or command, we must remember :

It was written to a church which had been just founded in Greece, in which there were both Greeks and Jews.

Paul always adapted his instructions to the people he addressed. He is here giving directions how to regulate the exercise of a young church among the Gentile Greeks, or heathen.

Now, it was a custom among these heathen and among the Jews, *not to permit a woman to appear in public in any public capacity.*

They were veiled and secluded, and to permit a woman to take any prominent part in religious exercises would excite a prejudice and opposition that was unnecessary. It was perfectly expedient to be governed, in some degree, by the overwhelming public sentiment against women speaking in public assemblies.

Whatever was woman's right in the abstract, it was certainly best to waive or surrender that right for a time.

This would be precisely our advice to our missionaries in China or India, where it is a "shame" for a woman to speak in a public assembly. If I had the care of that mission, I should write in the words of the Apostle.

Then, too, it is clear there were some cases of special disorder in the Corinthian Church. Some women were putting themselves forward in a way that would bring a reproach and prejudice upon Christianity. Hence the rebuke :

"For God is not the author of confusion, but of peace, as in all the churches of the saints."

Again, it is evident the directions here refer to the whole Church assembled in public, and not a private meeting for conference and prayer. "Suffer not women to teach." I Tim. ii. Moreover, it is clear that the speaking here referred to is not praying, or confessing Christ, but debating, questioning, controversy. It is perfectly evident the Apostle had his eye on a certain irregularity in the Church of Corinth—in interrupting the speaker, questioning, etc. "If they will learn anything, let them ask, etc." It was customary to question among the Jews and early Church.

But it is evident that Paul did permit women to pray and speak in religious gatherings. He gave directions as to the mode, etc. If Paul does give rules as to how the women should pray or speak, then it must have his sanction. To say that Paul gives directions for women's praying and speaking—while it is wrong for her to pray and speak—is to accuse him of wickedness. To say that Paul regulates and then prohibits, in the very same letter, is to accuse him of stupidity and folly.

It was a special precept for a special occasion—and was a matter of expediency—because of the circumstances. If circumstances change, custom may change. But suppose Paul seems to prohibit women forever from speaking in the Church, in the text under consideration—if the analogy of Scripture is

against this interpretation, then we must reject this interpretation. It is a canon of interpretation that a text must never be interpreted contrary to the whole drift or tenor or analogy of Scripture. Now the whole tenor of the New Testament is against an interpretation of Paul that would prohibit woman from confessing Christ in the assembly of the Saints. The prohibition of woman's speaking for Christ is contrary to the analogy of Scripture, the dictates of reason and the teachings of Divine Providence and of human experience

REASONS OR ARGUMENTS.

1. The practice for which we contend is authorized by the Scriptures. In the book of Joel are words quoted by Peter, at the Day of Pentecost—as the charter of Christianity—“But this is that which was spoken by the prophet Joel. “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy.” They “shall prophecy”—that is, speak forth—announce religious truth. That they did we have seen by our text. Oriental and Hebrew prejudice denied to woman her rights, but whoever studies the life and words of our Lord and the Apostles will see the *germs* of liberty for woman.

2. Woman is concerned equally with man in all spiritual duties. Is not her soul as precious as man's? Has she not a trust equal with him? Has she not influence over others? Has she not prayers for the children as well as he? Will she not stand before the same judgment seat of Christ? Is she not responsible for the use of her voice and eloquence as well as he?

3. Woman has peculiar gifts, talents and abilities for usefulness in the Christian assembly. Because she is a woman, she has a sensitive nature—a more religious nature. Woman differs from man in those qualities that make her more like God! In her warm heart piety blossoms more speedily and with more fragrance. The most beautiful specimens of incarnate Christianity are found among the female sex! What would the Church do without the light of these Christian women? How many times has an assembly of Christian suppliants been startled from their drowsy devotions by a soft plaintive voice of a woman?

4. Women can claim this right since they constitute a large majority of the church. In the Congregational Church of New England, the females number three times more than the men. In the Methodist Church this is very nearly the proportion. The women are generally two or three times more than the men. Now, shall two-thirds of the Church consent that the other third shall govern and teach them, do their governing, preaching, praying, praising, confessing and professing, while the large majority of the Church look on and listen? See what a mass of talent is smothered! Prohibit the women of even one of our large Protestant churches from taking part in religious meetings and you instantly smother the talent of hundreds of thousands of persons! Who dares

do this? Then there are single churches in some communities which are *nearly all* women—with not enough men to hold the offices! Shall all these women be suppressed and their light extinguished?

5. Women may claim this right, as the female portion of the Church are often more talented than the men, and generally quite as talented.

By nature, or education, or grace, or by all combined, the women are often better qualified than the men to speak in religious meetings; but, if our opponents are right, then must the most cultured, accomplished and devoted Christian women remain silent—hide their bright light under a bushel, while some monotonous brother, or a sleepy catalogue of them, have the license to monopolize the religious exercises. Woman, who may be an angelic Mary Fletcher, an eloquent Hannah Moore, a saintly Mrs. Wesley, an impassioned Harriet Beecher Stowe, eloquent Mrs. Van Cott, or golden mouthed Phœbe Palmer, or gifted Jennie F. Willing,—woman must sit and receive inspiration from any opaque brother who may choose to occupy the time, simply because he is not a woman.

Any amount of masculine brass or lead can be endured, but the least particle of feminine gold must be instantly suppressed. Any amount of masculine dullness, but down with the first gleam of feminine animation. The assembled suppliants in prayer meeting, hungry for the bread of life, must not take a crumb offered by a woman, but from the hands of any brother whatsoever, they must greedily take what they can get—though it sometimes be only cobble-stone instead of bread. Eager for spiritual light, they must reject and quench the feminine sunbeam, and accept the masculine wax candle—though it have burned down to the socket, emitting more smoke than radiance.

Must the brilliant gems of Christian experience garnered by the praying mother be kept hidden, while any rayless, starless brother may have free course? I will undertake to say that an intelligent, devoted, spiritual, Christian woman, is almost invariably more edifying in social meetings than a man that may be conceded to be equally intelligent, devoted and spiritual.

God has set His seal of approbation on the practice for which we contend.

Now, if God designed to prohibit woman from speaking in religious assemblies, why does He so generally bless their labor with such wonderful success? Is it not a fact that thousands and tens of thousands are spiritually edified through the modest labors of devoted women in religious assemblies? If you could get a census or enumeration showing the number of persons who have thus been convicted and converted, you would find a vast army of believers who would tell you in substance, "I listened to ministers as they preached and my judgment was convinced, but still I remained impenitent. I heard the prayer and exhortation of talented brethren in the Church, but still was unmoved and untouched, till I heard the voice of an unpretending woman in prayer,—sobbing, wailing prayer for the unconverted, and that 'still small voice, so tremulous with the gushing emotion of a woman's heart, subdued my stubborn will and I could

hold out no more." Who dares say that God forbade woman to speak on that occasion? Who would take the damning responsibility of silencing all the women in thousands of social meetings among the various churches where they are welcome to speak? Do it and you kill thousands of prayer meetings in the land. Shall all this light be quenched?

But shall women preach? Yes, if they feel called; and the people feel called to hear them, and sinners feel called to Christ by them. Would you educate women for the ministry? Yes, if they give evidence of a call to the ministry. But at any rate, young women are called to educate themselves for the highest usefulness in the Church.

In answer to the question whether women should be preachers, I give the prophecy given in the 68th Psalm: "The Lord shall give the word—great shall be the company of female preachers. Kings of armies did flee apace, and she that tarried at home shall divide the spoil. Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

And why should not *woman* preach the Gospel? Has she not *brain* enough? Let the answer come from the honor lists and prize winners in our colleges and universities in which the triumphs of laureated scholarship are so often won by women. Has she not concentration enough for professional excellence? For an answer, I point you to the late International Congress of Women in Washington, U.S., in which women appeared as the peers of men in devotion to science and humanity. Has not woman eloquence enough for preaching the Gospel? When has the world heard greater eloquence than that of Frances E. Willard and others at the late great Congress at Washington?

But the best proof that woman can preach is that *she preaches!* Whether licensed or unlicensed, she has proved that she can teach religious truth with an eloquent tongue. Women as teachers, evangelists, writers and preachers are causing their thunder to be heard all around the horizon. The epoch of woman's work is upon us, and the prophecy of the 68th Psalm is being fulfilled: "THE LORD SHALL GIVE THE WORD, GREAT SHALL BE THE COMPANY OF FEMALE PREACHERS!"



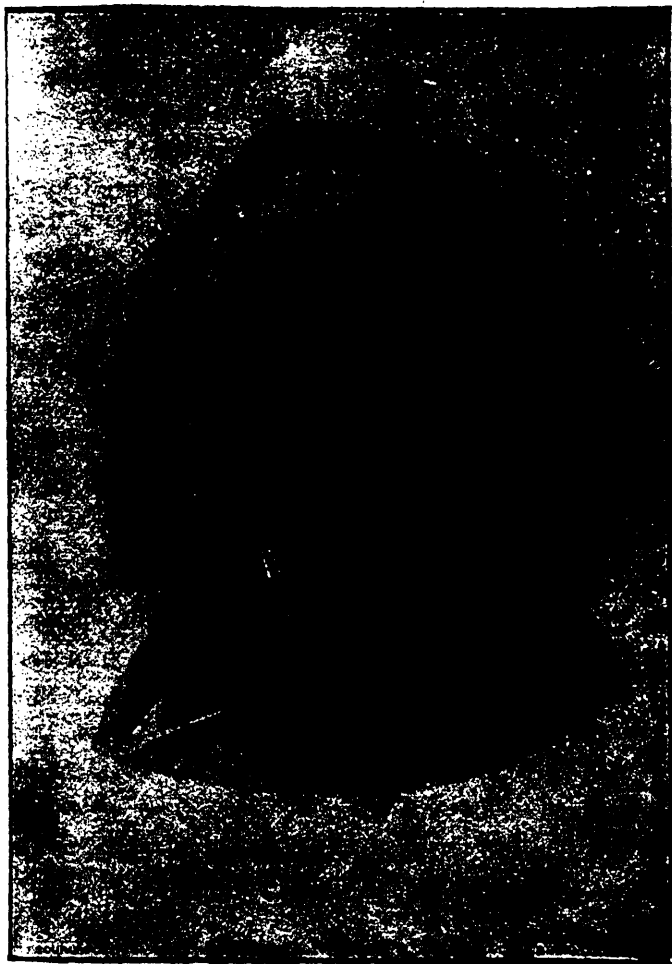
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## CHAPTER XII.

### WOMEN AND MISSIONS.

*By the Rev. J. T. Gracey, D.D., of Buffalo, N.Y.*

#### FEMALE DEGRADATION IN HEATHEN LANDS.



REV. J. T. GRACEY, D.D.

**T**HE human race is composed of about an equal number of male and female persons. Loosely speaking, there are therefore on the earth seven hundred millions of women and girl-children, and within each century some two thousand millions of these fill up each a life-time and pass away. The thought is a stupendous one. Very evidently social economists, legislators or ecclesiastics have not adequately considered the special needs, merits, capacities and influences of this half of the human family. The world has not yet seen "woman's hour."

It is a dreadful story, this, with which we have already grown most sadly familiar, of the degradation, the wrongs and the sufferings of women in non-Christian lands. The

illustrations of their misery are so multitudinous and so monotonous that one is bewildered to select from them.

The relation of marriage, which under the ennobling influences of Christianity has been exalted almost to a sacrament, presents throughout the entire history of non-Christian peoples a lamentable record of violence and of sin. The old maroons of Jamaica and the present Thibetans of Asia furnish us

with samples of peoples without a substitute for a form for marriage in the one case, or any judicial sanction of it in the other. The Hassaniyeh Arab recognizes a "three-quarter" marriage—of legal obligation only three days out of four—while in Mocha all marriages are temporary. In Thibet, wives are "pawned" and loaned, and in parts of China they are hired to other men. The communal marriage—wherein all the women are married to all the men, as recommended in the Platonic Republic—is by no means unknown to history, though it imbrutes men and women, shocks every sense of decency, and at best graduates childhood as beasts in an agricultural pen. "Wife-capture," wherein women have been stolen, speared, clubbed, or otherwise half-killed in the process, has been, or is, too wide-spread to allow of even the enumeration of the peoples who have practiced it. From Australia to Kamschatka, from the Eskimo of the north, on through Brazil and Chili, to the Patagonian of the south; or afar, where the Polynesians, the Fijians, the Philippines, and other Pacific Islanders, preserved the custom; among Caucasians, Arabs and Negroes, the story has the same hue, and makes one blush to know himself a man. Polygamy and polyandry, whether in Thibet, Ceylon, New Zealand, the Aleutian Archipelago, among the Cossacks or the Orinocos, afford little relief to these wretched chapters of human life. We close our eyes to a record of systematic debasement and oppression, which compels us to pity even when we may not relieve.

Girl-life among more than half the population of the globe, seems the cheapest thing in the dust-bin of human possessions. A missionary lady in China tells of twenty-five women between thirty and sixty years of age, personally known to her, among whom were born sixty male and one hundred and twenty female children. Of these, twenty-one males and twenty-three females lived till ten years of age. Eight males and thirty-one females were destroyed at birth. Another missionary lady in the same country knew of one hundred mothers who had destroyed one hundred and fifty-eight female children; forty, who had destroyed seventy-eight, and six who had destroyed eleven.

The motives which induce the practice are too many to admit of enumeration. If a mother has not borne sons, she often destroys all her female offspring that she may the sooner hope to have a son. If she have sons, two or three girls may be allowed to live, but any thereafter will be smothered at birth, because of the expense of rearing them, or from some more oblique cause.

The Government of India, in 1871, investigated the crime of infanticide in certain provinces among the Rajputs. The report of the magistrate reads like a romance set on fire of hell. It contains statements like these:

"The Baboos of Bhudawur Kalan live in ten villages, in seven of which were found one hundred and four boys and one girl. Their other villages are said to contain two girls. These villages are notorious for Suttee monuments, and their tanks are said to be paved with infants' bones. . . . The Baboos of Nagpore live in twenty-seven villages. In the nineteen visited were found two



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hundred and ten boys and forty-five girls. The Baboos of Purtabgarh live in five villages. In the two visited were found thirty-one boys and one girl. One girl is said to exist in their other villages. The Baboos of Asagpoor preserve their old reputation. They have twenty boys, and no girl has ever been known in their village."

The explanation that these men do not marry in their own tribe, implies that they can secure all the wives they want from other tribes, though the women and their parents know that girl-children will be thus disposed of. But this only emphasizes the low estimate in which infant girl-life is held. The Government of India has absolutely prohibited infanticide, yet there is a regular system secretly maintained for the purpose of concealing it, which so far baffles detection, and there is scarcely a village in India, if indeed there be a hamlet, whose shrine is not desecrated by this form of murder

The tendency to degrade women has not been checked by the civilization of eastern nations. Nine hundred years before Christ, Manu, the reputed author of the Hindu code, collected and systematized the law current in his time, and this coming to be accepted as authority in jurisprudence and religion, directed the tendencies of the nation, checked growth by creating an undue veneration for antiquity, and degenerated the family by assigning to woman a low place in society and in religion. Says Manu :

"Day and night must women be made to feel their dependence on their husbands. . . . Let not a husband eat with his wife, nor look at her eating.

. . . . Women have no business to repeat sacred texts. . . . No sacrifice is permitted to a woman separately from her husband, no religious observance, no fasting."

Women of high caste were then unveiled in public, were to some extent educated, and, under given circumstances, were allowed to choose their own husbands. While other things have entered into the case, such as the Moslem invasion of which we will presently speak, yet it remains, that the seeds of disrespect for woman, which resulted in her social degradation, were abundantly present in the statutes of this so-called Hindu civilization. And we may add incidentally, so sure is the vengeance which a just Creator takes on the oppression of the weak, and so inexorably has he united the fortunes of the men and women of the world, that it has not yet occurred in human history but that the degradation of woman has necessarily resulted in the deterioration of the entire structure of society. In every land where woman is thrust down she drags man down after her.

If there was that in Hinduism which involved steady decline in the social status of its women, there was that in Mohammedanism which precipitated it. Nineteen centuries later than Manu (A. D. 1000) the Moslems invaded India, and an alien race became the paramount power. They introduced the rude manners of an unbridled soldiery, invaded the sanctity of the Hindu's home, and



took from his side his betrothed daughters or the mother of his children. Among the classes able to keep their women in zenanas, enforced seclusion followed, and among others, a conventionalism which required absolute non-intercourse from all social approach between women and men except within a very limited range of near relations.

With zenana seclusion came early marriage and the infant betrothal, and for the same reason. The census of the North-west Provinces of India showed in 1881 no less than 280,790 married girls under nine years of age, and over a million between the ages of ten and fourteen.

The early marriage brought terrible evils in its train. There was increased risk in child-bearing, stunted growth of mind and body, separation of the girl from parents and family at a tender age, impossibility of moral and religious training, wifehood while not fitted for companionship, and motherhood while not mature enough to sustain or to educate children. Well may Dr. Mohendra Lal Sircar say :

“It is the greatest evil in India. It has stood, so to say, at the very springs of the life of the nation, and prevented the normal expanse of which it is capable. It has degraded and keeps in a degraded condition the race. It is a most disastrous barrier to the progress of Christianity and of every thing good. It lowers the standard and comfort of the domestic circle. It panders in a most unnatural way to passion and sensuality. It raises the rate of mortality in the family and society generally, and diminishes the general interests, pleasures and innocent amusements of the family circle. It injures their present and their future, robs them of their just rights, their brightest jewels and most valued possessions.”

The early marriage and the infant betrothal implied child-widowhood. Of 124,000,000 females in India, according to the government census of 1881, there were 21,000,000 widows, 78,000 of whom were under nine years of age, 207,000 under fourteen, and 382,000 under nineteen, or, roundly, 600,000 widows, nearly all of whom ought never to have been married.

The Hindus of Calcutta alone counted 58,000 wives and 55,000 widows. From a variety of motives it came to be recognized in the land that widows should not remarry. Originally it was not so. Outcast, deserted, and superseded women, as well as widows, were formerly allowed to remarry. But among the higher classes this has long been prohibited, and the British government has, through its courts, acknowledged the binding force of both the infant betrothal and the prohibition of remarriage of widows. Hence the land is full of the groanings of child-widows.

Another link in this contatenation of abuses is the illiteracy of the female portion of the population. Female education can be effectually promoted only after the abolition of the early-marriage system. Women in India have been kept in illiteracy for a thousand years! In the census already alluded to for

1881, it was shown that in the North-west Provinces alone, over 21,000,000 girls and women were in absolute illiteracy; and among a total population of 125,600,000 in the country not over 70,000 were able to read and write.

It must not be supposed that the Indian women are necessarily incompetent, nor that the country does not afford illustrations of natural mental ability in women. Says Mr. Hunter, President of the Education Commission of 1882:

“As a matter of fact there always have been women of great accomplishments and strong talents for business in India. At this moment one of the best administered native states has been ruled during two generations by native women, the successive Begums of Bopal. Many of the most ably managed of the landed properties or zemindaries of Bengal are entirely in the hands of females; while in commercial life, women conduct, through their agents, lucrative and complicated concerns. . . . The intellectual activity of Indian women is very keen, and it seems to last longer in life than those of men. This, though the idea of giving girls a school education as a necessary part of their training for life, did not originate in India until quite within our own day.”

Yet another thing to guard against is the fancy that woman thus depressed and degraded has no influence. In all lands women are the conservators of religion, whether that religion be true or false. Hon. Justice Muthusami says of their general influence, “The women of India rule the men.”

Still further let us guard against the notion that these women are indifferent to their depressed state. It is in a vein of sad satire that they say: “We are cats, we are cows; how should we know? As we came into the world we go out of it; all we know is, we die like sheep.”

“The life we lead is just like that of a frog in a well,” said a Hindu zenana woman. “Everywhere there is beauty, but we cannot see it.”

“Any life is better than this,” says another heathen woman; “even an animal, a worm, is less miserable.”

Turning once more to China, we find the illiteracy of females not the same in all parts of the empire. In North China the estimate is, that in sixty or seventy out of every hundred families of wealth the females are able to read. “I have found the wife of a Chi-fu of Taiyuen,” says a missionary, “to use all the fingers of both hands in counting up the books she had read, and that means learned by heart.”

In Shantung, however, not more than one woman in five hundred could read. Possibly a fair estimate for even this literary nation would be, taking the whole of China proper, that one woman in three can read.

There is one other feature of Chinese society which ought not to be wholly unnoticed, even in this hasty allusion to the more prominent ills which the Chinese woman is heir to—namely, domestic slavery. It is not easy to write with accuracy about the girl slavery of the Chinese Empire. A reliable writer “knows of girls disappearing,” or, as it was said, “gone to spend a month with

friends." Sometimes pressure for money comes on the family and the daughter is *pawned*; sometimes it is said plainly that her father has taken her to a distant city to sell her. Sometimes she is handed over to the purchaser by indirect methods. The girl is at play and is "kidnapped," and no tidings of her can be obtained. After a month it turns out that her elder brother, or the head of the house, and therefore the disposer of the liberty of the females of the family, was in debt, and the "kidnapped" girl had been sold, and delivered according to previous arrangement.

When Jesus Christ came He found woman systematically degraded, debased, imbruted by philosophy and pagan religion. He came, her truest friend, to give her a social resurrection, to formulate principles and illustrate them, which, like leaven, must work through all the measures of meal. Born of a woman, He blessed the woman who bore Him. He showed favor to representatives of classes who had been for ages shut out from recognition. One woman, a sinner, is simply told to go and sin no more, and the charity of all centuries is summoned to condone her shame till a sinless one shall be found among men. Another woman and another sinner breaks perfume over His person, and the fragrance floats all through the ages in the kindest expression of pity for the fallen.

Where shall we stop if we attempt the task of depicting the power of the scriptures in elevating, refining and blessing the world through models, like Deborah, the heroine; like Esther, the saviour of the people; like Priscilla, the travelling evangelist; like Lydia, the first Christian in Europe, carrying in the folds of her garments, like Phœbe, the epistle to the Romans. I turn back into the pages of the *North-American Review* to read of the place and power of women under the freedom of Christ's civilization. As an inventor, to read of Barbara Uttman rescuing Saxony by the invention of pillow lace: of Betsey Metcalf originating the straw industry of the United States by her manufacture of straw bonnets, of which Massachusetts now produces six millions a year. To read of another woman's invention of the Burden horse-shoe machine, which turns out a horse-shoe every three seconds, and saves millions of dollars to the land. To read of Mrs. Manning, of New Jersey, perfecting her husband's mower and reaper. To read of the paper pail, the gimlet-pointed screw, a volcanic furnace for smelting ore, wool feeders, deep-sea telescopes, and hundreds of similar inventions. Into the world of affairs turn your gaze, and see all the recent premiers of England, who have not only had wives of great devotion, but of great ability, to which these men—Palmerston, Beaconsfield, Russell and Gladstone—have been proud to acknowledge themselves indebted. Or shall I ask you to turn to Mrs. Frank Leslie, conducting her deceased husband's business, buying a printing-press, auditing accounts and making a balance sheet; or shall I ask you to look at the hundreds of women who hold positions of financial trust with a record as yet unblemished by embezzlement or defalcation. General

Spinner introduced women into the United States Treasury, and, after experience with more than 1,000, says they count money more accurately than men, and detect counterfeits more quickly, and he had never had reason to complain of them for inaccuracy. Or shall we turn our attention to Mrs. Roebling, the wife of the great engineer, when he was stricken down with overwork, making his calculations, assuming his duties of chief engineer, and sitting down with the iron men to teach them how to make patterns which no mill was then making? Or to Mrs. Ellet, whose husband was engineer of our Niagara suspension bridge, who, at mature age, studied higher mathematics to help her husband and sons?

Or shall I ask you to look at Christian woman's benevolent disposition of property which Christian civilization has permitted her to hold and disburse in her own right, like Mrs. Daniel P. Stone, of Boston, discretely disbursing to benevolences two millions of dollars. Or shall I direct your attention to those moral queens, like Florence Nightingale and our own Clara Barton, both nursing the world's ills and shedding that radiance which alone springs from Christian women over battle fields, hospital and home? Shall it be to those missionary angels stooping to lift the whole world's girlhood and womanhood, its wifeness, motherhood and widowhood up to the realization of God's ideal of woman, clothed with the sunlight of His sanctity, pure in infinite purity, and aiding them to step onward in a progress which knows no weariness and no arrest. Everywhere in the Bible there is a sweet aroma, a power and influence for women. The tendency of Christianity is to lift woman up, to elevate her to a higher plane. It has given to woman a larger sphere and has increased her intellectually. The world has never seen what Christianity would do for women if it was only allowed to elevate her. The things which are not Christian are keeping woman down and narrowing her sphere. We must let Christianity have its way, and do what it wants to do in humanizing society."

#### WOMEN'S MISSIONS TO WOMEN.

It was in 1834 that Dr. David Abeel, one of the earliest missionaries to China, being in England for rest, told of the degradation of the women of the East, and drew up an appeal to the Christian Women of Great Britain that resulted in the organization of "The Society for Promoting Female Education in the East," which Society, after half a century, has efficient missions in almost all parts of the non-Christian world.

When Dr. Abeel reached the United States, he met a company of women in the parlors of that eminently practical saint, Mrs. T. C. Doremus, in New York City, and made an appeal to the women of America, as he had done to those of Great Britain. It was not till after twenty-five years that—what Mrs. Doremus called "a seed long buried"—this address of Dr. Abeel gave the impulse for the organization—and that in the Doremus parlors too—of the

"Woman's Union Missionary Society of America," the mother-society of those whose work we have now to pass under review.

"What are you women going to do when the war is over?" asked one Christian woman of another, while a few years ago both were engaged in the great activities of the Sanitary Commission. There was little thought with them, or any one, that God had women in training then for much greater work elsewhere. They became experts in organization and administration on a large scale. Vast and independent responsibilities were upon them. They grew under them and up to them, and at the close of the war were as a giant waked out of a dream. The Providence which had been enlarging their capacities and developing their resources, had during those same years been preparing a new field for their exercise by most marvellous changes in political, social and religious affairs in Asia, through which were afforded hitherto unknown opportunities for reaching the women of the East by the women of Christendom. None but a very dull student could fail to discern the relation between this agency, flushed with its triumphs in camp and hospital, and the Providence which set before them this new "open door." Nor were they slow to enter it.

Within less than a decade, occurred the most extensive and rapid organization of the religious activities of Christian women that ecclesiastical history records, and their achievements have become the characteristic feature of the missionary work of the last quarter of a century. Following the admirable "Woman's Union Missionary Society," large denominational organizations of women for this foreign work, sprung into existence in the following chronological order: The Congregationalist Woman's Board (1868), the Methodist Episcopal (1869), the Presbyterian (1870), the Baptist Missionary Union (1871), the Protestant Episcopal (1872), the Reformed Dutch Church (1875), and the Lutheran (1879).

The two Congregational women who met to pray weekly for eight months, before venturing to make a call to consider the propriety of an organization of a Woman's Board, though unnamed, and the nine women who met in Boston to organize the Woman's Foreign Missionary Society of the Methodist Episcopal Church, will be memorable in future ecclesiastical history. The Congregationalist women led off with a constitution which accorded them large responsibility in the management of their work at home and abroad, the Secretary and Prudential Committee of the American Board being an advisory committee to whom the missionary candidates selected by the ladies were referred for appointment. The Methodist Episcopal women followed with an organization, not auxiliary to the Parent Society, though pledged to work in harmony with it, with a separate and wholly independent treasury, guarded from dangerous repletion by a restriction which left the ladies none but wholly supplemental methods of raising funds. They might take no public collections in the churches. Their candidates were to be approved by the Parent Society, which retained a veto power over its ap-

propriations. Its agents on any foreign field were to be subject to the Church and missionary authorities on that field. In later years they have become subject to the appointment of the bishop as component parts of the local conference. The initial power to "appoint" to any field remains with the ladies here, as well as a right to determine the fields they should occupy, and the number and character of agents to be employed, the ladies being held *de facto* responsible for the conduct of their work both at home and abroad.

The Baptist ladies have only independent responsibility in their home management, while the entire direction of their work in foreign parts is left with the committee of the Baptist Missionary Union. Nor is theirs exclusively a work among females. Besides supporting boys' schools, they support much of the educational work in the foreign fields of their parent "Union." To some this would seem a more felicitous adjustment than that of the Methodists, and there are special reasons why in some parts, as in Burmah, it is not necessary to separate the sexes in school and society; but we note the fact, that the Methodist Episcopal ladies, who have more exclusively woman's work, and greater responsibility in the administration of their affairs, have raised much larger sums of money than have the Baptist women, with mixed work and the absence of responsibility in foreign parts. Comparing the income of the two societies for the first seven years of each, the Methodist ladies raised fifty per cent. more than their Baptist sisters, and extending the comparison over fourteen years, they raised one hundred per cent. more.

So far as conflict between so largely independent bodies as those of the Woman's Society and their Parent Board in the Methodist Episcopal Church goes, experience shows that no greater friction has arisen in the course of sixteen years than is common to all societies within the circle of their own separate administration, and none which Christian courtesy and good sense have not enabled them to adjust.

#### FINANCIAL ADMINISTRATION.

As to the general administrative capacity and judgment with which the ladies of these several societies have conducted their affairs, a sort of consensus of Christian judgment is expressed in a report adopted by the General Assembly of the Presbyterian Church, after an experience of seven years with these Women's Boards, in which they said:

"It is our unanimous opinion that what God has thus raised up, and so signally prepared and sanctioned, ought to be encouraged to do its own chosen work in its own way."

The American Board also expressed a discriminating judgment when it said:

"The wise economy, the prudent management, and the results achieved by Women's Boards may well challenge the admiration and the emulation of the other societies."

Among the gravest responsibilities assumed by Missionary Boards is that of authorizing expenditures on anticipated income. If they fail of their estimated resources, the result is indebtedness. It demands, therefore, the most careful and experienced exercise of judgment to avoid embarrassing the work abroad or involving the society at home. The Congregational Woman's Board is relieved of this responsibility, because they raise their money one year and expend it the next. They cannot have any debt. The Wesleyan (British) Missionary Society made a temporary experiment of this kind, but soon returned to the usual practice of the societies. It is to the credit of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, that while they have authorized expenditure on estimated income, events have always justified their judgment. Accepting foreign responsibilities to the verge of their boldest faith, they have never yet closed a year *with a dollar of indebtedness*, while they have advanced their income from a very small beginning to \$200,000 in 1885: a sum not equalled in the annual receipts of the Parent Society during the first thirty-two years of its existence, a period double that of the history of this society.

Incidentally a question so often suggested deserves a passing word. It is sometimes asked, "Is not the income of the Women's Societies detrimental to the receipts of the Parent Boards?" Perhaps no better answer can be given than a statement of Rev. N. G. Clark, D.D., Senior Foreign Secretary of the American Board. What he states is, *mutatis mutandis*, true of all the denominational societies. He says:

"Looking at the question on the financial side alone, the work of the different Woman's Boards has been of greatest value. Exclusive of the two great bequests, the receipts into the treasury of the American Board from donations and legacies for the last ten years were between four and five hundred thousand dollars in excess of the previous decade, and this difference was due to the Woman's Boards. From them was received over one million dollars. Admitting that one-third, or even one-half, of this sum would have come into the treasury of the American Board had there been no such organization, and it is still true that the advance in the aggregate receipts for the last ten years was due to the Woman's Boards."

Constructing a similar argument for the Methodist Episcopal Church, if the term be extended to the sixteen years of the existence of the Woman's Society, we would show that the Parent Society's receipts have advanced within this period over four millions of dollars as compared with the preceding sixteen years, though these were inflated by war currency. If, following the American Board, we add the income of the Woman's Society to that of the Parent Board for these later sixteen years, it would show an aggregate advance of eighty per cent., or almost five millions of dollars, on the preceding sixteen years. Whether this is absolutely fair as an argument or not, there can be little doubt of the aggregate increase of missionary receipts because of the existence of our

Woman's Foreign Missionary Society. It must also be borne in mind that these ladies are supporting much work previously cared for by the Parent Board.

The ladies have exhibited both literary ability and business enterprise in the conduct of their magazines and other literature. The periodicals of most of the societies have been almost if not wholly self-supporting, and some are sources of revenue. The paper published by the ladies of the Baptist Board transferred a surplus in 1885 from its periodical account to the secretary's salary account of \$1,247. *Life and Light*, published by the Congregational Woman's Board, has sustained itself from the start. The *Heathen Woman's Friend*, of the Methodist Woman's Society, has not only paid its total cost from the beginning, but has supplied a large revenue which has been expended, in part, in the publication of gratuitously circulated literature, calculated to convey information and arouse an interest among the women of the Church. During last year alone it furnished the funds for the publication of 1,800,000 pages of such literature, and also for the current expenses of a vernacular paper in India for circulation among women in the zenanas. After granting \$2,293.50 for the above purposes in 1885, it transferred to investment account \$1,850. For years it has furnished funds for similar purposes, yet it has an accumulated fund of \$10,600, invested in bonds and banks.

The business tact and judgment of the Methodist women have been exhibited in all departments, but our brief space only admits the noting of the fact that they have collected over a million and a third dollars, and have over two hundred thousand dollars' worth of real estate in India, China, Japan, Mexico, South America and Bulgaria.

Much has been said in discussing missionary economics about the gratuitous services of the ladies of the several Boards, and perhaps too much emphasis has been sometimes placed on the fact that they had only unsalaried officers. This is not the place to discuss the question of unpaid official services, in benevolent societies in general, and missionary societies in particular. Almost all the larger missionary organizations have judged it best to secure paid secretaries, with the notable exception of the Church of England Missionary Society. Even the ladies' societies have not always found it possible to secure the most efficient agents without larger or smaller, direct or indirect, financial support being given to them.

While all this is true, it does not lessen the appreciation due, and accorded, to the magnanimity, self-sacrifice and holy charity of these unsalaried women, who, for the cause they hold dear, and for the love of their divine Lord, have gladly accepted care and responsibility, hardship and toil, that they might arouse their sisters at home to sympathy with their sisters beyond the seas.

#### ONE AMONG MANY.

A typical representative of these Methodist women is Mrs. Skidmore. A



Methodist of Methodists, "to the manner born," she brought to this Society, as its first and, till now, its only metropolitan secretary, an esoteric apprehension of the spirit and aims of her Church, acquired in the associations of the home of her father, the senior Dr. Thomas E. Bond, and a full understanding of the purpose and plans of a missionary management, with which her husband was associated from its inception, till death made room for his son to become his successor. We may say in passing, the chariot that halted for Skidmore, Janes and Durbin, bore from our missionary councils in 1876, a trio not easily equalled—eminent for the practical business ability and judgment of the first, the devout wisdom and zeal of the second, and the creative power and prevision of the third.

In her own right also Mrs. Skidmore represents her associates. Practiced for more than thirty years in the management of noble charities like that of Five Points Mission in New York city, and disciplined to appreciate the best type of spiritual life as a class-leader in the Church of her choice through a third of a century, she was fitly furnished to sympathize with those whom she was to join in sending into the maelstrom of heathenism, and to encourage by her example that *abandon* of consecration and fervor of faith which have so signally marked this movement.

#### OPERATIONS AFIELD.

Twenty-five years ago it was a question what Christian women could do in heathendom. So narrow was the apparent sphere of operations for them, and so little had they been allowed independently to attempt, that it was held in many quarters that "the addition of this class seemed to add nothing to the working force of the mission. . . . A little work already begun by married women was put into the hands of the unmarried. Nothing new was attempted. There was no lengthening of lines and strengthening of stakes." Some pronounced it "the greatest folly of modern missions" to send those women into the field.

In truth there was unequal demand because of the unequal social relations in different quarters of the globe. It was not true, for instance, in Northern China, as it was in Southern China, that no evangelistic work among women could be done except by women. In 1879, Rev. Mr. Richard, of the English Baptist Mission, baptized within ten days 130 converts in the Ching Fu, of whom 65 were women. Others, even unmarried men, found no difficulty in prosecuting this work. But there could be no question as to the country at large. The speediest way to evangelize a nation is, undoubtedly, to evangelize the women of that nation. The only way to reach the women of China generally was to reach them in their homes. Chinese women are not accustomed to go from home to be mentally quickened by contact with other minds. Men hear the Gospel in the markets and chapels where they are gathered from long distances; not so the women. Assuming that half the population are women, it would

seem at first flush that half the evangelizing force should be women, but second thought suggests that because the women must be reached in isolated household congregations, and because native women till past middle life must be "keepers at home," possibly the proportion of women evangelists should be much greater. The young men can give the vigor of their best days to evangelizing the men, but it is only the older women who can become evangelists. An eminent missionary lady says of the Chinese women :

"They are not public speakers. They work in the family from house to house, and through the mothers reach the children. They do that thing, and they do but that one thing. As hardly any Chinese women know how to read, as the old women rarely leave their villages and the young women seldom leave their houses, the only way is to carry the Gospel to them."

Of course in India the conditions of society demand the separation of the sexes. Mr. Cust but voices the common judgment when he says, that it is neither "likely nor desirable that for some generations the rule should be broken, for it might lead to greater evils. Until a great change comes over the structure of Indian society in Northern India, it is as well that in railways and churches, as in schools and hospitals, the sexes should be separated, and a decent reserve maintained in alluding to their existence."

The forms of work of the Woman's Societies may be classified as Benevolent, Educational, and Evangelistic. Yet as all these elements enter into each portion of the work, this is but an imperfect classification. The orphanages sustained by these ladies have been very effective as educational and evangelistic agencies. From them have gone the wives of native preachers, zenana teachers, Bible readers and medical women, and they have been the scene of profound religious awakening and wide revival influences both in India and Japan. Their benevolent character is manifest in their origin, specially in India. Few people have occasion to realize what famine is, as frequently experienced in Asiatic countries, when within a single province two or even four millions of people die of starvation in a few months. Few living things are spared. Insects die in the fields and fishes in the shrunken rivers; oxen, dogs, jackals, and even field-rats, starve in the land. Household utensils, ornaments, the very doors, are sold for food, and all cares, all affections, all hopes are forgotten, while famished, demoralized, maddened, brutalized men cast cannibals' looks and even devour each other. Pestilence follows, where the dead lie and rot; babes try in vain to draw life from the shrunken breasts of dead mothers; living skeletons, more fortunate, stalk into the cities, and are seen gnawing blue marl for lack of food to appease their hunger. It is a terrific picture that no mortal would care to describe, if ever he could.

Out of such pestilence and body of death came our first group of orphan boys and girls in the Methodist Episcopal Orphanage of India. When the Woman's Society got fairly into operation it relieved the Parent Board of the

management and support of the girls in this institution. It is beyond human skill to catalogue the Christian influences and evangelizing forces from that institution, which are now building up a strong, self-reliant Christian community among seventeen millions of people in North India. It would be a pleasure to speak of the exceedingly rare qualities of the ladies who have had these institutions in charge.

Of the extensive educational enterprises of this society, orphanages form a part, but only a part. We cannot within our limits more than allude to this extended and well-organized school work. These schools have had large influence in India. They demonstrate to the national government that such education was possible, and became its auxiliary when it undertook the same. A few facts will give force to this remark. The Government Education Commission in 1882 reported a total of 127,066 native girls in school throughout the empire, of whom nearly one-half were under missionary instruction. Of the whole, 6,379 were in mission boarding-schools, 40,897 in mission day-schools, and 9,132 under instruction by missionaries in zenanas.

These schools are efficient as an evangelizing agency, their enemies themselves being judges. Although they have exerted less power on Moslems than on others, yet even they have felt the influence so strongly that they have been led to organize in Northern India a "Society for the Promotion of Islam and the Education of Females." In their appeal to the public on behalf of this society they confess that the Christian schools are undermining the faith of the Moslem children.

Miss Isabella Thoburn, the first appointee of this society, rejoices in a girls' school in Lucknow which the government recognizes as the best of its kind in Upper India, and which the native community says is a "standing monument of her powers of organization and management." A movement is already inaugurated to exalt it into a college.

It is not alone in the intellectual results of these schools that we rejoice, but in the gracious revival influences which have been manifest in them. In the girls' schools in Japan, the influence of which is felt throughout the empire, the revival power has been great; eighteen of the girls applied on a single Sabbath for baptism in the one school at Nagasaki. The next day the religious interest was so great that the recitations had to be suspended, and the girls were found weeping and praying in their rooms; still later, fourteen more of the girls were converted. One man who had two daughters in this school for some time was converted, and also his wife. He asked for the names of the parents of all the girls in the school, for he said he must go and tell them, as he is sure when they know what this Christianity is they will surely embrace it. This revival is also immediately related to the introduction of the Gospel into Korea by an interesting incident for which we regret that we cannot make room.

We cannot now set forth the high esteem in which these schools are held by governments in most lands where they are established. There is something touching about the statement of the Yokohama school that when, by some new and unheard of arrangement, the government officials directed that the pupils of this school should come into the same examination as their own, that these girls all knelt down and asked God to help them, and when they arrived at the place of examination some of the other scholars shouted, "O, here comes the Jesus Christ school; they cannot pass!" Yet they did, every one of them. One of the examiners asked of another, "What school is this in which every child has passed?" and the answer was, "Why, it is the one known as the Jesus Christ school."

It would be interesting to trace the effects of similar girls' schools in Bulgaria, South America and Mexico, for their influence is percolating the social order where they are placed, though they suffer by comparison in the reports with some others in Asia, possibly because their work often does not admit of being made public, lest their enemies come into their secret. Not only was all possible obstruction offered to these schools in Bulgaria, for instance, but the bishop said he would have them driven from Loftcha and from Bulgaria "if it cost every hair of his beard."

We have not spoken of the 2,000 zenanas in which over 4,000 of the women of India are under instruction by these Methodist ladies alone, because it is difficult to separate this from another feature of the work, that of the *Female Evangelist*—an agency which, we think, promises more for future evangelical results than any other. "Nothing but the old apostolic plan of evangelism will answer," says Rev. H. Williams, of the Church Missionary Society, "namely, proclaiming the tidings of salvation to every one who will hear it. Men are wanted to preach to men, women to women."

After forty years' residence in India, filling every civil post in the empire, from lowest to highest, Sir William Muir says that "a recognized component part of a fully equipped mission should be a *Female Evangelist*." Mr. Cust, the able linguist, long familiar with missions by official residence in India, and by profound study of them through other years, alluding to the small-missionary force of the world, says:

"My suggestion is to make a fuller use of women. Call upon that sex which no longer deserves the conventional epithet of the weaker or less wise, to supply the vacuum and stand in the gap. But they must have precisely the same allowance, be provided with similar accommodations, and placed on the same footing."

Never was there more wealth and warmth of welcome awaiting a visitant than is accorded many a Christian woman evangelist by the women of non-Christian lands! Never was there a greater power to be awakened for the redemption of mankind than that which Christian women may exert over the

homes and the mothers of heathendom. How eagerly these women listen to the story of Him who came to relieve the oppressed! "One holds my hands, another my feet," says one of these workers, "as I begin to tell them of Jesus." Many are the touching incidents of the reception of the truth, though but partially understood. How many there may be none can tell, who, neither churched nor chronicled, have believed savingly in Christ on fragmentary knowledge, like that dying girl in the zenana where no ordained minister could enter, who, having given up her babe, asked for water, and when it was brought crowned herself, laying her open Bible across her head, *baptized herself!*—and died. There are many millions of these secluded women in India. How many are indirectly learning of the truth, though not counted in the congregations, and how far and wide these female evangelists may be scattering the Gospel, no statistical tables will enable us to understand. Incidents often cast light upon the subject. One old woman was standing on the outskirts of a crowd at a bathing place on the Ganges River near Cawnpore, where Nana Sahib massacred four hundred Christians. A foreign lady evangelist was talking to two hundred heathen women, and singing to them, and with them, of Christ. "Your singing is drawing my heart this way," said a little old woman on the outer edge of the company. "I have been standing here a long time and can't go away. Every night as I go to sleep I hear you singing,

'Yisu Masih mero prana bachaiya'  
(*'Jesus Christ has saved my soul,'*)

and I sing it too all day in my heart as I do my work." Many a zenana woman who has not found Christ, yet finds her experience summarized in that of her Hindu sister who said, "We are birds in a cage still, but you have taught us to sing."

The Methodist women are teaching, systematically visiting and praying with, more than a thousand Moslem and Hindu women in the city of Lucknow alone; and they employ 182 native female evangelists, known in their terminology as "Bible readers," who are threading the intricate lanes of Indian cities, wandering by the banks of the Yang-tse and the silver La Platte, sitting under the sunny skies of Italy, or on the fertile plains of Mexico, climbing the Balkans, sailing the seas of the Mikado's empire, and entering the gates of the "Hermit Nation," until it seems that "the women that publish the tidings are a great host."

Before these societies were formed the pigeon-holes of the secretaries of our missionary societies were choked with applications of suitable women to serve in these fields, and there has been no hour since when we could approximately exhaust the supply of devoted, educated, and sensible women ready to give themselves to this work. How slow not only we but the whole Protestant Church has been to learn the meaning of it all! How timidly all the denomina-

tions have stood, saying these women could not be sent unprotected—could not, with their Christian purity, be thrown into such maelstroms of heathen vice, or were not competent to act except under male supervision!

But they have gone—gone from homes of culture, halls of learning and the enchantments of Christian society—gone to isolation and to the dreariness and monotony of heathen misery—gone into public melas, private hovels and lofty mansions in India and China, camped among wild Koords, crept on hands and knees amid the smoke and vermin of the Zulu's kraal, sung Christian hymns to cannibal crowds, slept quietly on the Infinite arm in the habitations of cruelty and the abodes of lust, "scribbled" the seas with "the centric and eccentric" of their journeyings, risked health and life in ways named and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of motherhood, addressed themselves to national reforms in the interests of their sex, and been "living epistles" of the everlasting Gospel. And all this they have done, not under the impulse of mere sentiment, but with patience that could plod, with ingenuity that could create, and with practical wisdom that could conserve, they have prosecuted their work in a way and with results which may challenge comparison with that of their sisters, or even of their brethren, of any century and of any clime.



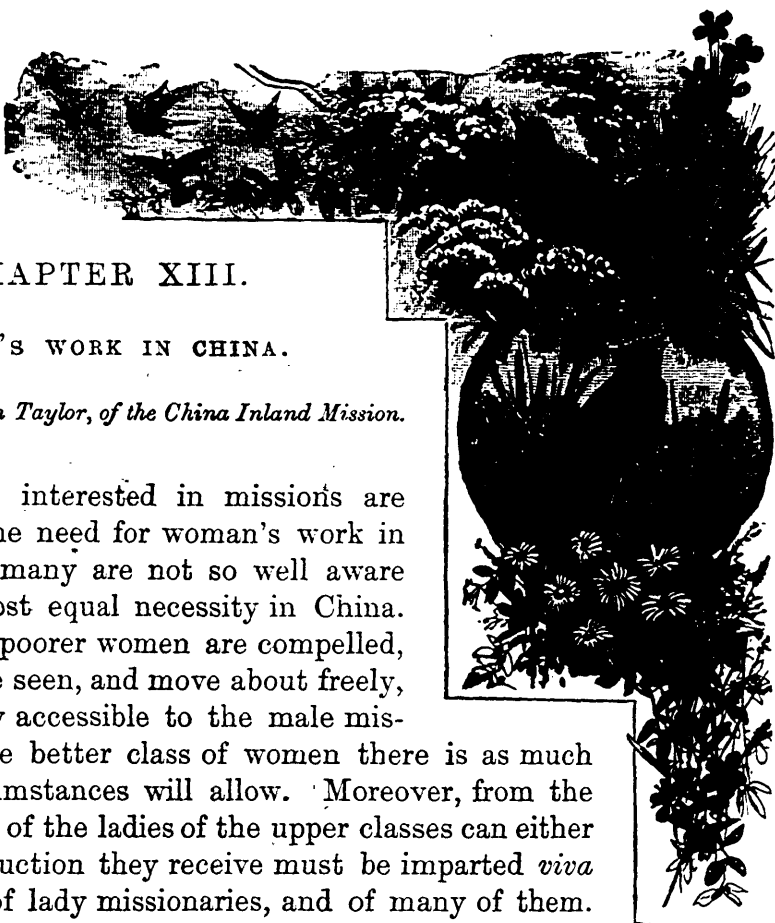
## LONDON'S WOMEN'S CLUB.

**S**Ocial elegance is the key-note to the Alexandra, the most successful women's club in London; presentation at Her Majesty's drawing-room is the *sin qua non* of admittance, and the names of various countesses figure on the council. Moreover, the Alexandra is strictly and absolutely feminine in its constitution, no individual of the other sex above the age of twelve being admitted beyond the door-mat. Husbands, fathers and brothers are all ruthlessly excluded from its sacred precincts. Here, as a social club, the Alexandra is of little value, and in the evening it is practically deserted. But it furnishes an admirable centre for shopping operations, and for feminine lunches, teas, etc. Fine women pop in and out all day, and the cheerful drawing-room on the first floor, brightly and artistically furnished, forms a most welcome resting place in the interval of a long day in town. It possesses, moreover, the further advantage of bedrooms, let at the most reasonable rate, so that girls and young married women can spend a night or two in town without any trouble as to chaperones and maids. Women friends, of course, may be admitted into the club, and servants and tradespeople interviewed. In spite of the prevalent opinion that women are not by nature "clubable," and that they would be certain to fall out over the management of any pure feminine concern, the Alexandra has an eminently peaceful record. A small sensation was caused one day by the appearance on the committee notice board of the following motion: "Lady A. and Mrs. B. propose that a smoking-room be added to the club." The next day this was succeeded by a further notice: "Mrs. X. and Mrs. Z. propose that Lady A. and Mrs. B. are not fit members for this club." General committee meeting was awaited with some trepidation that month, but the secretary, exercising the right of veto, judiciously ruled both motions out of order. On another occasion the social "conveniences" of the club were greatly outraged by the appearance in the club drawing-room of a real Salvation Army officer, bonnet, bluecoat and all, introduced by a member of enthusiastic evangelistic proclivities. The High Church members proposed that the whole Salvation Army should be excluded by special legislation, but good sense and religious toleration were allowed to win the day, and the storm subsided, on the tacit understanding, however, that the offence should not be repeated.



ANTICIPATION.





## CHAPTER XIII.

### WOMAN'S WORK IN CHINA.

*By Rev. J. Hudson Taylor, of the China Inland Mission.*



MOST persons interested in missions are aware of the need for woman's work in India, but many are not so well aware of the almost equal necessity in China. While the poorer women are compelled, by circumstances, to be seen, and move about freely, even they are not very accessible to the male missionary, and among the better class of women there is as much isolation as their circumstances will allow. Moreover, from the fact that very few even of the ladies of the upper classes can either read or write, any instruction they receive must be imparted *viva voce*, hence the need of lady missionaries, and of many of them. For while a male missionary may collect in his mission hall, or speak in the streets to scores or hundreds, the women must be spoken to in small classes, or met in families in their own homes. It is self-evident, too, that unless the women are reached, the families as a whole are untouched. When we consider the immense population of China, and that more than half of them are women and children, the impossibility of reaching China without the aid of lady missionaries is self-apparent.

How far, then, can this important moiety of the people be reached by lady workers? To an almost unlimited extent. Curiosity will bring many women, and not a few ladies, to visit our missionary sisters in their own homes, if arrangements are made for their doing so without coming in contact with male missionaries. The ladies will be invited in return to visit the Chinese ladies in their homes; while multitudes of the poorer women are, at any time, glad to welcome the lady missionary passing by. There is no need to wait for a formal invitation to visit them. The singing of Christian hymns is always attractive; the simple gospel story or parable is wonderfully interesting to those who have never heard it, and the touch of sympathy and love comes home to human hearts, yearning for and never receiving it, with great power. Then many opportunities are afforded to give relief in case of sickness, and the sad and

common cases of opium poisoning open many doors to our sisters, as three out of four of those who seek to destroy their lives, are women and girls whose sorrows have seemed unsupportable. Access to the upper classes of China can be obtained by lady missionaries, and, with occasional exceptions in the case of male medical missionaries, and other exceptions extremely rare, through ladies alone can the upper classes be reached. In many cases an official or a gentleman who would fear to lose caste by being seen to be intimate with a male missionary, will freely allow a lady missionary to visit the ladies of his family; and, under the pretext of going to hear what his wives are being taught, will hear the gospel himself, and often ask very intelligent questions about it.

A further work of great value open to lady missionaries is the instruction and training of intelligent elderly Christian women for Bible women's work. This work has been extensively and systematically prosecuted in some missions with no small success. The native Bible woman not only needs training and preparing for the work, but superintending in it. Her work is very difficult and arduous, and sometimes invokes a full share of persecution; she *needs* the sympathy, advice, and prayers of her lady superintendent.

It is scarcely necessary to refer to schools as affording scope among the young of both sexes—day and boarding schools having been somewhat extensively tried in China—each class of school has its peculiar difficulties and objections. Day schools are comparatively inexpensive, but when the children are becoming manifestly drawn towards Christianity, heathen parents are very apt to withdraw them from the school. In the case of boarding schools there is not this danger; but, from lack of native home training, the girls are apt to become unfitted for their future home life, or dissatisfied with it. Much of this might be obviated were girls kept in the boarding school for half a-year, and sent home to help their mothers the other half of the year. In the

#### CHINA INLAND MISSION

Woman's work has been a prominent feature from the commencement, and its advantages were very soon practically proved. The first head-quarters of the mission was in a large city in which many efforts to gather congregations to hear the preaching of the gospel had met with very limited success. As soon as the knowledge of the language enabled them, our lady missionaries commenced visiting, and gave special attention on Fridays and Saturdays to inviting the women to the Sunday services. Many came, but could not come alone; husbands, sons, or brothers had to come as escort, and in this way many men were brought under the sound of the gospel, as well as women; and, from the first formation of the church in this city, a fair proportion of the members have been women. Similar efforts in other stations were followed by similar results.

After a time the plan was adopted of providing distinct houses for lady

workers, to which the women could come at any time without fear of meeting any male missionaries. The immediate result was great increase of opportunity for reaching women of the upper classes. This suggested the plan adopted now in not a few of the inland mission stations, of having only resident lady workers, with usually a married native evangelist, or pastor and his wife. This method has proved highly successful, and the uniform respect with which the single lady workers are treated in isolated stations, or when taking long itinerations in twos or threes, with only the escort of Christian natives, has been most encouraging.

As an instance of the kind of work that can be done we may refer to the Misses Macintosh and Marchbank, who, in three months, with the help of two native Bible women, often visit and evangelize in about forty villages and towns. They not unfrequently are invited by the villagers to stay with them in their homes for a night or two, and sometimes even a week has been spent as guests in the house of some interested family, and thus the gospel has been brought within the reach of nearly all the women of the neighborhood. These ladies have been in China four years, and one and a-half years, respectively, and are the only missionaries in the city and neighborhood in which they work—Yuhshan—in Kiang-si. Many souls have been brought to Christ through their instrumentality.

To take another illustration—Misses Whitechurch and Seed in North China were instrumental in bringing about the destruction of all the idols in over 70 families during part of the year 1888. They believe that in the year fully 100 families destroyed their idols, but only commenced to keep a list after the year was well advanced. It must not be supposed that all the members of these families became Christians, the heads of the families at least accepted Christianity and gave up idolatry, and of not a few there is reason to hope that Christ was received into the heart.

In the superintendence of refuges for the cure of opium smokers, some of the lady missionaries of the China Inland Mission have found a valuable sphere of work. In this way, as also in family visitation, and in cases of sickness, it is found that men as well as women can be reached by them; though, of course, in the ordinary way their work lies among their own sex, the customs of the country prohibiting free intercourse between the sexes. Notwithstanding this, a judicious foreign lady can, without offence, accomplish much that would be impossible to a native woman.

The rivers and water-ways of China afford a convenient method of travel for lady missionaries. Their boat is their home, and quiet can be found by moving a short distance from the town or city whenever it is desired, while they can spend as much time amongst the people as their strength will allow.

On a recent journey of this kind a lady missionary, escorting to their stations in Kiang-si the lady workers who went out from America in September, 1888,

to join the China Inland Mission, had such opportunities of work that before the journey was accomplished two of their boatmen were hopefully converted, and a third also confessed Christ about whom they were not so fully assured.

#### THE LANGUAGE, ETC.

For the information of any who may be contemplating work in China, it may be well to state that the vernaculars of many parts of the empire are far from difficult of acquisition to the young. From twenty-five years of age the difficulty increases, and after thirty-five becomes serious to the greater number, though many still older persons have acquired it.

The climate of many parts of China is fairly healthy. It is very desirable that the language should be acquired, and a lady become acclimatized before marriage. The length of her missionary service, as well as her efficiency will be greatly increased thereby.

The openings for women's work are practically unlimited, and the need for additional workers is very urgent. In the China Inland Mission there are *sixty-one* married missionaries with their wives, *eighty-one* unmarried men, and *one hundred and twenty* unmarried lady missionaries, not including *nine* "associates of the mission. So far from the proportion of lady missionaries being found too great, many more are urgently called for. From the nature of their work the proportion of *three or four* lady workers to *one* male missionary would not be at all too large. In Kiang-si, to which we referred above, there were in July, 1889, *fifteen* lady workers and only *one* married missionary resident in the province in connection with the China Inland Mission. The lady missionaries had ample scope for all their energies, though more pastoral help from male missionaries was needed.

In the work of the Inland Mission, among women who have not been accustomed to see the costumes of other nations, the lady missionaries usually wear native dress, and find it an important facility to be thus attired. Many who would be afraid of them in foreign dress receive them willingly, and it is an advantage not to have the women's attention distracted from the message to the dress of the missionary.

The expense of living in China varies considerably in different localities. In the free ports both rents and living are expensive. In the interior it is not so. For inland work it is essential for a lady to be connected with some missionary body, otherwise she would be unable to keep open the necessary communication for forwarding her supplies, etc. A lady member of the China Inland Mission, having an income of not less than \$250, is able to supply all her own needs; while those who have no personal means, and are not sustained by special donations, receive remittances from the general funds of the mission,

from time to time, though no specific sum is guaranteed, the income of the mission being entirely dependent on unsolicited contributions.

An ample supply of meats, game, poultry, eggs, vegetables and fruits can be easily procured in most parts of China; also, good wheaten flour. Native servants will readily learn to cook in foreign style if the missionary is able to teach them.

In conclusion, there must be in every Christian country many ladies who have the necessary health and capacity to make useful workers in China. Experience in Sunday school and home mission work is always of value, and many methods used at home will be found applicable to the mission field.

But far more important than methods and plans is unreserved consecration and submission to the will of God, and that filling with the Holy Ghost without which the most earnest work will fail and be ineffectual.

To be filled with the spirit is supremely important, without this the missionary will not be able to maintain her own spiritual life, will become dry and barren herself, and is sure to be disappointed. With it, as the scripture hath said, "out of her shall flow rivers of living water," and her glad heart will daily become more thankful, as Christ becomes more and more to her "a living, bright reality," and she sees other sad hearts and lives brightened by His life-giving presence.

The Master says, "Go ye." Who will respond, "Here am I, send me?"



## ADVICE TO MUSICAL STUDENTS.

THE following advice to the musical student is given by Mr. Ernst Pauer in his useful work on *The Art of Pianoforte Playing* :

Make yourself acquainted with the lives and portraits of the classical composers. Your interest in them will thus be heightened, and you will seem to meet them in their works.

Consider technical exercises as the daily physical exercise which is necessary to keep you in health.

Always come to your lesson with honest goodwill, and with a sincere desire to advance and to improve.

Do not get hold of the notion that your teacher finds fault with you for the mere sake of fault finding.

Always be assured that ultimate success will ensue if you give yourself the trouble to work for it. Success may be deferred but it will come at last.

Remember that a good composition is worthy of a good practice.

Regularity, system and precision, are not only excellent general qualities, but may be reckoned among the principal conditions that ensure a useful practice, and guarantee a successful performance.

Do not stammer through your practice ; if you stumble in a passage leave off at once ; then attack the obstacle again and again, till you manage to overcome it effectually.

Mind and body must both be vigorous when you practice. If you feel unwell, better leave off for a while until you have recovered.

A GOOD HUSBAND.—When Theodore Parker was married, he entered in his journal on his wedding-day the following resolutions : “1. Never, except for the best of reasons, to oppose my wife’s will. 2. To discharge all duties for her sake freely. 3. Never to scold. 4. Never to look cross at her. 5. Never to weary her with commands. 6. To promote her piety. 7. To bear her burdens. 8. To overlook her foibles. 9. To save, cherish, and for ever defend her. 10. To remember her always most affectionately in my prayers. Thus, God willing, we shall be blessed.”

PASSING AWAY.—Youth and beauty, riches and stores of worldly goods, with the society of those we love, and even life itself are all of short duration ; then let not the wise therewith be fascinated.—*From the Sanskrit.*

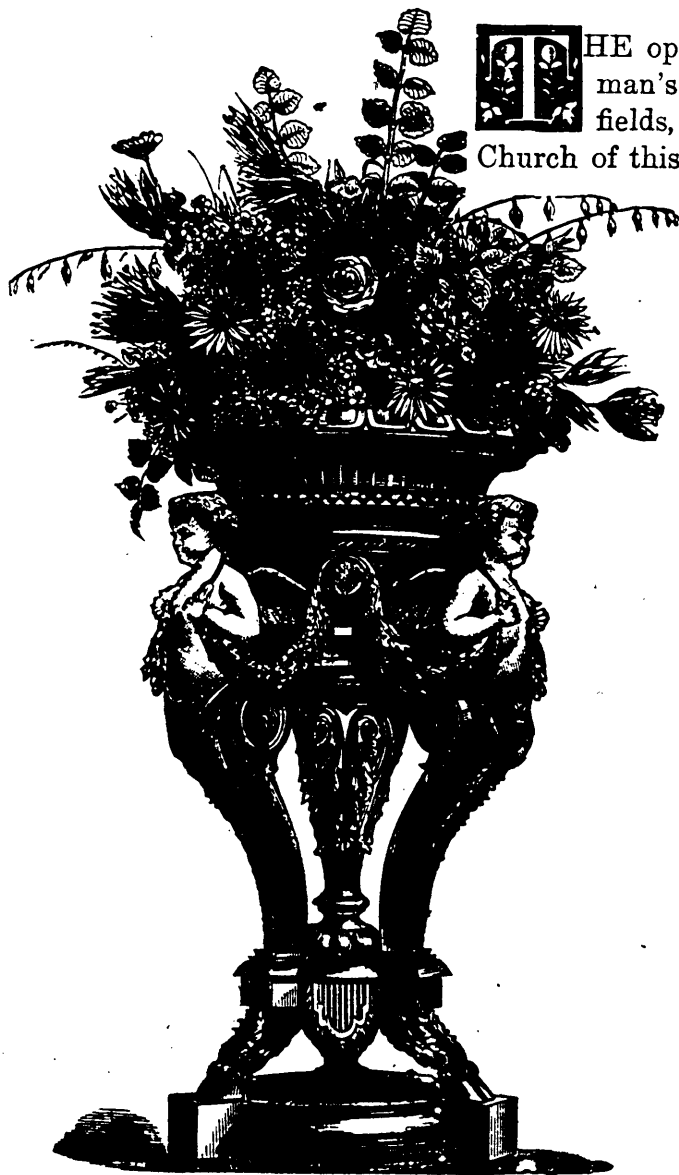
## CHAPTER XIV.

### WOMAN AS A MISSIONARY.

*By Rev. I. B. Aylesworth, M.A., LL.D., Pastor of Grace Methodist Church,  
St. Thomas, Ontario.*

“SEND ME.”—ISA. VI: 8

#### I.



**T**HE opportunity and necessity for woman's work in the foreign mission fields, have been forced upon the Church of this generation, by the providence of God. The Church of God in this last half of the nineteenth century, is honored by having set before her open doors for abundant usefulness, and for her active, earnest, systematic, hopeful work in heathen lands. There are many providential circumstances which seem to open the way for woman's work for women in heathen lands.

In the first place it is found that the women in the most important heathen countries are kept in seclusion, and strictly prohibited from having any intercourse or conversation with men, or being seen by them. I remember the case a heathen princess who was very sick, and the missionary physician was not permitted to see her, but a rent was made in the curtain that kept her concealed from the gaze of men. Through this she

protruded her tongue, and the doctor could see it and prescribe. This unnatural seclusion was forced upon the heathen countries wherever the early Mohammedans spread their ravages. Their brutal treatment of women and utter disregard for innocence and virtue have forced women into the fancied security of retirement.

The results of Mohammedan conquests are altogether detrimental to the spread of the gospel, and in this case completely block the way and make it impossible for the ordinary missionary to reach the women. This is what first forced upon the attention of the Christian Church the absolute necessity of Christian women making efforts to reach heathen women. They have souls to save the same as men have; although this truth is denied by the whole heathen world, and by almost every system among men, except the Christian religion. For all false systems are of the devil, and the devil is not woman's friend, and there should be no love lost between women and the devil.

Woman has a right to know the joys and experience the blessings of salvation. It is the privilege of every woman to know Him who was born of the woman, and whose religion alone blesses and saves women. Let all the women of this world know Him who personally honored women by associating and conversing with them. He accepted tokens of respect and appreciation from them, and was grateful for their friendly and timely care for His comfort and necessities. Unto woman He imparted some of His choicest truths, and said to one of them, "O woman, great is thy faith." Jesus is the sinner's friend, and let all the sinful, erring, fallen women, as well as men, of this world know that this man receiveth sinners, and saves them if they will "go in peace and sin no more."

"For ye are all one in Christ Jesus." "There is neither male nor female." On this passage Dr. Adam Clarke remarks: "To this day women are not permitted to assemble with the men in the synagogues, but are put in galleries, where they can scarcely see, nor can they be seen." This shows that the Jews were but little better than the Gentiles in their estimate and treatment of women. Dr. Clarke continues: "Under the blessed spirit of Christianity, women have equal rights, and equal privileges, and equal blessings; and, let me add, they are equally *useful*."

Then the suppressed but bitter cry that comes up from the conditions of wretchedness and hopeless helplessness of heathen women, has touched the heart of Christendom. We know that in our civilized and semi-civilized lands, the abuse of power and the misdirection of the social forces, falls with a crushing weight of misery upon woman. There is no abuse perhaps in all heathendom, that produces more refined torture than the liquor traffic. Yet nine-tenths of the curse and anguish of that traffic falls on helpless women and innocent children. The same is true of slavery, Mormonism, and Jesuitism.

Now, "if they do these things in the green tree what will they do in the dry?" What are they doing? Throughout all heathen lands, with few excep-



tions, women are held as slaves and worked as cattle and beasts of burden. Husbands can whip, sell or kill their wives, and fathers their girls, by law. How can it be otherwise where such false and low notions of woman's nature and worth prevails?

Buddism teaches that "one may trust a tiger come for prey, a thief, a murderer, a savage, even deadly poison, but not a woman."

Manu, the heathen lawgiver, says: "Day and night must women be kept in a state of dependence. Though devoid of all good qualities, a husband must be revered by his wife as a god." A well known Eastern proverb is, "Cursed be the day that woman is born." To ask a man in the East about his wife or any female of his household, however ill, would be regarded as a gross insult.

A kind hearted officer once tried to comfort a poor broken hearted heathen mother as she knelt by the grave of her only son. "Don't talk to her," exclaimed her husband, "she can't understand, she's only a beast." The Shaster declares that women have no souls. The misery of heathen women has been increased wherever the Mohammedan religion prevails. The Koran makes no mention of women either in heaven or hell.

We hear much of the boasted civilization of ancient Greece and Rome, but it was heathenish in its treatment of women. It is charged against Cicero that in all his three or four hundred letters, he makes not one single reference to his mother. A letter from a friend rebukes him for being so weak as to grieve at the loss of his only beloved sister.

Our Saviour often asked the Jews to point out how much better they were than the Gentiles. We may ask how much better were Anglo-Saxons without Christianity? Wives were sold in England by their husbands during the first part of this century.

In heathen lands it is considered a great calamity when a girl-baby is born. The result is that infanticide is a dreadful evil in those lands. Whole villages and towns have been found with scores and hundreds of boys in them, but scarcely a girl could be found there. They had all been destroyed in infancy. The mothers say it is a great kindness to allow an infant girl to die. The cruel custom of casting the mother, ere her child sees the light, into some dark, dirty shed, or damp cow-house, makes such murders easy of accomplishment.

Another great hardship is child marriage, and widowhood. From the time of a girl's marriage, which usually takes place between the age of eleven and fourteen, when she is removed from her parents' home, and taken to her husband's, she is placed by him in a zenana—that is, behind the curtain—under the care of her mother-in-law. After that she is forbidden to see the face of man. She has no education except the worship of idols. It is considered worse than blasphemy to attempt to educate a female. She spends her time in gossiping, dressing her hair, counting her ornaments, eating sweetmeats, and preparing food for her husband and children. A missionary was asked by a rich native to come and

instruct his wife. She found the woman literally covered with jewels. "She asked me many childish questions," said the missionary, "and in my turn I asked her if she would like to learn to read. 'What good would it be?' she replied, 'Why should I take so much trouble?' 'Well, then, would you like to learn to work?' Again the answer, 'And what good would it be to learn to work? I can buy all I want.'"

Her husband was listening behind the door, and said, "You see my wife is stupid, she will learn nothing; but when my little girl is old enough, I will give her to you and she will learn."

The birth of a female child is an awful period to the young mother. She does not hear the sound of the conch shell, as at the advent of a boy, and overwhelmed with sorrow, she curses the day and curses her fate. If they are allowed to live, their life is one long chapter of wretchedness. Taken from their homes when mere children, sold in infancy to the highest bidder, and often widowed before they understand the meaning of the word; treated with more cruelty than dumb brutes by their husbands and all the family, they often take poison, and more often are put to death by their husbands.

In one zenana was a bright young creature, the wife of the youngest son of the house. When the missionary entered one day, she threw her arms around her neck, saying, "I am so glad you have come to-day; I am alone. I have wanted to tell you how I love you, because you have taught me about Jesus. I do love Him, because He has forgiven my sins and washed them away in His own blood. Do come to-morrow and tell me more about Him. I shall be alone to-morrow." At that moment a step was heard approaching, and the young wife hastily resumed her veil. It proved to be her husband, with cruel glitter in his eye, for he had overheard his wife's words. He attended the lady to the door, and, with hollow politeness, repeated the invitation, "Come again to-morrow, she will be alone, and delighted to see you." The next day she called, and with icy smiles the husband met her. "You will not see her again; she sleeps."

These midnight wife murders in India have been a very common thing. "Khadu Bee was married when seven years old to a non-commissioned officer, and from that time she had followed the regiment in a closely-covered cart. On her husband's death she was left penniless. Her own words to Miss Reade were: 'When you met me I was losing my senses; it was only God's words of love and peace you spoke that kept me from going mad. When my husband was alive I had land, cows and sheep, all I wanted for this world, but no light in my mind. Now I have lost all, but light has come to me.' On her baptism, her relatives were told that they ought to kill her. Poisoned milk was sent to her, and other attempts made to murder her. She often said, 'No one knows the murders that take place in our houses at midnight.' One of her own relatives had been murdered by her own husband, and bricked up in the wall, for no other crime than having rushed into the road to save her own child from being knocked

down by a bullock cart. Her husband was told she had been seen outside her house. He said but little, but, after the midnight following, no one ever saw her again."—*Our Eastern Sisters*, page 36.

Only those who have lived with the Hindu, know the terrible meaning of living and dying "without hope and without God in the world." Mrs. Emma Moore Scott reports finding a Hindu woman, the day after the funeral pyre of her only son, refusing to eat or speak or be comforted. Although her garments were scant, coarse and filthy, and her hair dishevelled and in the wildest disorder, she went and whispered to her, and said, "Just a fortnight ago *our* only child was laid in the grave." "Instantly her eyes caught mine, as she anxiously inquired, 'And you mourned?' 'Yes, but with the hope of meeting her again.' It seemed a wonderful statement to her, and before I left her she seemed somewhat comforted, though she sadly exclaimed, 'I never, *never* expected to see my boy again; I thought he was gone forever.' 'I would not have you ignorant, brethren, . . . concerning them which are asleep, that ye sorrow not, even as others, which have *no hope*.' 'I never fathomed the meaning of '*no hope*' until I beheld the dumb agony of that Hindu mother."

"Even as others." How many others! The vast millions of the heathen, and all the unsaved of Christendom, are without hope.

Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?

The English have abolished the *suttee*, or widow burning, but the women say that burning is merciful compared to the life of a widow in India. The moment the husband has drawn his last breath, six wives of barbers, who are kept ready, rush upon the widow and strip her of all her ornaments. Ear-rings and nose-rings are wrenched off, the gold armlets are hammered with a stone until the metal breaks. And all this even if the widow be but a child of six or seven years old. She is dragged by these six barbers' wives along at the funeral procession, and everybody is warned not to come within 200 feet of her. She is pushed into the water at the funeral pyre, regardless of her condition or the weather, and there she must remain until her husband's body is consumed, and until all the funeral party have bathed and washed and dried their clothes. Then she is pulled out, and walks home in her dripping clothes, and for thirteen days must she sit in these damp clothes on the floor. Only once in twenty-four hours can she touch food, and then only bread and water. She may not speak, she may not even weep. Her mother-in-law calls her a viper: "She has bitten and killed my son!" Her own mother and sisters revile her. Many die as the result of such treatment. See what the devil has done for woman; let no woman serve Satan. Said one who knew something of this condition: "Their

cries ring in my ears; asleep and awake I hear them say, 'Send over and help us!'"

"The poor weary inmates of these Eastern homes—numbering about forty millions—are immured like birds, beating their tired wings against prison walls vainly, yet eagerly longing to know something of what is beyond, and to hear further of the faint whisper of a brighter life somewhere, they know not where."

Polygamy, polyandry, caste and divorce are devices of the devil which intensify the misery of heathen women. The husband may divorce his wife at pleasure, and turn her out of his house, but neither sale or desertion can release her from her subjection to him. The early missionaries were struck with the untold misery caused by polygamy. They were told that the custom had its origin in the belief constantly taught by the Brahmins, that it was only through her husband that any woman could ever reach heaven. How very much like the Mormon ideas, which are copied from heathendom, and devised originally by the devil! Numbers of the Koolan Brahmins procure a subsistence by polygamy. At their marriage they obtain large dowries, and in their case, the girls are allowed to live after marriage in their father's house. Having married into forty or fifty families, a Koolan goes from house to house and is there fed, clothed and lodged. Thus a Hindu possessing only a shred of cloth, called the sacred thread, will have more than a hundred wives. The fathers will make any sacrifice to marry their daughters to these Koolan Brahmins, believing thereby the eternal happiness of the wife is secured. Instances have been known in which Koolans have, although possessed already of scores of wives in different places, married yet more in their dying hours, thereby, as they taught, conferring on the poor deceived women the right to enter heaven.

It is not possible for us to estimate the suffering of the poor women of the East who need medical aid. If they are treated with such cruelty while in health, what must it be when they are sick? A sovereign of a native state of India applied to Miss Beilby for medical attendance for his wife, who was suffering from a painful disease, and it was impossible for her to see any but a lady doctor. This lady took the journey of fifty-two miles, and remained for many weeks, and by God's blessing on her skill, a cure was effected. When the time came for her to leave, the patient dismissed all her attendants, and made Miss Beilby promise to take a message to Queen Victoria. "I want you to tell our Queen, and the Prince and Princess of Wales, and the men and women in England, what the women in the zenanas of India suffer when they are sick."

Miss Beilby gained an interview with the Queen of England, the Empress of India, and delivered the locket containing the request, and stated the case to her. Her Majesty listened with great interest, asking many questions, and showing the deepest sympathy. Turning to her ladies, she said: "We had no idea it was so bad as this; something must be done for these poor creatures." And she said to Miss Beilby, "We should wish it generally known that we sym-

pathize with every effort made to relieve the suffering state of the women of India."

An educated Hindu lady thus writes: "O Lord, why hast thou created us to make us suffer thus? From birth to death sorrow is our portion. While our husbands live we are slaves; when they die we are still worse off. O God! I pray Thee, let no more women be born in this land."

The following is the most touching Hindu prayer, reported by A. L. O. E., a missionary working at Batalela. Only a few sentences can be given:

"O Father! when shall we be set free from this jail? O thou hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. O great Lord, our name is written with drunkards, lunatics, imbeciles and infants. Criminals confined in jails are happier than we are, for they know something of the world. They were not born in prison. It is to us nothing but a name; and not having seen the world, we cannot know Thee, its Maker. O Father of the world, dost Thou care only for the men? Hast Thou no thought for women? O Lord, save us, for we cannot bear our hard lot."

A missionary lady noticed a pale, woe-begone looking child of thirteen, who always, during her visits, sat in a corner and wept. Inquiring the reason, this touching answer was given: "I am hated, scorned; no one cares for me. I was a widow at three years old!" Truly such a life is a living martyrdom.

The widow cannot inherit from her father or husband. Thirteen days after the death of the husband, the relations assemble. She is covered with reproaches, her hair is shaven off. She is disrobed, and the unchangeable widow's robe is put on. She is to live henceforth on two meals a day, and often fast forty-eight hours. On the eleventh day after the death of a husband the priest comes to demand from the widow oil, money and other things as death dues. Often a widow has to work for months at grinding corn to pay these dues. Says a Hindu woman: "The English have abolished *suttee*. Alas! neither the English nor the angels know what goes on in our homes. Thousands of us die, but more live. Nearly every man or boy who dies leaves one or more, often more. I am told that in England they comfort their widows, but there is no comfort for us."

Of course the Orient is an immense territory, and the condition of women varies in different countries and provinces. In some places, as South India, they are allowed much freedom, while in other nations their degradation is complete. In those parts of Persia composed of Jews, Nestorians and Mahomedans, the women are coarse, passionate and quarrelsome. You may see a whole village of them in a quarrel, with their hair all loose, while they were throwing stones, brickbats and spoiled eggs at each other, with almost unearthly shrieks. They were regarded by men as slaves and drudges, and were compelled to spend most of their time in outdoor labor in the vineyards and fields, carrying not only their heavy implements but their infants. When at night they returned from the field they had to milk the cows, prepare their husbands' suppers, and

wait till they had finished before partaking themselves. For husbands to beat their wives often and severely was an almost universal practice. Women and children, as well as men, were noted for their lying and shocking profanity.

Now, with such facts before us, let this truth sink deep into our hearts, that no permanent gains can be made in heathen lands while the women remain so degraded. The easiest and most speedy and certain way to elevate the men is to Christianize the women. A native Hindu lately wrote, "The light has begun to shine in our zenanas, and everything is changed. Only get the *hearts* of our women and you will get the *heads* of the men." "So long as we have not been able to educate our wives and daughters, we cannot attain moral superiority. Good mothers are wanted for the regeneration of India."

Said a speaker at a public meeting in England some years ago, "We have, as a nation, taken our religion and education to the men, and the wives and mothers are broken-hearted. They are weeping, while the men, especially the young men, are laughing at the old gods, and turning them into derision. In thousands of cases it is their tears and entreaties that have caused husbands and sons to be false to their convictions."

A church without women is an impossibility. Whilst all false religions thrust women out of their systems, Christ's religion raises and ennobles them, and makes them nursing mothers to His Church. Said a Hindu convert, a woman, "Do you know why we have opposed Christianity? Just because we did not know it. Now we find it is a religion of love, we can no longer warn them against it." Another, having heard some chapters in the Gospels, said with earnestness, "Do you know, I think your Jesus must have been a woman, He speaks so lovingly."

Said a Burmese lady of high rank, after she had received the Gospel, "There are in Burmah at least three millions of women. If these are Christianized, Burmah will be Christianized." Woman is the educator of Burmah, and, strange to say, she carries on much of the business and trade of the country. It is she who teaches the toddling child to tug its dress full of sand every night to the pagoda. She it is, also, who excites discord, fans rebellion and overturns dynasties. She can and she will rise. Teach her to rise towards God, and do it ere it is too late.

A Burmese woman was converted who had been a fortune-teller. Another woman, who had not heard of her conversion, came to get a charm for her runaway husband. She instructed her all day in the Gospel with good effect, and then sent her home to find her husband and tell him, and never scold him any more, and this would be the charm. Three weeks after this a man came over from a heathen village asking to see the big teachress that had a charm. He said that the woman that had been such a brawler that nobody could live in peace in the neighborhood, was then living very happily with her husband, the quietest of them all, and the men of the place wanted all their

wives to join the Christians, as their religion did not allow the women to scold their husbands.

The economy of God is seen in the history of woman. She was the first to sin, and she seems more readily to accept either good or evil than man. Woman is the first to profit by the Gospel, and the vast majority of Christians are women. Of the degraded classes, women are the worst. The curse and cruelty of sin falls first and heaviest on woman, and woman reaps the greatest blessings from the Christian religion. The story, with its lessons, of the first pair repeats itself in all generations of men. Man's elevation or degradation depends upon woman. God is calling upon the women of His Church to go to their lost sisters and there begin to lift the world to Christ.

And just at this very time when God is opening doors for woman's work for women, He is providing the women to do the work. There is now a surplus of women in most civilized lands. Women are pressing into all the lucrative and useful callings in life. As never before, women are taking advantage of all the educational institutions in the country. They are studying medicine, metaphysics and theology. Without intending it, they are preparing themselves for the very work God has for them to do. It needs only the live coal from heaven's own altar brought, to set in motion this vast and rapidly increasing power. All the callings of life are now overcrowded as they never were before, except the pulpits and the mission fields. Can you not hear the voice of your Saviour and your God calling and saying, "Whom shall we send and who will go for us?" Can you not now promptly respond, "Here am I, send me"?

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"GO WORK TO-DAY IN MY VINEYARD."

## II.

It is very fortunate that the fitness of women for work in the mission fields is no longer a doubtful question. Women have proved their ability to perform any branch of mission work. In fact they have been declared to be superior in most respects to men. They have more tenderness, more patience, and can endure more hardships and privations, with less complaint, than men.

Women may not be so well adapted to the pulpit as men, although it must be granted that there are some prominent exceptions. Yet the work in mission fields differs from the home work more in this respect, that a larger proportion of it must be done by personal, individual, hand-to-hand contact, and from house to house. When Judson Taylor carried the message of salvation to the villages and jungles of Burmah, he declared that in this way men must be won to Christianity, by those who knew the grace of Christ. So he said, "I am

determined to preach the Gospel wherever I can find a congregation of one." Paul "warned *every one* night and day, with tears."

Professor Drummond says, to rely on public addresses solely is as futile as for a physician to trust to public exhortations on health and disease for the cure of his patients. Richard Baxter says that, in his private conferences with men, he frequently found himself able to do more to rouse the conscience in five minutes' talk than in nine years' preaching.

This house-to-house work is precisely that for which woman is adapted. "The Lord gave the word and many are the women that published it." (R. Ver.) "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech." "Thrust in thy sharp sickle and reap, for the harvest of the earth is ripe." In all the East, and from earliest times, men, women and children work together in the harvest field. So God intends that men, women and children shall enter into the great harvest of the world, which is even now ripe.

The fitness, as well as the ability, for the foreign work is proved and developed by successful home work. The heathen have come to our doors. Foreigners of every nation are coming to this continent by hundreds and thousands. In the first half of the first Christian age, Christian laborers were aggressive, going everywhere, carrying the glad tidings. During the second half of that Græco-Roman age, as it has been called, the heathen flowed in upon Christian civilization. "This nineteenth century strikingly presents both these processes in active operation. Aggressive propagandism and migratory activity co-operate in the diffusion of Christianity." God is plainly working wondrously in this nineteenth century, and He calls upon men and women of all sects to be co-workers with Him, both in the home missions and foreign fields. Do you not "hear the voice of the Lord saying, Whom shall I send, and who will go for us?"

Does the Church need to be aroused upon this subject? The pulpit, the press and the platform should keep the facts before the people. It is only necessary to know the condition of the heathen world, to be stirred in its behalf. The utter waste of humanity without the Gospel, and the glorious elevation of men and women in all lands enriched by it, together with the astonishing revolutions already wrought in some of the darkest habitations of cruelty, should awaken greater activity and more determined zeal in this great cause. It is said of George Piercy, while a lad following the plough, in Yorkshire, England, his mind drew pictures of countless millions of the heathen in their misery, and the more he thought about China, the more his heart burned with desire to go thither himself. So let us think, until our hearts, like his, get hotter and hotter, and the zeal of Christ consumes us.

A Hindu mother of a large family said to the missionary, "My sons tell me the Hindu religion will not last, that even now it is tottering. How thankful I am that I and they live in the English rule, when we can learn what has been hidden from us for ages."



Not only are women important as missionaries because they alone have access to heathen women, but because they have access to both sexes, and are less suspected and more appreciated than men. One of the Burmese women, speaking of a missionary for whom they entertained the most profound esteem, said, "He is like Mount Meru—very high. He knows everything. But he can't talk woman's talk, and we don't understand."

It is found that women can go almost anywhere in heathen lands in perfect safety without a guard or escort. There are cases of dauntless courage, faith and perseverance by women in mission fields, that make truth indeed stranger than fiction.

Mrs. Judson was the first to open a mission in Rangoon. In a low thatched building by the wayside, on the road leading to the great pagoda, she proclaimed the message of salvation to the crowds that were constantly passing. Here she opened her first girls' school; here she assembled the women and told them of the women's Saviour; here it was that when the war with England broke out; she, with the other missionaries and their wives, were arrested, laden with heavy chains, and hurried off to the common prison. Here it was that fifty Burmans entered their prison, took off their outer garments, and drove them to the place of execution. Here, when rescued by British officers, did this noble woman by her earnest appeals to the governor, obtain permission to erect a little bamboo hut within the precincts of the prison yard in which the missionaries were immured, and for nine weary months prepared their food, ministered to their wants, and as opportunity offered whispered of a Saviour's love to the degraded native women.

It is recorded of Mrs. Mason, who first established self-supporting mission schools in India, that she appealed to American and English friends, as well as to the native people themselves. The Government gave her some land and financial help. "It is true," she wrote, "the land is only an unbroken jungle, and every one says I will lose my life in clearing it. But knowing that fearless soldiers must have fearless leaders, I pitched my tent in the wilderness and took my school with me. There we fed those who came down from the hills to clear the land, and who poured down to the number of 200 for many days together. One of the early converts said, 'the women worked hard, but the men were very idle.'"

The following item is found in a recent number of the *Buffalo Courier*: "It is now over four years since Miss Mary Graybiel went to Hindustan, in company with Rev. Mr. Wharton, formerly pastor of the Church of Christ, and his wife. She is now located in the heart of India, on the line of the railroad which is to be built from Bombay directly across to Calcutta. The children of the Sunday-schools of the denomination in the United States contributed a fund of some four thousand dollars, with which to build a house for this mission, and in her last letter she modestly tells how this work was done. It appears that she had to

serve as architect, master-builder and general boss mechanic. First, she bought four yoke of buffaloes to do the teaming, then a few big trees, which are very scarce in that part of the country. She employed a hundred natives, whom she taught to quarry stones, which had to be hauled several miles, and to make brick, first tramping the clay, fashioning it into bricks, and then burning them, using the spare portions of the trees for fuel. The trunks of the trees were laboriously, by hand, sawed into boards for flooring and roofing. A stone foundation, three feet thick, was laid three feet below ground and as much above; this solid base wall being deemed necessary to keep out the white ants, which are a great pest of the country. It takes a Buffalo girl to hold her own among the heathen, or anywhere else. Incidentally, Miss Grabyiel states that a son of a German missionary, forty miles distant, was killed by a tiger. She attended the funeral, making the journey through a solid jungle, in a cart drawn by a pair of buffaloes, with the chance of being sprung upon by that or some other tiger at any moment."

Says the Rev. D. Thoburn, "In former years it was assumed that teaching was woman's especial work in mission fields, but medicine has helped to enlarge woman's sphere, and now she can be entrusted with the entire management of mission stations."

The Australian Baptists have established a mission in Eastern Bengal of a very remarkable character. It is wholly "manned" by women. They have occupied a remote station, and resolutely carry on all the work of a missionary station without the aid of any one belonging to what is loftily called the "stronger sex." Two young ladies came up from Australia and made a beginning, and three or four others have since followed them. This experiment will, no doubt, be watched with much interest, and the brave band of workers deserve the sympathy and prayers of Christians everywhere.

The foreign mission work has tested woman in all phases of courage, faith and endurance. When the African fever was striking down the missionaries almost as fast as they were sent to Liberia, and Miss Farrington was urged to abandon her station there, never did woman of ancient or modern fame give expression to a loftier sentiment than did this accomplished lady when she said: "I am ready to offer my soul upon the altar of my God for the salvation of Africa."

Nathaniel Turner married Miss Anna Sargent, and proceeded to New Zealand, to turn from darkness to light, and from the power of Satan unto God, the fierce cannibals and cruel savages of that island. These savages surrounded their first missionary hut and threatened to kill them, but were providentially restrained. At the peril of their lives they rescued a half-roasted body from cannibalism. They were daily annoyed with thefts, and once found a box of tools which a chief had stolen from them. Enraged at being caught stealing, the chief raised a mob, and would have destroyed them but for the timely interference of another old chief. The savages finally recognized that the mission-

aries "were a *courageous tribe*. We have done all we could to make them afraid, but have failed." And none of them had a braver heart than the gentle wife of Mr. Turner. During the tribal wars the mission premises were ruthlessly invaded. The savages were in the house when the missionaries left. Mrs. Turner was the last to leave, and while in the doorway a chief raised his weapon to cleave her to the ground. At that moment some of his followers pushed up a shelf over the doorway and caused a lot of nails stored upon it to fall in a shower upon the head of the chief. This so surprised him that his stroke was arrested, and the heroic lady escaped.—*Missionary Heroes and Heroines*, page 110. This is but one among many who have hazarded their lives for the Gospel. Since those experiences see what God has wrought for that island. Such courage, such self-denial and such trust in God have been necessary on entering every savage land with the Gospel. Just before Mr. and Mrs. Turner went to VanDieman's Land some English sailors had been caught, cooked and eaten by the savages. The same thing occurred after they arrived there and served only to whet their thirst for blood. Several crews had met with similar treatment on the Fiji Islands just before Mr. Cargil with his graceful and youthful bride entered that cannibal island. They both knew this when they were appointed to go. She did not resent the proposition, but said to her husband, "Well, David, I did not expect it to be so, but the Lord knows what is good for us. If it be His will that we should go to Fiji, I am content." She was a Christian heroine of the noblest order.

Our Saviour said that the kingdom of heaven was like leaven which a woman took and hid in three measures of meal until the whole lump was leavened. The particles of meal impregnated by the leaven must impregnate the adjacent particles, and so it spread. Even so God has ordained that humanity shall touch humanity with the Gospel. For this reason the Divine Saviour became clothed with humanity and then sent forth His followers, so that "as He is in the world so are we." Because of this natural law, it has been found the more necessary to send women to women. In Christian lands women are more easily won to the service of Christ than men. In India it has been found that they are harder to be persuaded. An example of this fact is given in the case of the chief man in the village of Tukempore. He heard Dr. Scott preach, and seemed likely to become a convert. But his two wives, with other village women, besought him, with tears and threats, not to become a Christian, and he yielded to their entreaties. Dr. Scott remarks that, as a result of their greater ignorance and superstition, generally the women of India are the greatest enemies of the missionaries.

Dr. Scott asked a Mohammedan farmer of wealth, "Why, if you are sincere, do you not seek the baptism?" This man had been an enquirer at the mission house nearly two years. He replied, "Because my wife refuses to come with me, and, as you will not promise to secure me another wife, I cannot take that

step." He preferred the approval of his wife to the favor of Christ, showing that he was unworthy of the kingdom of God.

In writing this chapter, I have endeavored to keep three objects in view: First, to direct the attention of ladies who desire to work for Christ, to this inexhaustible field for usefulness. The preliminary qualifications I need not dwell upon. If God calls you, do not disobey the heavenly vision. Respond promptly and cheerfully, and say, "Here am I, send me." What higher honor is it conceivable that the eternal God could put on any woman, than a call to mission work? And what a reward! "They that honor me, I will honor." "Go ye also into the vineyard, and whatsoever is right I will give you."

Then I would call the attention of all the pastors of Christendom to the good results that might follow by keeping this subject constantly before the people. As far as possible commend to them the literature bearing upon this subject. The romance of modern missions makes the most attractive reading a Christian can possess.

In the third place, I would ask all the women of the Church to consider the duty of organization. There are already thirty-five organizations of women for women's missionary work, in Great Britain and America. There ought to be a branch in every church. Three years ago they collected and expended \$1,167,078.67, and it is claimed that not one dollar of this has been deducted from the ordinary missionary subscriptions. This vast and ever increasing sum is raised mostly from ladies who curtail their expenses sufficiently to contribute something to the cause of missions.

It has been computed that there are now at least about 425,000,000 heathen women and girls. There are about 14,000,000 Christian women who ought to carry the glad tidings to their heathen sisters. In 1885 A.D., there were 2,530 teachers and missionaries in foreign fields supported by women's societies. Instead of one million dollars for missions, ought it not to be fourteen millions? That would only be less than two cents a week for each Christian woman. Think of it. By the reduction of one single article in wearing apparel, once a year, the amount could be saved for Christ. And will this little act of economy and self-denial not be made? Has the Gospel of love lost its power? Shall Jesus give Himself, and two or three thousand of our Christian sisters give their lives to this mighty work, and all the rest make no sacrifice? I believe the time is coming, and that right early, when "Zion shall awake and put on her strength," and when the "captive daughter of Zion" shall "put on her beautiful garments."

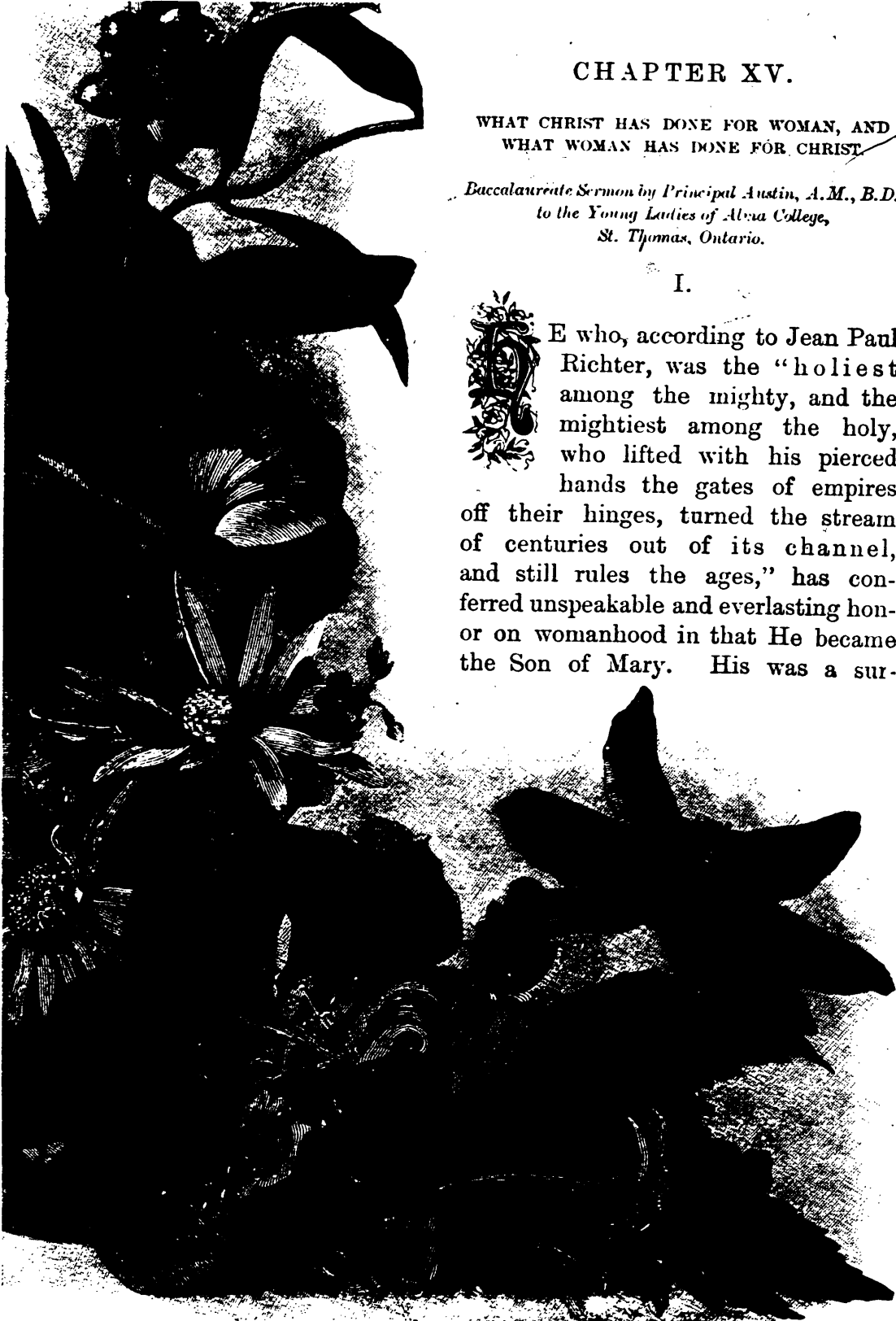
I consider it already a marvellously beautiful sight, never before thought of by men or angels, that there should be organizations, associations and conventions conducted solely by women; and business of as much importance transacted with as much dignity, ability and intelligence as by any conference, synod or assembly of men.

Who dare venture to set limitations to the sphere of woman's work or usefulness? With what arguments or reasons can any man deny to women their right to exercise the franchise? Name one single department wherein men have succeeded or excelled, and woman has not already proved herself as efficient as man. With all these unquestioned facts before us, who can predict the immense and ever increasing proportions of this additional wing to Christ's army? Let the men make haste and not fall in the rear. Let both detachments keep step, side by side, in the conquest of this world for Christ. Then under the great Captain of our salvation shall these militant hosts be "fair as the moon, clear as the sun, and terrible as an army with banners."





ANGELIC GUARDIANSHIP.




## CHAPTER XV.

WHAT CHRIST HAS DONE FOR WOMAN, AND  
WHAT WOMAN HAS DONE FOR CHRIST

*Baccalaureate Sermon by Principal Austin, A.M., B.D.  
to the Young Ladies of Alva College,  
St. Thomas, Ontario.*

### I.

E who, according to Jean Paul Richter, was the "holiest among the mighty, and the mightiest among the holy, who lifted with his pierced hands the gates of empires off their hinges, turned the stream of centuries out of its channel, and still rules the ages," has conferred unspeakable and everlasting honor on womanhood in that He became the Son of Mary. His was a sur-

passing glory with the Father before the world was, the glory of the infinite attributes and boundless perfections of Deity. His was the glory of wisdom, power and riches unlimited, and of authority and praise throughout a universe. Yet, this "chiefest among ten thousand and one altogether lovely," "the holiest among the mighty, and the mightiest among the holy," at the supreme call of love for perishing humanity, laid aside His diadem and sceptre, gave up the companionship of angels, surrendered the praises of a universe, and chose a manger for a resting place and a maiden for His mother. This surpassing act of self-devotion was made that the "seed of the woman" might "bruise the serpent's head." The glorious Christ might have assumed manhood without passing through childhood or youth. He might have appeared in human form without passing the portals of humanity, as the fabled Minerva is said to have sprung full-orbed from the brow of Jove. He desired by His birth, not only to fulfil the Scriptures, not only to become an ideal man and thus set a model life in all its stages before mankind, but also to distinguish and glorify womanhood as that part of humanity that should receive most readily the gospel, share most fully its blessings and do most successful heroic work in spreading it among mankind.

Of all the religions of earth, Christianity is the only one that sets the crown of honor upon woman. When we consider the age to which Christ belonged, the country in which He lived, the people among whom He dwelt, and the estimate in which woman had been held from time immemorial in eastern lands, no one can escape the conviction that the Redeemer of mankind intended by His character and teachings to confer a special honor on woman, and that the divine Author of redemption intended by the birth of Christ to render motherhood forever glorious. Christianity began, humanly speaking, with woman, and thus we have an intimation of the high place she was to occupy in the Christian Church and of her exalted mission in spreading its truths among men. As He has honored all women by exalting them to equality of right and position with men in His Church, by making them equal partakers in the blessings, responsibilities and duties of Christian life, so He has conferred most signal glory on motherhood and made it illustrious through all ages by calling Mary His mother. In the sight of angels and all heaven's hierarchy, and before a universe, He has placed perennial honors on woman and made Mother the most glorious appellation of woman.

O woman! since the hour that marked the birth of the world's Redeemer and saw the fulfilment of Isaiah's glowing prophecy, "Unto us a Child is born, unto us a Son is given," no height to which vaulting ambition would lead you is more exalted than a mother's seat by the fireside. No royal robes or retinue can add dignity to one who is queen of home. No wreath that human hands can place upon thy brow, no radiance that genius can shed upon thy life, no fame that heroic deeds can add to thy name, can ever equal the unsullied glory Christ





UPON A KINDLY MISSION BENT.

has placed upon the brow of womanhood. Joseph died whilst Christ was still young, and there can be little doubt that our Lord became the support of His widowed mother. Tradition represents Him as a carpenter, engaged in homely, honest toil, making ox-yokes and wooden ploughs, and thus maintaining his mother and the family. The close intimacy between Him and His mother and His tender affection for her everywhere apparent in the Gospel narrative, and His watchful provision for her interests even in the awful agonies of the passion, afford probability, if not proof, of the foregoing theory. In His obedience as a child, as well as in His service as a man, and in the example of obedience set to all sons, Christ has honored not only Mary but all the women of earth.

II. Christ has recognized and declared woman's equality with man. In the sermons of our Lord, as well as in the teachings of the apostles, as there is no distinction of race, so there is none of sex. Woman under Christianity is man's peer in rights, privileges and duties. She shares equally in all the provisions of the atonement, in all the promises of divine grace, and has an equality of position with man in the Church of God. Whilst her duties may not be the same, or her labors identical with man's, they are marked rather by diversity of sphere than by any inferiority of character. Every student of history must be forcibly struck with the vast advance Christianity made over all the other great religions of earth in recognizing woman not only as man's helpmeet, but also as man's peer in all the essentials of humanity. It is true, a few passages have been found after diligent search, in both the Old and New Testaments, that seem to imply the subjection of woman and an inequality of rights and privileges in the Church of God. But when we recollect the prejudices of the times in which these scriptures were written, the peculiar manners and customs of eastern lands, and that many of the special commands and exhortations of New Testament scripture arose out of these special circumstances and were, therefore, local and temporary in character, we may well wonder at the weakness of the scriptural arguments presented in favor of woman's subjection and inferiority. All of these passages are, however, capable of explanation, either as local and temporary in character, and rendered necessary by the conditions of the times, or as references to that subjection woman brought upon herself by the fall, and from which it is the gracious purpose of our holy Christianity to free her.

The few passages of the New Testament, therefore, that allude to woman as inferior in position or in any degree subject to man, must be interpreted in harmony with the multitude of scriptures which clearly state or imply her equality.

In His ministry our blessed Lord received as disciples industrious Martha and loving Mary, and on the same conditions as the zealous Peter and the loving John. These, and other women, shared His affections, witnessed His miracles, heard His discourses, and were as clearly and unmistakeably among the number of His disciples as any of the twelve apostles. He called no one of them to the apostleship—the prejudices of the age rendering such a step not only impolitic

but even impossible—but the same wonderful baptism came alike on men and women in the upper room at Jerusalem, and the cloven tongues of fire, fit symbols of divine grace in uttering the burning truths of Christianity, rested alike on the heads of men and women. Men and women were therefore equally qualified for uttering, either in public or in private, those living words of testimony which should multiply the converts of Christianity by myriads in a few days. And thus the inspired prophecy of Joel was fulfilled: "And also upon the servants and upon the handmaids in those days will I pour out My Spirit." How many of the 3,000 converts on the day of Pentecost, how many of the multitudes added to the Church in apostolic times, were won to the faith by woman's testimony we know not; but we do know that they were fellow-laborers with the apostles, that they ministered to the saints, that their faith, zeal and consecration entitled them to be called "elect women."

III. Christ has exalted woman by recognizing and honoring those qualities of human character that are specially feminine and truly womanly. First in His *teaching*. The world stood in need of two great blessings when Christ came to save it. It needed an ideal and it needed aspiration and grace to reach such ideal perfection. The ideals of humanity toward which the nations pressed forward before the time of Christ, were distorted and depraved representations of manhood, in which some manly qualities were magnified at the expense of other and nobler attributes. The attempt always had been to idealize the manly—never the womanly attributes of humanity. The woman was always looked upon as imperfect and undeveloped man, and hence womanly qualities were never found in the ideals of the race. The world strove to idealize and imitate the manly man—the womanly woman was looked upon as unworthy of admiration, much less imitation. Among the Romans the soldier was the ideal man, and physical strength, courage and endurance were the attributes most coveted and worshipped. The Greeks idealized and worshipped knowledge, dialectic skill and wisdom, and the ideal man was the philosopher or the artist. And these types very largely represented the ideals of humanity up to the time of our Lord. And in these types the active and virile qualities of humanity are most largely represented, to the neglect of the passive virtues and the æsthetic, moral and religious natures found most largely developed in woman. Is it any wonder, then, that prior to the time of Christ, and even since, in lands unblest with Gospel light and liberty, woman should have held an inferior place?

Now Christ was the first religious teacher that humanity ever had who emphasized the value of those qualities in which woman admittedly excels. I allude, of course, to the passive virtues, gentleness, meekness, patience, self-denial, obedience, and other virtues which woman possesses in a pre-eminent degree. Many a poet and many a religious teacher had sung the praises of manly courage, strength and wisdom. Christ was the first to recognize the

value and announce the blessedness of those womanly virtues that find an expression in patient endurance, humble obedience and self-denial. These are virtues often seen in men, it is true, but they are not indigenous in man's nature as they are in woman's. They have their native home in woman's heart. They spring up and bloom as naturally in the soil of woman's nature as flowers beneath a vernal sun.

Blessed are the men of war, the men of valor and might and renown—so sang the poets, and so taught the teachers before the time of Christ. Blessed are the meek, the peace-makers, the humble, the poor in spirit—so taught our Lord. Blessed are the mighty, the wise, the rulers of the earth—so sang the poets and the teachers. Blessed are the lowly, the teachable, the obedient—so taught our Lord. In short, the world had been taught that the highest type of humanity was the manly man. Christ was the first to show that ideal humanity embraced not only the manly man but also the womanly woman.

In the second place, our blessed Lord has exalted woman by incarnating and rendering glorious in His own person and character these qualities of human character which belong truly and especially to woman. The character of our divine Master—the only true ideal humanity has ever had set before it—embraces two hemispheres, manhood and womanhood. These are distinct and diverse, yet so perfectly harmonized and unified in Christ that no one can deny either the unity or perfection of His character. He was called the "Son of Man," not only to denote His incarnation and His prophetic office, but because all the perfected qualities of humanity, whether they belong specially to man or to woman, were united and harmonized in Him. Hence Christ's character is not of an ideal masculine type, nor of an ideal feminine type, but the union of both. Let me call your attention to a few points in His character that may illustrate the two sets of virtues that are combined in His perfections. I see Him on one occasion with a scourge of small cords in His hand, as He faces single-handed a great crowd of profane traffickers in the temple, His eye flashing with indignation, and His countenance burning with anger, and He drives them before Him as the chaff is driven by the hurricane. That was the man Christ Jesus. Look again. He stands before Pilate, pursued to the death by an infuriated mob, followed by the relentless fury of the high priests and the undying hate of the Pharisees, branded as a rebel and a blasphemer and a son of Beelzebub, loaded down with all the ignominy and shame that human malice and devilish hate could devise, yet He dares to confess Himself, in the most solemn manner, the Son of God. And when He is falsely accused, He dares to be silent. Here then we have the highest style of manly courage. But look at Him again, entering in kingly triumph into Jerusalem, whilst an immense throng strew His path with palm branches and sing hosanna to His name. Yet, in the midst of it all, His tender, womanly heart is breaking with grief over Jerusalem, and He gives utterance to those most wonderfully pathetic words, "O Jerusalem, Jerusalem,

thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Here the womanly side of His character comes into view. Look again, as He takes the children in His arms and blesses them. There you see the tender affection of His womanly nature. See, He is weeping now with Mary and Martha over the grave of Lazarus. Look. He is mocked, smitten, scourged, spit upon, reviled; yet, in the midst of it all, He reviles not again. He is like a lamb led to the slaughter, and through it all there is an infinite patience, a divine forbearance, seen nowhere in the world to-day so clearly as in the forbearance of woman's love. Listen. He is speaking now to His poor, tired followers, and He bids them come into the desert and rest awhile. What a glimpse we catch here of that womanly thoughtfulness about temporal comfort, and womanly kindness of heart that He ever manifested. Many of His miracles display the same womanly characteristics of thoughtful kindness and loving service. Take, for example, the feeding of the multitudes, in which we have on a large scale that kindly provision of food which through the ages has characterized the life of woman. There was in Christ at all times a womanly recognition of human needs and a womanly readiness to provide a supply for them. In His character, taken as a whole, we have exemplified the union of the ideal man and the ideal woman. Hence it is, wherever Christ has been preached, womanly attributes have risen in the estimation of mankind, and woman herself lifted up into social and religious equality. Wherever Christ's banner has been unfurled, woman has found protection and privilege and power. That hand that was pierced has reached down to woman in her darkness and sorrow, and has lifted her up into the sunshine of favor with God and man. The voice that amidst the awful agonies of the passion cried out, "Woman, behold thy son!" has called woman into Christian service, and assured her of the divine presence, and of the all-sufficient grace of God.

IV. Christ, through His truth, has emancipated woman from the slavery of ignorance, prejudice, fear and degradation. To realize this it will be necessary to glance as briefly as possible at woman's condition before Christ's coming, and to look at the position of woman in Christian lands to-day. What was woman's condition before the coming of Christ? Let impartial history answer, and it will declare that woman never possessed her equality of right and privilege until the Christian doctrine and the Christian spirit had permeated human society. Perhaps there is no better test of woman's position in any land than the esteem in which marriage is held by the people. Now, in all heathen lands, marriage has been esteemed the least sacred of contracts and engagements. "Women," says Blakey, "were considered in the Roman States as merely slaves; not as beings to humanize the temper and smooth down the rough asperities of life, but exclusively created for low gratifications." According to the Oppian law,

Roman women could not ride in carriages or wear certain articles of dress. They were bound by stronger restrictions as to public appearances in Greece. Romulus and Numa gave the husband absolute power of the wife and children, only did not permit him to sell his wife as a slave. Dionysius Halicarnassus affirms that a woman could be put to death, not only for adultery, but also for excess in wine. *Familia*, in the Latin, meant a company of corrupt and lazy slaves, kept in subjection by torture and a fear of death. What an exalted meaning attaches to the English word family, through the ennobling power of Christianity. Plato's Republic recognized a community of women, the destruction of the family and the exposure of children. Here is one of the laws written on the twelve tables at Rome: "A father has a right of life and death over all his lawful children, and also of selling them. If a father sells his child thrice, the child shall afterwards be free from him." What must have been woman's position when the child of her bosom could be sold as property in her sight? Look where we will in heathen lands to-day, and we still find woman in inferior position and subject conditions. In no land unblest with Gospel light and liberty can woman be found occupying the proud position she does in England or America. In China and India woman is hidden away from society, deprived of all proper share in parental government, and looked upon herself as one of man's possessions. In Christian lands she sits as queen among her household, is counsellor and helpmeet to her husband, and in all the walks of social life is respected, admired, beloved. In India it is doubted if women have souls, hence, as among the barbarous tribes of our own land, woman is liable to see her daughters destroyed in infancy at the caprice of her husband and lord. Dr. Gracy informs us that in India prayer is never offered for female children, and their coming is looked upon as a calamity. A Chinese official report says: "Many of them are speedily consigned to the nearest pond or stream. They are often drowned in tubs of water, strangled, or buried alive, as one might a litter of kittens." Does any one doubt to what beneficent influence to trace the glorious exaltation of woman in Christian lands? Let him read the Gospel, and he will find the chart of woman's freedom. Let him read the history of the world for eighteen centuries past, and he will find that wherever Christ has been preached, woman has risen from a servile condition to honor, privilege, power and blessing. He will find it was the Bible that first styled woman a helpmeet for man, that it was Christianity that first crowned motherhood with honor and threw ineffable sweetness and an unspeakable charm into those words, *Mother* and *Home*.

Let us turn for a few moments to the question, What has woman done for Christ? 1. She has accepted with peculiar readiness the truths of Christianity and embraced with greatest willingness the duties and obligations of Christian life. There seems no difficulty in accounting for this, for if, as I have shown, Christ in His own person embodied not only the excellencies of manhood but

also the virtues of true womanhood ; if, as I have shown, He emphasized in His character and teaching those qualities in which woman admittedly excels, it seems natural to suppose there is something of affinity between Christianity and womanhood. Accordingly we find that from the days of Christ's earliest ministry to the present hour, woman has been most largely represented among His followers.

Not she with trait'rous kiss her Saviour stung,  
 Not she denied Him with unholy tongue ;  
 She, while apostles shrank, could danger brave,  
 Last at His cross, and earliest at His grave.

How truly that last line represents her attitude toward Christ in every age—firm in her adherence to the cause of Christ in times of adversity, first and foremost in consecrating to Christ the perfume and spicery of her loving devotion. In what relative numbers men and women embraced the cause of Christ in His own day, we are not told. If, however, we judge from the nature of Christ's discourses and His well-known loving attitude toward women and children ; if we judge by the affinity I have shown to exist between woman's nature and the truths of Christianity, and especially if we judge by the subsequent history of the Church, we are warranted in the conclusion that women in far larger numbers than men embraced and followed the Gospel in Christ's own day. To-day, in nearly all Christian lands, women form two-thirds of the membership of the Christian Church. Among the Church leaders, theologians and preachers of the past, women are not found as a rule, but when we come to the records of the martyrs, there woman has written her name o'er and o'er and o'er.

In the bloody persecutions of the Roman emperors, women, in countless numbers, faced death in most terrific form. On the sands of the amphitheatre at Rome, multitudes of maidens, sustained by the invisible Christ, looked undaunted into the eyes of roaring lions whose open jaws were soon to mangle them in death. Read the record of the Catacombs, the story of the Albigenses, the Huguenots, the Covenanters, the Puritans, and wherever faith has been tried, wherever fidelity has been tested by sword or gibbet or stake, there woman has shown a devotion stronger than life, a loyalty to Christ that could die for Him but never deny Him, and a superiority to suffering and death that moves mankind to loftiest admiration. Who has not been moved to tears by the record of Scotland's maiden martyr? And yet her story might be told of countless women now buried in oblivion who, like her, were faithful unto death!

But if woman has, in return for Christ's unspeakable blessings to her, embraced most readily Christ's cause, and been faithful even unto death in witnessing for Him, none the less has she shown her grateful recognition of Christ's special work in her behalf by walking in His blessed footsteps in life. It may readily be conceded that in public preaching of the Gospel woman has done but little. Men have been, and doubtless will be, called in greater numbers as

heralds of Christ's glad tidings to men. Yet in that other ministry, that higher and, if possible, holier ministry of Christian service, the ministry that consists in walking in the foot-prints of Him who went about doing good, that ministry through which Christ is preached by the eloquence of holy living, that ministry which incarnates in deeds of love and mercy the glorious Gospel—in this ministry woman has been from the first pre-eminently laborious and successful. There is a ministry of love and good works which shrinks from publicity, that like mercy is twice blessed, the ministry which, in homes of poverty and vice, has preached by acts of Christian kindness the love and mercy of God and the sympathy and grace of Christ to human hearts—in that ministry for eighteen centuries woman has had no equal. Here she has her chosen and appropriate field. Here she finds her mission and a field of toil peculiarly suited to her gifts and graces. Here the fragrance of woman's loving devotion has been poured out without stint, as was the ointment of her who broke the alabaster box to anoint the living Lord.

Nor have women been behind in the more public and heroic efforts made by the Church of Christ for spreading His Gospel among mankind. In large numbers, from both Europe and America, during the last half-century, women who counted not their lives dear unto them have gone forth from Christian homes into the darkness and wretchedness of heathendom as Gospel missionaries, medical missionaries, teachers, zenana women, showing as true a fortitude and as heroic a zeal as the pages of Christian history can display. Women like Mrs. Judson, Mrs. Osborne, Mrs. Gracey, Miss Swain, Miss Green, Miss Love, Dr. Howard and Dr. Bushnell, have done heroic and most successful work which none but women could do. Time forbids a full recital of woman's glorious achievements in the world's evangelization. A few facts must therefore be given, and received rather as indicative of the greatness and glory of her work than as an exhaustive description.

Since 1861, no less than sixteen Women's Foreign Missionary Boards have been organized in the United States. About \$4,000,000 have been raised by them—expended judiciously in their work. Let us take, if you will, a single organization of women in one church, that, from its operations, we may estimate the combined labors and successes of the large number of Women's Foreign Missionary Societies in Europe and America. The Woman's Foreign Missionary Society of the M. E. Church in the United States has a network of organizations embracing the continent and stretching from sea to sea, having within it one hundred and twenty women who are working night and day, without compensation, for the cause of missions. It is claimed for them that by their distribution of leaflets, reports and books, by their public addresses, by their consecration and prayers, they have leavened the heart and intellect of a hundred conferences of that church; they have dug up, utilized and polished a vast amount of buried talent; they have collected as high as \$200,000 in a single year, and



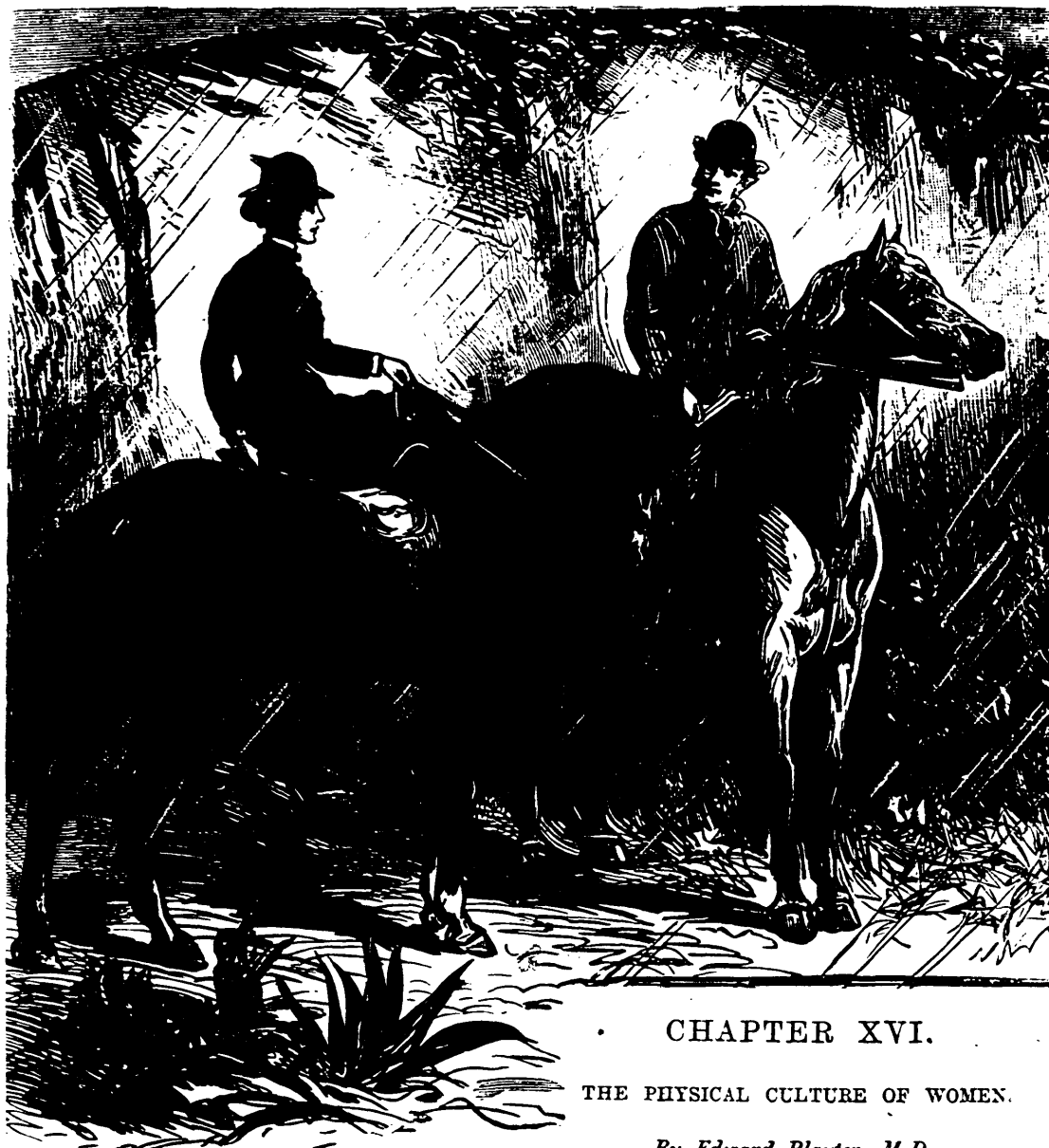
wisely and economically expended it in foreign mission work; they have selected, sent forward and controlled more than a hundred missionaries, and supervised a vast missionary field. The society has work in Japan, Corea, China, India, Malaysia, Bulgaria, Italy, South America and Mexico. There are now ninety-five American missionaries in the field, ten of whom are medical, with 100 zenana teachers and assistant missionaries, 308 Bible-women, over 200 city and village schools, with numerous orphanages, boarding-schools, hospitals and dispensaries. They have two monthly periodicals, one published in Boston, and the other (an illustrated paper) printed in three dialects in India. The Boston magazine has not only paid its own costs, but met all the expenses of their other printing. The society has never been embarrassed, but always meets its appropriations promptly, and has a balance in the treasury.

What the women of this church have done, the women of other churches are doing. Everywhere woman is pressing forward the battle of moral and social reform, helping to dry up the fountains of human sorrow, relieve human want, brighten human existence, exalt human virtue and ennoble mankind. Everywhere woman is recognizing Christ's call and going forth in His name to proclaim, if not by the ministry of words, by the far more eloquent ministry of loving deeds, His glorious salvation. And thus is woman attempting to repay the infinite obligation which she owes to Him who has conferred more of honor, nobility and glory upon womanhood than all the other religious teachers of earth. Woman will never repay her debt to the exalted and glorified Christ, yet all the rich affections of her heart, all the willing service of her hands, all the adoring gratitude of her soul, she will lay, as a glad tribute of her love, at the feet of the One who deserves, in a pre-eminent degree, to be called the Friend and Saviour of Women. All the joys that cluster around home and hearth, all honors that you share with your sex, all the hopes that render life so rich in pleasure and promise, all the golden opportunities of improvement—these and ten thousand other blessings you owe as a personal debt to the exalted Nazarene. His pierced hand has touched the iron chains that once bound woman—the symbols of degradation, and turned them to bracelets of pure gold—the symbols of friendship and love. His pierced hand that has placed so many honors on thy brow is now extended to you. Take it, and make this blessed Christ the companion of your labors, your joys, your honors and successes, your trials and reverses in life. Take that hand in solemn pledge of fealty and devotion, and make your life one song of grateful praise to this best of all the friends of woman.

Recognize your obligations to yourselves and to the world. I pray you be true to your higher, nobler self. True to conscience, to duty and to God. Learn the noblest of all arts, that of rising from stepping-stones of our dead selves to nobler things. Measure not your obligations by the poverty of the past privileges enjoyed by women, but by the fullness of present opportunities.



IN THE COUNTRY.



## CHAPTER XVI.

### THE PHYSICAL CULTURE OF WOMEN.

*By Edward Playter, M.D.,  
of Ottawa, Ont.*

**A**LTHOUGH the human structure is popularly regarded as consisting of two parts, a body and a mind, in educating it, we cannot successfully divide it into two, and educate or cultivate either the one part or the other alone. We must seek to develop, by cultivation, the whole being, the mind and the body together, as one. As a celebrated authority on physiology has written, mental and physical development, to be successful, "must go hand in hand together."

Heretofore, or until quite recently, for the most part in the education of youth, this essential principle has not, in practice, received much attention.

What little practical thought has been given to it, has been chiefly confined to the masculine sex; while the more delicate bodies of young girls have been allowed to simply grow up in a manner which is a disgrace to this advanced civilized age, and which has resulted in the production of the multitude of imperfect structures which are daily witnessed pouring from the public schools. The present and future generations of teachers, therefore, have a twofold labor—not alone that of building up generations of more perfectly formed human bodies, but that of undoing much of what has been permitted to be imperfectly done.

The ancient Greeks, who, in the period of their greatest glory, bestowed, it appears, more attention on physical development than any other nation that ever has existed, believed in the co-equal development and culture of mind and body.

It would not in practice be wise, on the other hand, to attempt to go to the length suggested by Herbert Spencer, that in education the first aim should be to develop a good animal. For it appears that it would be impossible to develop into perfection the animal part alone of a human being—a human being physically perfect—perfect in all its parts and functions, in delicacy and expression of feature, and in elegance of motion and attitude of limb—without co-ordinate mental and physical cultivation. Hand in hand together, then, the mind and body must be educated and built up.

The special object of physical education may be said to be to develop health, strength and beauty.

As we all know, the human body, like most of the larger animal bodies, consists largely of flesh. The flesh is nothing less or more than muscle—muscular tissue. It gives form and outline to the whole bodily structure. The fleshy or muscular parts of the body consist of more than half a thousand distinct and separate muscles. So distinct are they that each is separated by an extremely thin membrane, which forms what is called a sheath, in which the muscle acts as a distinct and separate organ. Many of the muscles, as those of the eyes and nose, are very minute; while many more of them, such as make up the most fleshy parts, are very large. In each extremity, or limb, as it is commonly called—each leg and arm, there are more than fifty muscles. The remainder form several layers on the head, neck and trunk. Each distinct muscle is made up of minute, parallel fibres, placed side by side; as any one may see exemplified in a piece of the lean of butchers' meat, which is almost pure muscle; and in structure quite like that of the human body. Each fibre, again, consists of many very minute, microscopic threads, called fibrillæ. Under the microscope, a muscular fibre is seen to have a beautiful cross-marked structure, giving each fibrilla a sort of beaded appearance, showing that it is made up of a succession of numerous discs or cells. When the fibrillæ are sufficiently stretched, they break up into transverse sections corresponding with these minute discs.



GATHERING WILD FLOWERS.

The exclusive function or use of this beautiful structure in the animal economy, is to produce motion. Every act, every movement of the body, however small or great, is produced by muscular tissue. For the most part, the muscles are attached by one end to a relatively fixed part, and by the other end to a more movable part ; and they thus, as through a system of levers, act simply by shortening their length. In shortening, a muscle becomes thicker ; as any one may learn by observing the biceps muscle (which forms the fleshy mass on the front of the upper arm) when the hand is drawn up towards the shoulder. Every little disc of the fibrillæ, it appears, becomes shorter and thicker.

Now, we all know that everything in nature, and even in art, if it be neglected and not used in accordance with the object for which it is designed, soon deteriorates. So if the muscles are not all exercised, those not used soon lose even their beautiful structure and cross-marked appearance ; as has often been exemplified in examining with the microscope the fibres of a muscle of an arm or leg which, perhaps on account of an injury to a bone of the part, has not been used for a few months. In time, indeed, the muscular tissue, if not exercised in some way, becomes almost structureless, whitish, and like fatty tissue in appearance—it undergoes, from the non-use, what is called a fatty degeneration ; while, of course, its strength or power of motion becomes proportionately limited. On the other hand, by proper use or exercise, their structure becomes most perfect, and the muscles become larger, firmer, stronger and more beautiful in outline ; each little disc taking part in the higher development.

Moreover, it is by means of muscular action that the other parts of the body are moved or exercised, and that the blood is circulated throughout the body. Hence the actual nutrition of the whole organism depends very largely upon the proper cultivation of the muscular structure. If the muscles are not used, all the other tissues of the body, even the bones become impaired and debilitated. It is, therefore, easy to understand that both health and strength depend very much upon the proper development of this important part of the organization.

Both mental and bodily vigor are essential to a successful life, and both are the natural outcome of health ; while physical strength is essential to the full exercise of that self-control which is indispensable, perhaps above all else, to true happiness. As Rousseau has said, the stronger the body, the more it obeys ; the feebler, the more it commands.

But, furthermore, in the designs and works of nature, it appears that there is in all things a natural tendency to harmony and symmetry, and hence to the beautiful, which will be wrought out if not interfered with or thwarted by artificial processes. " Handsome is as handsome does " is all very well, but where is the young woman who does not desire to look well, at least to be attractive in face and form, if not handsome ; or where the mother who does not wish her daughter to be handsome looking as well as handsome doing ? The muscles, with a little fatty tissue about them to give smoothness, form the out-



### A Friendly Battle.

FIRM friends and true,  
these maidens three,  
And though between them,  
as you see,  
For once there's coolness  
reigning,  
It will not quench affec-  
tion's glow  
If never sterner strife they  
know  
Than this gay warfare in  
the snow,  
When time is forward  
gaining.



line of the body—form all the beautiful curves on the well developed figure. Hence, again, we see how almost entirely beauty of form and even facial features and expression of countenance depend directly on the proper and thorough cultivation of this part of the being; while indirectly, too, good looks depend largely upon the general health which again has its foundation in physical culture.

The Greeks, in their palmyest days, who reached a higher degree of physical culture, took more interest in the human form, and attained a higher grade of perfection in sculpture, than ever any other people has attained, believed that health and beauty of form were indissolubly united. To them, the human form was a gift of the gods, and they believed it to be their duty to perfect it. Some one has written, that the body was given to us by which to express the soul. A physician and writer, over a third of a century ago, wrote, what is very true, that health and beauty are almost synonymous terms; you can hardly have one without the other. "When I use the word health, I might use the word beauty. It is impossible for a lady to have beauty without health, and next to impossibility to have health without beauty, or at least attractiveness. To ensure a continuance of health, and with it life and beauty, it is necessary to have health every day, and not to suffer broken health."

But we need not dwell longer here upon the importance of thorough and careful training of the body as well as of the mind in the promotion of health, strength and good looks.

It will, however, be well to note here, and for the reader to bear in mind, that the muscles cannot develop and give strength and beauty of form, without a good, healthy nervous supply to guide and control them, and good blood to provide nutriment for renewing the wear and tear which every movement of the body, and indeed every thought, involves. It is essential, too, that there be a well developed bony structure, with good flexible joints, as a framework for the body.

The bones and joints which form the framework of the human structure, are susceptible to the influences of culture, directly and indirectly, as well as are the muscles, and to almost the same extent; and the joints may thus be rendered vigorous, flexible and delicate in action. If the bones—as of the extremities, for example—are disproportionately short or long, giving to the individual a stature much below or above the average, this is a matter largely of heredity, and often requires generations for the correction of the abnormal condition.

We find, therefore, extending along between the little muscular fibres, minute blood-vessels called capillaries, and fibres of nerves, both far too small to be seen with the unaided eye. It seems that every fibre has its special blood-vessel and nerve. Besides the bony framework, then, with its joints, and the system of muscles, we find that the human body possesses a nervous system. This consists chiefly of the brain and spinal cord, with extensions, or branches,



from these large centres, called the nerves. The nerves, soon after branching off from the brain or the cord, divide and again divide, and extend branches and twigs to almost every part of the body, where these again divide and divide into the most minute microscopic filaments, which interlace with the various structures or tissue of the body—the muscles, skin, etc. Special branches extend from the brain to the organs of the special senses—sight, hearing, smell and taste. Besides all these, there are within the cavities of the body, such as of the chest and stomach, certain small nervous masses—smaller centres, called ganglions, which have numerous connecting fibres, and also other fibres which lead to and supply and control the inner organs, such as those of digestion, circulation and excretion. The human body is therefore regarded, especially by anatomists, as having two systems of nerves. The two are, however, most intimately associated by means of connecting and communicating nerves and fibres.

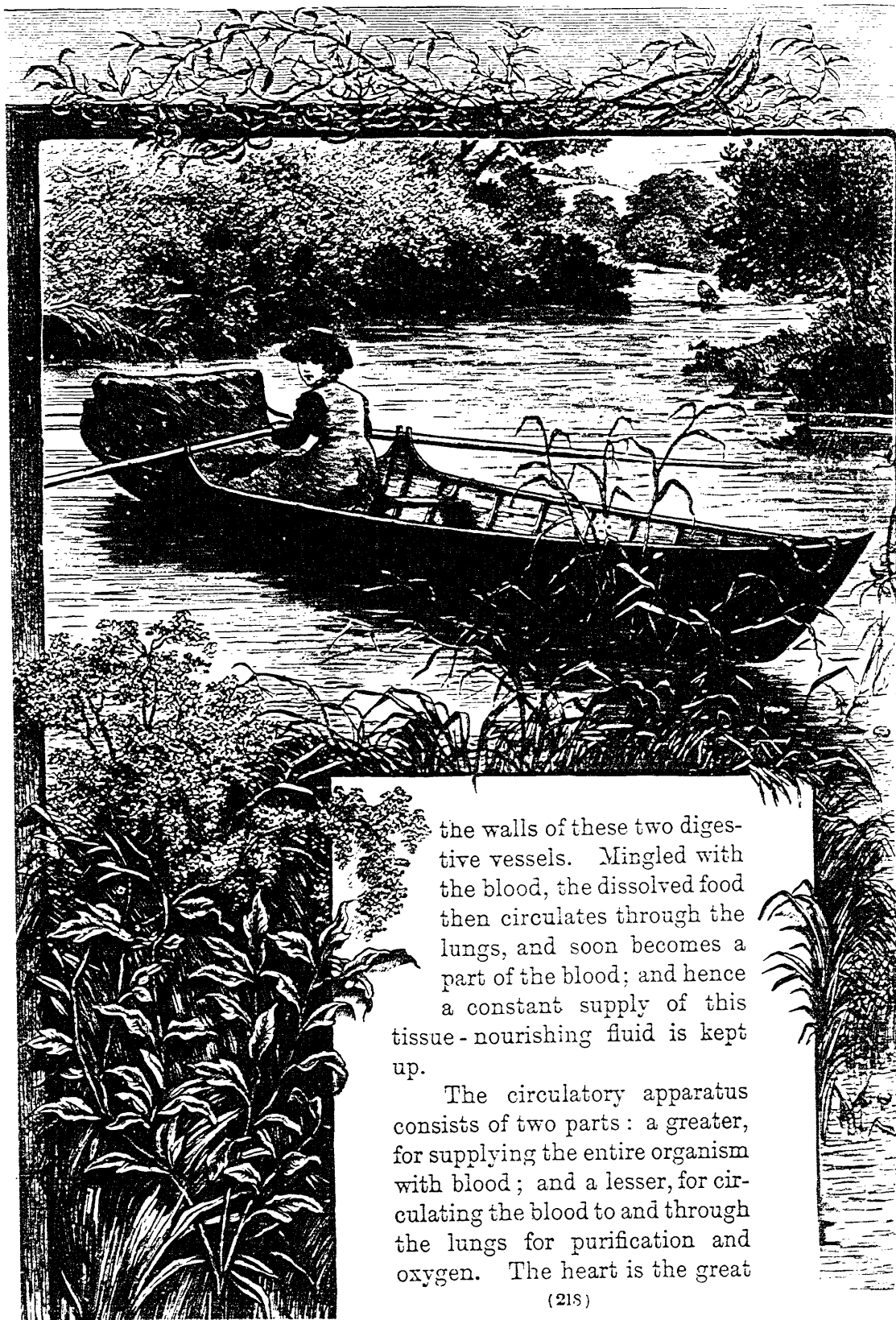
For the best muscular development then, it is essential that there be a well developed nervous system. And there must be the most perfect association and harmony between the muscles and the nerves, in order that every muscular fibre of a muscle or part to be moved, shall act uniformly—act altogether and in perfect unanimity—or there will be a tendency to irregular or convulsive actions or movements, twitchings or want of absolute control of the muscles. The nervous system must therefore be well attended to and cultivated.

The bony framework, with its joints and its thick clothing of muscles, and the guiding and controlling nervous system, together with the organs of the special senses, constitute what have been termed the organs of animal life. They give us form, and enable us to move about, and to see and hear and communicate with the outer world. But all the tissues are subject to constant wear, every thought and movement involving loss of force and substance, and hence a waste of matter. The body must, too, burn fuel to keep itself warm. It is, therefore, provided with a system of organs for keeping up a supply of nutriment for renewing this wear and waste from use, and fuel for burning; while it is also provided with a series of organs for separating the waste matters—the used tissue substance, ash, etc.—from the blood, and throwing them all off, out of the body.

The organs of supply or nutrition consist mainly of the digestive apparatus for preparing the supply from the food consumed, and of the circulatory system, by which that wonderfully complex nutrient fluid, the blood, is incessantly distributed to all parts and tissues of the body.

The blood itself consists very largely of an infinite number of most minute microscopic red organisms, the red blood corpuscles—like little round, red, flat discs, which float in a nutritive fluid that contains in solution every element of which the body is composed, as well as many waste substances.

In the stomach and a singular continuation of it called the duodenum—a sort of second stomach, the soluble parts of the food are dissolved and rendered fit to be taken in and carried to the circulating blood by little lacteal tubes in



the walls of these two digestive vessels. Mingled with the blood, the dissolved food then circulates through the lungs, and soon becomes a part of the blood; and hence a constant supply of this tissue-nourishing fluid is kept up.

The circulatory apparatus consists of two parts: a greater, for supplying the entire organism with blood; and a lesser, for circulating the blood to and through the lungs for purification and oxygen. The heart is the great

centre, force-pump and regulator of both circulations; both at once commence and end at this great central organ, so oft referred to in romance. Extending out from the left side or half of the heart is a large round artery, like the trunk of an immense spreading tree, and like a tree it gives off branches and branches, again and again, until an arterial twig is extended to every part and tissue of the body; where every twig ends and empties into a number of those little microscopic capillaries in the substance of the tissue, such as we find, as already noted, among the muscular fibres. So numerous and close together are these capillaries in almost every part of the body, especially in the brain and other nervous structures, the muscles and skin, that if the finest needle point be thrust into the body anywhere, out flows the crimson fluid. Extending along beside the arteries, from the great trunk to the smallest twig, is a system of veins, not round like the arteries, but flattened, as we often see them bluish-tinted on the back of the hand. While the little twigs of arteries empty into one end of the capillaries, at the other end commence the little rootlets of the veins. These little veins receive from the capillaries the blood which, while in these minute vessels, has supplied nutriment to the tissues and received a load of waste matter, and uniting, forming larger and larger veins, convey the blood back again to the heart, whence it started; except that it is emptied by the veins, not into the left side, the starting point, but into the right side of the heart. Wherever, therefore, we find an artery carrying blood *from* the heart to the tissue, there we find too, lying along beside it, a vein carrying the blood directly the reverse way, back again *to* the heart. The other or lesser circulation is constructed on the same principle and in the same manner. The impure, venous blood, which has just been returned to the heart by the veins, from the tissues, is immediately forced through a system of arteries to millions of most delicate capillaries on the walls of the air cells of the lungs. Here it is relieved of much of its impurities by the air in the lungs, which is then exhaled, loaded with them—with carbonic acid and other substances from the blood. Hence the necessity for ventilation, which means change of air, in inhabited rooms and other enclosures. While in the lungs, the blood at the same time, while giving off its waste impurities, takes in a supply of life-giving oxygen, and then flows back again to the heart as bright scarlet, arterial blood, ready to be again sent the round of the greater circulation for the supply of the tissues. Observe, the walls of the capillaries are so thin and delicate that gases and vapors pass quite easily and freely through them, while chemical changes also take place in like manner.

And what makes the blood circulate—flow from the great centre, the heart—to every point of the body and back again to the heart, and gives us, more than any other function, a feeling of life? The heart supplies the main force. This organ is a great hollow muscle or set of muscles, of very fine, close texture. It has two principal chambers, a right and a left, with two others above them. Blood flows into the chambers from the great veins, and instantly the walls of



A DAUGHTER OF EVE.

Now, let us note what the chief necessities or essentials of life are, and which must be provided in order that the life-current may flow on smoothly and vigorously and the health be preserved. They are as follows: Pure air, pure water, good, wholesome food, suitable out-of-door exercise and sunlight, with abundance of rest and sleep, and proper clothing and bathing. The study of Hygiene, the Greek word for Health, is the study of these essentials of life and the application of them to the wants and necessities of the body. One might name, too, temperance, cheerfulness, control of the passions, and the like, but such are largely involved in the more physical essentials first enumerated.

Pure air in abundance we may regard as the first essential of life. Except in the warm weather, when windows and doors are all widely open, pure air is very rarely found in inhabited dwellings, so rapidly is it rendered foul by the breath. Hence, chiefly, the value of out-door air; which, too, is usually cooler and more invigorating. But out-door air is not always pure. In the densely populated parts of cities, especially, or wherever there are collections of waste, decomposing substances of any kind, near marshes or stagnant water, the air is not pure, but is pervaded with the products of decomposition, such as foul gases and bacteria, which are liable to be more or less poisonous. Herein, then, we see the value of absolute cleanliness in our surroundings, as well as of our person. Indeed, it would be as well to regard perfect cleanliness EVERYWHERE, not only on the surface of the body and within it—in the blood and other fluids and organs—but without and around—in dark corners, out-buildings and cellars, in the air, water, food—every place, as the great essential of life.

Endeavor, then, always to breathe only pure air. When out-of-doors seek the localities where the air is likely to be purest; when in-doors, see that the room you occupy be properly ventilated in some way.

The great principle of ventilation, it may here be observed, is not so much to provide a way for fresh air to enter a room or dwelling, but to provide means for removing the breathed foul air; for breathed air is perhaps the worst of all foul air. In all living rooms and nurseries, and especially bed-rooms, where there is not an open grate fire, an opening should be made into a warmed chimney or even stove-pipe, in order that there may be a constant current of the breathed air drawn off from the room up the chimney. The outer air will then, in most houses, find its way in freely enough through the cracks and crevices; or a special fresh air opening may be provided. But remember, if you would preserve your health, vigor and good looks, NEVER sleep nor live a day in a room not provided with some such means for changing and renewing the air around you; for without such means you cannot be healthy and vigorous—you cannot feel WELL. Indeed, I fear there are but few who know what it is to feel perfectly well, as well as they might or should feel; because most people neglect the simple means and rules for securing perfect health. I would add, while endeavoring to ventilate rooms, one should avoid a strong draught of cold air; but I do not think it well

to harbor a great fear of mild currents of cool air. One can have too great a fear of draughts.

Water, which has been named as the second essential of life, is the best of all drinks for satisfying the thirst. It is of all liquids the best solvent and diluent, and is therefore scientifically the most suitable drink. But much care must be exercised in order that the water shall contain no impurity. If suspected or of doubtful purity, it should be well boiled for a few minutes, when it becomes perfectly safe. Filters can only rarely be relied upon. Water boiled in a sweet, pure vessel and thoroughly cooled again, with ice (around, but not in, it) or otherwise, soon recovers most of its sapidity. It is the opinion of the medical profession that most people drink altogether too little water. Many bathe the surface of the body daily who never think of washing out the inner organs. A glass or two of cool water taken at bed-time or the first thing in the morning, not only acts as a tonic to the digestive organs (as cool water does to the surface), but it also acts as an internal bath, helping to wash out impurities and waste. Some say cold water disagrees with them. If sipped in small quantities at first, use and a little time will usually overcome any disagreeable symptoms from drinking it. I should advise everybody to take a drink of pure cool water at least once a day, on an empty stomach.

Food is usually partaken of in such a countless variety of forms, appeals so directly to one of the special senses, the taste, and is so universally indulged in as a gratification and pleasure, while so many forms and combinations of foods in common use should be regarded as "forbidden fruit," that in order to make use of a perfectly hygienic diet only, a good deal of observation and wise discretion, as well as of self-control and resistance against temptation, must be exercised. It is universally conceded that nearly everybody eats too much; that if much less were eaten and properly digested it would be all-sufficient. The disposal of the excess of food consumed beyond what the system needs, falls as a heavy burden upon the digestive and excretory organs, overtaxes them and wears them prematurely out. Nearly all who have lived in health and comfort to an advanced age were moderate and abstemious in regard to diet. Of all that ever has been written in relation to diet, by far the most important may be condensed into the following few words: Be wisely moderate—strictly temperate—in eating and drinking, in drinking, that is, of any other beverage than pure water. The amount of food consumed must, however, be carefully proportioned to the amount of exercise or work performed. The appetite—the natural inward desire—for plain food is a safe guide; but not so, remember, is the inclination or desire to gratify the palate or taste for very "tasty" or highly seasoned food, which indeed is no guide at all. And herein is where one must discriminate most of all: that is, between the natural appetite and the mere desire to gratify the sense of taste. Very slow eating and thorough mastication are the greatest aids to moderation. When eating hastily

one cannot discern that feeling of satisfaction or enough which usually becomes manifest, if looked for, when one has eaten enough to satisfy the wants of the system. With the exercise of thought and care in this behalf, one may learn from practical experience, in a little time, as to about the quantity of food the system actually needs. Milk, it will be well to note here, is more a food than a drink, and should be used as a food, although many look upon it only as a drink. Rich, highly complicated dishes, highly seasoned foods, pastry and confectionery, as well as excess of plain food, soon and surely leave their mischievous marks upon health and good looks, and especially upon the complexion.

The best and purest foods of their kind should always be selected; and they will be found most economical. One should never eat much when overheated, nor when very tired. Food should always be eaten at regular intervals, and from two to three times a day. Eating between meals interferes with digestion, and in health should not be practised.

Good cooking is indispensable to good wholesome food; but to attempt to treat of it here would open up too wide a field. Cooking is an art of so great and far-reaching importance to mankind, that it should be fully and properly taught to all girls as an essential part of an ordinary education. A great deal of food is rendered indigestible and innutritious—is indeed absolutely spoiled—by bad cooking.

It appears to have been early destined that all mankind should earn their bread "by the sweat of their brow";—should labor, work, exercise for it. While some do not do this, and do not get that amount of exercise which health and vigor demand, the great majority work too hard or incessantly, and get too little rest. Especially is this the case with mothers. Too many mothers work and worry too much indoors and get too little rest and out-door recreation. The necessities, or apparent necessities, of the age and of "society" are much greater and harder to obtain than are the simple essentials of life and health; and not only "society" women, but mothers who simply strive to "keep up appearances," frequently on account of their daughters, overdo themselves and so injure their health and good looks, sometimes irreparably. Sometimes the daughters—young girls—are induced or forced by circumstances to adopt an injurious course of this kind, and get too much work, or worry and excitement, with too little quiet recreation and rest.

Physical culture is not, by any means, intended for those only who have but little or nothing in the way of work to do, but is calculated to counteract the ill effects of the excessive use or overwork of all, or of only certain parts of, the body, and may be put into practice by mothers in middle life as well as by the young. And it is not always necessary that such culture should take the form of calisthenics. Any one who is engaged most of the day in sitting in the house, using for the most part only the hands and arms, should never fail to take a daily walk of at least an hour or two in the open air; while one who is

almost constantly occupied with indoor housework—moving much about on the feet—should engage, for a like period of time, out-of-doors in some very light game, or in driving, or riding in the saddle. If such a practice, a most valuable kind of physical culture, were invariably carried out, there would be but few delicate women, while now there are so many, and the number of deaths from consumption, now the most fatal of our diseases, would be greatly reduced.

In all forms of exercise it is most desirable that the mind be engaged and agreeably interested, otherwise the exercise is liable to become rather labor than recreation.

For children, especially a group of them, play, after all, instinctive calisthenics, with plenty of freedom in dress and spacious grounds, is best, providing there be no strong hereditary tendencies towards the development of defective structure, when light special movements become essential. A recent French authority says: "Instinctive exercise would amply suffice for the development of the body if the instinct were listened to every time it speaks, but social and scholar conditions do not permit this." Play, as he says, is nothing else than a more or less methodical regulation of the instinctive motions, such as every living being is prone to execute spontaneously when feeling the stress of want of exercise. It is made up of spontaneous movements conformed to the natural office of each limb. Instinct invites to the kind of movements best adapted to particular aptitudes and for resisting fatigue, as it is never in excess. Being the satisfaction of a want, it is, by that very fact, a pleasure. "Joy shines in the face of the child who is playing freely." Most unfortunately, girls have been allowed much less liberty than boys in regard to playing and romping. Their dress alone is much too restrictive. Let the little girls be more simply dressed, say in shorter skirts (with well protected legs), and let fathers and mothers play with them freely, as the children desire to play, for the sake of both parents and children.

Walking is the most natural and common form of exercise for grown-up people, and a very good form. If one's self and one's thoughts are not sufficiently entertaining to make the walking pleasant, one should have pleasing companionship. Walking and running in the fields, uphill and downhill, is much better than quiet walking on a roadway. Gardening, with some actual digging, is, for many, an agreeable and excellent exercise. Skating is good exercise; but is best practised out-of-doors. Rinks are too often damp and not well ventilated. Rowing and paddling are also good, when on a body of pure water, free from stagnant pools and malaria. The games, such as battle-door and shuttlecock, tennis and ball, are excellent, but from the competition to which they give rise, they tend more to too great fatigue, and sometimes to overdoing, and for those who are not strong, they should be indulged in but moderately and with discretion, especially at first, when they become very useful. They occupy a position between play and calisthenics and gymnastics.



What has been above written on exercises is not, the reader must bear in mind, intended only for the young, but also for the middle-aged, and even those beyond this period of life. If all women during middle life, and elderly ones, as well as all young mothers, would but make a general practice of walking and running about the fields, skating, coasting, rowing and playing the lighter games, for even an hour or two a day, abandoning for the time, at any cost, their indoor work, if they have much of it to do, there would not be nearly so much sickness in families, and a much smaller number of delicate, nervous and over-fat women, and less demand for anti-fat remedies. During exercise more oxygen is consumed, hence the importance of exercise in the open air. It is well when out-of-doors to inspire the pure air freely by habitually or repeatedly taking long, deep inspirations, so as to expand the lungs, filling them well. Walk erect, so as to allow full expansion of these organs. Seek, too, rather than avoid, the warm direct rays of the sun. Sunlight, remember, is one of the essentials of life. Let it freely into all rooms, too, especially the bed-rooms.

Many and various special forms of calisthenic exercises are practised with the view chiefly of correcting imperfect physical development in the young; gymnastics being for those who would excel in strength and become athletes. If such were commonly practised, under properly qualified teachers, with medical supervision, for a few generations, the vast number of ill-formed girls and women we now meet with would disappear, and be replaced by well-developed, attractive ones, with better health and greater stamina. Much can be done in this way in individual cases and in a few years; and it is just here where physical culture proper may be manifested to the greatest advantage. Mothers having little girls who, from heredity or other cause, are likely to grow up with the different parts of their body not well proportioned—as with a narrow or flat chest, round shoulders, or a small upper arm—should have such defects remedied early in the life of their little daughters. From five years of age to fifteen is the best period of life during which to have all mal-developments of this kind counteracted or corrected.

The most important part of physical culture is, therefore, now before us: the proper physical development of young and growing girls. No school for girls without provision for the proper culture and education, in some way, of their muscles, nerves and other bodily structures, should be regarded as complete or satisfactory. Ample playgrounds and simple dress, with the fullest freedom to romp as they will, may suffice for some; for others, doubtless, special calisthenics will be desirable. And no young woman's education should be regarded as complete which had not embraced all necessary means for placing her whole physical organization in the best possible condition for securing and maintaining health and strength, as well as good looks, by reason of a good figure; or all this in so far as possible in one generation. Early in the school-girl period the weak, imperfectly developed physical parts and structures of the pupil must be learned

(and there will be some such parts and structures in every one), and these educated into uniformity and strength. This subject is in the hands of parents—of mothers—and hardly any other part of the education is of greater importance, although so sadly neglected it heretofore has been. I feel a desire to dwell long upon this point and urge strongly upon mothers the vast importance of it upon the future well-being of their offspring. In the present period and condition of society it is indeed, for obvious reasons, of greater consequence that it receive attention than it was when most of the mothers of the present were young and growing girls. Want of space, however, prevents me continuing the subject further, and I must conclude by entreating all mothers, as they value the well-being of their daughters, to fail not to attend well to this essential part of their education and see that it be complete. And more especially, if daughters are to compete with their brothers for academic laurels, much more attention than heretofore to the physical development of the daughters, becomes indispensable to their life.

Rest and sleep naturally follow labor and the earning of the bread; and only those who have really labored, know how suggestive are these words—rest and sleep—like “home” and many other words of sweet, peaceful happiness. In this rushing age, when almost everybody is ever hurrying to and fro, too little consideration is given to the subject of rest. It is said it is “better to wear out than to rust out.” So it doubtless is; but it is still better not to do either, prematurely. Thousands of people, and more especially mothers, wear themselves out and die half a life-time before “their time,” all for want of REST. And these most commonly are mothers who are well-to-do and not forced to overwork. In many cases, to be sure, it is because the overwork—the wear—is done indoors instead of out in the pure fresh air; or indoors in close rooms, when free ventilation would have given longer life. For many over-tired and over-worried mothers, to sit down and knit or engage in some fancy work, or even sometimes to read, is not the rest required. What is most needed is absolute rest; to lie flat down with closed eyes, and with the thoughts, so far as possible, a blank, or turned to some most pleasing subject, which in many cases would doubtless be rest.

It is well to work or to walk or take any exercise to moderate fatigue. It then probably does most good. But no one should work or exercise to great weariness. It is so rarely necessary, and with a will not to do so, could be nearly always avoided. When one is tired it is better to lie down, rather than to sit down, to rest. One can when lying rest so much more perfectly and completely. It saves time. It does not mend matters, but rather aggravates, for one when very tired to take a cup of strong tea or other soothing stimulant and go on working again. This never should be done. After hours of work indoors the tired woman should lie down for an hour or so and then take her regular daily exercise in the open air. It would be well to remember that a severe ill-

ness, as an infectious or other disease, or a "cold," is much more readily contracted when one is tired.

To sleep while resting, of course makes the rest more perfect. Those who need more rest often need more sleep too. It is believed by the best authorities that seven or eight hours of good sound sleep daily should be obtained by everybody; and that this is enough for anybody. An old saying puts it at "ten for beauty"; but that there is necessity in any case for more than eight is very questionable. But eight hours of sound, constant sleep is of more value than ten of short sleeps or dozings, with frequent awakenings. In order to sleep soundly, one should avoid the habit of dozing in the morning, and get up soon after first awaking. The habit will then soon be formed of sleeping soundly until enough sleep has been obtained. The best time to sleep, I need hardly state, is during the night-time. Not only is this better for the general health, but more than all, it is better for the eyes. These delicate organs cannot be preserved in their full brightness and vigor if they are used in artificial light late on into the night. Much better it is to have them closed then and open and used during the bright natural light just after sunrise.

Clothing serves the double purpose of covering the nakedness of the body, and of preserving or preventing the evaporation or escape of its heat, and thus keeping it warm. It is only with the latter purpose that I need deal here. In temperate climates, even in the warmest season, there are frequently cool winds and cool evenings in which clothing for promoting warmth is necessary. Of the materials commonly used for clothing—linen, cotton, woollen, silk and fur—the finer they are in texture, the weight being the same, the warmer they are. So that with the finer textures one may keep warm with less weight of clothing. Linen is a rapid conductor of heat; when worn, it carries heat rapidly off from the body, and hence is not a good promoter of warmth. It should never be worn next the body. Cotton is much less objectionable in this regard, and in warm weather, or indeed at any time, may be worn by some individuals in this way. Woollen and silk are generally considered best for wearing next the body. They best retain heat, and as they are also retentive of moisture—not giving it off rapidly—they do not feel cold, and are not so liable as linen and cotton to give one a chill on becoming wet from the perspiration. Some very fine and soft woollen goods are now manufactured which may usually be worn next the most delicate skin without irritation. When woollen does prove to be too irritating in this way and silk is found to be too costly, a soft cotton garment may be worn under the woollen one. The above general remarks are applicable also to bed-clothing. Several layers of thin clothing, from retaining air between each layer, are more retentive of heat—warmer, than the same weight in a thick heavy material.

Regarding the manner of wearing the clothing, corsets, skirts, and the part of the body which should support the skirts, there is much diversity of opinion.

As to the injurious effects of very tight lacing, there are no two opinions. Tight lacing is bad. With all the opposition to corsets, however, a great deal may be reasonably and fairly said in their favor; that is, when worn in such a manner as to just snugly fit the body, without being tight enough to prevent the fullest expansion of the lungs and chest. As regards the part that should support feminine dress, there appear to be four principal bearing places:—1. The shoulders; 2. In some women, a zone of corset pressure around the ribs, a little above the hips; 3. The hips; 4. A zone around the hip bones. In placing a weight on an upright body, it is better to place it as near the centre of gravity of the body as possible. I do not think, therefore, that the shoulders constitute the best point from which to support the chief weight of women's clothing. The weight should not rest or bear upon a point or zone around the ribs; nor yet upon the hips. A naturally or well-formed woman has not, usually, much if any projection of the uppermost part of the hip bones, no ledge upon which any weight can easily rest. Such are only on exceptional "bony" figures with the muscular structures not well developed, and are not found on the work of the Greek sculptors. In the natural feminine torso there is a gradual unbroken curved line of beauty, extending from the sides of the chest to below the hips. Naturally enough, this line may be more curved in some forms than in others. And there is probably no reason why the line may not now be somewhat more curved and present a more slender and not less graceful waist than is displayed in the Greek figures. While admiring and following the charming examples in this regard left us by the Greeks, we are not surely bound never to attempt to improve upon them and endeavor to portray yet more graceful forms. Because modern fashion has given rise to outrageous departures from the beauty of the Greek, and displayed in our streets and drawing-rooms sudden expansions from the compressed tapering waist to the full width of hip bones not well clothed in flesh, must we needs, essentially, go back, and in every detail and degree of curve, to the artists of two thousand years ago? It may yet be possible to improve in a slight degree even upon the Greek.

Immediately below the uppermost part of the hip bones, in a naturally and well-developed female form, there is an expansion, partly bony and partly fleshy. If a somewhat firm well-fitting band be worn around this part, there cannot be any injurious compression from its being sufficiently tight to support the principal weight of the skirts, which should not in any case be burdensomely heavy. I have no doubt it would be found more natural and easier for almost every woman to have the weight of her skirts bear upon this part than upon her shoulders; the only two points to be thought of. If the band around the hips, not above them, remember, form a part of a properly made and properly worn corset, the principles of physiology could hardly be fairly brought up in opposition to such a construction.

In the case of growing, developing girls, who, fortunately, do not usually

wear long, heavy skirts, the weight of the skirts may best bear principally upon the shoulders. Indeed, the parts about the hips are not then sufficiently developed to permit of them being made a support for much weight. Until development is complete, girls' clothing should never be tight on any part of the body; there must be no constriction anywhere, by waistband, garters, boots or other fixture. Even weight upon the shoulders should be most carefully and judiciously adjusted, in order that it shall not cause almost constant discomfort and distortion of these prominent parts. A portion of the weight might often, even at this period of life, be borne at the hips, by a judiciously-adjusted bodice, extending over the hips.

During exercise, particularly in any special forms of it, in both the growing and the grown up, in order to obtain satisfactory results, all the clothing must be quite loose, to permit of the freest play of the muscles.

The amount of clothing worn should be sufficient to keep the body comfortably warm, either when out-of-doors in cold weather, or when moving about or sitting in rooms at a temperature of about 65° F., or not greater than 68° F. A little experience and observation of results will soon enable any one to determine the necessary amount, each for herself, except in the young, when the mothers must observe closely and determine for the daughters. The extremities and shoulders must be well protected. It is very unwise to clothe the body heavily and leave the limbs with but little on them—in short, to overclothe some parts and underclothe others.

Other points to be observed are the following: One should not wear the same clothing next the body at night in bed which is worn during the daytime. Woollen next the body is not so essential when one is in bed: except it be in the case of children liable to get uncovered. The oftener the underclothing be changed, and, even if not washed, exposed to the sun and air, the better; even to two changes a day, one on rising and one on going to bed. Frequent changes are said to have an excellent effect on the complexion. When warm and perspiring after exercise, one should always put on an extra garment.

A bath in the form of a wash all over the surface of the body every day is indispensable to cleanliness and good vigorous health. The form of the bath used must be determined by circumstances. A wash with the hands and a quart or two of water, from head to foot, just as one washes the face, followed by thorough drying and rubbing, is all that is necessary. In cold weather, or if the room is cool, the water may be tepid; but if one warms up after the brisk rubbing and the skin becomes smooth and aglow, it is much better to use cold water, indeed in such cases the colder the more invigorating the bath will be. For applying the water to the body, the hands alone to most persons feel warmer and less unpleasant than a sponge or cloth. In this way, standing on a rug or a piece of oilcloth, with a small foot-rug, and a few cups of water and a towel, anyone may take daily a cold or cool bath almost anywhere. It need occupy but a

few minutes of time, and there are but few persons who could not bear it without much discomfort, even in a rather cold room, and have good reaction follow, after a little use, if not at first, and be greatly benefited thereby. If, after a little time and practice, good reaction and a refreshed feeling do not soon follow, the room or the water, or both, must be warmer. I think soap is rarely necessary, once in a month or a week perhaps. Some with thicker, coarser skin may require it oftener. Only the finest soap should be used habitually. Clean soft water is enough for daily use. Friction with the water and hands helps much to cleanse the skin, and will usually remove all excrete impurities from the surface.

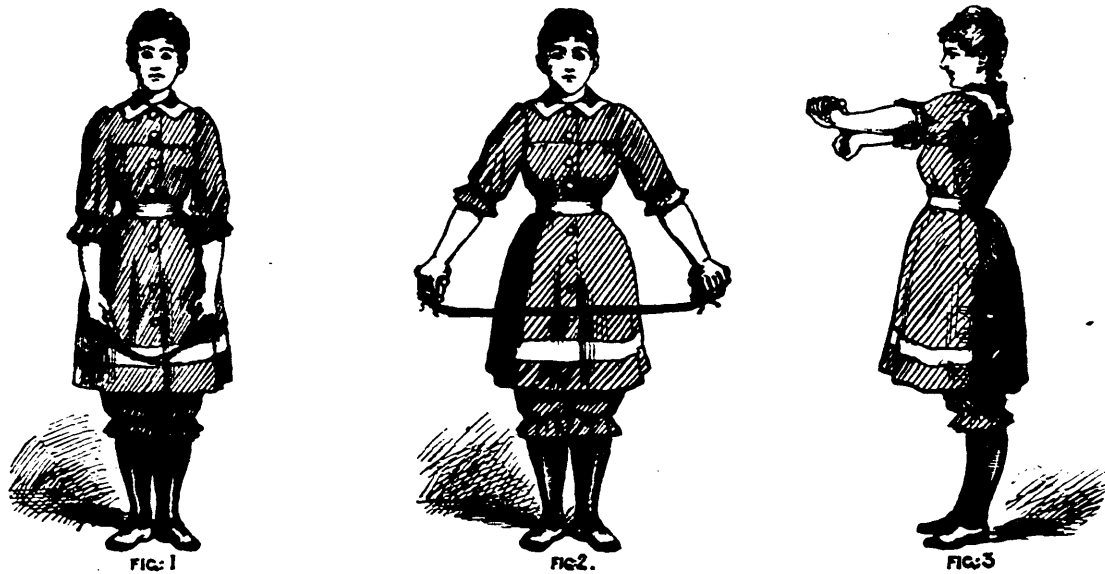
A plunge bath, as it is termed, in which the whole body is immersed in water, for a minute or two or longer, when one can take it, cool or cold, without discomfort, is probably a better form of bath for most persons, giving, as it does, a more thorough bath and wash. Comparatively few, however, have facilities for this. The best time for the bath is on rising from bed in the morning, when one is, or should be, rested, refreshed and thoroughly warm. Some persons can take it better just before going to bed. Either time is good. A bath should never be taken when there is much food in the stomach—not within two or three hours after a meal. Nor should one ever take a cold bath when much fatigued, nor when cooling off after exercise.

A warm bath, it may here be noted, at a temperature of from 94° to 97° F., is very soothing and refreshing when one is fatigued from overwork and worry. One may lie in it for a period of from fifteen minutes to an hour or two, the water being kept at a comforting temperature; but this should never exceed 97° F.

The eyes, ears, nostrils and hair, it need hardly be stated here, from collecting external dust, etc., and the teeth, require extra ablution.

In conclusion: all who value health, and it is a valuable possession, must, while yet they have it, give some thought to the care of it. Too many think but little about their health until, alas! probably by careless disregard of it, they have lost it, perhaps irrecoverably. Then they would gladly give their all else to regain it again. The age for regarding as fashionable and popular delicate women and girls, is past. Healthy, vigorous women are now most sought after. And remember, health, strength and good looks are almost synonymous terms. Endeavor, then, to always breathe pure air, to partake temperately of only plain, wholesome food,—to be indeed temperate in all things, even in exercise, rest and sleep, and to observe, everywhere, and in everything, the most punctilious cleanliness, which has been rightly said to be a part of Godliness.





## THE PHYSICAL EDUCATION OF GIRLS.

In a properly-constructed gymnasium there are, of course, a number of fixed appliances which, while of immense value in themselves, are not only out of place, but impossible to be utilized at home. There are, however, some exercises which require either no appliances at all, or else such as not being fixtures, are easily obtainable and simple in their use.\* First among these comes the chest-expander, which can be procured at any surgeon's, mechanist's or india-rubber warehouse. It consists of a strip of india-rubber secured at each end to a handle; the india-rubber varies in strength, and care should be taken in choosing an expander to select one proportioned to the age and strength of the girl. In the best makes the india-rubber is concealed by a long band of goffered silk, and the handles consist of shaped flat pieces of ebony or walnut having holes pierced for the fingers. I will now proceed to describe a few of the more simple forms of its use.

The first easy exercise is as follows:

The girl must stand with her heels together, toes turned slightly outwards, knees straight, waist drawn, chest out, head up, shoulders down, and arms straight downward in front of the body, holding the expander loose, *i.e.*, without using its elasticity, the knuckles being turned slightly inwards (fig. 1); then slowly raise the arms until the expander, still unstretched, is on a line with the chest, in the mean time counting four (figs. 2 and 3).

2. Slowly raise the arms, counting four again, until they are over the head (fig. 4), the expander still unstretched, the arms perfectly straight, and the knuckles turned towards each other.

3. Pass the arms sideways, holding them quite stiff and straight, and bring the expander, now fully extended, behind the body until it is on a line with the shoulders (figs. 5 and 11), taking care to clear the head and back, counting as before.

\* For young children, skipping practised backwards, forms a capital exercise combined with pleasure, developing the chest, and giving full play to all the limbs.



FIG. 4



FIG. 5



FIG. 6

4. Drop the arms straight down behind as far as possible, allowing the expander to contract and hang loosely, the knuckles slightly turned towards each other, and counting four, as in the previous passes (fig. 6).

Then reverse the movements, counting as before. Care must be taken that a perfectly upright position is maintained throughout the whole exercise, the chin and waist being kept well drawn in and the heels together.

This exercise should be continued for about five minutes, which will represent twenty complete repetitions of the exercise, from front to back and back to front being reckoned as one.



FIG. 7

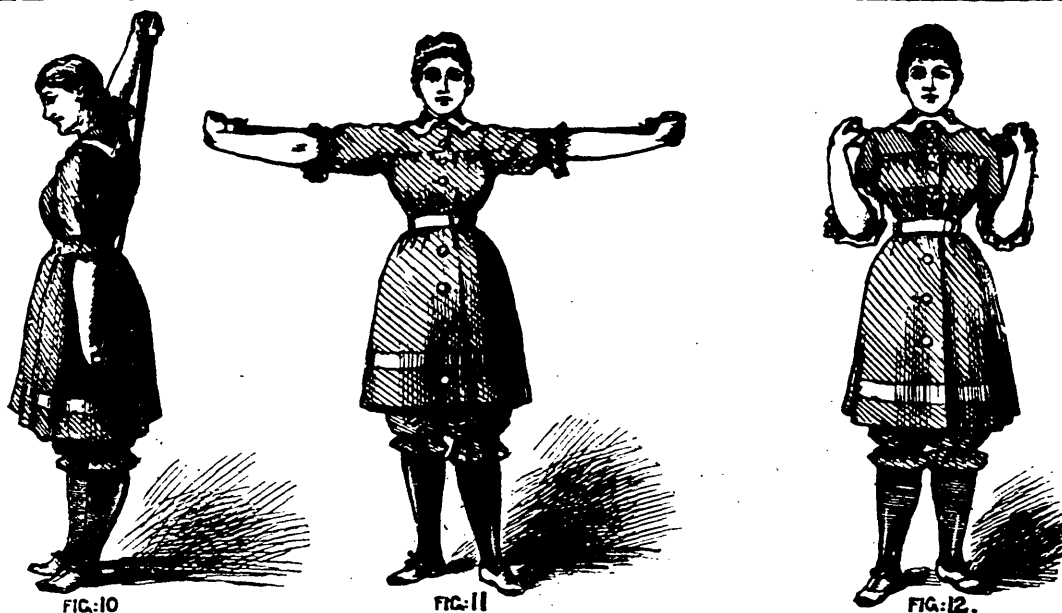


FIG. 8



FIG. 9





For a beginner this will be found sufficient during the first month's practice, as nothing is more injurious than to carry on any exercise until fatigue is experienced. After that period when the muscles have become more strengthened and the joints more supple, the time may be increased, but in no case sufficiently to induce fatigue or a laborious habit of breathing.

When the pupil has thoroughly mastered this exercise so as to perform it easily and without effort, she may then advance to

Exercise No. 2. Similar to No. 1, but two only are counted between each pass.

Exercise No. 3. The movements in this are also similar, but the pupil counts only one between each pass, or eight to the whole exercise.

In all three care must be taken that the action is steady, uniform, and continuous, or not done in jerks or spasmodically.

Exercise No. 4. The pupil commences as in No. 1, raising the expander while counting four until it is on a line with the chest, then over the head; then pass the expander behind, lowering the right hand, and raising the left until the expander is in a diagonal line across the body (figs. 7, 8, 10): now, keeping the right arm extended downward, bring the left one down sharply to the side, the thumb touching the shoulder, and the elbow close into the body (fig. 9). Repeat this action of the left arm twelve times, or less if this number is found too fatiguing, and return the expander in front, as in No. 1.

Exercise No. 5 is the same as No. 4, but in this the left arm is extended downward and the right arm worked.

As from habit the right arm is almost invariably the stronger, exercise No. 4 should be practised much oftener than No. 5, to induce as far as possible an equilibrium between the two members.

Exercise No. 6 is somewhat similar to the two preceding, but instead of bringing the expander diagonally across the body, it is stretched across the shoulders, as in No. 1, and both arms are worked into the side and out again, making the fingers touch the shoulders, and taking care to keep the expander as far as possible clear of the back (figs. 11, 12).



A DAUGHTER OF EVE.



## CHAPTER XVII.

### THE HEALTH OF AMERICAN WOMEN.

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HE maintenance of health is a subject closely connected with Physical culture.

Given a well developed, vigorous and mature body; how can it be so cared for that its possessor may, while entering earnestly into the world's work, maintain its perfect integrity, until the full time comes for this "mortal to put on immortality?"

Sir Andrew Clark, of London, defines health as "that state in which the body is not consciously present to us: the state in which work is easy and duty not over a great trial; the state in which it is a joy to see, to think, to feel and to be." Such a condition presupposes a perfect organism, do-

ing its work without hindrance, holding in reserve a relay of force sufficient to carry it through all ordinary emergencies and strains, possessing a recuperative power which enables it through rest, to renew its strength completely, and, withal, such a continual repairing of loss in all its parts, that no ultimate deterioration takes place. That the maintenance of such a state is possible we can all testify, either from our own experience or from that of men and women we know or have known. Wm. Cullen Bryant was one of this class. It is said he was seldom conscious of his body as a weight or hindrance. The Hon. Samuel E. Sewall, of Boston, who but lately died at the ripe age of 90 years, was another example of perfect health and vigor of body throughout a long and active business life.

Among women, Elizabeth Cady Stanton, notwithstanding an undue amount of adipose tissue, claims to have met with little hindrance in her work through weakness of the body.

The list might be lengthened indefinitely if permitted, and yet perfect physical health is not "the rule" among the men and women of our day, and the three score years and ten allotted as the measure of man's days, are seldom reached, even by those who began life with vigorous bodies. I have neither time nor space within the limits of this paper to consider the subject in all its length and breadth. I shall, therefore, confine myself to a consideration of the health of our own sex, beginning at maturity, *i.e.*, at the age of twenty or twenty-five, when a woman's life work may be said to begin. Upon the very threshold of the subject we find ourselves divided into two distinct classes, married and single women, each having an environment radically different from the other, and therefore requiring to be considered separately.

No one can doubt that marriage *per se* is a divinely ordered institution, designed not only that the nations may multiply and replenish the earth, but to present the possibility of highest earthly happiness to both sexes. Being divinely ordered, it must, if rightly entered into, conduce to the health of the individual. But what are the facts? A comparatively small number of women who enter the marriage state blooming and vigorous, continue so. Sons and daughters are born to them who inherit an equally strong physique. These, no doubt, fulfil the purpose of the all-wise Creator, and show us that His plan in this, as in all things, was good. But what of the larger number of apparently blooming and vigorous young women who also enter into marriage, but whose bloom fades and vigor departs with each succeeding month or year? Children are born, but each one measures so much of physical loss to the already over-drained, over-strained mother. What health laws have been broken to produce such a result? This is the first important question which confronts us, and to obtain an answer we must enter the sacred precinct of the home. Let us enter it reverently and only with pure intent. An over-crowding of happiness, of a kind to arouse the emotions and stir the whole being, rapidly over-fatigues and exhausts the nervous

system. Also mental dissatisfaction and unrest, arising from whatever cause they may, are potent elements in the production of ill health. Perhaps the young wife quickly finds that her idol is made of clay, and this knowledge, which must be hidden forever in her own breast, is the withering blast before which her beauty and freshness fade.



THE BEAUTY OF MATERNAL LOVE.

A fear of too early motherhood (I blush to admit so ignoble a feeling) and a low moral sense in reference to the sacredness of human life in its earliest beginnings, leads in numberless cases to the use of measures for the prevention of conception or for the destruction of the new being. Aside from the crime

committed in the latter case, the system receives a shock from which it is long in recovering, if it ever does.

The establishment of a home often brings to a young wife a degree of anxious thought to which she is unaccustomed. If the work is wholly new to her she must go through the tedious process of learning by experience, and if she has not means to provide herself with servants she has before her not only hard manual labor to perform, but a close confinement to the house which doubles the strain and the nerve wear and tear which the labor alone would produce.

In connection with this, perhaps, comes the double task of nourishing two beings, a physiological process, but two outlets draw twice as fast as one. And, with the balance already on the wrong side, how rapidly does the health deteriorate. Then come the nights of broken slumber, the anxieties connected with the health of a child, household complications of which its advent is the herald. Social duties make their demands, and her husband's pleasure must be considered also. With all this weight of care and labor, with the giving out, as it were, of her very existence, is it strange that a woman's health breaks down? What *man* could endure it for a month? We must admit that woman possesses superior ability to endure hard work, mental strain and confinement, else it were impossible for her to live through one or even two decades of it as she does. The years of early married life being over, the children growing up and becoming helpful around her, the family purse becoming better filled, she may, if she has survived the struggle, begin to rebuild that which she has lost. Fortunate for her it is, if her shattered nervous system has vitality sufficient to recover even a measure of its former strength. No one can expect her intellect to have expanded perceptibly under such adverse conditions. And here comes in the saddest element of all. Equal with her husband in intellectual culture and ability at the time of marriage, the years which have brought to him the best growth of his life through his daily intercourse with the world and his business activity, have brought her nothing, and when at forty she stands again beside him, they both realize that a gulf has gradually opened between them, which, at the best, can be but slenderly bridged by their common interest in, and relation to their children.

The picture we have presented is a sad one, but do we not see it drawn in varying shades of color all about us?—the over-worried, over-worked, over-strained young mother? Again the question confronts us, How can it be prevented? And with its principal causes before us we may at least offer a theory of cure. The large number of divorce cases coming up continually in our courts of law, as well as the ill-health which follows so many marriages, lead us to conclude that, in a good many instances, an unwise choice is made in the beginning. The mistake is such a vital one and entails such untold misery, that no precaution can be too great to prevent such a calamity. If those who propose marriage could live in the same house for several months, and thus acquire an every-day and commonplace acquaintance instead of the one in which "distance lends

enchantment," we might have shorter engagements and, at the same time, ensure a happier married life. In a word, those who propose a life union, should become so thoroughly acquainted before marriage that the chance of a change of



MODESTY.

opinion afterwards as regards character, suitability, etc., shall be reduced to a minimum.

No woman should marry who is unwilling, nay, who does not wish to bear children. Motherhood has always been, and must ever be, the highest and

holiest crown of womanhood, and she who can deliberately set her face against it lacks the noblest qualities of mind and heart.

During the first few years of married life the possibility of the occurrence of a pregnancy should ever be borne in mind, and the life of married women so carefully directed and guarded with reference to this that no unwise and unsafe exertion shall be made. How many broken constitutions does the physician trace to a miscarriage caused by a tiresome journey or an unaccustomed tramp taken before as yet the fact of pregnancy had been discovered? A childless hearth too often follows such an accident.

The building of the home was, without doubt, a part of God's beneficent plan when He instituted marriage—the setting of “the solitary in families.” Wisely entered into, the home-building is a work which brings happiness and health. To woman has ever been committed, and rightly so, the guardianship of this sacred place. Hers are the hands and hers the busy head, which must not only lead in the building process, but direct and control its workings afterward. What element of evil to the physical health can lurk in such a heaven-born place? For the profession of medicine, for nursing, teaching, even for the work of dressmaking, a special training is considered a necessity. But who practically believes that a girl who is to be married needs to be trained in the art of house-keeping and in the care of children? “The knowledge will come with the necessity,” the mother says, “and my daughter will have servants to do it all.” The girl having no conception of the task, assures herself that it is an easy matter to manage a house, and the young husband with his own mother's well regulated household in mind, expects that his home will be even an improvement on that. What happens? With plenty of money the fitting and furnishing provide only entertainment for the pair. A cook and other servants are engaged and the real life begins. The young wife has a theory that she must oversee her household, so she makes regular visits to kitchen and store-room. It is soon discovered, however, by those under her, that her ideas upon household matters are crude and unpractical, and this knowledge makes them insolent and domineering. This she resents, and discharges one or more, expecting to fill the place with ease. But the task proves a more difficult one than she anticipated, and the household machinery meanwhile, finds its wheels clogged. Undreamed of complications arise and the young wife learns the lesson that housekeeping, even under the most favorable conditions, is no easy task. It is unnecessary to follow her up the stony pathway to the knowledge she should have gained before marriage, which would have enabled her to guide the household car with a firm and masterful hand. Well it is for her if health and nerve force bear the strain of these burdens, especially when, as we have before hinted, the duties and responsibilities of motherhood are superadded.

As a remedy for this unnecessary and painful experience we would earnestly urge that a practical training in the management of a house from dish washing



to bread making shall be given to every girl as a part of her general education, and when marriage is contemplated she should receive in addition a special course of teaching upon the care of children and the best methods of feeding, dressing and training them. With all that she can learn upon these subjects, life will still be sufficiently full of complications and trials to exercise all her powers, and to call out all the reserve force she possesses. Her ability to bear up under the strain physically, will be materially enhanced, and she may hope to retain the intellectual place beside her husband, which is such an important element in the maintenance of the happiness, and therefore of the health, of the married woman.

For the woman of small means, the only line of safety lies in the adoption of the simplest habits of life compatible with cleanliness and thrift. She must prepare simple food for her family, clothing without ruffles and tucks, and, to counteract the tendency to a monotonous drudgery, she must bring into her life from without, interests and ambitions which shall withdraw her thoughts from her own small circle of labor and care.

Turn we now to the unmarried woman, and although we all believe marriage to be God-appointed and honorable when rightly entered into, yet we may be thankful that we live in an age and country in which it is also considered honorable for women who choose to do so, to live a single life. An age in which such may enter into the world's work, strive for its honors, and make for themselves a sphere of usefulness and happiness second only to that of the happily married woman.

At the first glance, we might say the conditions under which the unmarried woman lives, are more favorable to health than those which surround the married. In a measure this is true, and yet upon the books of physicians we find the two classes in almost equal numbers. The statistics of our insane hospitals show that the unmarried slightly preponderate, and surely among those whose names are found in neither place there are numbers of women who, at the age of thirty or thirty-five, have lost the vigor and freshness of early womanhood, and to whom life seems more a burden than a joy. The causes for this deterioration must lie somewhere in their environment. At the outset of our search for them we find the conditions under which unmarried women live to vary widely, depending, as they do, upon wealth or the absence of it, family relations, education, health, personal characteristics, etc.

Perhaps we cannot do better than to separate unmarried women first of all into two general classes :

1. Those who are supported, and 2, those who support themselves. Into the first class would naturally fall women of independent wealth, women whose parents are wealthy or well-to-do and women who are unable or unwilling to work. The second class includes all who labor for their own support or for that of others. The unmarried woman of independent fortune, has perhaps, more

than any other human being, the power to control her surroundings. She can provide for herself a home and fill it with congenial companions, or she may travel the wide world over. Health and happiness surely should be found hers, but alas, the canker of unrest finds a feeding-place only too soon in the heart of such an one. Recognized or otherwise, there tugs at her heart-strings that inborn, God-given longing for little children and intimate companionship, which comes to every true woman sooner or later. However generous of heart or purse she may be, she has ever the feeling that life is incomplete, that it does not give back enough ; and ill health is almost sure to come to her unless she finds some good cause into which she can throw herself with all the strength of her nature, making its interests her own, and feeling that it depends upon her, and belongs to her in a peculiar and special sense. The only safety for her body lies in taking up some important work, and doing it with the whole soul. The unmarried daughter who remains in her father's house is often an unspeakable comfort to her parents in their declining years ; but in a large number of cases it is at the expense to her of health and best mental growth. Indeed, there is no position so fraught with danger to a woman's health as this. With no responsibility or care which demands her best endeavors, or which stirs her deeper nature, how can it be otherwise than that she will in time lose her ambitions and the hopes which filled her as she ascended the lovely heights of womanhood ?

Men and women must exercise the powers which God has given them if they wish to retain them, and health of body must be put to good use or it is evanescent. It is a difficult problem to solve, this one of employment for the unmarried daughters of affluence, but a solution must be found if they are to be saved from illness and a wasted life. In these latter years so many organizations for charitable and philanthropic work have been established, which call for the best talent, the time and the labors of so many individuals, that the opportunity for employment in these directions is almost never wanting. Such labor is ennobling and healthful, and, on the whole, it is that which is best adapted to the condition of the class we are considering. But labor needs to have a *money* value, both to satisfy the ambition of the ordinary man or woman, and to call forth his or her best endeavors. The amount which one is able to earn in dollars and cents, represents in some measure his worth. Men derive much of their sense of independence and true manliness from this source, and women also become self-reliant and strong by remunerated toil. Whether, however, work be done for love or money, or both, it should be entered into with earnest enthusiasm and self-forgetfulness. It must be absorbing and satisfying if it is to minister to the best growth of the individual. We say, then, provide steady employment of some kind for the daughters of our wealthy and well-to-do classes. It will tend to make them strong physically, and it will fit them equally for married or single life. For those who might work but will not, who prefer to burden others with the task of their support, I have little to say. If ill health

comes it is well deserved, and it may be the only force which will drive them into the current. Of all the people who need our sympathy and help, none are more deserving than those women who want to work and for any reason are unable to do so. To be obliged to depend upon others when one desires to be self-supporting is hard indeed.

Turning now to the workers, we draw a sigh of relief. Here, say we, is a class of healthy, happy human beings. But again we are mistaken. True, we do find a smaller number of chronic invalids, in proportion to the whole number, than among either of the classes before considered, and, as a rule, a degree of contentment is manifested by these workers which does not compare altogether unfavorably with that of the happily married. But ill health invades also even this charmed circle.

In order to analyze the conditions under which self-supporting women live, I shall be obliged to arrange them in classes according to employment.

In the first class, *Professional Women*, in which may be included doctors, teachers, stenographers, trained nurses, book-keepers, etc.

In the second class, *Shop Women*.

In the third class, *Servant Girls*.

The healthfulness of the practice of medicine for women has been well attested by statistics collected some years since by Drs. Call and Pope, of Boston, and presented in a paper which was read at the annual meeting of the Social Science Association, entitled, "The Health of Medical Women." By these statistics it was demonstrated that of a large number of women who began the practice of medicine in health, the majority had remained strong, and of those who were not strong in the beginning a fair proportion had become so while thus employed. The health of a few only had deteriorated. Now, it is a well-known fact that the practice of medicine is a laborious one, involving much personal discomfort and exposure. Medical men, as a class, live shorter lives than those who follow some other pursuits. What then are the elements which tend to make it a healthful work for women? In brief, we may answer, they are these: An out-of-door life, variety in work, and the mental absorption which always accompanies congenial work. Women naturally endure personal discomfort and privation better than do men. Centuries of watching beside a cradle night and day, and carrying household cares and responsibilities upon weary shoulders, have trained women to bear burdens of this kind more easily than do men. And so it is that with the added help of an out-of-door life they remain strong or become so in the practice of medicine.

When we remember how large an army of women are engaged in teaching, and how many of these have made it the labor of a lifetime, we must admit that there is at least some element of healthfulness in the work. Many women, however, do fall by the way, and others there are in large numbers, who, while they do not fall, are neither strong nor well. An in-door life, air vitiated by many

breaths, insufficient food eaten hurriedly and cold, little variety, constant nerve strain, little enjoyment of the work itself, and, in many cases, home anxieties and cares outside of school hours, these constitute cause sufficient for the lack of vigor and the nervous exhaustion manifested by so many teachers. To remedy this, at least one-third as many hours as are spent in the school-room daily should be passed in out-of-door exercise, not too fatiguing; the school-room should be well-lighted and well-ventilated; the teacher should have a hot and nutritious lunch in the middle of the day; she should introduce as much variety as possible into her work, and she should give herself as much of pleasure and recreation out of school hours as possible, without encroaching on the hours of sleep, or producing undue weariness. Lastly, and perhaps most important of all, she should train herself to do her work without anxiety, and to leave it behind with the fastening of her class-room door. If the teacher does not enjoy her work it would be well for her to seek other employment, for no one can do well or with ease that which she does not like to do. A few home duties may be healthful to the teacher, but, as a rule, we may say that teaching is an occupation sufficient to employ all the time that one can wisely give to work in the twenty-four hours.

My advice to teachers who wish to retain their health then is, take plenty of out-of-door recreation, vary the monotony of your work as much as may be, provide suitable food for yourselves, and get as much enjoyment out of your life as possible.

The danger to the health of the stenographer, the clerk, the type-writer, etc., lies in the direction of sedentary habits, monotony and the vitiated air which is almost invariably found in our business houses, both large and small. The body accustoms itself, however, in time, to almost any posture, and it will bear, without injury, long confinement to one position, provided there is little nervous wear and tear and a sufficient amount of good food and fresh air are supplied.

We need but to glance at our shop girls, with their pinched waists, pasty complexions and weary expression, to decide that there are elements of unhealthfulness in their occupation whose results are of the most serious nature. Large numbers drop by the way, the law of the "survival of the fittest" ruling here with cruel justness. Bad air, the standing posture, nervous strain, cold lunches and long hours all conduce to ill health; add to these the unhealthful home surroundings of many of them, together with undue indulgence in dissipation, and what wonder is it that so many succumb? There is a marked improvement, however, as the years go by, in the surroundings of this class. Hours are shorter, shops are lighter, and more attention is paid to ventilation than formerly. Hot lunches are made possible in some cases. If only these women could be persuaded to dress hygienically, and live healthfully outside of business hours, they might maintain a fair degree of health.

Factory girls, as a class, have better health than shop girls, owing doubtless to the fact that they are subjected to less mental strain. They learn how to do a certain kind of work, do it mechanically, and feel no anxiety about it when it is done.

Reaching now our third class, we find better conditions of life, and with them better health. To be sure, cooks and house servants are kept closely confined in-doors, and this is an adverse element here as in all other vocations, but the continued exercise of body, the employment of mind, the comparatively regular hours required, with good food, are all helpful forces. More, however, might be done to improve the environment of this important class of workers. Our kitchens should be lighter and more attention should be given to their ventilation. More healthful modes of dress should be encouraged, and home-like places provided for the entertainment and recreation of servant girls on their afternoon and evening out. Anything which improves the condition of the household drudge and renders her work less monotonous and more attractive, is just so much toward the comfort and health of those whom she serves.

Having now considered the special causes of ill health in women in the various walks of life, and the means by which they may be removed, let us, in conclusion, sum up the conditions which conduce to the health of men and women in general. Briefly they are these:—

1. Wholesome and nutritious food taken at regular intervals.
2. Pure air during the whole twenty-four hours.
3. Undisturbed and sufficient sleep.
4. A suitable amount of exercise out-of-doors and in the gymnasium.
5. Absence of undue worry and hurry.
6. A healthful mode of dress.
7. Congenial employment and temperance in all things.

When we, as a people, can secure such conditions as these for ourselves, then shall we become a healthy and robust nation, instead of the nervous, short-lived, imperfectly developed one that we are to-day.





FAIR SUMMER.



## CHAPTER XVIII.

THE IMPORTANCE OF A KNOWLEDGE OF COOKERY TO WOMEN.

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FOOD holds so important a place in the human economy that it is almost impossible to over-estimate the importance of knowing how to prepare it properly. In his book entitled *The Intellectual Life*, Philip Gilbert Hamerton says: Cookery in its perfection—the great science of preparing food in the way best suited to our uses, is the most important of all sciences, and the mother of the arts.” And each year’s added observations confirms me in the belief that bad cookery is one of the worst foes with which civilization and Christianity have to contend.

Flowers and vegetables partake of the character of the soil in which they grow, and animals of the character of the grass, grains, etc., upon which they feed. This physiological law holds good, and applies forcibly in the case of human beings; for the relations between the stomach and the senses are so very intimate that the things we eat and drink materially affect our opinions, beliefs and prejudices. Does not the character of our diet impress itself upon the sights we see, the sounds we hear, the thoughts we think? Does it not give tone and color to our reflections, perceptions and sensibilities? Organic forms are the expression of their surroundings, and individuals are a reflex of the food they feed on and the homes they live in.

Most of the dishes comprising the daily fare of a large proportion of all classes of people, are so inharmoniously compounded, or so improperly cooked—generally both—that they are indigestible, innutritious and unsatisfying, and it is not a matter of surprise that many resort to stimulants for temporary relief from the discomforts and ailments engendered by their diet. The whole territory of the drink question lies contiguous to that of the food question. It overlaps it in many places. A large number of the drunkards who die every year

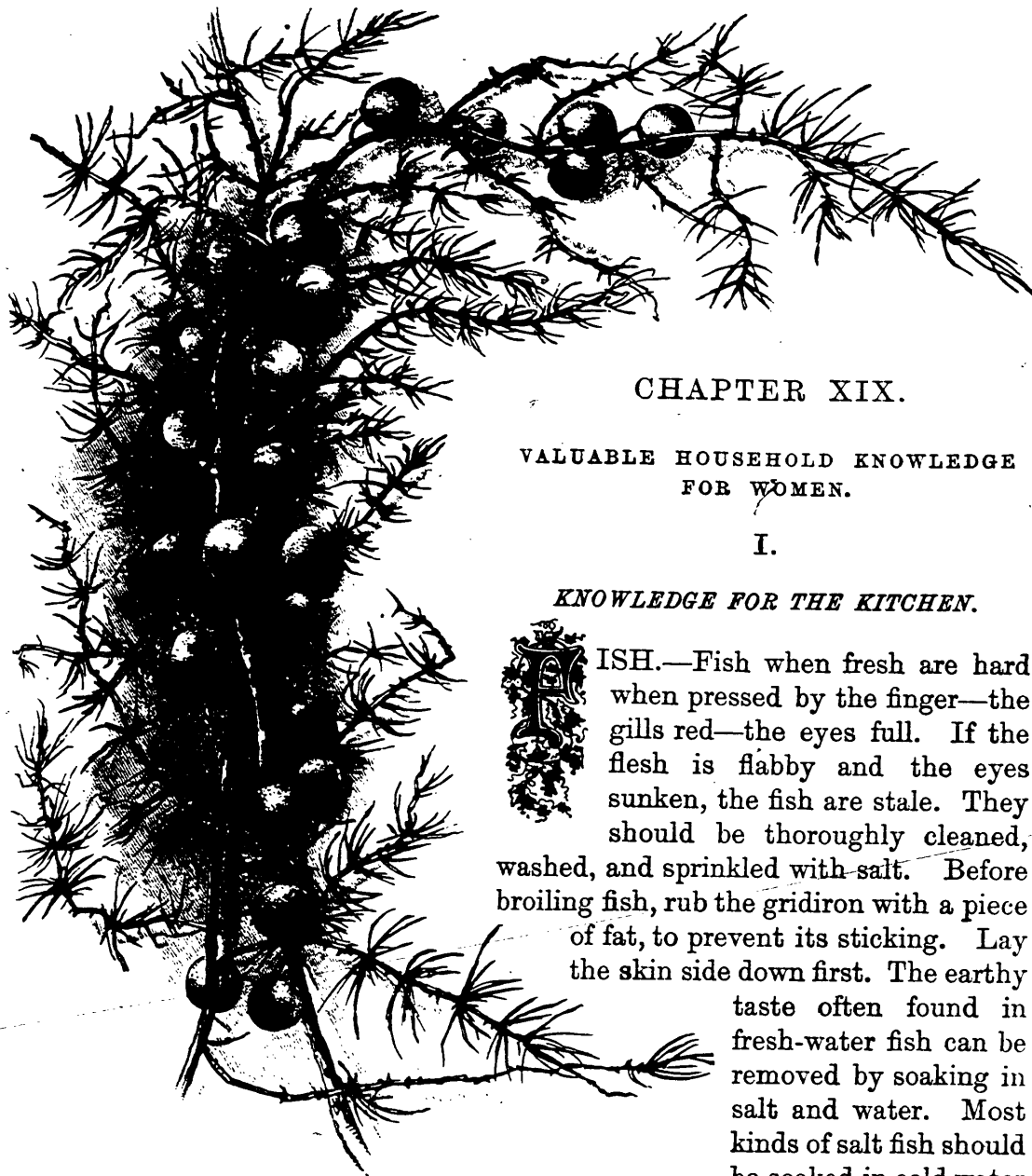
have the appetite for intoxicating drinks aggravated, if not implanted by the food they are obliged to eat. And as similar results follow similar causes in various directions, the pernicious effects of improper diet may be readily traced through all the avenues of vice and crime. Much of the wrong-doing of the world is due to badly prepared food. And a dyspeptic stomach is responsible for many misdeeds that are attributed to a carnal heart.

“To care for men’s souls most effectively,” says Bishop Foster, “we must care for their bodies also.” But can we care for their bodies unless we care for the food that goes into and builds them! Can men or women with depraved appetites and deranged stomachs—depraved and deranged by improperly prepared food—lead clean, pure lives? Or can they, while living day after day on slack-baked bread, leathery pan-cakes, grease-soaked meats, watery vegetables, sloppy coffee, and a long list of similar articles, attain the stature of a perfect manhood or womanhood?

The home is the primary school in which originate most of the virtues and vices of mankind. And the homes where the food is always well prepared and healthful, and the surroundings always cheerful and pleasant, are the homes that furnish but a small per centage of outcasts and criminals. Are mothers who permit their daughters to grow up in ignorance of housekeeping and home-making, doing their duty to their daughters, to society, and to posterity?







## CHAPTER XIX.

### VALUABLE HOUSEHOLD KNOWLEDGE FOR WOMEN.

#### I.

#### *KNOWLEDGE FOR THE KITCHEN.*

**F**ISH.—Fish when fresh are hard when pressed by the finger—the gills red—the eyes full. If the flesh is flabby and the eyes sunken, the fish are stale. They should be thoroughly cleaned, washed, and sprinkled with salt. Before broiling fish, rub the gridiron with a piece of fat, to prevent its sticking. Lay the skin side down first. The earthy taste often found in fresh-water fish can be removed by soaking in salt and water. Most kinds of salt fish should be soaked in cold water

for twenty-four hours—the fleshy side turned down in the water. Fish should be fresh, and always well cooked. Never soak fresh fish in water, unless frozen. Clean, rinse, and wipe dry; in warm weather, lay on the ice until needed. In boiling, put into cold water, to which add a little salt and vinegar, and allow eight minutes to the pound. If boiled whole do not remove the head and tail, and serve always with a sauce.

*To Boil Fish.*—Sew them in a cloth, and put in cold water, with plenty of salt. Most fish will boil in 30 minutes.

*Pickling Fish.*—Spice the vinegar as for cucumber; put your fish in, and

let them boil slowly for a few minutes, until done, without breaking; then set them away for several weeks, and the bones will be entirely destroyed.

*To Broil.*—Rub over with olive oil; cut in pieces or broil whole as preferred, over a clear, hot fire; when done, sprinkle with pepper and salt, a little lemon juice, a little chopped parsley, and some melted butter.

*Baked Fish.*—Stuff it with plain dressing; put in a pan with a little water; salt, pepper and butter. Baste while baking. A fish weighing four pounds will bake in an hour. Garnish with hard-boiled eggs and parsley, and serve with drawn butter or egg sauce.

*Baked Cod or Halibut.*—Use a piece of fish from the middle of the back, weighing four, five or six pounds. Lay the fish in very cold salt-and-water for two hours; wipe dry; make deep gashes in both sides at right angles with the backbone, and rub into these, as well as coat it all over with, a force-meat made of the crumbs, pork, herbs, onion, and seasoning, made to adhere by raw egg. Lay in the baking-pan and pour over it the drawn butter (which should be quite thin), season with the anchovy sauce, lemon juice, pepper, and a pinch of parsley. Bake in a moderate oven nearly an hour—or even more if the piece be large—basting frequently lest it should brown too fast. Add a little butter-and-water when the sauce thickens too much. When the fish is done, remove to a hot dish, and strain the gravy over it. A few capers or chopped green pickles are a pleasant addition to the gravy.

*Boiled Rockfish.*—After the fish has been nicely cleaned, put it into a pot with water enough to cover it, and throw in salt in the proportion of half a teaspoonful to a pound of fish. Boil it slowly until the meat is tender and easily separates from the bones. A large fish will require an hour to cook. When done, serve on a hot dish, and have a few hard-boiled eggs, cut in thin slices, laid around it and over it. Eat with egg sauce.

*White Fish.*—This fish may be boiled, fried or baked. To bake it, prepare a stuffing of fine bread crumbs, a little salt pork chopped very fine; season with sage, parsley, pepper, and salt. Fill the fish with the stuffing, sew it up, sprinkle the outside with salt, pepper and flour, and bake. In frying white fish, pour off the fat as it accumulates, as it is apt to be too fat when served.

*Smoked Salmon, Broiled.*—Take a half pound of smoked salmon and parboil it ten minutes; lay in cold water for the same length of time; wipe dry and broil over a clear fire. Add two tablespoonfuls of butter while hot; season with cayenne and the juice of half a lemon; pile in a "log-cabin" square upon a hot plate, and serve with dry toast.

*Boiled Salmon.*—A piece weighing six pounds should be rubbed with salt, tied carefully in a cloth, and boiled slowly for three-quarters of an hour. It should be eaten with egg or caper sauce. If any remain after dinner, it may be placed in a deep dish, a little salt sprinkled over, and a teacupful of boiling vinegar poured upon it. Cover it closely, and it will make a nice breakfast dish.

*Cream Baked Trout.*—Clean the trout, put in pepper and salt, and close them. Place the fish in the pan, with just cream enough to cover the fins, and bake fifteen minutes.

*Baked Fish.*—Open the fish, wash, wipe perfectly dry, and rub over with salt; lay in a dripping pan with a little butter and water, and bake thirty minutes in a hot oven.

*Fish Balls.*—Two cupfuls cold boiled codfish, fresh or salted. Chop the fish when you have freed it of bones and skin; work in one cupful of mashed potatoes, and moisten with a half cup of drawn butter with an egg beaten in. Season to taste. Have them soft enough to mold, yet firm enough to keep in shape. Roll the balls in flour, and fry quickly to a golden-brown in lard or clean dripping. Take from the fat so soon as they are done; lay in a colander or sieve and shake gently, to free them from every drop of grease. Turn out for a moment on white paper to absorb any lingering drops, and serve on a hot dish.

*New England Chowder.*—Take a good haddock, cod, or any other solid fish, cut it in pieces three inches square; put a pound of fat salt pork, cut into strips, into the pot; set it on hot coals and fry out the grease; take out the pork, but leave the grease in the bottom of the pot, and put in a layer of fish, over that a layer of sliced onions, over that a layer of fish, with slips of the fried pork, then another layer of onions and a few sliced raw potatoes, and so on alternately until your fish is all in; mix some flour with as much water as will fill the pot; season to suit your taste, and boil for half an hour; have ready some pilot bread, soaked in water, and throw them into your chowder five minutes before taking them off; serve in a tureen.

*Croquettes of Fish.*—Take cold fish of any kind and separate it from the bones, and mince fine; add a little seasoning, an egg, a very little milk, and a teaspoonful of flour; brush with egg, roll in bread crumbs.

*Fish Scallop.*—Remains of cold fish of any sort, half a pint of cream, half a tablespoonful of anchovy sauce, half a tablespoonful of made mustard, half a teaspoonful of walnut catsup, pepper and salt to taste (the above quantities are for half a pound of fish when picked), bread crumbs; put all the ingredients into a stew-pan, carefully picking the fish from the bones; set it on the fire; let it remain till nearly hot; occasionally stir the contents, but do not allow it to boil; when done, put the fish into a deep dish or scallop shell, with a good quantity of bread crumbs; place small pieces of butter on the top; set in a Dutch oven before the fire to brown; it should take half an hour to cook it properly.

*Fried Eels.*—Skin, remove head and tail, cut in desired length, and throw into boiling water for five minutes; then drain, season with pepper and salt, roll in flour or cornmeal and fry in boiling lard; serve with tomato sauce.

*Pickled Salmon.*—Soak salt salmon twenty-four hours, changing the water frequently; afterwards pour boiling water *around* it, and let it stand fifteen minutes; drain off and then pour on boiling vinegar with cloves and mace added.

*Salt Salmon.*—Salt well in cold water ; when fresh enough, put in a kettle with cold water enough to cover, and set over a slow fire ; boil gently not more than two minutes, and then remove and drain ; fry a little parsley in butter, and turn over the fish, adding lemon juice as preferred.

*Lobster Cutlets.*—Mince the flesh of lobsters fine ; season with salt, pepper and spice ; melt a piece of butter in a saucepan ; mix with it one tablespoonful of flour ; add lobster and finely-chopped parsley ; mix with some good stock ; remove from the fire, and stir into it the yolks of two eggs ; spread out the mixture, and when cold cut into cutlets ; dip carefully into beaten egg, then into fine baked bread crumbs ; let them stand an hour, and repeat, and fry a rich brown. Serve with fried parsley.

#### OYSTERS.

*Stewed Oysters.*—Put the juice into a saucepan and let it simmer, skimming it carefully ; then rub the yolks of three hard-boiled eggs and one large spoonful of flour well together, and stir into the juice. Cut in small pieces quarter of a pound of butter, half a teaspoonful of whole allspice, a little salt, a little cayenne and the juice of a fresh lemon. Let all simmer ten minutes, and just before dishing add the oysters. This is for two quarts of oysters.

*Broiled Oysters.*—Drain select oysters in a colander. Dip them one by one into melted butter to prevent sticking to the gridiron, and place them on a wire gridiron. Broil over a clear fire. When nicely browned on both sides, season with salt, pepper and plenty of butter, and lay them on hot buttered toast, moistened with a little hot water. Serve very hot or they will not be nice. Oysters cooked in this way and served on broiled beefsteak are nice.

*Fried Oysters.*—Drain the oysters and cover well with finest of cracker crumbs, seasoned with salt and pepper. Let them stand half an hour, then dip and roll again in the meal ; fry brown in a good quantity of lard and butter.

*Oyster Chowder.*—Fry out three rashers of pickled pork in the pot you make the chowder ; add to it three potatoes and two onions, both sliced ; boil until they are nearly cooked ; soak two or three dozen crackers in cold water a few minutes, then put into the pot a half can of oysters, one quart of milk, and the soaked crackers. Boil all together a few minutes, season with salt, pepper and butter. Fish chowder can be made the same way, by using fresh fish instead of oysters.

*Oyster Croquettes.*—Take the hard end of the oyster, leaving the other end in nice shape for a soup or stew, scald them, then chop fine and add an equal weight of potatoes rubbed through a colander ; to one pound of this add two ounces of butter, one teaspoonful of salt, half a teaspoonful of pepper, half a teaspoonful of mace, and one half gill of cream ; make in small rolls, dip in egg and grated bread, fry in deep lard.

*Maryland Stewed Oysters.*—Put the juice into a saucepan and let it simmer, skimming it carefully; then rub the yolks of three hard-boiled eggs and one large spoonful of flour well together, and stir into the juice. Cut in small pieces quarter of a pound of butter, half a teaspoonful of whole allspice, a little salt, a little cayenne and the juice of a fresh lemon. Let all simmer ten minutes, and just before dishing add the oysters. This is for two quarts of oysters.

*Oysters with Toast.*—Broil or fry as many oysters as you wish, and lay them on buttered toast; salt and pepper; pour over them a cup of hot, rich cream; keep them perfectly hot until eaten.

*Oyster Short-cake.*—Make a good short-cake and bake on pie-plates; put a quart of oysters on the stove with a little water, half a cup of milk, a good-sized piece of butter, salt and pepper, and thicken with a tablespoonful of flour; when the cakes are baked, split, and spread the oysters between, and some on top.

*Steamed Oysters.*—Drain some select oysters, put into a pan, and place in a steamer over boiling water. Steam until the oysters begin to curl, and then serve on a hot dish, with butter, salt and pepper; garnish with chopped pickles.

*Cream Oysters.*—Fifty shell oysters, one quart sweet cream, butter, pepper and salt to suit taste. Put the cream and oysters in separate kettles to heat, the oysters in their own liquor, and let them come to a boil; when sufficiently cooked, skim; then take them out of the liquid and put them into a dish to keep warm. Put the cream and liquid together. Season to taste, and thicken with powdered cracker. When sufficiently thick, stir in the oysters.

*Oyster Pie.*—Line a dish with a puff paste or a rich biscuit paste, and dredge well with flour; drain one quart of oysters; season with pepper, salt and butter, and pour into the dish; add some of the liquor; dredge with flour, and cover with a top crust, leaving a small opening in the centre. Bake in a quick oven.

*Oyster Patties.*—Put one quart of oysters in a saucepan, with liquor enough to cover them, set it on the stove and let them come to a boil; skim well, and stir in two tablespoonfuls of butter, a little pepper and salt. Line some patty-pans with puff-paste, fill with oysters, cover with paste, and bake twenty minutes in a hot oven. The upper crust may be omitted if desired.

*Oyster Macaroni.*—Boil macaroni in a cloth to keep it straight. Put a layer in a dish seasoned with pepper, salt, and butter, then a layer of oysters, until the dish is full. Mix some grated bread with a beaten egg, spread over the top, and bake.

#### SOUPS.

*Vegetable Soup.*—Scrape clean and slice three carrots and three turnips; peel three onions; fry the whole with a little butter till it turns rather yellow; then add also two heads of celery cut in pieces, three or four leeks, also cut in pieces; stir and fry the whole for about six minutes; when fried add also one clove of garlic, salt, pepper, two cloves and two stalks of parsley; cover with

three quarts of water ; keep on rather a slow fire, skim off the scum carefully, and simmer for about three hours ; then strain and use.

*Spring Vegetable Soup.*—Take two pounds of shin of beef and two pounds of knuckle of veal ; remove all the fat and break the bones and take out the marrow ; put into a pot with five pints of water ; add a teaspoonful of salt, and then cover and let it come to a boil quickly ; remove the scum that rises, and set where it will simmer for five hours ; one hour before serving, add two young carrots, scraped and cut in slices, half a head of celery, and a small onion cut into squares ; in half an hour add one turnip sliced, and in fifteen minutes one cauliflower broken in small pieces.

*Vermicelli Soup.*—Boil a shin of veal in three quarts of water. Put in a turnip, an onion and one carrot, whole. Boil about three hours. Add salt and a small teacup of vermicelli, and boil for three-quarters of an hour. Before adding vermicelli, strain through a colander. Keep adding water if it boils away.

*Bean Soup.*—Boil the beans and put them first through a colander and then through a sieve ; season with butter, pepper and salt.

*Bean Soup, No. 2.*—Soak one and a half pints of beans in cold water over night. In the morning drain off the water, wash the beans in fresh water and put into soup kettle with four quarts of good beef stock, from which all the fat has been removed. Set it where it will boil slowly but steadily till dinner, or three hours at the least. Two hours before dinner slice in an onion and a carrot. Some think it improved by adding a little tomato. If the beans are not liked whole, strain through a colander, and send to the table hot.

*Beef Soup.*—Boil a soup bone about four hours, then take out meat into chopping bowl ; put the bones back into the kettle. Slice very thin one small onion, six potatoes and three turnips into the soup. Boil until all are tender. Have at least one gallon of soup when done. It is improved by adding crackers rolled or noodles, just before taking off. Take the meat that has been cut from the bones, chop fine while warm, season with salt and pepper, add one teacup of soup saved out before putting in the vegetables. Pack in a dish, and slice down for tea or lunch when cold.

*Beef Soup with Okra.*—Cut a round steak in small pieces, and fry in three tablespoonfuls of butter, together with one sliced onion, until very brown ; put into a soup kettle with four quarts of cold water, and boil slowly an hour ; add salt, pepper and one pint of sliced okra, and simmer three and one-half hours longer. Strain before serving.

*Corned Beef Soup.*—When the liquor in which the beef and vegetables were boiled is cold, remove all the grease that has arisen and hardened on top, and add tomatoes and tomato ketchup, and boil half an hour—thus making an excellent tomato soup ; or add to it rice or sago or pearl barley ; or turn it into vegetable soup by boiling in the liquor such vegetables that are fancied. Several varieties of soup may have this “stock” for a basis, and be agreeable and nutritious.

*Corn Soup.*—Cut the corn from the cob, and to a pint of corn allow one quart of hot water; boil an hour and pass through a colander; put into a saucepan an ounce of butter and a tablespoonful of flour, being careful to stir well to prevent it being lumpy; then add the corn pulp, a little cayenne pepper, salt, a pint of boiling milk, and half a pint of cream.

*French Vegetable Soup.*—To a leg of lamb of moderate size take four quarts of water. Of carrots, potatoes, onions, tomatoes, cabbage and turnips, take a teacup each chopped fine, salt and pepper to taste. Let the lamb be boiled in this water. Let it cool, skim off all the fat that rises to the top. The next day boil again, adding the chopped vegetables. Let it boil three hours the second day.

*Gumbo Soup.*—Cut up a pair of good-sized chickens, as for a fricassee; flour them well, and put into a pan with a good-sized piece of butter, and fry a nice brown; then lay them in a soup-pot, pour on three quarts of hot water, and let them simmer slowly for two hours. Braid a little flour and butter together for a thickening, and stir in a little pepper and salt. Strain a quart or three pints of oysters, and add the juice to the soup. Next add four or five slices of cold boiled ham, and let all boil slowly together for ten minutes. Just before you take up the soup, stir in two large teaspoonfuls of finely powdered sassafras leaves, and let it simmer five minutes, then add your oysters. If you have no ham, it is very nice without it. Serve in a deep dish, and garnish the dish with rice.

*Plain Gumbo Soup.*—Take a piece of ham half the size of your hand, and a knuckle of veal; put them into a pot with two quarts of cold water; simmer slowly two or three hours, then add two quarts of boiling water. Twenty minutes before serving, put in one small can of okra and as many oysters as you please. Season to taste.

*Onion Soup.*—Slice two medium-sized onions and fry brown in butter with a tablespoonful and a half of flour; put into a saucepan, and stir in slowly four or five pints of milk and water (about one-third water); season to taste, and add a teacup of grated potato; set in a kettle of boiling water, and cook ten minutes; add a cup of sweet cream, and serve quickly.

*Ox-tail Soup.*—Take two tails, wash and put into a kettle with about one gallon of cold water and a little salt. Skim off the froth. When the meat is well cooked, take out the bones, and add a little onion, carrot and tomatoes. It is better made the day before using, so that the fat can be taken from the top. Add vegetables next day, and boil an hour and a half longer.

*Ox-tail Soup, No. 2.*—Chop the ox-tail into small pieces; set on the fire with a tablespoonful of butter, and stir until brown, and then pour off the fat; add broth to taste, and boil gently until the pieces of tail are well cooked; season with pepper, salt and three or four tomatoes; boil fifteen minutes and then serve. This soup can be made with water, in which case season with turnip, onions, carrot and parsley.

*Potato Soup.*—Peel and slice one dozen potatoes to a quart of water; then boil thoroughly till the potatoes are done; then add two teacups of milk and a little butter; stir till butter is dissolved; take butter the size of an egg with two tablespoonfuls of flour; mix together well, and brown in a pan over the stove, after which stir it gradually into the soup; salt and pepper to suit one's taste.

*Tomato Soup.*—Take a knuckle of veal, a bony piece of beef, a neck of mutton, or almost any piece of meat you may happen to have; set it over the fire in a small quantity of water, cover it closely, and boil very gently, to extract the juices of the meat. When nearly done, add a quantity of peeled tomatoes, and stew till the tomatoes are done; add salt and pepper to your taste. This is a very cheap, healthful and easily made soup.

*Tomato Soup, No. 2.*—Take one quart of tomatoes. When boiling, add one teaspoonful of soda, two pulverized soda crackers, one pint of hot water, one pint of milk, salt and pepper; strain through a colander and serve hot.

*Green Pea Soup.*—Boil the empty pods of a half-peck of green peas in one gallon of water one hour; strain them out; add four pounds of beef cut into small pieces, and boil slowly for an hour and a half longer. Half an hour before serving add the shelled peas, and twenty minutes later half a cup of rice flour, salt, pepper and a little chopped parsley. After adding the rice flour stir frequently so as to prevent scorching.

*Dried Split Pea Soup.*—One gallon of water, one quart of soaked split peas, half a pound of salt pork, one pound of beef. Put over the fire, seasoning with salt and pepper, celery salt, salpican, curry powder, marjoram, or savory; let it boil slowly for two hours, or until the quantity of liquor does not exceed two quarts. Pour into a colander and press the peas through with a spoon. Fry two or three slices of stale bread in butter till brown, scatter them in the soup after it is placed in the tureen.

*Mock-turtle Soup.*—Scald a calf's head and wash it clean; boil it in a large pot of water for half an hour, cut all the skin off, and take the tongue out. Take the broth made of a knuckle of veal, put in the tongue and skin, with one onion, half-ounce of cloves, half-ounce of mace, half a nutmeg, all kinds of sweet herbs chopped fine, and three anchovies. Stew till tender; then take out the meat and cut it in pieces two inches square; cut the tongue, previously skinned, in slices; strain the liquor through a sieve; melt half a pound of butter in a stew-pan; put in it half a pound of flour and stir it till smooth—if at all lumpy strain it; add the liquor, stirring it all the time; then put to the meat the juice of two lemons, or one bottle of Maderia wine if preferred; season rather highly with pepper, salt and cayenne pepper; put in a few meat balls and eight eggs boiled hard. Stew gently one hour, and serve in a tureen; if too thick, add more liquor before stewing the last time.



*White Soup.*—Boil a knuckle of veal for three hours. Add a quarter of a pound of macaroni, and when done a pint of cream. Season with lemon peel and mace.

*Turkey Soup.*—Take the turkey bones and boil three-quarters of an hour in water enough to cover them; add a little summer savory and celery chopped fine. Just before serving, thicken with a little browned flour, and season with pepper, salt and a small piece of butter.

*Chicken Soup.*—To the broth in which chickens have been boiled for salad, etc., add one onion and eight or ten tomatoes; season with pepper and salt; add challenge sauce or salpican, if desired; boil thirty minutes; add two well-beaten eggs just before sending to the table.

*Lobster Soup.*—To boil a lobster, put it in a fish kettle and cover it with cold water, cooking it on a quick fire. Remove the small bladder found near the head, and take out a small vein found immediately under the shell all along the back of the lobster, and use the rest. Two lobsters will make soup for six or eight persons, and salad also. All the under shell and small claws are pounded in a mortar to make the soup; when pounded, put it into a pan and set it on the fire with broth or water. The meat is cut in small pieces, to be added afterward. The soup is left on the fire to boil gently for half an hour; then put it in a sieve and press it with a masher to extract the juice. To make it thicker, a small piece of parsnip can be added and mashed with the rest into a pan, so that all the essence is extracted in that way from the lobster. When you have strained it put a little butter with it and add as much broth as is required; put some of the meat in the tureen and pour the soup over it.

#### MEATS.

In selecting beef, choose that of a fine, smooth grain, of a bright red color and white fat. The sixth, seventh and eighth ribs are the choicest cuts for a roast. Have the bones removed and the meat rolled, but have the butcher send the bones for soup. The flesh of good veal is firm and dry and the joints stiff. The flesh of good mutton or lamb is a bright red with the fat firm and white. If the meat of pork is young, the lean will break on being pinched; the fat will be white, soft and pulpy.

*Rules for Boiling Meat.*—All fresh meat should be put to cook in boiling water, then the outer part contracts and the internal juices are preserved. For making soup, put on in cold water. All salt meat should be put on in cold water, that the salt may be extracted in cooking. In boiling meats, it is important to keep the water constantly boiling, otherwise the meat will absorb the water. Be careful to add boiling water if more is needed. Remove the scum when it first begins to boil. Allow about twenty minutes for boiling for each pound of fresh meat. The more gently meat boils the more tender it will be.

*Broiling.*—This is not only the most rapid manner of cooking meat, but is justly a favored one. It has nearly the same effect upon meat as roasting. The albumen of the outer portions is hardened, and, forming a skin, retains the juices. It should be turned rapidly in order to produce an equal effect, but the meat should not be punctured with a fork. Salt meat should be put into cold water, and boiled slowly. A red pepper dropped into the water will prevent the rising of an unpleasant odor. Fresh meat, unless for soup, should be put into boiling water, and be allowed to cook very gently; no salt to be added until nearly done.

*Roasting.*—Put into a hot oven, and baste frequently. In roasting beef, it is necessary to have a brisk fire. Baste often. Twelve minutes is required for every pound of beef. Season when nearly done.

*Beefsteak.*—“Farmer” Olcott, in the *Hartford Courant*, writes:—It is sometimes more convenient for the cook to get the beefsteak done tender without watching. I remember catching a Sacramento meat cook broiling his beef in the oven. No cook ought to be hung for treating a steak to a hot oven when the other conveniences are limited, but a friend tells me of a better way that I think is original with him. He smothers the steak in corn meal and so bakes it, declaring that if there is any way of making a tough steak tender, that is it.

*To Cook Venison.*—Broil as you would a beefsteak, rare. Have ready a gravy of butter, pepper and salt, and a very little water. Heat the gravy without boiling it. Score the steak all over, put it in the gravy and cover tight; keep hot enough to steam the meat, and send in a covered dish to table.

*Boileau.*—Take a piece of beef weighing six or eight pounds; have the bone taken out; then rub it well with a mixture composed of ground cloves, allspice, black pepper, sweet marjoram and salt, one teaspoonful of each rubbed fine. After the mixture is well rubbed in, roll it up tightly and tie it; put it into a pot half full of water, with three or four potatoes, a carrot, two turnips, if small, and two onions, and let it stew six hours.

*Breakfast Dish.*—Chop fine as much cold beef or mutton as is required; add a pint, more or less, of good soup stock; season with pepper, salt and ground cloves; thicken with browned flour, and pour boiling hot over little bits of nicely toasted bread. Garnish with slices of lemon and serve at once.

*Croquettes.*—Raw pork, chopped fine, two cups; one medium-sized onion, chopped fine; teaspoonful of powdered sage; one cup of bread, soaked until soft; salt and pepper to taste; two eggs beaten light; mix thoroughly into small flat cakes; roll in flour or crumbs and fry in hot lard.

*Corned Beef.*—Put into enough cold water to cover well, and place where it will cook very slowly for three or four hours; if to be used cold, simmer until the bones can be easily removed, and then press in a square mould.

*Corned Beef, No. 2.*—Select a nice piece of fresh beef, rub over sufficient salt to “corn” it, but not to make it very salt; let it stand two or three days,

judging of the time by the size of the meat; then wash thoroughly in cold water, and putting in the pot; cover with cold water and boil gently till quite tender; use such vegetables as are desired, like the old time-honored "boil dish;" judge of the quantity of vegetables by the strength of flavor desired in the soup to be made from the water in which the whole is boiled; when done, dish beef and vegetables and serve hot.

*Roast Beef.*—The best roasting pieces are the middle ribs and the sirloin. The ends of the ribs should be removed from the flank, and the latter folded under the beef and securely fastened with skewers. Rub a little salt into the fat part; place the meat in the dripping-pan with a pint of stock or water; baste freely, and dredge with flour half an hour before taking the joint from the oven. Should the oven be very hot, place a buttered paper over the meat to prevent it scorching while yet raw. When the paper is used it will need very little basting. Or, turn the rib side up toward the fire for the first twenty minutes. The time it will take in cooking depends upon the thickness of the joint and the length of time the animal has been killed. Skim the fat from the gravy and add a tablespoonful of prepared brown flour to the remainder.

*Roast Beef with Yorkshire Pudding.*—Take a large rib roast; rub salt and pepper over it, and dredge with flour. Place on a rack in a dripping-pan, with very little water, until it is heated thoroughly; baste frequently. When nicely browned on the upper side, turn and baste. About three-quarters of an hour before it is done, take out the meat, pour off most of the dripping, put the batter for the pudding in the bottom of the pan, allowing the drippings from the beef to drop into it. When the pudding is done, return the meat and finish roasting. Add some hot water to the dripping and thicken with flour for the gravy. For the batter of this pudding, take half a cup of butter, three cups of flour, three eggs, one cup of milk and two teaspoonfuls of baking powder.

*Savory Beef.*—Take a shin of beef from the hind-quarter, saw it into four pieces, put it into a pot, and boil it until the meat and gristle drop from the bones; chop the meat very fine, put it in a dish, and season it with a little salt, pepper, clove and sage, to your taste; pour in the liquor in which the meat was boiled, and place it away to harden. Cut in slices and eat cold.

*Minced Beef.*—Cut cold roast beef into thin slices; put some of the gravy into a stewpan, a bit of butter rolled in flour, pepper and salt, and boil it up. Add a little catsup, and put in the minced slices, and heat them through, but do not let it boil. Put small slices of toast in the dish, and cover with the meat.

*Curried Beef.*—Take about two ounces of butter and place it in a saucepan with two small onions cut up into slices, and let them fry till they are of a light brown; then add a tablespoonful and a half of curry powder, and mix it up well. Now cut up the beef into pieces about an inch square; pour in from a quarter to a third of a pint of milk, and let it simmer for thirty minutes; then take it off and place it in a dish with a little lemon juice. While cooking stir

constantly, to prevent burning. Send it to table with a wall of mashed potatoes or rice around it.

*Deviled Beef.*—Take slices of cold roast beef, lay them on hot coals and broil; season with pepper and salt, and serve while hot, with a small lump of butter on each piece.

*Dried Beef in Cream.*—Shave your beef very fine; pour over it boiling water, let it stand for a few minutes; pour this off and pour on good rich cream; let it come to a boil. If you have not cream, use milk and butter, and thicken with a very little flour; season with pepper, and serve on toast or not, as you like.

*Beefsteak smothered with Onions.*—Put in a skillet a little lard and the steak; peel and slice the onions and lay them over the meat till the skillet is full; season with pepper and salt, cover tightly and place over the fire. After the juice of the onions has boiled away and the meat begins to fry, remove the onions, turn the meat to brown on the other side, then replace the onions as before, being careful that they do not burn.

*Stuffed Beefsteak.*—Take a rump steak about an inch thick; make a stuffing of bread, herbs, etc., and spread it over the steak. Roll it up, and with a needle and coarse thread sew it together. Lay it in an iron pot on one or two wooden skewers, and put in water just sufficient to cover it. Let it stew slowly for two hours, longer if the beef is tough; serve it in a dish with the gravy turned over it. To be carved crosswise, in slices, through beef and stuffing.

*Beefsteak with Oysters.*—Broil a sirloin or tenderloin steak; season; take one quart of oysters, drain off all the liquor, put them into the stew-pan with half of a small cupful of butter, or less butter and a little sweet cream, salt and pepper enough to season; let them boil, and turn them over the steak on the platter. Oysters broiled and laid on the steak are very nice.

*Veal.*—Cut two pounds of veal into thin pieces; roll with flour, and fry with hot lard; when nearly done add one and a half pints of oysters; season; thicken with a little flour; serve hot.

*Veal Cutlets, Baked.*—Take cutlets and trim nicely; mix half a pound of sausage meat with two eggs; lay a buttered paper on the bottom of dripping-pan, and cover with half the sausage meat, and then lay on it the cutlet, and cover with the remainder of the sausage meat; baste with melted butter and veal stock, and serve with the gravy when done.

*Veal Scallop.*—Chop some cold roast or stewed veal very fine: put a layer on the bottom of a pudding-dish well buttered; season with pepper and salt. Next, have a layer of fine powdered crackers; wet with a little milk or some of the gravy from the meat. Proceed until the dish is full. Spread over all a thick layer of cracker crumbs, season with salt and wet into a paste with milk and two beaten eggs. Stick bits of butter all over it, cover closely, and bake half an hour; then remove the cover and bake long enough to brown nicely. Do not get it too dry.

*Pressed Veal or Chicken.*—Put four pounds of veal, or two chickens, in a pot; cover with water; stew slowly until the meat drops from the bones, then take out and chop it; let the liquor boil down until there is a cupful; put in a small cup of butter, a tablespoonful of pepper, a little allspice and a beaten egg; stir this through the meat; slice a hard-boiled egg; lay in your mould, and press in your meat; when put upon the table garnish with celery tops or parsley.

*Minced Liver.*—Cut liver into small pieces and fry with salt pork; cut both into square bits, nearly cover with water, add pepper and a little lemon juice; thicken the gravy with fine bread crumbs and serve.

*Veal Hash.*—Take a teacupful of boiling water in a saucepan, stir into it an even teaspoonful of flour wet in a tablespoonful of cold water, and let it boil five minutes, add one-half teaspoonful black pepper, as much salt and two tablespoonfuls of butter, and let it keep hot but not boil. Put into a pan and pour the gravy over it, then let it simmer ten minutes. Serve this on buttered toast.

*Cutlets a la Duchesse.*—Cut the neck of lamb, about two pounds, into cutlets, trim them and scrape the top of the bone clean, fry in butter and set away to cool. Put a piece of butter into a stewpan with three mushrooms and a sprig of parsley, chop fine, stir over the fire until very hot; then pour over a cupful of white sauce—the yolks of three or four eggs well beaten. Stir constantly until as thick as cream, but do not let it boil. Dip each cutlet into it, covering thickly with the sauce, again set away to cool. Then egg and bread crumb them. Fry lightly.

*Spiced Lamb (cold).*—Boil a leg of lamb, adding to the water a handful of cloves and two or three sticks of cinnamon broken up. Boil four hours.

*Mutton Chops.*—Trim neatly, season, and dip each chop into a beaten egg, and then in cracker-crums; put into the oven in a dripping-pan with two spoonfuls of butter and a little water; baste frequently and bake until well browned.

*Mutton Chops, No. 2.*—Have them trimmed from fat and skin; dip each one into beaten egg, then in pounded cracker, and fry in hot lard or dripping. It is still better to bake them very slowly in the oven.

*Haricôt Mutton.*—Loin chop fried until brown, dredge with flour, put into boiling water, or if you have it, weak soup, cut carrots into small pieces, then simmer for two hours. Season with pepper and salt. Steak cooked in the same way is very nice.

*Irish Stew.*—Take mutton chops, cover well with water, and let them come to a boil; pour this off and add more water; then a lump of butter the size of an egg, two tablespoonfuls of flour, one teacupful of milk, season; potatoes, and two small onions. Boil until the potatoes are done.

*A Ragout of Cold Veal.*—Cut the veal into slices; put a large piece of butter into a frying-pan, and as soon as it is hot, dredge the meat well with flour, and fry a nice brown. Remove the meat, and put into the pan as much of your cold gravy as you think proper, season with pepper and salt, and a wine glass of

tomato catsup; then cut a few slices of cold ham, lay into the gravy and add your slices of veal. It must be sent to the table hot.

*Boston Baked Beans.*—Put a quart of beans to soak over night; in the morning pour off the water and add fresh water enough to cover, to which add about one tablespoonful of molasses. Put a small piece of salt pork in the centre, almost covering it with the beans, and bake slowly from six to eight hours, adding hot water as needed until nearly done, when they can be allowed to cook nearly dry or according to taste.

*To Fry Apples and Pork Chops.*—Season the chops with salt and pepper and a little powdered sage and sweet marjoram; dip them into beaten egg and then into beaten bread crumbs. Fry about twenty minutes or until they are done. Put them on a hot dish; pour off part of the gravy into another pan, to make a gravy to serve with them, if you choose. Then fry apples which you have sliced about two-thirds of an inch thick, cutting around the apple so that the core is in the centre of each piece. When they are browned on one side and partly cooked, turn them carefully with a pancake turner and let them finish cooking; dish around the chops or on a separate dish.

*Spare Ribs, Broiled.*—Crack the bones and broil over a clear fire, taking care that the fire is not hot enough to scorch them.

*Roast Lamb.*—Choose a hind quarter of lamb, stuff it with fine bread crumbs, pepper, salt, butter and a little sage. Sew the flap firmly to keep in place, rub the outside with salt, pepper, butter, a little of the stuffing, and roast two hours. Eat with mint sauce.

*Beef Omelet.*—Three pounds of beefsteak, three-fourths of a pound of suet, chopped fine; salt, pepper and a little sage, three eggs, six Boston crackers, rolled; make into a roll and bake.

*Mutton Pie.*—Cover the bottom of a dish with bread crumbs; then a layer of cold mutton, cut in very thin slices; then a layer of tomatoes, sliced thin; season with pepper, salt and small pieces of butter, and so on, until the dish is full, or you have sufficient, having tomatoes and bread crumbs on top; cover and bake about forty minutes, and serve hot.

*Pot Pie.*—Cut veal, beef or chicken into pieces, and put into boiling water enough to cover, with two slices of bacon; cover closely and boil an hour, and season to taste; make a batter of two well-beaten eggs, two cups of milk, a tablespoonful of baking powder, and flour to make a batter; drop in separate spoonfuls while boiling, and cook five minutes; serve immediately.

*Tomato Stew.*—Two pounds of any kind of meat used for stewing; put into a saucepan with a can of tomatoes, or a quart of fresh ones; season with pepper and salt; cover closely, and when the tomatoes are cooked, add two tablespoonfuls of butter, rubbed into a tablespoonful of flour; stew until the meat is tender, and then pour over dry toast.

## GAME AND POULTRY.

*Broiled Quail.*—Dress carefully and soak a short time in salt and water; split down the back; dry with a cloth, and rub them over with butter, and place on the gridiron over a clear fire; turn frequently, and dip in melted butter; season with salt; prepare a slice of thin toast, nicely buttered, and laid on a hot dish, for each bird, and lay a bird, breast upward, on each slice; garnish with currant jelly.

*Broiled Prairie Chicken.*—Wash thoroughly and remove the skin; put in hot water and boil fifteen or twenty minutes; take out and sprinkle with salt, pepper and rub over with butter and broil over a clear fire; place each on a piece of toast; garnish with currant jelly.

*Broiled Pigeons.*—Split down the back; roll them in butter and cracker crumbs, and broil; serve them on toast like quail, laying a piece of butter on each.

*Partridge Pie.*—Line a deep baking-dish with veal cutlets, and over them place thin slices of ham and a seasoning of pepper and salt; pluck, draw, wipe and quarter four partridges, rub each part with a seasoning of pepper, salt, minced parsley and butter; put in a baking-dish, pour over them a pint of strong soup-stock, line the edges of the dish with a light puff paste, cover with the same, brush over with the yolk of an egg, and bake one hour. If the paste is in danger of becoming too brown, cover with a thick paper.

*Wild Duck, to bake.*—Use a stuffing or not as preferred; place an onion in the pan in which they are baking, and baste at first with water, afterward with butter; sprinkle with salt and flour, and brown; half an hour will cook them; make a gravy of the giblets, and serve with currant or cranberry jelly.

*To broil.*—Split down the back, dip in melted butter, and broil over a clear fire; garnish with lemon slices.

*Venison, stewed.*—Cut into small steaks; make a dressing as for duck, with bread crumbs, onion, butter, pepper and salt, thyme (or pork instead of butter, if preferred), and spread upon each steak; then roll and tie; then put into boiling water and stew; thicken the gravy with flour.

*Roast Pigeons.*—When cleaned and ready for roasting, fill the bird with a stuffing of bread crumbs, a spoonful of butter, a little salt and nutmeg, and three oysters to each bird (some prefer chopped apple). They must be well basted with melted butter, and require thirty minutes' careful cooking. In the autumn they are best, and should be full grown.

*Stewed Rabbit.*—Skin and clean the rabbit, cut into pieces, put one-fourth of a pound of butter into a stewpan and turn the pieces of rabbit about in it until nicely browned; take out the meat, add one pint of boiling water to the butter, one tablespoonful of flour stirred to a paste in cold water, one table-

spoonful of salt, and a little grated onion if liked; let this boil up, add the meat, stew slowly till the rabbit is tender. Serve hot.

*Roast Rabbit.*—Clean and put into a dripping-pan with a small onion and carrot sliced; sprinkle with salt, pepper, and spread with butter; put into a quick oven with water enough to cover the bottom of the pan, and baste frequently; add more water if needed; when done, strain the gravy over the rabbit, and serve with cranberry sauce.

*Roast Rabbit, No. 2.*—Dress nicely and fill with a dressing made of bread crumbs, a little onion, sage, pepper and salt, and a small piece of butter; tie a piece of salt pork over it; put into a dripping-pan with a little water in a quick oven; baste often; serve with currant jelly.

*Roast Turkey.*—A turkey weighing not more than eight or nine pounds (young) is the best. Wash and clean thoroughly, wiping dry, as moisture will spoil the stuffing. Take one small loaf of bread grated fine, rub into it a piece of butter the size of an egg, one small teaspoonful of pepper and one of salt; sage, if liked. Rub all together, and fill only the breast of the turkey, sewing up so that the stuffing cannot cook out. Always put the giblets under the side of the fowl, so they will not dry up. Rub salt and pepper on the outside, put into dripping-pan with one teacupful of water, basting often, turning it till brown all over. Bake about three hours. Have left in the chopping-bowl a little stuffing, take out the giblets and chop fine. After taking out the turkey, put in a large tablespoonful of flour; stir until brown. Put the giblets into a gravy-boat, and pour over them the gravy.

*Boiled Turkey.*—Soak it in salt and water for an hour and a half to make it white. Make the stuffing of bread crumbs and about half the quantity of suet, a little parsley and a little lemon peel, chopped fine. Scald the parsley in order to have it green. Put all these in the breast. Tie lightly in cloth, and boil. A young turkey will boil in two hours; an older one will, of course, require a longer time. Garnish with parsley and lemon cut in slices.

*Turkey Dressed with Oysters.*—For a ten-pound turkey take two pints of bread crumbs, half a teacup of butter cut in bits (not melted), one teaspoonful of powdered thyme or summer savory, pepper, salt, and mix thoroughly. Rub the turkey well inside and out with salt and pepper, then fill first with a spoonful of crumbs, then a few well-drained oysters, using half a can for a turkey. Strain the oyster liquor and use to baste the turkey. Cook the giblets in the pan, and chop fine for the gravy. A fowl of this size will require three hours in a moderate oven.

*Pressed Chicken or Veal.*—Boil three chickens until the meat comes off the bones, then removing all bones, etc., chop, not very fine; add a piece of butter as large as an egg, salt and pepper to season well. Have about a pint of the broth, into which put one-half box gelatine until dissolved; then put back the



chopped chicken and cook until the broth is evenly absorbed. Press under a weight in a pan until cold.

*Jellied Chicken or Veal.*—Boil a chicken in as little water as possible, until the meat falls from the bones; chop rather fine, and season with pepper and salt; put in a mould a layer of the chopped meat and then a layer of hard-boiled eggs cut in slices; then layers of meat and egg alternately until the mould is nearly full; boil down the liquor left in the pot one-half; while warm, add one-quarter of an ounce of gelatine, and when dissolved pour into the mould over the meat. Set in a cool place over night to jelly.

*Chicken Pot Pie.*—Cut and joint a large chicken. Cover with water, and let it boil gently until tender. Season with salt and pepper, and thicken the gravy with two tablespoonfuls of flour mixed smooth in a piece of butter the size of an egg. Have ready nice light bread dough; cut with a biscuit-cutter about an inch thick; drop this into the boiling gravy, having previously removed the chicken to a hot platter, cover, and let it boil from one-half to three-quarters of an hour. To ascertain whether they are done or not, stick into one of them a fork, and if it comes out clean, they are done. Lay on the platter with the chicken, pour over the gravy, and serve.

*Broiled Chicken.*—Only young, tender chickens are nice broiled. After cleaning and washing them, split down the back, wipe dry, season with salt and pepper, and lay them inside down on a hot gridiron over a bed of bright coals. Broil until nicely browned and well cooked through, watching and turning to prevent burning. Broil with them a little salt pork, cut in thin slices. After taking them from the gridiron, work into them plenty of butter, and serve garnished with the pork, slices of lemon and parsley.

*Fricasseed Chicken.*—Stuff two chickens as if to boil, ~~put in a pot, do not quite cover over with water, put them on two hours before dinner; chop an onion, some parsley and a little mace, rub a piece of butter twice as large as an egg with flour and stir it all in.~~ Before dishing, beat the yolks of six eggs, and stir in carefully; cook five minutes.

*Roast Duck.*—Prepare the same as for turkey, adding to the dressing two or three finely-chopped onions. Serve with apple sauce or cranberries.

*Roast Goose.*—Two ounces of onions and half as much green sage, chopped fine, and one coffee cup of bread crumbs, a little pepper and salt, the yolks of two eggs. Do not quite fill the goose, but leave room to swell. Roast from one hour and a half to two hours, and serve with gravy and apple sauce.

*Boned Turkey.*—Boil a large turkey in as little water as possible until the meat falls from the bones; remove all the bones and skin; pick the meat into small pieces, and mix dark and light together; season with pepper and salt; put into a mold and pour over it the liquor, which must be kept warm, and press with a heavy weight.

*Roast Chicken.*—Having selected your chickens, proceed, in the matters of cleansing, filling, and preparing for the oven, precisely as directed in the case of roast turkey. As the roasting goes on, baste and turn as may be needful to secure a rich brown all over the fowls. Prepare the gravy as in the former case.

*Stewed Chicken.*—Clean and cut the chicken into joints; put it in a saucepan with the giblets; stew in just enough water to cover it until tender; season with pepper, salt and butter; thicken with flour; boil up once and serve with the gravy poured over it.

#### RECIPES INCIDENTAL TO POULTRY, GAME, ETC.

*Gravy for Poultry.*—Boil the giblets very tender; chop fine: then take the liquor in which they are boiled, thicken with flour; season with salt, pepper and a little butter; add the giblets and dripping in which the turkey was roasted.

*Plain Stuffing.*—Take stale bread, cut off all the crust, rub very fine, and pour over it as much melted butter as will make it crumble in your hands; salt and pepper to taste. See also under "Roast Turkey."

*Potato Stuffing.*—Take two-thirds bread and one-third boiled potatoes grated, butter-size of an egg, pepper, salt, one egg; mix thoroughly.

*Oyster Stuffing.*—By substituting oysters for potatoes in the above, you have oyster filling. See also under "Boiled Turkey."

*Stuffing for Boiled Chicken.*—One cupful of bread crumbs, one tablespoonful of butter, one egg, half a teaspoonful of salt, and one tablespoonful of sweet marjoram. Mix well; stuff and sew in.

*Capons.*—Young male fowls, prepared by early gelding, and then nicely fattened, are the finest delicacies in the poultry line. They may be known by a small head, pale comb, which is short and withered, the neck feathers longer than usual, smooth legs, and soft, short spurs. They are cooked as ordinary chickens.

*Keeping Game.*—Game is rendered more tender, and its flavor is improved, by keeping. If wrapped in a cloth saturated with equal parts of pyroligneous acid and water, it will keep many days. If in danger of tainting, clean, rub well with salt and plunge into boiling water, letting it run through them for five minutes; then hang in a cold place. If tainted, put them in new milk over night. Always hang them up by the neck.

#### SALADS AND SAUCES.

*Cauliflower Salad.*—Boil a cauliflower in salted water until tender; when cold cut into sprigs, and arrange prettily on a dish; melt three tablespoonfuls of butter and one of vinegar, with pepper and salt to taste. Mustard may be added, if preferred. Before serving, pour over the cauliflower, and arrange a few sprigs of parsley over the top.

*Tomato Salad.*—Peel some good-sized tomatoes by dipping in hot water; set to cool; slice thin; sprinkle salt and pepper over. Before serving, cover with a plate, and drain off all the water that has run from them. Pour the butter and vinegar over as before.

*Green Beans Salad.*—Boil tender beans, drain and cool; then arrange neatly on a dish, or in a vegetable dish; mix one heaping teaspoonful of mustard with two of melted butter and half a teaspoon of vinegar. Pour over and serve.

*Green Peas Salad.*—Boil one quart of tender peas; drain and cool; when wanted to serve, pour over four tablespoonfuls of melted butter and a little salt and pepper. Garnish with sprigs of mint.

*Cucumber Salad.*—Pare and slice thin just before using four well-grown cucumbers, rejecting the ends for about an inch deep, as they are hard and unwholesome. Mix one teaspoonful of mustard with three tablespoons of melted butter. Pour over after arranging lightly in a salad dish. This is an improvement upon the usual vinegar and salt that they are floated in.

*Macaroni and Cheese.*—Wash and break in small pieces half a pound of macaroni; boil until tender in plenty of water; drain; grate a quarter of a pound of cheese. Any hard cheese will do. Mix with the macaroni and a small piece of butter and a saltspoonful of salt. Put all into a pudding dish and cover with sweet milk. Bake half an hour in a hot oven.

*Cabbage Salad.*—Cut in four a solid white cabbage; boil until quite tender; drain, and slightly cut it in the dish in which it is to be served when required. Mix one teaspoonful of mustard with three of melted butter and a little vinegar. Pour over the top, and garnish with parsley. This is good hot.

*Carrot Salad.*—Boil till tender two good-sized carrots; peel off all the tough skin; slice thin, and pour over three tablespoonfuls of melted butter. Garnish with parsley.

Windsor beans, asparagus, lettuce, or any other vegetable are equally good prepared in this way, if they cannot conveniently be served hot.

*Mayonnaise Salad Dressing.*—The yolk of one egg, raw; stir into this all the olive oil it will hold, in as fine a stream as possible. Season with cayenne pepper, salt and mustard.

*Lobster Salad.*—The above recipe makes excellent lobster salad by adding lobster cut into small pieces, and mixed lightly with a fork.

*Lobster Salad, No. 2.*—Boil the lobster, break in two and drain; remove all the flesh from the shell and chop into dice; add lettuce, chopped fine; season with salt, pepper, vinegar, mustard and a little oil, and spread over it a Mayonnaise sauce.

*Lobster Salad, No. 3.*—To a three-pound lobster take the yolk of one raw egg, beat very lightly, then take the yolks of three hard-boiled eggs (cold), and add to the raw yolk, beating all the time; add, gradually, a few drops at a time,

one-half bottle of the finest olive oil, still stirring all the time, then add one and a half tablespoonfuls of the best English mustard, salt and pepper to taste; beat the mixture until light, add a tablespoonful of strong vinegar. Cut the lobster into small pieces and mix with it salt and pepper; pour over it the dressing just before sending to the table; garnish with the white of egg (boiled), celery tops, and the small claws.

*Lobster Salad, No. 4.*—Pick the meat from the shell, chop and season the same as for chicken salad; garnish with the claws and parsley.

*Chicken Celery.*—Chop the remains of chicken or turkey, and mix with an equal proportion of celery; a little salt and vinegar only, although some like a dressing as for slaw, but this takes away too much of celery taste. It may be prepared with lettuce instead of celery.

*Fish Salad.*—Cut cold salmon, or fish of any kind, into slices and place them in a dish with hard boiled eggs and lettuce, crisped and broken into small pieces, and pour over it a salad dressing made either with or without mustard.

*Salad Dressing.*—Beat the yolks of eight eggs, and add one cup of sugar, one tablespoonful of mustard, salt and pepper, half cup of cream and a very small pinch of cayenne pepper; mix; boil three cups of vinegar to which add a cup of butter, and while boiling pour over the mixture and mix thoroughly; bottle and set in a cool place and use when needed.

*Simple Dressing for Salads.*—Mix three tablespoonfuls of olive oil and one tablespoonful of scraped onion, with one saltspoonful of salt and one saltspoonful of pepper (mixed), and then add one tablespoonful of vinegar. When thoroughly mixed, pour over the salad.

*Chicken Salad Dressing.*—Take two hard-boiled eggs, put them into water till quite cold, put the yolks into a small bowl and mash them very fine, adding the yolks of two raw eggs, one teaspoonful of salt, one large teaspoonful of dry mustard and a very little cayenne pepper; stir this well, always one way; when well mixed, add a very little sweet oil, stirring all the time. After this is mixed, put in more, add very little at a time, until you have used a third of a bottle, then add a large spoonful of vinegar or lemon juice, then add more oil as before, using in all two-thirds of a bottle, then another spoonful of vinegar; when well mixed, it must be very light, and a nice color. Set on the ice for two or three hours; not more than twenty minutes before using the salad, mix it, and prepare for the table by putting with the meat about half the dressing, stir it up well, and then pour on to the meat one wine glass of best vinegar; stir this up well; it will turn the chicken very white; if it requires a little more salt, add it now. Place the chicken in the centre of a flat dish, large enough to lay lettuce or celery around the meat, wipe the lettuce as dry as you can and lay around the meat, then with a spoon put the rest of the dressing on the lettuce.

*Chicken Salad.*—Boil a small chicken until very tender. When entirely cold, remove the skin and fat, cut the meat into small bits, then cut the white

part of the stalks of celery into pieces of similar size, until you have twice as much celery as meat. Mix the chicken and celery together; pour on Durkee's Salad Dressing, and stir all thoroughly. Cold veal used in place of chicken will also make a very excellent salad.

*Tomato Sauce.*—Halve the tomatoes and squeeze out the seeds and watery pulp. Stew the solid portions gently with a little gravy or strong broth until they are entirely softened. Strain through a hair sieve and re-heat with additional gravy, a little cayenne pepper and salt. Serve hot.

*Green Tomato Sauce.*—Cut up two gallons of green tomatoes; take three gills of black mustard seed, three tablespoonfuls of dry mustard, two and a half of black pepper, one and a half of allspice, four of salt, two of celery seed, one quart each of chopped onions and sugar, and two and a half quarts of good vinegar, a little red pepper to taste. Beat the spices and boil all together until well done.

*Chili Sauce.*—Take ten pounds of ripe tomatoes, peeled and sliced; two pounds of peeled onions, chopped fine; seven ounces of green peppers finely chopped, without the seeds; six ounces of brown sugar, four ounces of salt, a pint and a half of vinegar. Boil all together in a porcelain-lined kettle for several hours, until thick as desired; put up in tight cans or jars, and use with soups and gravies.

*Mint Sauce.*—Wash the sprigs of mint, let them dry on a towel, strip off the leaves, and chop them very fine; put in a sauce-boat with a cupful of vinegar and four lumps of sugar; let it stand an hour, and before serving stir all together. Mint sauce, if bottled, will keep a long time, and be just as good, if not better, than when freshly made.

*Mushroom Sauce.*—Pick, rub and wash a pint of young mushrooms, and sprinkle with salt to take off the skin. Put them into a saucepan with a little salt, a blade of mace, a little nutmeg, a pint of cream, and a piece of butter rolled in flour; boil them up and stir till done.

*Caper Sauce.*—Make a drawn butter sauce, and add two or three tablespoonfuls of French capers; remove from the fire, and add a little lemon juice.

*Cranberry Sauce.*—Cover a quart of cranberries with water, and let it simmer gently till thoroughly cooked. Strain the skins out through a colander, and add to the juice two cupfuls of sugar; let it simmer again for fifteen minutes, and pour into a mold previously wet in cold water.

*Strawberry Sauce.*—Rub half a cupful of butter and one cupful of sugar to a cream; add the beaten white of an egg and one cupful of strawberries thoroughly mashed.

*Lemon Sauce.*—One-half a cupful of butter, one cupful of sugar, yolks of two eggs, one teaspoonful of corn starch. Beat the eggs and sugar until light; add the grated rind and juice of one lemon. Stir the whole into three gills of boiling water until it thickens sufficiently for the table.

*Lemon Sauce, No. 2.*—One large tablespoonful of butter, one small tablespoonful of flour, one cupful of sugar, grated rind and juice of one lemon.

*White Sauce.*—Thicken half a pint of new milk with a little flour or arrow-root. After it has boiled, stir in slowly about two ounces of fresh butter, cut into small pieces. Continue to stir until the butter is completely dissolved. Add a few thin strips of lemon rind, a little salt and pounded mace.

*Cream Sauce.*—Beat the yolks of three eggs, three tablespoonfuls of white sugar, and vanilla flavor. Turn on it a pint of boiling milk, and stir well.

*Hard Sauce.*—One cupful butter, three cupfuls sugar; beat very hard, flavoring with lemon juice; smooth into shape with a knife dipped into cold water.

*Sauces in General.*—Worcestershire, Challenge, Annear, and other sauces in the market have each their specially good points. Trial of them should be made and the best used.

#### VEGETABLES.

All vegetables should be used when fresh as possible. Wash them thoroughly, and allow them to lie in cold water until ready to be used.

Great care must be taken to remove gravel and insects from heads of lettuce, cabbage and cauliflower. To do this, lay them for half an hour or more in a pan of strong brine, placing the stock ends uppermost. This will destroy the small snails and other insects which cluster in the leaves, and they will fall out and sink to the bottom.

Strong-flavored vegetables, like turnips, cabbage and greens, require to be put into a large quantity of water. More delicate vegetables, such as peas, asparagus, etc., require less water. As a rule, in boiling vegetables, let the water boil before putting them in, and let it continue to boil until they are done. Nothing is more indigestible than vegetables not thoroughly cooked. Just when they are done must be ascertained to a certainty in each particular case, without depending upon any general directions.

Never let boiled vegetables stand in the water after coming off the fire; put them instantly into a colander over a pot of boiling water, and let them remain there, if you have to keep them back from the table.

An iron pot will spoil the color of the finest greens; they should be boiled by themselves in a tin, brass, or copper vessel.

*Stewed Potatoes.*—Take sound raw potatoes, and divide each into four parts, or more if they be very large. Put them into the stewpan; add salt, pepper and a piece of fresh butter; pour in milk, with a little cream, just to keep the potatoes from burning. Cover the saucepan, and allow the potatoes to stew until thoroughly soft and tender.

*Fried Potatoes.*—Boil some good and large potatoes until nearly done; set them aside a few minutes; when sufficiently cool, slice or chop them; sprinkle

them with pepper and salt, and fry in butter or fresh lard until they are of a light brown color. Serve hot.

*Saratoga Potatoes.*—Peel and slice the potatoes on a slaw-cutter, into cold water; wash them thoroughly and drain; spread between the folds of a clean cloth, rub and pat until dry. Fry a few at a time in boiling lard; salt as you take them out. Saratoga potatoes are very nice when eaten cold. They can be prepared three or four hours before needed, and if kept in a warm place they will be crisp and nice. They may be used for garnishing game and steaks.

*Potato Cakes.*—Mash thoroughly a lot of potatoes just boiled; add a little salt, butter and cream; fry brown on both sides, after making into little cakes.

*Roasted Sweet Potatoes.*—Sweet potatoes are roasted in the same manner as white, but they require a little longer time.

*Fried Sweet Potatoes.*—Choose large potatoes, half boil them, and then, having taken off the skins, cut the potatoes in slices and fry in butter or in nice drippings.

*Boiled Green Corn.*—Take off the outside leaves and the silk, letting the innermost leaves remain on until after the corn is boiled, which renders the corn much sweeter. Boil for half an hour in plenty of water, drain, and after fully removing the leaves, serve.

*Baked Corn.*—Grate one dozen ears of sweet corn, one cup of milk, a small piece of butter; salt to taste, and bake in a pudding dish for one hour.

*Lima Beans.*—Shell, wash, and put into boiling water; when boiled tender, drain and season them. Dress with cream, or with a large lump of butter, and let the whole simmer for a few moments before serving.

*Succotash.*—Take ten ears of green corn and one pint of Lima beans; cut the corn from the cob, and stew gently with the beans until tender. Use as little water as possible. Season with butter, salt and pepper—milk, if you choose. If a few of the cobs are stewed in the succotash it will improve the flavor, as there is great sweetness in the cob.

*String Beans.*—Remove the strings of the beans with a knife, and cut off both ends. Cut each bean into three pieces, boil tender, when they are done add butter, pepper and salt, and serve hot.

*Baked Beans.*—Put the beans to soak early in the evening, in a dish that will allow plenty of water to be used. Change the water at bed-time. Next morning early, parboil two hours; pour off nearly all the water; take raw pork, scored on top; put the beans in a *deep dish*, a stoneware jar is very nice, the pork in the middle, sinking it so as to have it just level with the surface. Add half a teaspoonful of soda, two tablespoonfuls of molasses, and bake at least six hours. As the beans bake dry, add more water, a little at a time, until the last hour, when it is not necessary to moisten them.

*Boiled Green Peas.*—The peas should be young and freshly shelled; wash

and drain them carefully; put them into fast-boiling, salted water; when quite tender, drain, and add pepper, butter and a little milk. Serve hot.

*Boiled Asparagus.*—Scrape the stems of the asparagus lightly, but make them very clean, throwing them into cold water as you proceed. When all are scraped, tie them in bunches of equal size; cut the hard ends evenly, that all may be of the same length, and put into boiling water. Prepare several slices of delicately browned-toast half an inch thick. When the stalks are tender, lift them out and season with pepper and salt. Dip the toast quickly into the liquor in which the asparagus was boiled, and dish the vegetable upon it, the points, or the butts, meeting in the centre of the dish. Pour rich melted butter over it, and send to the table hot.

*Scalloped Tomatoes.*—Butter an earthen dish, then put in a layer of fresh tomatoes, sliced and peeled, and a few rinds of onion (one large onion for the whole dish), then cover with a layer of bread crumbs, with a little butter, salt and pepper. Repeat this process until the dish is full. Bake for an hour in a pretty hot oven.

*Browned Potatoes.*—Boil, and three-quarters of an hour before a roast of beef is taken from the oven put them in the dripping-pan, after skimming off the fat from the gravy; baste them frequently, and when quite brown drain on a sieve.

*Quirled Potatoes.*—Peel, boil, mash and season a few potatoes, then put them into a colander, pressing them through into the dish you wish to serve them in; set in the oven and brown.

*Potato Puff.*—Take two large cups of cold mashed potatoes, and stir into it two tablespoonfuls of melted butter, beating to a white cream before adding anything else; then put with this two eggs, beaten very light, and a teacupful of cream or milk, salting to taste. Beat all well, pour into a deep dish, and bake in a quick oven until nicely browned.

*Stuffed Cabbage.*—Cut the heart out of a large cabbage; take cold chicken or any cold meat, and chop very fine and season highly and mix with the yolk of an egg; fill the cabbage with this stuffing, and then tie it firmly in a cloth, and boil an hour and a half or two hours.

*Baked Beets.*—Wash and put into a pan; set into a moderate oven and bake slowly; when soft, remove the skin and dress to taste.

*Beans.*—We must not forget beans, which abound so much in nourishment, but they must be thoroughly cooked; for bean soup they should be boiled about five hours; seasoned then with cream or butter, and with salt, they ought to be relished by everybody. However I may have seasoned this soup, my children always wish to add milk upon their plates. Baked beans must be either boiled until very soft before baking, or must be baked a long time—from three to six hours, if not previously very tender—with a good deal of liquor in the jar or pan. Those who use pork at all, usually put a piece of fat pork in the dish of



beans prepared for baking, but some of us very much prefer a seasoning of cream or butter. Split-pea soup, or common unsplit dried peas, boiled five to six hours without meat, is very nutritious, and much liked by many; I season it with salt, and cream or milk if I have it—the more the better—otherwise with butter.

*Boiled Onions.*—Skin them carefully and put them to boil; when they have boiled a few minutes, pour off the water, add clean cold water, and then set them to boil again. Pour this away also, and add more cold water, when they may boil till done. This change of waters will make them white and clear, and very mild in flavor. After they are done, pour off all the water, and dress with a little cream, salt and pepper to taste.

*Fried Onions.*—Peel and slice fresh, solid onions very evenly, then fry them in a pan of hot butter till slightly browned.

*Boiled Squash.*—Remove the seeds; boil till very tender; then press out all the water through a colander, and mash, with butter, pepper and salt.

*Fried Squash.*—Pare the squash, cut in slices, dip in egg seasoned with pepper and salt, then into cracker dust, and fry to a nice brown.

*Boiled Parsnips.*—Scrape thoroughly, then wash and boil in a little water well salted. When done, dress with butter and a little pepper, or drawn butter, if desired.

*Greens.*—This is the simplest of dishes, yet it is not always a well served one. Greens should be properly boiled; the water should be soft, and a tablespoonful of salt added to a large-sized pot of it, which should be boiling hot when the greens are thrown in; it should be kept boiling until they are done, which can be told by their sinking to the bottom of the pot, then they should be skimmed out as quickly as possible into a colander, so that all the water will run out; press them with a small plate, and then turn upon a platter, add a large piece of butter, and cut up fine. Serve smoking hot.

*Macaroni.*—Boil macaroni until tender; butter the bottom of a pudding dish, and put in a layer of the macaroni, then a layer of grated cheese; season with butter, pepper and salt; then another layer of macaroni, and so on, finishing with a layer of cheese; cover with milk and bake forty minutes.

*Macaroni as a Vegetable.*—Simmer one-half pound of macaroni in plenty of water till tender, but not broken; strain off the water. Take the yolks of five and the whites of two eggs, one-half pint of cream, white meat and ham chopped very fine, three spoonfuls of grated cheese. Season with salt and pepper, heat all together, stirring constantly. Mix with the macaroni, put into a buttered mould and steam one hour.

*Macaroni with Cheese.*—Throw into boiling water some macaroni, with salt according to quantity used; let it boil one-fourth of an hour, when it will be a little more than half cooked, drain off the water; place the macaroni in a saucepan with milk to cover, boil till done. Butter a pudding dish, sprinkle the bottom with plenty of grated cheese, put in the macaroni a little white pepper, plenty of but-

ter, sprinkle on more cheese, cover that with bread crumbs, set in a quick oven to brown; serve hot.

*Macaroni with Oysters.*—Boil macaroni in salt water, after which draw through a colander; take a deep earthen dish or tin; put in alternate layers of macaroni and oysters; sprinkle the layers of macaroni with grated cheese; bake until brown.

*Stewed Macaroni.*—Boil two ounces of macaroni in water, drain well, put into a saucepan one ounce of butter, mix with one tablespoonful of flour, moisten with four tablespoonfuls of veal or beef stock, one gill of cream; salt and white pepper to taste; put in the macaroni, let it boil up, and serve while hot.

*Escolloped Onions.*—Boil till tender, six large onions; afterward separate them with a large spoon; then place a layer of onions and a layer of grated bread crumbs alternately in a pudding dish; season with pepper and salt to taste; moisten with milk; put into the oven to brown.

*Scotch Escollops.*—Peel potatoes and slice, not quite as thin as for Saratoga chips, and cover the bottom of a dripping-pan with them; sprinkle with salt and pepper and small pieces of butter, or butter and lard mixed; continue this until the pan is full; lay a slice of salt pork or two on the top; cover closely and bake in a good hot oven. Very nice sweet potatoes can be prepared in the same way. They are very nice without the pork.

*Boiled Spinach.*—Boil the spinach in plenty of water, drain, and press the moisture from it; chop it small, put it into a clean saucepan, with a slice of fresh butter, and stir the whole until well mixed and very hot. Smooth it in a dish, and send it quickly to table.

*Stewed Celery.*—Clean the heads thoroughly; take off the coarse, green, outer leaves; cut the stalks into small pieces, and stew in a little broth; when tender, add some rich cream, a little flour, and butter enough to thicken the cream. Season with pepper, salt and a little nutmeg, if that is agreeable.

*Broiled Mushrooms.*—In order to test mushrooms, sprinkle salt on the gills; if they turn *yellow*, they are poisonous; if they turn *black*, they are good. When satisfied at this point, pare, and cut off the stems, dip them in melted butter, season with salt and pepper, broil them on both sides over a clear fire, and serve on toast.

*Stewed Mushrooms.*—Being sure you have the genuine mushrooms, put them in a small saucepan, season with pepper and salt, add a spoonful of butter and a spoonful or two of gravy from roast meat, or, if this be not at hand, the same quantity of good, rich cream; shake them about over the fire, and when they boil they are done.

*Boiled Rice.*—Wash a cupful of rice in two or three waters; let it lie for a few minutes in the last water, then put it into three quarts of fast-boiling water, with a little salt; let it boil twenty minutes, then turn into a colander, drain, and serve, using such sauce or dressing as may be desired.

*Boiled Hominy.*—Soak one cupful of fine hominy over night in three cupfuls of water, and salt to taste; in the morning turn it into a quart pail; then put the pail into a kettle of boiling water, cover tightly, and steam one hour; add one teacupful of sweet milk, and boil fifteen minutes additional, then serve hot.

*Cream Cabbage.*—Beat together the yolks of two eggs, one-half cup of sugar, one-half cup of vinegar; butter size of an egg, salt and a little cayenne pepper. Put the mixture into a saucepan and stir until it boils; then stir in one cup of cream. Let it boil. Pour over the cabbage while hot.

*Corn Fritters.*—To a can of corn add two eggs well beaten, two tablespoonfuls of flour, one teaspoonful of salt, one-half teaspoonful of pepper; mix thoroughly; have the pan hot; put in two tablespoonfuls of lard, and drop in the corn in large spoonfuls. Cook brown.

*Corn Fritters, No. 2.*—One pint of corn meal, one-half cup of milk, one tablespoonful of salt, one egg, one pint of wheat flour, one teaspoonful of soda.

*Green Corn Pudding.*—One quart of milk, five eggs, two tablespoonfuls of melted butter, one tablespoonful of white sugar, one dozen large ears of corn; grate the corn from the cob; beat the whites and yolks of the eggs separately; put the corn and yolks together, stir hard, and add the melted butter, then the milk gradually, stirring hard all the time; next, the sugar, and the whites and a little salt. Bake slowly, covering the dish at first. It will bake in about an hour.

*Baked Onions.*—Wash, but do not peel the onions; boil one hour in boiling water, slightly salt, changing the water twice in the time; when tender, drain on a cloth, and roll each in buttered tissue paper, twisted at the top, and bake an hour in a slow oven. Peel and brown them; serve with melted butter.

*Browned Tomatoes.*—Take large round tomatoes and halve them, place them the skin side down in a frying-pan in which a very small quantity of butter and lard have been previously melted, sprinkle them with salt and pepper, and dredge well with flour. Place the pan on a hot part of the fire, and let them brown thoroughly; then stir and brown again, and so on until they are quite done. They lose their acidity, and their flavor is superior to stewed tomatoes.

*To Broil Tomatoes.*—Take large round tomatoes, wash and wipe, and put them in a gridiron over lively coals, the stem side down. When brown, turn them and let them cook till quite hot through. Place them on a hot dish, and send quickly to the table, when each one may season for himself with pepper, salt and butter.

*Baked Tomatoes.*—Fill a deep pan (as many as will cover the bottom) with ripe tomatoes, round out a hole in the centre of each, fill up with bread crumbs, butter, pepper and salt; put a teacup of water in the pan. Bake till brown; send to the table hot.

*Tomato Toast.*—Rub tomatoes through the colander, and cook to taste; toast three slices of bread, butter and lay upon a hot dish; just before serving add a cup of cream or milk to the tomatoes and pour over the toast.

*Stuffed Tomatoes.*—Select large tomatoes of even size, and scoop out a small place in the top and fill with stuffing made as follows: Fry a small onion chopped fine, in a tablespoonful of butter; when nearly done add some bread crumbs, moistened with a little milk or water, and seasoned with pepper and salt; put a little butter on each and then bake. Another dressing is made as follows: Chop very fine cold meat or fowl of any kind with a very small piece of bacon added; fry an onion chopped fine in a tablespoonful of butter, and when nearly done add the meat, some bread crumbs, pepper and salt; cook a minute; mix well; add the yolk of an egg, and fill the tomatoes; place in a baking-dish; sprinkle bread crumbs over them with some small bits of butter and bake. Use either as a garnish or as a dish by itself.

*An excellent dish.*—Place alternate layers of tomatoes, sliced onions and bread and butter in a pudding-dish and bake.

*To Fry Parsley.*—This, when done as it should be, is one of the nicest as well as cheapest of garnishings. The parsley should be washed and dried in a cloth; then if one is the happy possessor of a wire basket, put in the parsley and hold from two to three minutes in boiling drippings; take from the basket and dry until crisp before the kitchen fire. It may be fried without a basket, but requires more care in so doing.

*Parsnip Fritters.*—Boil in salted water until very tender; then mash, seasoning with a little butter, pepper and salt, add a little flour and one or two eggs, well beaten; make into small balls or cakes and fry in hot lard.

*Fried Parsnips.*—Scrape, cut into strips and boil until tender in salted water; drain and dip into batter, made with one egg beaten light, one-half cup milk, and flour enough to make a batter, and fry in hot butter or lard.

*Asparagus.*—Cook only the tender green stalks; cut them of equal lengths, and boil in water with a little salt till tender. While the asparagus is cooking prepare some nicely toasted bread, lay the asparagus on the toast and season with butter, salt and pepper; or pour over it a little cream previously scalded.

*Spinach.*—Spinach requires good washing and close picking. Boil twenty minutes in boiling water, drain, season with butter, pepper and salt; garnish the dish with slices of hard-boiled eggs.

*Fresh Corn Mush.*—Take several ears of green corn, grate it down; take some milk, stir into the corn briskly with a little salt; strain through a coarse sieve, and put in a hot cooking-pot with a spoonful of lard. Keep it well stirred for at least twenty minutes, without stopping while cooking. When thickened, put into a deep dish, slice and fry.

*Baked Tomatoes on Toast.*—Nine large tomatoes, one teacupful of bread crumbs, half a teacupful of fresh butter, salt and pepper, nine slices of toast.

Wash and peel the tomatoes and dust liberally with flour; put them in a large stone baking dish, in one layer if possible, so that all will brown nicely while baking. Sprinkle the top of the dish with the bread crumbs, small pieces of butter, and salt and pepper to suit the taste. Put in a brisk oven, and bake for twenty minutes. Cut the bread in slices one-half inch thick, and toast to a delicate brown; dip in slightly salt hot water, spread generously with fresh butter, and upon each slice put a baked tomato. Serve hot.

*Corned Beef Balls*—One egg, two teacupfuls of cold boiled beef, three teacupfuls of mashed potatoes, one small onion, salt and pepper to suit the taste, and one large spoonful of flour. Chop the beef and onion fine and mix thoroughly with the potatoes; season with salt and pepper. Form in small balls. Beat the egg and flour in a smooth batter with a little sweet milk, dip each ball in the batter, and fry in hot fat until nicely browned, then arrange upon a hot platter.

*Stewed Lima Beans*.—One quart of shelled beans, one small teacupful of sweet cream, half a teacupful of butter, salt and pepper. Wash the beans and throw in a kettle containing one pint of boiling water and one teaspoonful of salt; let them cook for fifteen minutes, then drain off the water and pour on one pint of boiling water, and cook until tender. Ten minutes before taking the beans from the fire add the butter, pepper and salt, and when taken from the fire stir in the cream. Serve either hot or cold.

*Smothered Peaches*.—Three eggs, four teacupfuls of sweet milk, four table-spoonfuls of sugar, one teaspoonful of extract of bitter almonds, one large spoonful of cornstarch, fifteen large peaches. Beat the eggs, sugar and cornstarch together; put the milk into an agate stew-pan, and when hot stir in the above ingredients; take from the fire and let cool for a few minutes, then stir in the extract. Peel and cut the peaches in neat pieces, put in a fancy dish and sprinkle liberally with sugar, and pour the custard over them.

#### EGGS AND OMELETS.

The freshness of an egg may be determined in various ways. In a fresh egg, the butt end, if touched on the tongue, is sensibly warmer than the point end. If held toward the light and looked through ("candled"), a fresh egg will show a clear white and a well-rounded yolk. A stale egg will appear muddled. Probably the surest test is to put the eggs into a pan of cold water. Fresh eggs sink quickly; bad eggs float; suspicious ones act suspiciously, neither sinking nor floating very decidedly. Of all articles of food, doubtful eggs are most certainly to be condemned.

On the packing of eggs, the following conclusions may be regarded as established among egg-dealers: By cold storage, temperature forty to forty-two degrees Fahrenheit, kept uniform, with eggs packed properly or in cases, they

will keep in good condition from six to nine months; but they must be used soon after being taken out of the cold storage, as they soon spoil. Eggs become musty from being packed in bad material. They will become musty in cases, as a change of temperature causes the eggs to sweat and the wrapping-paper to become moist and taint the eggs. Well-dried oats, a year old, make the best packing. Eggs become "mixed" by jarring in shipping. Fresh eggs mix worse than those kept in cold storage. Eggs which have been held in cold storage in the West should be shipped in refrigerator cars in summer. Eggs will keep thirty days longer if stood on the little end than in any other position. They must be kept at even temperature and in a pure atmosphere. Eggs laid on the side attach to the shell and are badly injured. To prevent imposition as to the freshness of the eggs, the egg gatherers should "candle" them when they get them from the farmers. Eggs keep better in the dark than in the light.

Methods of preservation for domestic purposes are, to pack them in bran or salt, the small end down; to grease them with linseed oil, or dip them in a light varnish. For extra long keeping, slack one pound of lime in a gallon of water; when this is entirely cold, place it in a jar and fill with fresh eggs. Do not agitate the contents when eggs are removed from the jar. Eggs kept so will continue good for a year.

The French method of preserving eggs is to dissolve beeswax and olive oil and anoint the eggs all over. If left undisturbed in a cool place, they will remain good for two years.

*Pickled Eggs.*—Boil the eggs until very hard; when cold, shell them, and cut them in halves lengthways. Lay them carefully in large-mouthed jars, and pour over them scalding vinegar, well seasoned with whole pepper, allspice, a few pieces of ginger, and a few cloves of garlic. When cold, tie up closely, and let them stand a month. They are then fit for use. With cold meat, they are a most delicious and delicate pickle.

*Omelet with Oysters.*—Allow one egg for each person, and beat separately very light; season; just before cooking add the oysters which have been previously scalded in their own liquor.

*Tomato Omelet.*—One quart of tomatoes, chopped finely (after the skin is removed), and put into a saucepan with two finely-chopped onions, a little butter, salt and pepper, one cracker pounded finely; cover tight and let it simmer about an hour; beat five eggs to a froth; have your griddle hot; grease it well; stir your eggs into the tomatoes, beat together and pour into the griddle; brown on one side, fold and brown on the other. To be served hot.

*Bread Omelet.*—One cup of bread crumbs wet with a little milk, salt and pepper, let stand until soft, beat eight eggs light, heat the skillet, adding a large lump of butter, mix the bread and eggs, pour into the skillet, and after eggs harden divide in the middle.

*Apple Omelet.*—Eight large apples, four eggs, one cup of sugar, one tablespoonful of butter, nutmeg or cinnamon to taste. Stew the apples and mash fine, add butter and sugar; when cold, add the eggs well beaten. Bake until brown, and eat while warm.

*Omelet Soufflee.*—Stir five tablespoonfuls of sifted flour into three pints of milk, strain through a sieve; add the yolks of eight eggs, beaten very light, and just as it goes into the oven, the whites beaten stiff. Bake quickly.

*French Omelet.*—One quart of milk, one pint of bread crumbs, five eggs, one tablespoonful of flour, one onion chopped fine, chopped parsley, season with pepper and salt. Have butter melted in a spider; when the omelet is brown, turn it over. Double when served.

*Omelet with Ham.*—Make a plain omelet, and just before turning one half over the other, sprinkle over it some finely chopped ham. Garnish with small slices of ham. Jelly or marmalade may be added in the same manner.

*Boiled Eggs, with Sauce.*—Boil hard, remove the shell, set in a hot dish, and serve with piquante sauce.

*Curried Eggs.*—Boil six or eight fresh eggs quite hard, and put them aside until they are cold. Mix well together from two to three ounces of good butter, and from three to four dessertspoonfuls of curry-powder; shake them in a stew-pan, or thick saucepan, over a clear but moderate fire for some minutes, then throw in a couple of mild onions finely minced, and fry gently until they are soft; pour in by degrees from half to three-quarters of a pint of broth or gravy, and stew slowly until they are reduced to pulp; mix smoothly a small cup of thick cream, with two teaspoonfuls of wheaten or rice flour; stir them to the curry, and simmer the whole until the raw taste of the thickening is gone. Cut the eggs into half-inch slices, heat them through in the sauce without boiling them, and send to the table as hot as possible.

*Cheese Omelet.*—Butter the sides of a deep dish and cover with thin slices of rich cheese; lay over the cheese thin slices of well-buttered bread, first covering the cheese with a little red pepper and mustard; then another layer of cheese; beat the yolk of an egg in a cup of cream or milk, and pour over the dish, and put at once into the oven; bake till nicely browned. Serve hot, or it will be tough and hard, but when properly cooked it will be tender and savory.

*Meat or Fish Omelet.*—Make the same as plain omelet. When it is done, scatter thickly over the surface cold boiled ham, tongue, poultry, fish, or lobster, chopped fine, and season nicely to taste; slip the broad knife under one side of the omelet and double, inclosing the meat. Then upset the frying-pan upon a hot dish, so transferring the omelet without breaking. Or the minced meat may be stirred in after the ingredients are put together, and before cooking. Be careful not to scorch the egg.

*Eggs sur le Plat.*—Melt butter on a stone-china or tin plate. Break the eggs carefully into this; dust lightly with pepper and salt; and put on top of

the stove until the whites are well set. Serve in the dish in which they are baked.

*Scrambled Eggs.*—Put into a frying-pan enough butter to grease it well; slip in the eggs carefully without breaking the yolks; add butter, and season to taste; when the whites begin to set, stir the eggs from the bottom of the pan, and continue stirring until the cooking is completed. The appearance at the end should be *marbled*, rather than *mixed*.

*Scrambled Eggs with Ham.*—Put into a pan, butter, a little pepper and salt and a little milk; when hot, drop in the eggs, and with a knife cut the eggs and scrape them from the bottom as the whites begin to set; add some cold ham chopped fine, and when done, serve in a hot dish.

*Egg Toast.*—Beat four eggs, yolks and whites, together thoroughly; put two tablespoonfuls of butter into a saucepan and melt slowly; then pour in the eggs, and heat, without boiling, over a slow fire, stirring constantly; add a little salt, and when hot spread on slices of nicely browned toast and serve at once.

*Egg Baskets.*—Boil quite hard as many eggs as will be needed. Put into cold water until cold, then cut neatly into halves with a thin, sharp knife; remove the yolk and rub to a paste with some melted butter, adding pepper and salt. Cover up this paste and set aside till the filling is ready. Take cold roast duck, chicken, or turkey, which may be on hand, chop fine and pound smooth, and while pounding mix in the paste prepared from the yolks. As you pound, moisten with melted butter and some gravy which may have been left over from the fowls; set this paste when done over hot water till well heated. Cut off a small slice from the end of the empty halves of the whites, so they will stand firm, then fill them with this paste; place them close together on a flat, round dish, and pour over the rest of the gravy, if any remains, or make a little fresh. A few spoonfuls of cream or rich milk improves this dressing.

*Boiled Eggs, with Sauce.*—Boil hard, remove the shell, set in a hot dish, and serve with seasoning and sauce to taste.

*Poached Eggs.*—Have the water well salted, but do not let it boil hard. Break the eggs separately into a saucer, and slip them singly into the water; when nicely done, remove with a skimmer, trim neatly, and lay each egg upon a small thin square of buttered toast, then sprinkle with salt and pepper. Some persons prefer them poached rather than fried with ham; in which case substitute the ham for toast.

*Poached Eggs, with Ham Sauce.*—Mince fine two or three slices of boiled ham, a small onion, a little parsley, pepper and salt; stew together for a quarter of an hour; put the poached eggs in a dish, squeeze over them the juice of a lemon, and pour on the sauce hot, but not boiling.

*Steamed Eggs.*—Butter a tin plate and break in your eggs; set in a steamer; place over a kettle of boiling water, and steam until the whites are cooked; they are more ornamental when broken into patty tins, as they keep their form bet-



ter; the whites of the eggs, when cooked in this manner, are tender and light, and not tough and leathery, as if cooked by any other process. Eggs in this style can be eaten by invalids, and are very much richer than by any other method.

*Whirled Eggs.*—Put a quart of water, slightly salted, into a saucepan over the fire, and keep it at a fast boil. Stir with a wooden spoon or ladle in one direction until it whirls rapidly. Break six eggs, one at a time, into a cup and drop each carefully into the centre, or vortex, of the boiling water. If kept at a rapid motion, the egg will become a soft, round ball. Take it out carefully with a perforated spoon, and put it on a slice of buttered toast laid upon a hot dish. Put a bit of butter on the top. Set the dish in the oven to keep warm, and proceed in the same way with another egg, having but one in the saucepan at a time. When all are done, dust lightly with salt and pepper and send up *hot*.

*Eggs a la Mode.*—Remove the skin from a dozen tomatoes, medium size, cut them up in a saucepan, add a little butter, pepper and salt; when sufficiently boiled, beat up five or six eggs, and just before you serve, turn them into a saucepan with the tomatoes, and stir one way for two minutes, allowing them time to be well done.

#### PUDDINGS AND PASTRY.

For pastry use the best of material. In warm weather keep the paste in the refrigerator until wanted, and bake in a hot oven. A well-beaten egg rubbed with a bit of cloth over the lower crust of pies will prevent the juice from soaking through them. Puff paste should always be made of sweet, solid butter. The juice of fruit pies, if thickened with a little cornstarch, will not boil over. In making good pastry it is necessary to have the butter sweet, the lard fresh; the flour should be of the best quality, and sifted; the water for wetting as cold as possible—ice-water preferred.

*Pie Crust.*—Take one-half cupful of lard, one-half cupful of butter, one quart of sifted flour, one cupful of cold water and a little salt. Rub the butter and lard *slightly* into the flour; wet it with the water, mixing it as little as possible. This quantity will make two large or three small pies.

*Pie Crust Glaze.*—To prevent juice from soaking the under crust, beat up the white of an egg, and before filling the pie, brush over the crust with the beaten egg. Brush over the top crust also, to give it a beautiful yellow brown.

*Puff Paste.*—Take one pound of sifted flour, on which sprinkle a very little sugar; take the yolks of one or two eggs, and beat into them a little ice-water, and pour gently into the centre of the flour, and work into a firm paste, adding water as is necessary; divide three-quarters of a pound or a pound of firm, solid butter, as you prefer, into three parts; roll out the paste, and spread one part of the butter on half of the paste; fold the other half over, and roll out again, repeating the process until the butter is all rolled in; then set the paste on the

ice for fifteen or twenty minutes, after which roll out again three times, each time rolling it the opposite direction; then put on the ice again until cold, when it is ready for use. Such paste will keep several days in a refrigerator, but should not be allowed to freeze.

*Paste Shells.*—Take sufficient rich puff-paste prepared as in the preceding recipe, roll very thin, cut to shape, and bake in a brisk oven in tin pans. Baked carefully, before filling with fruit, the paste rises better. When cool, the shells may be filled with stewed fruit, jelly preserves, rich cream whipped to a stiff froth, raspberries, strawberries or sliced peaches. These are delicious light desserts. Raspberries, strawberries, or sliced peaches, smothered with whipped cream on these shells, are really exquisite.

*Apple Pie.*—Line a pie plate with paste, and fill it heaping full with tart apples, sliced very thin. Sweeten and spice to taste, mixing well into the apples. Put in plenty of butter, and moisten well with cream. Bake until the apples are thoroughly done. Use no upper crust.

*Apple Meringue Pie.*—Stew and sweeten ripe, juicy apples. Mash smooth, and season with nutmeg. Fill the crust, and bake until just done. Spread over the apple a thick meringue, made by whipping to a stiff froth the whites of three eggs for each pie, sweetening with a tablespoonful of powdered sugar for each egg. Flavor this with vanilla; beat until it will stand alone, and cover the pie three-quarters of an inch thick. Set back in the oven until the meringue is well set. Eat cold.

*Peach Meringue Pie.*—Proceed as above in all respects, simply substituting peaches for apples. Whipped cream will make a delightful substitute for the whipped egg in either of these meringue pies.

*Gooseberry Pie.*—Stew the gooseberries with plenty of white sugar, and use plain puff-paste for crust.

*Cherry Pie.*—Having removed the stones, put in sugar as may be needed, and stew the cherries slowly till they are quite done, if you use shells, or till nearly done if you use paste. A few of the pits added in stewing increase the richness of the flavor; but they should not go into the pies. If baked slowly the cherries need not be stewed at all.

*Rhubarb Pie.*—Remove the skin from the stalks; cut them in small pieces; pour boiling water over and let it stand for ten minutes; drain thoroughly; then fill the pie-dish evenly full; put in plenty of sugar, a little butter, and dredge a trifle of flour evenly over the top; cover with a thin crust, and bake the same as apple pie. Equal quantities of apple and rhubarb used in the same manner make a very good pie.

*Pumpkin Pie.*—Stew the pumpkin until thoroughly done, and pass it through a colander. To one quart of stewed pumpkin, add three eggs and one pint of milk. Sweeten, and spice with ground ginger and cinnamon to taste. Add

butter, rose water and a little brandy. The quantity of milk used will vary as the pumpkin may be moist or dry.

*Sweet Potato Pie.*—Scrape clean two good-sized sweet potatoes; boil; when tender rub through the colander; beat the yolks of three eggs light; stir with a pint of sweet milk into the potato; add a small teacupful of sugar, a pinch of salt; flavor with a little fresh lemon, or lemon extract; bake to a nice brown; when done, make a meringue top with the whites of eggs and powdered sugar; brown this a moment in the oven.

*Mock Mince Pie.*—Three soda crackers rolled fine, one cup of cold water, one cup of molasses, one-half cup of brown sugar, one-half cup of sour cider or vinegar, one-half cup of melted butter, one-half cup of raisins, one-half cup of currants, one egg beaten light, one teaspoonful of cinnamon, one-quarter teaspoonful each of cloves, allspice and nutmeg, five apples chopped fine.

*Cream Puffs.*—Melt one-half cup of butter in one cup of hot water, and while boiling, beat in one cup of flour, then take off the stove and cool; when cool, stir in three eggs, one at a time, without beating; drop on tins quickly, and bake about twenty-five minutes in a moderate oven. For the cream, half pint milk, one egg, three tablespoonfuls sugar, two large teaspoonfuls flour; boil same as any mock cream, and flavor with lemon. When baked, open the side of each puff and fill with cream.

*French Puffs.*—One pint of sweet milk, six ounces of flour, four eggs, half a saltspoonful of salt; scald the milk and pour over the flour, beat until smooth, whisk the eggs to a froth, and add to the flour and milk when sufficiently cool. Have ready a kettle of boiling lard, and drop one teaspoonful of the batter at a time into the lard, and fry a light brown; sift white sugar over them, or eat with syrup.

*Cream Tartlets.*—Make a paste with the white of one and yolks of three eggs, one ounce of sugar, one ounce of butter, a pinch of salt, and flour sufficient to make into a paste; work it lightly; roll out to the thickness of a quarter of an inch, line some patty-pans with it, fill with uncooked rice, and bake in a moderate oven until done; remove the rice and fill with jam or preserves, and at the top place a spoonful of whipped cream.

*Delicate Pie.*—Two stewed apples sufficient for four pies, one-half pound of butter, six eggs beaten separately, one pound of sugar; flavor with lemon, the apples being quite cold before adding the eggs. Bake as a tart pie.

*Fruit Pie.*—Line a soup plate with a rich paste, and spread with a layer of strawberry or raspberry preserves; over which sprinkle two tablespoonfuls of finely-chopped almonds (blanched of course) and one-half ounce of candied lemon peel cut into shreds. Then mix the following ingredients; one-half pound white sugar, one-quarter pound butter, melted, four yolks and two whites of eggs, and a few drops of almond essence. Beat well together and pour the mixture into the soup plate over the preserves, etc. Bake in a moderately warm oven. When

cold sprinkle or sift a little powdered sugar over the top. A little cream eaten with it is a great addition.

*Good Pie Crust for Dyspeptics.*—Equal parts corn meal, Graham flour, and white flour; wet up with sweet cream, and add a little salt; bake in a hot oven.

*Mother's Lemon Pie.*—The grated rind and juice of three lemons, three tablespoonfuls sugar, three tablespoonfuls flour, three eggs, one pint of syrup; mix well; make paste as for any pie, pour the above mixture in, and cover with a top crust. This is enough for three pies. Excellent.

*Apple Custard Pie.*—Two eggs, four or five apples grated, a little nutmeg, sweeten to taste, one-half pint of new milk or cream, pour into pastry.

*Washington Pie.*—For the crust use two cups sugar, one-half cup butter, three cups sifted flour, four eggs, one-half teaspoonful cream tartar. For the filling; one tablespoonful cornstarch, boiled in one-half pint milk; beat the yolk of one egg very light, and stir into the milk, flavor with vanilla, and when cold add the other half of the milk and the white of the egg beaten to a stiff froth and stirred in quickly; spread this between the cakes, and ice it with the white of one egg and eight tablespoonfuls of fine sifted sugar; flavor with lemon.

*Apple Custard Pie.*—Stew sour apples until soft, and press through a colander; use the yolks of three eggs, butter the size of an egg, with sugar and seasoning to taste, for each pie; spread whites over the top when baked.

*Ripe Currant Pie.*—One cup mashed ripe currants, one of sugar, two tablespoonfuls water, one of water beaten with the yolks of two eggs; bake, frost the top with the beaten whites of the egg and two tablespoonfuls powdered sugar, and brown in oven.

*Hurry Pie.*—Take light bread, cut slices one inch thick and as large as you wish; cut off the crust; put the slices in a plate and spread a layer of fruit, either preserved or stewed, over them; then put a few spoonfuls of cream over, and flavor as you choose. It is nice and handy for farmers' wives.

*Summer Mince Pies.*—One cup raisins, chopped fine, one nutmeg, two cups water, tablespoonful cinnamon, two cups sugar, butter the size of an egg, one-half cup of vinegar, eight crackers rolled fine; cook well together before baking.

*Orange Shortcake.*—One quart flour, two tablespoonfuls butter, two teaspoonfuls baking-powder thoroughly mixed with the flour; mix (not very stiff) with cold water, work as little as possible, bake, split open, and lay sliced oranges between; cut in squares and serve with pudding sauce.

*Tarts.*—Use the best of puff-paste; roll it out a little thicker than pie-crust, and cut with a large biscuit-cutter twice as many as you intend to have of tarts. Then cut out of half of these a small round in the centre, which will leave a circular rim of crust; lift this up carefully, and lay it on the other pieces. Bake in pans, so providing both the bottom and the top crusts. Fill with any kind of preserves, jam, or jelly.

*Pineapple Tart.*—Take a fine, large, ripe pineapple; remove the leaves and quarter it without paring, grate it down till you come to the rind; strew plenty of powdered sugar over the grated fruit; cover it, and let it rest for an hour; then put it into a porcelain kettle, and steam in its own syrup till perfectly soft; have ready some empty shells of puff-paste, or bake in patty-pans. When they are cool, fill them full with the grated pineapple; add more sugar, and lay round the rim a border of puff-paste.

*Strawberry Shortcake.*—Make a good biscuit crust, and roll out about one-quarter of an inch thick, and cut into two cakes the same size and shape; spread one over lightly with melted butter, and lay the other over it, and bake in a hot oven. When done, they will fall apart. Butter them well as usual. Mix the berries with plenty of sugar, and set in a warm place until needed. Spread the berries and cakes in alternate layers, berries on the top, and over all spread whipped cream or charlotte russe. The juice that has run from the fruit can be sent to the table in a tureen and served with the cake as it is cut.

*Batter Pudding.*—Beat the yolks and whites of four eggs separately, and mix them with six or eight ounces of flour and a saltspoonful of salt. Make the batter of the proper consistency by adding a little more than a pint of milk; mix carefully; butter a baking tin, pour the mixture into it, and bake three-quarters of an hour. Serve with vanilla sauce.

*Apple Batter Pudding.*—Core and peel eight apples, put in a dish, fill the places from which the cores have been taken with brown sugar, cover and bake. Beat the yolks of four eggs light, add two teacupfuls of flour, with three even teacupfuls of baking-powder sifted with it, one pint of milk, and a teaspoonful of salt, then the whites well beaten; pour over the apples and bake. Use sauce with it.

*Suet Pudding.*—One cupful of suet or butter, one cupful of molasses, one bowlful of raisins and currants, one egg, one cupful of sweet milk, one teaspoonful of saleratus dissolved in milk; one-fourth teaspoonful of cloves, and one-half of nutmeg. Mix stiff with flour and steam three hours. A fine sauce for this pudding may be made thus: one cupful of butter and two cupfuls of sugar, beat into a cream; add three eggs beaten very light; stir in two tablespoonfuls of boiling water. Flavor with wine, brandy, or vanilla.

*Hasty Pudding.*—Wet a heaping cupful of Indian meal and half cupful of flour with a pint of milk; stir it into a quart of boiling water. Boil hard for half an hour, stirring from the bottom almost constantly. Put in a teaspoonful of salt and a tablespoonful of butter, and simmer ten minutes longer. Turn into a deep, uncovered dish, and eat with sugar and cream, or sugar and butter with nutmeg.

*Baked Hasty Pudding.*—Take from a pint of new milk sufficient to mix into a thin batter two ounces of flour, put the remainder, with a small pinch of salt, into a clean saucepan, and when it boils quickly, stir the flour briskly to it;

keep it stirred over a gentle fire for ten minutes, pour it out, and when it has become a little cool, mix with it two ounces of fresh butter, three of powdered sugar, the grated rind of a small lemon, four large or five small eggs, and half a glass of brandy, or as much orange-flower water. Bake the pudding half an hour in a gentle oven.

*Minute Pudding.*—Take six eggs, two tablespoonfuls of sugar, one cupful of flour, a lump of butter as large as an egg, and half a nutmeg; you may add, if desired, a half pound of raisins; mix well and bake quick.

*Corn Pudding.*—Twelve ears of sweet corn grated to one quart of sweet milk; add a quarter of a pound of good butter, quarter of a pound of sugar, and four eggs; bake from three to four hours.

*Farina Pudding.*—Boil one quart of milk, stir in slowly three tablespoonfuls of farina, let it boil a few minutes; beat two eggs and four tablespoonfuls of sugar with one pint of milk, and mix thoroughly with the farina; when it has cooled so as to be little more than lukewarm, put in pans, and bake in a moderate oven. Serve with cream sauce.

*Tapioca and Apple Pudding.*—One coffee-cupful of Durkee's farina-tapioca, one dozen good-flavored tart apples, pared and cored, one quart of water, a little salt. Cover the tapioca with the water, and set it in a tolerably warm place to soak five or six hours, stirring occasionally. Lay the apples in a deep dish, put a little sugar and spice in the centre, pour over the tapioca, and bake one hour. Peaches may be substituted for apples, which will make a delightful dish. Serve with hard sauce.

*Orange Pudding.*—Two oranges—the juice of both and grated peel of one; juice of one lemon; one-half pound lady's-fingers—stale and crumbled; two cupfuls of milk; four eggs, one-half cupful of sugar; one tablespoonful of cornstarch, wet with water; one tablespoonful of butter, melted. Soak the crumbs in the cold milk, whip up light, and add the eggs and sugar, already beaten to a cream, with the batter. Next add the cornstarch, and when the mold is buttered and water boiling hard, stir in the juice and peel of the fruit. Do this quickly, and plunge the mold directly into the hot water. Boil one hour; turn out and eat with very sweet brandy sauce.

*Bread Pudding.*—One pint of bread crumbs; one quart of milk; rind of one lemon grated into milk; yolks of four eggs, beaten and mixed with one-half cupful of sugar. Bake one-half hour. Spread meringue on top.

*Fruit Bread Pudding.*—Soak three large cupfuls of very fine bread crumbs, through which has been mixed two teaspoonfuls of cream of tartar, in a quart of milk; next beat in three eggs well whipped, and a cupful of sugar; add half a cupful of finely chopped suet, a little salt, nutmeg and cinnamon. Whip the batter very light, and then add fruit as follows, it having been well dredged with flour: Half pound of raisins, seeded and cut in two; one tablespoonful of finely sliced citron; half a pound of Sultana raisins, washed well and dried. Add a

teaspoonful of soda, dissolved in hot water; heat for three minutes; put into a buttered mold and boil hard for two hours. Eat with brandy sauce.

*Delmonico Pudding.*—One quart of milk, four eggs, using the white of one only; three tablespoonfuls of sugar, two tablespoonfuls of cornstarch, one cupful of cocoanut, a little salt. Put the milk in a farina boiler to scald; wet the starch in cold milk; beat the eggs and sugar, and stir all into the scalding milk; add the cocoanut, and pour the whole into a pudding-dish; whip dry the three whites, reserved as above, with three tablespoonfuls of sugar; flavor with lemon or vanilla; spread over the pudding and bake a light brown. Eat hot or cold.

*Almond Pudding.*—Turn boiling water on to three-fourths of a pound of sweet almonds; let it remain until the skin comes off easily; rub with a dry cloth; when dry, pound fine with one large spoonful of rose-water; beat six eggs to a stiff froth with three spoonfuls of fine white sugar; mix with one quart of milk, three spoonfuls of pounded crackers, four ounces of melted butter, and the same of citron cut into bits; add almonds; stir all together, and bake in a small pudding-dish with a lining and rim of pastry. This pudding is best when cold. It will bake in half an hour in a quick oven.

#### CUSTARDS, JELLIES AND CREAMS.

*Ice-cream.*—Two quarts of good cream, one-half pint of milk, fourteen ounces of white sugar, two eggs; beat the eggs and sugar together as for cake, before mixing with the cream; flavor to suit the taste. Place the can in the freezer and put in alternately layers of pounded ice and salt; use plenty of salt to make the cream freeze quickly; stir immediately and constantly, stirring rapidly as it begins to freeze, to make it perfectly smooth, and slower as it gets pretty stiff. As the ice melts draw off the water, and fill up with fresh layers.

*Chocolate Ice-cream.*—For one gallon of ice-cream, grate fine about one-half cake of Baker's chocolate; make ice-cream as for the recipe above; flavor lightly with vanilla and stir in the chocolate.

*Strawberry Ice-cream.*—Mash one pint of fresh, ripe strawberries; sprinkle them with half a pound of fine sugar; let it stand about an hour; strain through a fine sieve, or a cloth; if the sugar is not dissolved, stir it well; add a little water; stir this juice into the cream prepared as above and freeze.

*Vanilla Ice-cream.*—Two quarts of pure cream, fourteen ounces of white sugar, flavored with vanilla bean or extract of vanilla to taste; mix well and freeze as directed above. Pure cream needs no thickening or boiling. Milk may be boiled or thickened with arrowroot or cornstarch, but it will not produce ice cream.

*Lemon Ice-cream.*—For the same quantity of cream and sugar, as above, stir in the juice of from four to eight lemons, according to size and juiciness, and grate in a little of the rind. Then freeze as above.

*Orange Ice-cream.*—Proceed as in lemon cream, using oranges, and regulating the quantity of sugar as the fruit is more or less sweet.

*Floating Island.*—Beat the yolks of three eggs until very light; sweeten and flavor to taste; stir into a quart of boiling milk; cook till it thickens; when cool, pour into a low glass dish; whip the whites of the eggs to a stiff froth; sweeten, and pour over a dish of boiling water to cook. Take a tablespoon and drop the whites on top of the cream, far enough apart so that the "little white islands" will not touch each other. By dropping little specks of bright jelly on each island will be produced a pleasing effect. Also filling wine glasses and arranging around the stand adds to the appearance of the table.

*Velvet Cream.*—Two tablespoonfuls of strawberry jelly; two tablespoonfuls of currant jelly, two tablespoonfuls of pulverized sugar, whites of two eggs beaten stiff, then whip the cream, fill a wine glass one-half full of the whipped cream and fill the glass with the above mixture beaten to a cream.

*Pink Cream.*—Three gills of strawberry or currant juice, mix with one-half pound of powdered sugar, one-half pint of thick cream; whisk until well mixed; serve in a glass dish.

*Lemon Cream.*—Take one lemon and grate it up fine, one cup of sugar, three-fourths of a cup of water, one cup of butter, and three eggs. Take the lemon, sugar, butter and water, and put them in a pan and let them come to a boil. Have the eggs well beaten, and stir in while boiling; let it thicken, then take off and cool. Nice for travelling lunch and picnics.

*Baked Pears.*—Place in a stone jar first a layer of pears (without paring), then a layer of sugar, then pears, and so on until the jar is full. Then put in as much water as it will hold. Bake three hours.

*Cup Custard.*—One quart of milk, five eggs, teaspoonful of butter, sugar to taste. Pour into buttered cups, season with Durkee's mixed spices, and bake. This can be baked in a pudding-pan, if preferred.

*Chocolate Custard.*—Make a boiled custard with one quart of milk, the yolks of six eggs, six tablespoonfuls of sugar, and one-half cup of grated vanilla chocolate. Boil until thick enough, stirring all the time. When nearly cold, flavor with vanilla. Pour into cups, and put the whites of the eggs beaten with some powdered sugar on the top.

*Charlotte Russe.*—Beat the yolks of four eggs, and stir into them one pint of scalding milk. Boil like custard and set away to cool. Pour a large cup of warm water over a half box of gelatine, set it in the stove, but do not let it get hot; beat the whites of the eggs very light and add enough pulverized sugar to make stiff; then whip one pint of good cream and stir into the custard; then the whites flavored with vanilla; then the gelatine well dissolved. Mix thoroughly and set away to cool (about two hours). Line your dish with either sponge cake or lady fingers, and fill with the mixture. Let it stand five or six hours.



*Tutti Frutti.*—One quart of rich cream, one and one-half ounces of sweet almonds, chopped fine; one-half pound of sugar; freeze; and when sufficiently congealed, add one-half pound of preserved fruits, with a few white raisins chopped, and finely-sliced citron. Cut the fruit small, and mix well with the cream. Freeze like ice-cream; keep on ice until required.

*Lemon Butter.*—For tarts. One pound pulverized sugar; whites of six eggs, and yolks of two; three lemons, including grated rind and juice; cook for twenty minutes over a slow fire, stirring all the while.

*Apple Butter.*—Take tart cooking apples, such as will make good sauce. To three pecks, after they are peeled and quartered, allow nine pounds of brown sugar and two gallons, or perhaps a little more of water. Put the sugar and water in your kettle and let it boil; then add the apples. After they begin to cook, stir constantly till the butter is done. Try it by putting a little in a saucer, and if no water appears around it the marmalade is ready for the cinnamon and nutmeg "to your taste."

*Orange Dessert.*—Pare five or six oranges; cut into thin slices; pour over them a coffee-cup of sugar. Boil one pint of milk; add, while boiling, the yolks of three eggs, one tablespoonful of cornstarch (made smooth with a little cold milk); stir all the time; as soon as thickened, pour over the fruit. Beat the whites of the eggs to a froth; add two tablespoonfuls of powdered sugar; pour over the custard and brown in the oven. Serve cold.

*Frozen Peaches and Cream.*—Choose nice ripe peaches, but perfectly sound; peel and slice them; mix them with sugar and cream to taste. Freeze.

*Ambrosia.*—A layer of oranges sliced, then sugar, then a layer of coconut, grated; then another of oranges, and so on until the dish is full.

*Frozen Strawberries.*—Take nice ripe strawberries, put them into a bowl and mash them. Make them rather sweeter than for the table. Let them stand until the juice is drawn out, then freeze. Serve with cream or ice-cream.

*Apple Puffets.*—Two eggs; one pint of milk; sufficient flour to thicken, as waffle batter; one and a half teaspoonfuls of baking powder; fill teacup alternately with a layer of batter and then of apples chopped fine; steam one hour. Serve hot, with flavored cream and sugar. You can substitute any fresh fruit or jams you like.

*Velvet Blanc-Mange.*—Two cups of sweet cream, one-half ounce gelatine, soaked in a very little cold water one hour; one-half cup white powdered sugar, one teaspoonful extract of bitter almonds. Heat the cream to boiling, stir in the gelatine and sugar, and as soon as they are dissolved take from the fire, beat ten minutes until very light, flavor by degrees, mixing it well. Put into molds wet with clear water.

*Fruit Blanc-Mange.*—Stew nice fresh fruit (cherries and raspberries being the best); strain off the juice and sweeten to taste; place it over the fire in a double kettle until it boils; while boiling stir in cornstarch wet with a little

cold water, allowing two tablespoonfuls of starch for each pint of juice; continue stirring until sufficiently cooked; then pour into molds wet in cold water, and set away to cool. To be eaten with cream and sugar.

*Rice Blanc-Mange.*—One quart of new milk, six tablespoonfuls of coarsely ground rice. Wash the rice and drain the water off. Just as the milk begins to boil, add the rice, a tablespoonful at a time, stirring constantly. Boil for twenty minutes, or until it becomes quite thick. Sweeten to taste; add two tablespoonfuls of water and one teaspoonful of rose-water.

#### CAKES.

Use the best materials, and have everything ready before you begin mixing the materials. Always sift the flour, adding to it the baking powder and mixing well. If it is summer weather lay the eggs in cold water for a few minutes, and beat yolks and whites separately, very thoroughly. Mix butter and sugar to a cream, then add sugar, then the yolks of the eggs, then the milk and flour alternately in small quantities, then the whites.

If fruit is used flour it well, and add the last thing.

Bake slowly at first.

Cookies, jumbles, ginger-snaps, etc., require a quick oven; if they become moist or soft by keeping, put again into the oven a few minutes.

While the cake is baking no air must be permitted to get into the oven, unless when necessary to look at the cake, as it is apt to make it fall. The heat of the oven should be even and regular. When cake is done, it can be tested by sticking a clean straw into it. If nothing adheres to the straw, the cake is done.

Flour for cake should be white and dry. It should always be carefully sifted. Sugar should be white, dry and free from lumps. Eggs and butter should be sweet and fresh; the milk rich and pure. Fruit and extracts must be of the best. The weighing and measuring of ingredients must be accurately done. Guessing at quantities has spoiled many a cake.

*Soft Cookies.*—One egg, two cupfuls of sugar, two cupfuls of cream, one even teaspoonful of soda, salt and flavor to taste. Flour to stiffen so they will drop from the spoon; leave a space between them, as they spread in baking.

*Apees.*—One cupful of butter, one large cupful of sugar, three eggs, half a teaspoonful of soda, one teaspoonful of cream tartar, and flour enough to roll out thin. Bake quickly.

*Cinnamon Cakes.*—Take six ounces of butter, a pound of fine, dry flour, three-quarters of a pound of sifted sugar and a dessertspoonful of pounded cinnamon. Make these ingredients into a firm paste with three eggs, or four, if needed. Roll it, not very thin, and cut out the cakes with a tin shape. Bake them in a very gentle oven from fifteen to twenty minutes, or longer, should they not be done quite through.

*Lemon Cakes.*—Lemon cakes can be made on the above recipe by substituting for the cinnamon the rasped or grated rinds of two lemons, and the strained juice of one, when its acidity is not objected to.

*Walnut Cakes.*—One pound of sugar, six eggs, three teaspoonfuls of yeast-powder, half a pound of butter, flour to make a dough, and one cupful of walnut kernels; bake in a moderate oven.

*Jumbles.*—Three-fourths of a cupful of butter, one and a half cupfuls of sugar, three eggs, three tablespoonfuls of milk, flour enough to make it roll, and a teaspoonful of baking powder; roll; sprinkle with granulated sugar and gently roll it in; cut out, with a hole in centre, and bake.

*Currant Jumbles.*—One pound each of flour and powdered loaf sugar, half a pound each of butter and currants, eight eggs, brandy to taste; cut out as in plain jumbles and bake on tins.

*Cocoanut Cookies.*—One cupful of butter, two cupfuls of sugar, two cupfuls of prepared or grated cocoanut, two eggs, flour enough to make a stiff batter, and one teaspoonful of soda; drop on buttered paper in pans.

*Crullers.*—Two cupfuls of sugar, one-half cupful of butter, one-half cupful of milk, two eggs, one teaspoonful of soda, two of cream tartar. Roll out, and cut according to fancy, and boil in fat.

*Love Knots.*—Five cupfuls of flour, two of sugar, one of butter, a piece of lard the size of an egg, two eggs, three tablespoonfuls of sweet milk, half a teaspoonful of soda; rub the butter, sugar, and flour together fine, add the other ingredients, roll thin, cut in strips one inch wide and five inches long, lap across in true-love knots, and bake in a quick oven.

*Tea Cake.*—Three and a half cupfuls of flour, two of sugar, one of butter, four eggs, a teaspoonful of soda in a tablespoonful of milk or wine, and a half grated nutmeg. Bake carefully in quick oven.

*Cider Cake.*—Two cupfuls of sugar, one cupful of butter, five eggs, one and one-half cupfuls of cider, with one teaspoonful of soda dissolved in it; spices or nutmeg to taste; four and one-half cupfuls of flour, two cupfuls of fruit. Bake quickly.

*Cork Cake.*—Two cupfuls sugar, two-thirds of a cupful of butter, three eggs, one cupful of warm milk, three cupfuls of flour, a teaspoonful of baking-powder, and a half pound of currants. Use the whites of two of the eggs for icing, and put the yolks into the cake.

*Poor Man's Cake.*—One cupful of cream, one of sugar, two of flour, one egg, one teaspoonful of soda, and two of cream tartar.

*Moravian Cake.*—Two cupfuls of sugar, one cupful of butter, five eggs, two cupfuls of flour, half a cupful of sour milk, one teaspoonful of cream tartar, and half a teaspoonful of soda. Flavor with a little grated nutmeg and a teaspoonful of vanilla.

*Silver Cake.*—Whites of twelve eggs, five cupfuls of flour, three cupfuls of sugar, one cupful of butter, one and one-half cupfuls of sweet milk, one teaspoonful of soda, two teaspoonfuls of cream tartar, one teaspoonful of almond extract.

*Gold Cake.*—Substitute the yolks for whites of eggs, and flavor with vanilla, then make it same as preceding recipe.

*Lincoln Cake.*—Two cupfuls of sugar, half a cupful of butter, two eggs, one cupful of cream or sour milk, three cupfuls of flour, one teaspoonful of cream tartar, half a teaspoonful of soda, and one teaspoonful of essence of lemon.

*Cocoanut Biscuits.*—Ten tablespoonfuls of sifted flour, three eggs, six tablespoonfuls of grated cocoanut; whisk the eggs until very light, add the sugar, then the cocoanut; put a tablespoonful on wafer-paper in form of pyramid; put the paper on tins, and bake in rather cool oven. Keep in tin canisters.

*Delicate Cake.*—Two cups sugar, one cup of sweet milk, three-fourths of a cup of butter, three cups of flour, whites of eight eggs, three small teaspoonfuls of baking-powder, sliced citron.

*Delicate Cake, No. 2.*—Whites of four eggs, one cup of milk, running over; one-half cup butter, two cups sugar, two and one-half cups flour, heaping teaspoonful of baking-powder. This makes two loaves. If you want it very nice, use one cup cornstarch in place of one of flour.

*Ice-cream Cake.*—Two cups white sugar, one cup butter, one cup sweet milk, whites of eight eggs, two teaspoonfuls cream of tartar, one teaspoonful soda, three and one-quarter cups winter wheat flour, if spring wheat flour is used, four cups. Bake in jelly pans. Make an icing as follows: Three cups sugar, one of water; boil to a thick clear syrup, and pour boiling hot over the whites of three eggs; stir the mixture while pouring in; add one teaspoonful citric acid; flavor with lemon or vanilla, and spread each layer and top.

*Cup Cake.*—One cup of butter, one cup of sweet milk, two cups of sugar, three eggs, four cups of flour, one teaspoonful each of saleratus, nutmeg and cinnamon. You may add a cup of raisins and a cup of currants if you like; either is good.

*Cottage Cake.*—Three-fourths of a cup of butter, a cup of white sugar, one and one-half cups flour, four eggs, yolks and whites beaten separately; a tablespoonful sweet milk, one and one-half teaspoonfuls baking-powder, lemon and a little salt. Rub the baking-powder into the flour.

*Drop Cookies.*—Four and a half cups of flour, two and a half cups of sugar, one of milk, one of shortening (half butter and lard), three eggs, two teaspoonfuls baking-powder, a very little nutmeg, and a few caraway seeds; rub the sugar and the shortening to a cream, beat the eggs till very light, and stir thoroughly, after adding the other ingredients; drop on buttered tins and bake quickly.

*Snow Cake.*—Take one pound of arrowroot, quarter of a pound of powdered white sugar, half a pound of butter, the whites of six eggs, flavoring to taste. Beat the butter to a cream; stir in the sugar and arrowroot gradually, at the

same time beating the mixture; whisk the whites of the eggs to a stiff froth, add them to the other ingredients, and beat well for twenty minutes; flavor with essence of almond, vanilla, or lemon, as may be preferred; pour into a buttered mold or tin, and bake in a moderate oven.

*Coffee Cake.*—One cupful of brown sugar, one cupful of butter, one cupful of strained coffee, one cupful of molasses, three eggs well beaten, one pound of raisins, two cupfuls of flour, two teaspoonfuls of baking-powder.

*Pound Cake.*—One pound of butter, one pound of sugar, one pound of flour, and eight eggs. Bake one hour.

*White Pound Cake.*—Beat to a cream one pound of sugar and one-half pound of butter; two teaspoonfuls of baking-powder in one pound of flour; whites of sixteen eggs beaten very stiff and added last. Cover with frosting before it cools.

*Sponge Cake.*—Five eggs, half a pound of sugar, quarter pound of flour, juice and rind of half a lemon. Beat yolks of eggs, sugar and lemon together till light; add half the beaten whites, then half the flour, the balance of the whites and balance of flour. Avoid beating after the ingredients are all together.

*Cream Sponge Cake.*—Beat together a cupful of sugar and the yolks of three eggs. Add a half teaspoonful of soda, a teaspoonful of cream tartar, a cupful of flour, and the whites of the eggs. Bake in three layers, and put between them the following filling: One egg, a half cupful of cream, a cupful of sugar, and a piece of butter the size of a walnut. Boil till like a cream, and when cold flavor to taste.

*Farmer's Fruit Cake.*—Three cupfuls of dried apples, two cupfuls of molasses, one cupful of butter, one cupful of brown sugar, one pound of raisins, one quarter pound of citron, two eggs, one lemon (both juice and rind), two teaspoonfuls of soda, one pound and small cup of flour. Soak the apples over night, chop fine, and boil till done in the molasses and one cupful of the water they were soaked in. Flavor with nutmeg, cinnamon and a very little cloves. Bake three hours.

*Chocolate Cake.*—One cupful of butter, two cupfuls of sugar, two and one-half cupfuls of flour, five eggs, one cupful of sour milk, one teaspoonful of soda, dissolved in a little boiling water; one-half cake baker's chocolate, grated and put in the cake before stirring in the flour, with one teaspoonful of vanilla. Bake in jelly tins in four layers.

*Jelly Cake.*—Beat three eggs well, the whites and yolks separately; take a cupful of fine white sugar, and beat that in well with the yolks, and a cupful of sifted flour, stirred in gently; then stir in the whites, a little at a time, and a teaspoonful of baking-powder and one tablespoonful of milk; pour it in three jelly-cake plates, and bake from five to ten minutes in a well-heated oven, and when cold spread with currant jelly, and place each layer on top of the other and sift powdered sugar on the top.

*Jelly Roll.*—Add one cupful of powdered sugar and one cupful of flour to three well-beaten eggs; stir well, and add one teaspoonful of cream of tartar, half a teaspoonful of saleratus dissolved in three teaspoonfuls of water; bake in two pie-pans; spread as evenly as possible; as soon as done, turn the cake, bottom side up, on to a dry towel; spread it evenly with jelly, roll up quickly, and wrap closely in the towel.

*Peach Cake.*—Bake sponge cake in layers; cut peaches in very thin slices, and spread upon the cake; sweeten, flavor, and whip some sweet cream, and spread over each layer and over the top.

*Icing for Cakes.*—In making icing, use at least a quarter of a pound of pulverized sugar to the white of each egg; if not stiff enough, add more sugar. Break the whites into a broad, cool dish, and throw in a small handful of sugar. Begin whipping it with long, even strokes of the beater, adding the sugar gradually. Beat until the icing is smooth and firm, then add the flavoring. Spread it on the cake with a broad-bladed knife, dipped in cold water. If ornamentation of the icing is desired, it may be done by affixing prepared leaves, flowers, etc., which can be had at the confectioners' stores or at their supply stores. To make letters, tracery, etc., for cakes, roll into a funnel shape a piece of thick white paper; fill this with icing in the soft state, allowing it to drop out slowly from the small end of the paper cone. Apply this carefully, and allow it to harden.

#### TEA, COFFEE AND CHOCOLATE.

*Coffee.*—Make a flannel bag, hem the top and run through it a small wire by which the bag may be suspended in the pot, so that the bottom of the bag comes within two inches of the bottom of the pot. Grind the coffee fine and put into the bag, then pour the proper quantity of water through the bag into the pot; let the water be boiling when poured in; then set the pot back where it can simmer gently fifteen minutes, and you have good coffee, without egg-shells or cold water to settle it. Coffee that needs settling is not properly made. The flannel bag should be made of flannel so fine that the coffee will not sift through.

*Coffee, No. 2.*—To make choicest coffee, take equal quantities of Java and Mocha; grind finely together, allowing about two teaspoonfuls of ground coffee to each person; add an egg with its shell and a very little cold water; stir this thoroughly together and turn on boiling water. Set the pot on the back of the range for five minutes; then draw forward and allow it to boil up just an instant; clear the spout by pouring from it and returning it in the top of the pot. Then serve at once with plenty of cream and sugar.

*Iced Coffee.*—Make the coffee extra strong. When it is cold, mix with an equal quantity of fresh cream; sweeten to taste, and freeze as in ice-cream, or serve with abundance of broken ice.

*Meringued Coffee.*—For six cupfuls of coffee take about one cupful of sweet cream, whipped light, with a little sugar. Put into each cup the desired amount of sugar and about a tablespoonful of boiling milk. Pour the coffee over these.

*Frothed Cafe au Lait.*—Pour into the table urn one quart of strong, clear coffee, strained through muslin, and one quart of boiling milk, alternating them, and stirring gently. Cover and wrap a thick cloth about the urn for five minutes before it goes to table. Have ready in a cream-pitcher the whites of three eggs, beaten stiff, and one tablespoonful of powdered sugar whipped with them. Put a large spoonful of this froth upon each cupful of coffee as you pour it out, heaping it slightly in the centre.

*Vienna Coffee.*—Leach or filter the coffee through a French filterer, or any of the many coffee-pots that filter instead of boiling the coffee; allow one tablespoonful of ground coffee to each person, and one extra for the pot. Put one quart of cream into a milk-boiler, or, if you have none, into a pitcher in a pail of boiling water; put it where the water will keep boiling; beat the white of an egg to a froth, then add to the egg three tablespoonfuls of cold milk, mix the egg and cold milk thoroughly together; when hot, remove the cream from the fire and add the egg and cold milk; stir it all together briskly for a minute or two and then serve.

*Tea a la Russe.*—Slice fresh juicy lemons; pare them carefully, lay a piece in the bottom of each cup; sprinkle with white sugar and pour the tea, very hot and strong over them.

*Iced Tea a la Russe.*—To each goblet of cold tea (without cream) add the juice of half a lemon. Fill up with pounded ice and sweeten well. A glass of champagne added to this makes what is called Russian punch.

*Mock Cream for Tea or Coffee.*—To a pint of milk take the yolk of one egg; put on the fire and let it come to a scald. It is improved by adding a little cream when it is cool.

*Chocolate.*—Take one and one-half quarts of good milk, and one-half pint of cream, to one-fourth of a pound of grated chocolate; let the milk and cream come to a scald. After mixing the chocolate with a little cold milk, stir it into the scalding milk and let it simmer for fifteen minutes, adding one-fourth of a cup of sugar, and stirring occasionally.

*Chocolate, No. 2.*—Scrape two sticks of chocolate and boil in half a cup of water. Stir to a smooth paste. Sweeten a pint of milk with loaf sugar, and, when boiling, pour on to the chocolate and let it boil together a few seconds, stirring it well. Serve immediately. Some persons prefer a little water instead of all milk. Sweeten a little cream and whip to a froth and place on the top of each cup.

*Chocolate, No. 3.*—Scrape fine one square of a cake, which is one ounce; add to it an equal weight of sugar; put these into a pint of boiling milk and water, each one-half, and stir well for two or three minutes until the sugar and chocolate

are well dissolved. This preparation may be improved by adding a well-beaten egg or two and stirring briskly through the mixture with a Dover egg-beater. A teaspoonful of vanilla extract added just before sending to table is a valuable addition.

#### JAMS AND PRESERVES.

*Apple Preserves.*—Take three-quarters of a pound of sugar to a pound of apples; make a syrup of the sugar and water, in which root ginger has been boiled until strongly flavored; add a few slices of lemon, and when the syrup is clear add the apples, a few at a time, and cook until transparent; pour the syrup over the apples when cold.

*Cherry Jam.*—To each pound of cherries allow three-quarters of a pound of sugar; stone them, and as you do so, throw the sugar gradually into the dish with them; cover them and let them set over night; next day boil slowly until the cherries and sugar form a smooth, thick mass; put up in jars.

*Cherry Jam, No. 2.*—First stone and then weigh some freshly gathered preserving cherries; boil them over a brisk fire for an hour, keeping them almost constantly stirred from the bottom of the pan, to which they will otherwise be liable to stick and burn. Add for each pound of the fruit half a pound of good sugar roughly powdered, and boil quickly for twenty minutes, taking off the scum as it rises.

*Damson Preserves.*—To four pounds of damsons use three pounds of sugar; prick each damson with a needle; dissolve the sugar with one-half pint of water and put it on the fire; when it simmers put in as many damsons as will lie on the top; when they open, take them out and lay them on a dish, and put others in, and so on until all have been in; then put them all in the kettle together and let them stew until done; put them in jars and seal them.

*Green Gage Preserves.*—When the fruit is ripe wipe them clean, and to one pound of fruit put one-quarter pound of sugar, which will make a fine syrup; boil the fruit until it is perfectly done, in this syrup; then make a fresh syrup of one pound of fruit to one pound of sugar; moisten the sugar with water; when the syrup boils put in the fruit and leave for fifteen minutes; then put the fruit in jars; boil the syrup until thick, and when only milk-warm pour it over the fruit; tie the jars tightly and keep in a warm place.

*Citron Preserves.*—Pare, core and slice, or cut into fancy shapes; allow one pound of sugar to one pound of fruit; flavor with lemon and ginger root; slice the lemon and boil in water until clear; save the water and put the lemon into cold water until needed; put the ginger root into water and boil until the water is sufficiently flavored and then remove; put the sugar into the ginger water and boil, and skim very thoroughly; then put in the citron and juice of the lemons, and boil until transparent; when almost done, add the lemon slices; skim out the citron carefully, and pour the syrup over it.



*Grape Preserves.*—Press with the fingers the pulp from the fruit; put the pulp on the fire and boil; then press the whole through a colander or sieve to remove the seeds; put juice, pulp and skins together, and to every pint add a pound of sugar, and boil until thick.

*Pineapple Preserves.*—Pare and core and cut in small slices on a slaw-cutter; to a pound of pineapple put one pound of sugar; let it boil twenty minutes; put in jars and cover with egg papers.

*Pineapple Jam.*—Pare, core and grate fine on a grater; then proceed the same as for pineapple preserves.

*Plum Butter.*—One peck of plums, one-half bushel of sweet apples; cook the apples and plums in separate kettles until quite soft, only putting in enough water to prevent sticking to the bottom of the kettle; when soft, put through a colander, and then to each pound of mixture allow three-fourths of a pound of white sugar; let it cook for a short time, and bottle.

*Pear Preserves.*—Preserve as directed for quince preserves, and flavor with ginger root and lemon, or with a few cloves stuck into the fruit.

*Peach Preserves.*—Pare the fruit and remove the pits; boil the pits in water until all the flavor is extracted, allowing one-half a pint for each pound of fruit; add more as it evaporates; add the sugar; skim carefully, and when clear add the peaches, a few at a time; cook gently for twelve minutes, and then skin out carefully, and add more until all are done; then pour the syrup over the whole; the next day drain off the syrup and boil a few minutes, and pour again over the fruit; repeat this for three or four days in succession until the fruit is clear.

*Quince Preserves.*—Pare, core and quarter the fruit; boil in clear water enough to cover until they are tender; make a syrup with two pounds of sugar and a pint of water; when boiling hot add the quinces; allow three-quarters of a pound of sugar to a pound of fruit; use parings and cores for jelly.

*Strawberry or Raspberry Jam.*—To one pound of berries allow one and one-quarter pounds of sugar; heat an earthen bowl hot on the stove, then remove it from the stove and put into it the berries and sugar, and beat them hard with a wooden spoon for as much as an hour and a half; do not cook at all; put in jars with egg papers.

*Apple Marmalade.*—Twelve pounds of apples, three pounds of brown sugar, three lemons; boil slowly, mash well.

*Orange Marmalade.*—Separate the pulp from the skin; boil the skins until very tender, then chop fine; separate as much as possible the white part from the yellow—using only the yellow; then to every pound of pulp and skins add one pound of sugar, and boil twenty minutes.

*Orange Marmalade, No. 2.*—Allow three-fourths of a pound of sugar to a pound of fruit; peel and quarter the oranges; remove carefully the inner skin from the peels, and boil in a large quantity of water for two hours, changing the

water and renewing with hot; then cut into fine shreds; press the inside of oranges through a sieve; put into the preserving kettle with a little water, and after it has boiled a few moments add the sugar and shredded peel, and boil twenty minutes; the rind and juice of lemons in the proportion of one to five is an improvement.

*Peach Marmalade.*—Use three-fourths of a pound of sugar to a pound of fruit; boil the pits until the water is well flavored; peel and quarter the peaches, and add to the water, boiling half an hour before adding the sugar; stir constantly; boil an hour after adding the sugar.

*Blackberry Jam.*—To four bowls of blackberries add four bowls of sugar; boil until it jellies.

*Raspberry Jam.*—Mash the raspberries, and allow a pound of sugar to a pound of fruit. Boil twenty minutes. A few currants added to raspberry jam is considered by many a great improvement.

*Barberry Jam.*—The barberries should be quite ripe, though they should not be allowed to hang until they begin to decay. Strip them from the stalks, throw aside such as are spotted, and for each pound of fruit allow eighteen ounces of well-refined sugar; boil this, with one pint of water to every four pounds, until it becomes white and falls in thick masses from the spoon; then throw in the fruit, and keep it stirred over a brisk fire for six minutes only; take off the scum, and pour it into jars or glasses.

*Strawberry Jam.*—Use fine, scarlet berries; weigh and boil them for thirty-five minutes, keeping them constantly stirred; add eight ounces of good sugar to the pound of fruit; mix them well off the fire, then boil again quickly for twenty-five minutes. One pound of white currant juice added at the outset to four pounds of the strawberries will greatly improve the preserve.

*White Currant Jam.*—Boil together quickly for seven minutes equal quantities of fine white currants, picked very carefully, and of the best white sugar pounded and passed through a sieve. Stir the preserve gently the whole time, and skim it thoroughly. Just before it is taken from the fire, throw in the strained juice of one good lemon to four pounds of the fruit.

*Damson Jam.*—The fruit for this jam should be freshly gathered and quite ripe. Split, stone, weigh, and boil it quickly for forty minutes; then stir in half its weight of good sugar roughly powdered, and when it is dissolved, give the preserve fifteen minutes' additional boiling, keeping it stirred and thoroughly skimmed.

*Green Gage Jam.*—Rub ripe green gages through a sieve; put all the pulp into a pan with an equal weight of loaf sugar pounded and sifted. Boil the whole until sufficiently thick, and put into glasses.

## CANNED FRUIT.

Fruit should be selected with the greatest care. Some varieties cannot be preserved at all, unless canned when perfectly fresh, and success is more certain with all kinds in proportion to freshness and soundness. The fruit should be nearly or quite ripe, but not over-ripe, and all which bears signs of decay should be rejected.

In canning, as in preserving, granulated sugar should always be used, and also a porcelain-lined kettle. Peaches, pears, or other large fruit may, by the aid of a fork, be tastily arranged in the jars, piece by piece. The boiling juice may be added afterward to cover them. Thus arranged they appear prettier in the jars, though, of course, the flavor is not improved.

All canning work should be done expeditiously, and the cans be set away to cool. They should be kept in a cool, dark place and closely watched for a few days, to see that the sealing is perfect. If the fruit shows signs of not being perfectly sealed, it should be at once taken out, scalded and sealed again.

While filling jars, be careful that no current of cold air strikes them, as this would suffice to crack a glass jar. When a jar has cracked, it is hardly safe to use its contents, as fragments of glass may be contained in the fruit, which would be fatal if swallowed.

Cans should be of glass or stoneware, as the acids of fruit act chemically on tin or other metals, often destroying the flavor of the fruit, and sometimes rendering it absolutely unwholesome. Do not use a metal spoon even. Either self-sealing cans, or those which require wax, may be used successfully, but probably the former are best for those of little experience, and they are unquestionably more convenient. There are several varieties of self-sealing cans, all of them highly recommended, and doubtless all of them sufficiently good. The "Valve Jar," the "Mason," and the "Hero" are among the best known and most reliable.

*Cherries.*—Take Musilla cherries, wash and remove the pits; allow a pound of sugar to one pound of fruit; make a syrup of sugar with the juice and sufficient water to cover the cherries; boil from five to ten minutes, turn into bottles and seal. Some prefer one pint of sugar to one quart of pitted cherries.

*Black Raspberries and Blackberries.*—To one quart of berries allow one pint of sugar; boil fifteen minutes and put in air-tight jars.

*Green Gage Plums.*—After stemming and washing the fruit, fill the jars full, placing them in a boiler of cold water, just enough not to have the water boil over the top of the jars into the fruit; after boiling one-half hour, or until the fruit begins to be tender, lift out the jars, and turn off the juice that may accumulate into a porcelain kettle, and sufficient sugar to make a rich syrup; when it boils, fill up the jars, let them stand in the boiling water ten or fifteen minutes

longer, then lift out, one at a time, and seal. All kinds of plums are nice put up in the same manner.

*Grapes.*—Stem, wash and weigh the fruit. For preserves, add one pound of sugar to a pound of fruit; for canning, one-half pound of sugar to a pound of fruit, and remove the pulp; put the skins and pulp in separate dishes; cook the pulp and strain through a sieve, then add the skins and sugar. For canning, cook fifteen minutes; for preserving, a little longer.

*To Can Peaches.*—Pare and halve the peaches; pack them in tin cans as close as they can possibly be put; make a syrup of six pounds of sugar to one gallon of cold water; let this stand until well dissolved, then pour the cold syrup over the peaches, until the cans are even full, after which solder perfectly tight; place the cans in a boiler; cover well with cold water: set it on the fire and let the water boil five minutes, then take the cans out and turn them upside down. One gallon syrup will do one dozen cans.

*Rich Canned Peaches.*—Pare and stone peaches about enough for two jars at a time, if many are pared they will become dark-colored standing; rinse in cold water, then cook in a rich syrup of sugar and water about fifteen or twenty minutes, or until they are clear; put into your jars all that are not broken; fill up with the hot syrup, about as thick as ordinary molasses, and seal.

*Canned Tomatoes.*—Pour boiling water over the tomatoes to loosen the skins. Remove these; drain off all the juice that will come away without pressing hard; put them into a kettle and beat slowly to a boil. The tomatoes will look much nicer if all the hard parts be removed before putting them on the fire. Rub the pulp soft with your hands. Boil half an hour; dip out the surplus liquid, pour the tomatoes, boiling hot, into the cans, and seal. Keep in a cool, dark place.

*Canned Beans.*—Remove the strings at the sides, and cut into pieces about an inch long; put them into boiling water and scald, then can them.

*Canned Corn.*—Boil sweet corn till nearly done; cut close from the cobs and fill the jars; pour on water in which the corn was boiled; place in a boiler and just bring to a boil; then take out and seal.

*Canned Pears.*—Select finely flavored fruit; either halve and core them or core whole; make a syrup of sugar and water, using as little water as will dissolve the sugar. Add a quarter of a pound of sugar to a pound of fruit. Place the fruit in the kettle carefully, and let it come to a boil or until the fruit is well scalded. Turn into the jars hot, and seal at once.

*Canned Strawberries.*—Fill glass jars with fresh strawberries sprinkled with sugar, allowing a little over one-quarter of a pound of sugar to each pound of berries; set the jars in a boiler, with a little hay laid in the bottom to prevent the jars from breaking; fill with cold water to within an inch or two of the tops of the jars; let them boil fifteen minutes, then move back to the boiler, wrap

the hand in a towel, and take out the jars; fill the jars to the top before sealing, using one or more of the filled jars for that purpose if necessary.

## PICKLES.

*Musk Melon Pickles.*—Take the melons when not quite ripe; peel, remove the seed and cut in shape; throw them into vinegar and water (equal proportions) and cook until tender; then drain and lay into a jar; then take vinegar enough to cover, allowing three pounds of sugar to a quart; add stick cinnamon to taste and boil; pour over the melon boiling hot; strain off the vinegar the next day and boil again.

*Tomato Figs.*—Collect a lot of ripe tomatoes about one inch in diameter, skin and stew them in the usual manner; when done lay them on dishes, flatten them slightly, and spread over them a light layer of pulverized white or brown sugar; expose them to a summer's sun, or place them in a drying-house; when as dry as fresh figs, pack in old fig or small boxes, with sugar between each layer; if properly managed, the difference can not be detected from the veritable article.

*Pickled Pears.*—Prepare the fruit as preferred, either pare and leave whole or quarter them; make a syrup in the proportion of three pints of sugar to one quart of vinegar, and while boiling hot put in the fruit and cook until tender, but not broken; skim out the fruit carefully into a jar, and pour the syrup over them; let them stand until the next day, and then lay them in a stone jar in layers, with whole cloves and stick cinnamon, and again pour over them the syrup boiling hot; continue drawing off and boiling the syrup for four or five days, and then cover and set in a cool place. Apples can be pickled in the same manner.

*Gooseberry Sauce.*—Take nine pounds of gooseberries nearly ripe, remove the stems, and put into a preserving kettle with four and a half pounds of sugar and three cups of hot vinegar, and spices to taste; boil until thick.

*Currant Sauce.*—Six pounds of currants picked from the stems; three pounds of sugar, cup and a half of vinegar, three-quarters of an ounce of cinnamon and spices to taste; boil slowly an hour.

*Cucumber Catsup.*—Two dozen large cucumbers, two dozen white onions, one tablespoonful of black pepper, one teaspoonful red pepper, three red peppers; cut all up fine, sprinkle with salt and let drain until morning; then mix the spices in; boil the vinegar and let it cool before putting on the pickle; put in glass jars and close tight.

*Tomato Catsup.*—To every gallon of tomatoes put four tablespoonfuls of salt, four of black pepper, one of cayenne pepper, three of mustard, half a tablespoonful of ground cloves and the same of allspice; after having washed and cut up the tomatoes, boil them about twenty minutes, then strain them and add the spice and simmer the whole together slowly three hours; then bottle and seal.

*Pickled Mushrooms.*—Rub the mushroom heads with flannel and salt, throw them in a stewpan with a little salt over them ; sprinkle with pepper and a small quantity of mace ; as the liquor comes out, shake them well, and keep them over a gentle fire until all the liquid is dried into them again ; then put as much vinegar into the pan as will cover them ; give it a scald and pour the whole into bottles.

*Hayes Pickles.*—One peck green tomatoes, sliced, six large onions, sliced ; mix these and throw over them a teacup of salt, and let them stand twelve hours ; then drain thoroughly and boil in one quart of vinegar mixed with two quarts of water, for twenty minutes ; then take two pounds of brown sugar, half pound white mustard seed, two tablespoonfuls ground cloves, cinnamon, ginger, mustard and allspice, with four quarts of vinegar ; put all together and boil twenty minutes.

*Piccalilli.*—One-half bushel of green tomatoes, one-half peck of onions ; slice, sprinkle salt through them and let stand over night ; in the morning drain off the water ; put over the fire with enough weak vinegar to cover ; let simmer slowly until a little tender, but not cooked to pieces ; drain in a colander, and put a layer of the pickle in a jar ; sprinkle over black mustard seed, ground pepper, cinnamon, cloves, allspice and a little sugar ; continue in this way till the jar is filled ; sprinkle plenty of spice over the top, pour over cold, strong vinegar ; cover tight, and set away.

*Piccalilli, No. 2.*—One peck of green tomatoes, one dozen onions, six red peppers, one-half ounce of ginger, one quarter of an ounce of mace, one tablespoonful of black pepper, one box of mustard, five cents' worth of celery seed, mustard seed to taste, one pound of brown sugar ; slice tomatoes, onions and peppers, put in a jar with salt mixed well through ; let stand twenty-four hours ; drain off and boil in vinegar (after adding the spices) until clear.

*Mixed Pickles.*—One peck of green tomatoes, half a peck of onions, one pint of grated horse-radish, half a pound of white mustard seed, one pound of ground mustard, half a pound of unground black pepper, three or four green peppers, one ounce each of cinnamon, cloves and turmeric, and two or three heads of cauliflower ; tie the pepper, cinnamon and cloves in a muslin bag, place in a tin or earthenware dish, and boil until tender ; can while hot, in glass fruit jars.

*Martinoes.*—Pick from the vines before they get tough ; put them in weak brine for three days, then let them drain, and pour over them boiling vinegar, spiced with cloves and cinnamon.

*Nasturtiums.*—Take those that are small and green, put them in salt and water, changing it twice in the course of a week ; when you have done collecting them, turn off the brine and turn on scalding vinegar, with a little alum in it.

*Spiced Apples.*—Three pounds of apples, pared ; four pounds of sugar, one quart of vinegar, one ounce of stick cinnamon, half an ounce of cloves ; boil the sugar, vinegar and spices together ; put in the apples when boiling, and let them

remain until tender ; take them out, put into a jar; boil down the syrup until it is thick, and pour it over.

*Spiced Cherries.*—Four pounds of cherries, two pounds of sugar, one tablespoonful of cinnamon, one of cloves; heat one pint of vinegar; pour on hot, three days in succession.

*Spiced Fruit.*—Three pounds of sugar to one pint of good vinegar, a teacupful of broken cinnamon, one tablespoonful of whole cloves, a very little mace; this will spice about one peck of peaches; put all in a kettle and simmer slowly fifteen or twenty minutes; the fruit should be pared; when done put in small jars and cover with egg papers.

*Spiced Peaches.*—Pare, and if very large, halve one peck fine Crawford peaches; to one pint of vinegar allow three pounds of white sugar, and of this make a rich syrup; drop into the syrup a small handful of broken cinnamon, a very little cloves and mace and a few pieces of ginger root; when boiling add as many peaches as the syrup will cover, and let them simmer about ten minutes, then take out carefully with a spoon, put into jars, then cook more peaches in the same syrup; when all are cooked, make fresh syrup and pour over them in the jars.

*Spiced Plums.*—One peck of plums, seven pints of vinegar, spice to taste; let boil down thick; before taking from the fire, add one pint of vinegar.

*Pickled Cherries.*—Take nice, large, ripe cherries, remove the stones, take a large glass jar and fill two-thirds full of cherries, and fill up with best vinegar; keep it well covered; no boiling or spices are necessary, as the cherry flavor will be retained and the cherries will not shrivel.

*Sweet Pickled Peaches.*—Select ripe, but firm fruit, free from blemishes; peel them carefully; allow a pound of sugar to a pint of good cider vinegar; place cloves and cinnamon in a bag and boil in the vinegar; when the vinegar has come to a boil, drop in the peaches (a few at a time), and let them remain until done through, but not soft or broken; then remove them carefully with a skimmer and place them in jars; repeat this process till all are done, then fill up the jars with the remaining vinegar and seal while warm. In the same manner may be pickled pears, plums, crab apples and cherries.

*Pickled Plums.*—Wash the plums clean and put into jars, and for two quarts of plums make a rich syrup of two pounds of sugar, one pint of vinegar, with spice; put the plums in jars and pour over them the hot syrup.

#### CANDIES.

*Lemon Taffy.*—Two cupfuls of white sugar, one cupful of boiling water, one-quarter cupful of vinegar, one-half cupful of butter; flavor with lemon; pour in buttered plates to cool.

*Butter Taffy.*—One tablespoonful of vinegar, one cupful of sugar, two tablespoonfuls of molasses and a piece of butter the size of an egg. When done, add a little soda.

*Cream Chocolates.*—For the creams, boil two cupfuls of white sugar and one-half cupful of milk for five minutes; add one teaspoonful of vanilla, then beat until stiff enough to handle and make into drops. For the chocolate, take three-quarters of a half-pound cake of Baker's chocolate, grate and steam over the tea-kettle. Drop the creams when hard, one at a time, into the hot chocolate, using two forks to take them out quickly; set the drop on one fork on the bottom, using the other fork to scrape the chocolate off the cream; gently slip the drop upon a buttered dish. If, when cool, the drop sticks to the dish, hold it over the steam of the tea-kettle for an instant.

*Peanut Candy.*—Boil one scant pint of molasses until it hardens in cold water. Stir in two tablespoonfuls of vanilla, then one teaspoonful of soda, dry. Lastly, the shelled peanuts, taken from four quarts measured before shelling. Turn out into shallow pans well buttered, and press it down smooth with a wooden spoon.

*Philadelphia Groundnut Cakes.*—Boil two pounds of light brown sugar in a preserving kettle, with enough water to wet it thoroughly and form a syrup. Have ready a quarter of a peck of groundnuts (peanuts). When the sugar begins to boil, throw in the white of an egg to clear it. Skim and try by dropping a little into cold water to see if brittle or done. When it is brittle, remove from the fire, and stir in the nuts. Drop on wet plates, free from grease. The white of egg may be omitted.

*Jujube Paste.*—Dissolve gum arabic, and add sugar as for gum-drops. Evaporate till very thick, and while still warm flavor and pour out into shallow tin pans to cool.

*Peppermint Drops.*—Mix granulated sugar with enough water to form a paste, and put it to boil in a saucepan having a lip from which the contents can be poured or dropped. Allow it to come almost, but not entirely, to a boil. Stir continually. Allow it to cool a little, and flavor to taste with strong essence of peppermint. Then drop the mass on sheets of tin or of white paper. To drop it properly, allow just enough to gather at the lip of the saucepan and then stroke it off with a piece of stiff wire. They should dry in a warm place.

*Molasses Candy.*—Three cupfuls of brown sugar, one-half cupful of molasses, one cupful of water, one-half teaspoonful of cream tartar, butter the size of a walnut. Bring to a boil, and when crisp by testing in cold water, flavor; pour out on a buttered plate, and pull to whiteness if desired.

*Butter Scotch.*—Two cupfuls of sugar, two tablespoonfuls of water, a piece of butter the size of an egg. Boil without stirring until it hardens on a spoon. Pour out on buttered plates to cool.



*Cream Candy.*—One pound of white sugar, three tablespoonfuls of vinegar, one teaspoonful of lemon extract, one teaspoonful of cream tartar. Add a little water to moisten the sugar and boil until brittle. Put in the extract, then turn quickly out on buttered plates. When cool, pull until white and cut in squares.

*Chocolate Caramels.*—Two cupfuls of sugar, one cupful of warm water, one-half cupful of grated chocolate, three-fourths of a cupful of butter. Let it boil without stirring until it snaps in water.

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## II.

### VALUABLE KNOWLEDGE FOR THE TOILET.

*Camphorated Dentifrice.*—Prepared chalk, 1 lb.; camphor, 1 or 2 drs. The camphor must be finely powdered by moistening it with a little spirit of wine, and then intimately mixing it with the chalk.

*Myrrh Dentifrice.*—Powdered cuttlefish bone, 1 lb.; powdered myrrh, 2 ozs.

*American Tooth Powder.*—Coral, cuttlefish bone, dragon's blood, of each 8 drs.; burnt alum and red sanders, of each, 4 drs.; orris root, 8 drs.; cloves and cinnamon, of each  $\frac{1}{2}$  dr.; vanilla, 11 grs.; rosewood,  $\frac{1}{2}$  dr.; rose pink, 8 drs. All to be finely powdered and mixed.

*Quinine Tooth Powder.*—Rose pink, 2 drs.; precipitated chalk, 12 drs.; carbonate of magnesia, 1 dr.; quinine (sulphate), 6 grs. All to be well mixed together.

*To Remove Superfluous Hairs.*—Saturate the part well with fine oil. In about an hour wipe it off; then take finely powdered quick-lime, 1 oz.; powdered orpiment, 1 dr. Mix with white of egg and apply with a small brush.

*Balm of a Thousand Flowers.*—Deoderized alcohol, 1 pt.; nice white bar soap, 4 ozs.; shave the soap when put in; stand in a warm place until dissolved; then add oil of citronella 1 dr.; and oils of neroli and rosemary, of each  $\frac{1}{2}$  dr. It is recommended as a general perfume; but it is more particularly valuable to put a little of it into warm water, with which to cleanse the teeth.

*Hair Invigorator.*—Take bay rum, 1 pt.; alcohol,  $\frac{1}{2}$  pt.; castor oil,  $\frac{1}{2}$  oz.; carbonate of ammonia  $\frac{1}{2}$  oz.; tincture of cantharides,  $\frac{1}{2}$  oz. Mix, and shake when used. Use it daily, until the end is attained.

*Hair Invigorator, No. 2.*—Carbonate of ammonia, 1 oz.; rubbed up in 1 pt. of sweet oil. Apply daily until the hair stops falling out, or is sufficiently grown out. This is very highly spoken of in England.

*Hair Invigorator, No. 3.*—Strong sage tea, as a daily wash, is represented to stop hair from falling out.

*Compounds to Promote the Growth of the Hair.*—When the hair falls off, from diminished action of the scalp, preparations of cantharides often prove useful; they are sold under the names of Dupuytren's Pomade, Cazeuze's Pomade, etc. The following directions are as good as any of the more complicated recipes :

*Pomade Against Baldness.*—Beef marrow, soaked in several waters, melted and strained, half a pound; tincture of cantharides (made by soaking for a week 1 dr. of powdered cantharides in 1. oz of proof spirit), 1 oz.; oil of bergamot, 12 drops.

*Erasmus Wilson's Lotion Against Baldness.*—Eau de Cologne, 2 ozs.; tincture of cantharides, 2 drs.; oil of lavender or rosemary, of either 10 drops. These applications must be used once or twice a day for a considerable time; but if the scalp becomes sore they must be discontinued for a time, or used at longer intervals.

*Hands, to Whiten.*—Take a wineglass of eau de Cologne, half a cup of lemon juice, scrape two cakes of Windsor soap to a powder; mix well, then add a teaspoonful of sulphuric acid. Mould it, and let it harden.

*Colognes—Imperial.*—Take oils of bergamot, 1 oz.; neroli, 1 dr.; jessamine,  $\frac{1}{2}$  oz.; garden lavender, 1 dr.; cinnamon, 5 drops; tincture of benzoin,  $1\frac{1}{2}$  ozs.; tincture of musk,  $\frac{1}{2}$  oz.; deodorized or Cologne alcohol, 2 qts.; rose water, 1 pt. Mix. Allow the preparation to stand several days, shaking occasionally, before filtering for use or bottling. This is rather expensive, yet a very nice article.

*Wash for a Blotched Face.*—Rose water, 3 ozs.; sulphate of zinc, 1 dr. Mix; wet the face with it, gently dry it, and then touch it over with cold cream, which also dry gently off.

*Freckles.*—Take of sal ammoniac, powdered, 1 dr.; boiling water, 1 pt.; dissolve and strain, adding, when cold, spirits of rosemary,  $\frac{1}{2}$  oz.; lavender water, 2 dr. Mix and use twice a day; or a little magnesia, taken occasionally as a corrective, and a lotion for the face, to be used twice a day, composed of 8 ozs. of elder-flower water in which 4 grs. of corrosive sublimate have been dissolved, may be substituted.

Some persons prescribe citric acid dissolved in a water of strength sufficient to produce a slight pricking sensation. The juice of a lemon, squeezed into half a tumbler of water, is, however, a more certain means to effect the same result; or a little glycerine, mixed with elder-flower water, may be tried as a cosmetic wash. Any of these preparations, however, are useful, especially when assisted by the alteratives of magnesia, blue pill, and seidlitz powder.

*A Cure for Pimples.*—Many of our young people are much troubled with an eruption upon the face. It often proves a great annoyance to them; but there is a simple remedy, which, if it does not effect a complete cure, will obviate the difficulty in a great degree, without the least injury to the health or skin. To 1 gr. of corrosive sublimate add 1 oz. of rose water; filter, and apply twice a day.

## III.

## VALUABLE KNOWLEDGE FOR THE SICK ROOM.

*Arrowroot Custards.*—Boil a pint of milk, and while boiling stir into it one large spoonful of arrowroot, mixed smooth, with a little cold milk; add a little salt; let it boil three or four minutes, then let it cool, and add a couple of beaten eggs, sugar and nutmeg to the taste, and set it where it will get scalding hot, stirring all the time. As soon as it boils up turn it into custard cups.

*Raw Egg.*—Break a fresh egg into a glass, beat till very light, sweeten to taste and add two tablespoonfuls of port wine, then beat again.

*Fine Hominy.*—Put to soak one pint of hominy in two and one-half pints of boiling water over night in a tin vessel with a tight cover; in the morning add one-half pint of sweet milk and a little salt. Place on a brisk fire in a kettle of boiling water; let boil one-half hour.

*Oatmeal Mush.*—Sift oatmeal into boiling water, with a little salt, until about the consistency of common mush; let it boil one-half hour.

*Blackberry Cordial.*—Warm and squeeze the berries; add to one pint of juice one pound of white sugar, one-half ounce of powdered cinnamon, one-fourth ounce of mace, two teaspoonfuls of cloves. Boil all together for one-fourth of an hour; strain the syrup and to each pint add a glass of French brandy. Two or three doses of a tablespoonful or less will check any slight diarrhoea. When the attack is violent, give a tablespoonful after each discharge until the complaint is in subjection. It will arrest dysentery if given in season, and is a pleasant and safe remedy.

*Dried Flour for Infants.*—Take one teacupful of flour, tie it up tightly in a close muslin bag, and put it in a pot of cold water and boil it three hours; then take it out and dry the outside. When used, grate it. One tablespoonful is enough for one teacupful of milk (which would be better with a little water); wet the flour with a little cold water and stir into the milk; add a very little salt and boil five minutes.

*Oyster Toast.*—Make a nice slice of toast and butter it, lay it in a hot dish; put six oysters and a teacupful of their own liquor into a tin cup and boil one minute. Use half milk if preferred. Season with a little butter, pepper and salt, and pour over the toast.

*Egg Gruel.*—Beat the yolk of one egg with one tablespoonful of sugar; pour one teacupful of boiling water on it; add the white of an egg beaten to a froth, with any seasoning or spice desired. To be taken warm.

*Oatmeal Gruel.*—Put two large spoonfuls of oatmeal, wet in cold water, into one pint of boiling water, boil it gently one-half hour, skim, and add a little salt, sugar and nutmeg.

*Port Wine Jelly.*—Melt in a little warm water one ounce of isinglass, stir into it one pint of port wine, adding two ounces of sugar, an ounce of gum arabic and half a nutmeg, grated ; mix all well and boil ten minutes, or until everything is thoroughly dissolved ; then strain and set away to get cold.

*Barley Water.*—Soak one pint of barley in lukewarm water for a few minutes ; then drain off the water. Put the barley in three quarts of cold water, and cook slowly until the barley is quite soft, skimming occasionally. This barley water, when cold, flavor with a little jelly or lemonade.

*Rice Milk.*—Pick and wash the rice carefully ; boil it in water until it swells and softens ; when the water is partly boiled away, add some milk. It may be boiled entirely in milk, by setting the vessel in which the rice is in boiling water ; sweeten with white sugar and season with nutmeg. It also may be thickened with a little flour or beaten egg.

*Flaxseed Tea.*—One-half pound of flaxseed, one-half pound rock candy, and three lemons pared and sliced ; pour over this two quarts of boiling water ; let it stand until very cold ; strain before drinking. This is good for a cough.

*Appleade.*—Cut two large apples in slices, and pour on them one pint of boiling water ; strain well and sweeten. Ice it before drinking.

*Blackberry Syrup.*—One quart of blackberry juice, one pound of sugar, one-half ounce of nutmeg, one-half ounce of cinnamon, one-fourth of an ounce of cloves, one-fourth of an ounce of allspice.

*Toast Water.*—Toast stale bread until quite brown, but do not burn it ; put it into a large bowl, and pour over it boiling water ; let it stand for an hour or so, strain and put in a piece of ice before drinking.

*Toast.*—Toast bread until a nice brown all over, taking great care not to burn ; butter each slice, dip into hot water, or pour over each piece enough sweet cream to moisten it.

*Mutton Broth.*—One pound of lean mutton, cut small ; one quart of water, cold ; one tablespoonful of rice or barley, soaked in a very little warm water ; four tablespoonfuls of milk, salt and pepper, with a little chopped parsley. Boil the meat, unsalted, in the water, keeping it closely covered, until it falls to pieces. Strain it out, add the soaked barley or rice ; simmer half an hour, stirring often ; stir in the seasoning and the milk, and simmer five minutes after it heats up well, taking care it does not burn. Serve hot, with cream crackers.

*Chicken Jelly.*—Half a raw chicken, pounded with a mallet, bones and meat together ; plenty of cold water to cover it well, about a quart. Heat slowly in a covered vessel, and let it simmer until the meat is in white rags and the liquid reduced one-half. Strain and press, first through a colander, then through a coarse cloth. Salt to taste, and pepper if you think best ; return to the fire, and simmer five minutes longer. Skim when cool. Give to the patient cold—just from the ice—with unleavened wafers. Keep on the ice, or make into sand-

wiches by putting the jelly between thin slices of bread spread lightly with butter.

*Soft Boiled Eggs.*—Put in a pan of boiling water, and set on a part of the range where they will not boil for several minutes. At the end of that time they will be like jelly, perfectly soft, but beautifully done, and quite digestible by even weak stomachs.

*Egg Cream.*—Beat a raw egg to a stiff froth; add a tablespoonful of white sugar and a half wine-glass of good blackberry wine; add half a glass of cream; beat together thoroughly and use at once.

*Indian-meal Gruel.*—One tablespoonful of fine Indian-meal, mixed smooth with cold water and a saltspoonful of salt; pour upon this a pint of boiling water and turn into a saucepan to boil gently for half an hour; thin it with boiling water if it thickens too much, and stir frequently; when it is done, a tablespoonful of cream or a little new milk may be put in to cool it after straining, but if the patient's stomach is weak it is best without either. Some persons like it sweetened and a little nutmeg added, but to many it is more palatable plain.

*Oatmeal Gruel.*—Soak a handful of oatmeal over night in water, in order that the acid gases which oatmeal contains may be withdrawn. Pour off the water, and add a pint of fresh; stir it well, add salt, and boil an hour and a half. This is much used, prepared in this way, by dyspeptics.

*Sago.*—Soak and wash it well; add a pint of water; a little salt, and boil till clear. Add lemon juice or wine, if permitted.

*Beef Tea.*—Very nice beef tea is made by cutting up tender, juicy beef into pieces about one inch square; put into a strong bottle, cork tightly and set in a kettle of cold water. Boil it about two hours; the fluid then obtained will be the pure nutriment of the meat, and the tonic effects are powerful.

*Beef Tea, No. 2.*—Cut raw beef into small pieces, cover with cold water, and set on the back of the stove, where it will not boil, until all the juice is extracted from the beef. When wanted for use skim off all the fat, strain, season and let it come to a boil.

*Chicken Broth.*—Take part of the chicken, joint it, and cover with water; let it boil, closely covered, until the meat drops from the bones, then skim off the fat, strain and season with a little salt, and if liked add a teaspoonful of rice, and let boil until the rice is cooked.

*Scraped Beef.*—Take a good piece of raw steak, lay it on a meat board, and with a knife scrape into fine bits; after removing all hard and gristly parts, put it into a pan over the fire and let it remain just long enough to become thoroughly heated through, stirring it up from the bottom occasionally; season with a little salt. This is very nutritious and quite palatable.

*To Prepare an Egg.*—Beat an egg until very light, add seasoning to the taste, and then steam until thoroughly warmed through, but not hardened. This

will take about two minutes. An egg prepared in this way will not distress a sensitive stomach.

*Milk Porridge.*—Make a thin batter of white flour and cold milk, and stir it into boiling milk, with a little salt. Let it boil for a few minutes, stirring all the time.

*Panada.*—Shave very thin soft parts of light bread into a bowl, put in a piece of butter the size of a large hickory-nut, grate over this some nutmeg, pour on boiling water, cover and let stand a few minutes.

*Arrowroot Broth.*—Put half a pint of water into a saucepan; add a little lemon juice, sugar and nutmeg, and a very little salt. Boil it up, and stir in a teaspoonful of dissolved arrowroot; boil five minutes. It should be taken warm and be very thin.

*Cracked Wheat.*—To one quart of hot water take one small teacupful of cracked wheat and a little salt; boil slowly for half an hour, stirring occasionally to prevent burning. Serve with sugar and cream or new milk.

*Soft Toast.*—Some invalids like this very much indeed, and nearly all do when it is nicely made. Toast well, but not too brown, a couple of thin slices of bread; put them on a warm plate and pour over boiling water; cover quickly with another plate of the same size, and drain the water off; remove the upper plate, butter the toast, put it in the oven one minute, and then cover again with a hot plate and serve at once.

*Milk Porridge.*—Two cupfuls of best oatmeal, two cupfuls of water, two cupfuls of milk. Soak the oatmeal over night in the water; strain in the morning, and boil the water half an hour. Put in the milk with a little salt, boil up well and serve. Eat warm, with or without powdered sugar.

*Thickened Milk.*—With a little milk, mix smooth a tablespoonful of flour and a pinch of salt. Pour upon it a quart of boiling milk, and when both are thoroughly mingled put all back into the saucepan and boil up once, being careful not to burn, and stirring all the time to keep it perfectly smooth and free from lumps. Serve with slices of dry toast. It is excellent in diarrhoea, and becomes a specific by scorching the flour before mixing with the milk.

*Apple Water.*—Roast two large tart apples until they are soft. Put them in a pitcher, pour a pint of cold water on them and let them stand in a cool place for an hour. No sweetening is needed. This drink will be found very refreshing if the patient have fever or eruptive diseases.

*Roast Apples.*—Good-sized, juicy, tart apples are best for roasting. Wipe them clean and put in a slow oven, allowing an hour for the work of roasting. When entirely done, sift fine white sugar over them, and serve warm or cold, as desired.

*Wine Whey.*—Sweeten one pint of milk to taste, and when boiling throw in two wineglassfuls of sherry; when the curd forms, strain the whey through a muslin bag into tumblers.

## IV.

## HOW TO SAVE MONEY IN HOUSEHOLD ECONOMY.

## COLORS ON WOOLLEN GOODS.

*Madder Red.*—To each lb. of goods—alum 5 ozs.; red, or cream of tartar 1 oz.; put in the goods and bring your kettle to a boil for half an hour; then air them and boil half an hour longer; then empty your kettle and fill with clean water, put in bran 1 peck; make it milk-warm and let it stand until the bran rises, then skim off the bran and put in madder  $\frac{1}{2}$  lb.; put in your goods and heat slowly until it boils and is done. Wash in strong suds.

*Green, with Fustic.*—For each lb. of goods—fustic 1 lb., with alum  $3\frac{1}{2}$  ozs. Steep until the strength is out, and soak the goods therein until a good yellow is obtained; then remove the chips, and add extract of indigo or chemic, 1 tablespoonful at a time, until the color suits.

*Blue, quick process.*—For 2 lbs. of goods—alum 5 ozs., cream of tartar 3 ozs.; boil the goods in this for 1 hour; then throw the goods into warm water, which has more or less of the extract of indigo in it, according to the depth of color desired, and boil again until it suits, adding more of the blue if needed. It is quick and permanent.

*Wine Color.*—For 5 lbs. goods—camwood 2 lbs.; boil 15 minutes and dip the goods half an hour; boil again and dip half an hour; then darken with blue vitrol  $1\frac{1}{2}$  ozs.; if not dark enough, add copperas  $\frac{1}{2}$  oz.

*Purple.*—For 5 lbs. goods—cream of tartar 4 ozs., alum 6 ozs., cochineal, well pulverized, 2 oz., muriate of tin half teacup. Boil the cream of tartar, alum and tin 15 minutes, then put in the cochineal and boil 15 minutes; dip the goods 2 hours; then make a new dye with alum 4 ozs., Brazil wood 6 ozs., logwood 14 ozs., muriate of tin 1 teacup, with a little chemic; work again until pleased.

*Silver Drab, light.*—For 5 lbs. goods—alum 1 small teaspoon, and logwood about the same amount; boil well together, then dip the goods 1 hour; if not dark enough, add in equal quantities alum and logwood, until suited.

*Slate, on Woollen or Cotton, with Beach Bark.*—Boil the bark in an iron kettle, skim out the chips after it has boiled sufficiently, and then add copperas to set the dye. If you wish it very dark, add more copperas. This is excellent for stockings.

*Wool, to cleanse.*—Make a liquid, of water three parts and urine one part; heat it as hot as you can bear the hand in it; then put in the wool, a little at a time, so as not to have it crowd; let it remain in for 15 minutes; take it out over a basket to drain, then rinse in running water, and spread it out to dry; thus

proceed in the same liquor; when it gets reduced fill it up, in the same proportions, keeping it at hand-heat all the time, not using any soap.

*Stocking Yarn, or Wool, to color between a blue and purple.*—For 5 lbs. of wool—bi-chromate of potash 1 oz., alum 2 ozs.; dissolve them and bring the water to a boil, putting in the wool and boiling 1 hour; then throw away the dye and make another dye with logwood chips 1 lb., or extract of logwood  $2\frac{1}{2}$  ozs., and boil 1 hour. This also works very prettily on silk.

N. B.—Whenever you make a dye with logwood chips either boil the chips half an hour, and pour off the dye, or tie up the chips in a bag and boil with the wool or other goods, or take  $2\frac{1}{2}$  ozs. of the extract in place of 1 lb. of the chips is less trouble and generally the better plan. In the above recipe, the more logwood that is used the darker will be the shade.

*Scarlet, with Cochineal, for yarn or cloth.*—For 1 lb. of goods—cream of tartar  $\frac{1}{2}$  oz., cochineal, well pulverized,  $\frac{1}{2}$  oz., muriate of tin  $2\frac{1}{2}$  ozs.; then boil up the dye and enter the goods; work them briskly for 10 or 15 minutes, after which boil  $1\frac{1}{2}$  hours, stirring the goods slowly while boiling. Wash in clear water and dry in the shade.

*Pink.*—For 3 lbs. of goods—alum 3 ozs., boil and dip the goods 1 hour; then add to the dye, cream of tartar 4 ozs., cochineal, well pulverized, 1 oz.; boil well, and dip the goods while boiling until the color suits.

*Orange.*—For 5 lbs. of goods—muriate of tin 6 tablespoons, argal 4 ozs.; boil and dip one hour; then add to the dye, fustic  $2\frac{1}{2}$  lbs.; boil 10 minutes and dip half an hour, and add again to the dye, madder 1 teacup; dip again half an hour.

N. B.—Cochineal in place of madder makes a much brighter color; it should be added in small quantities until pleased. About 2 ozs.

*Lac Red.*—For 5 lbs. goods—argal 10 ozs.; boil a few minutes; then mix fine ground lac 1 lb. with muriate of tin  $1\frac{1}{4}$  lbs., and let them stand 2 or 3 hours; then add half of the lac to the argal dye, and dip half an hour; then add the balance of the lac and dip again one hour; keep the dye at a boiling heat until the last half hour, when the dye may be cooled off.

#### DURABLE COLORS ON COTTON.

*Sky Blue.*—For 3 lbs. goods—blue vitriol 4 oz.; boil a few minutes; then dip the goods 3 hours, after which pass them through strong lime water. You can make this color a beautiful brown by putting the goods through a solution of prussiate of potash.

*Lime Water, and Strong Lime Water—For Coloring.*—Lime water is made by putting stone lime 1 lb., and strong lime water  $1\frac{1}{2}$  lbs. into a pail of water, slacking, stirring, and letting it stand until it becomes clear, then turn into a tub of water, in which dip the goods.



*Blue, on Cotton or Linen—With Logwood.*—In all cases, if new, they should be boiled in strong soap-suds or weak lye and rinse clean; then for cotton 5 lbs., or linen 3 lbs., take bi-carbonate of potash three-quarters lb.; put in the goods and dip 2 hours, then take out and rinse; make a dye with logwood 4 lbs.; dip in this 1 hour, air, and let stand in the dye 3 or 4 hours, or till the dye is almost cold; wash out and dry.

*Blue, on Cotton—Without Logwood.*—For 5 lbs. of rags—copperas 4 ozs.; boil and dip 15 minutes; then dip in strong suds, and back to the dye two or three times; then make a dye with prussiate of potash 1 oz.; oil of vitriol 3 tablespoons; boil 30 minutes and rinse; then dry.

#### COLORS ON SILK GOODS.

*Light Chemic Blue.*—For cold water 1 gal., dissolve alum half tablespoon, in hot water one teacup, and add to it; then add chemic one teaspoon at a time, to obtain the desired color,—the more chemic that is used, the darker will be the color.

*Purple.*—For 1 lb. of silk—having first obtained a light blue by dipping in the home-made blue dye-tub, and dried, dip in alum 4 ozs., to sufficient water to cover, when a little warm; if the color is not full enough, add a little chemic.

*Yellow.*—For 1 lb. of silk—alum 3 ozs.; sugar of lead  $\frac{3}{4}$  oz.; immerse the goods in the solution over night; take out, drain, and make a new dye with fustic 1 lb.; dip until the required color is obtained.

N.B.—The yellow or green, for wool, works equally well on silk.

*Black.*—Make a weak dye as you would for black on woollens, work the goods in bi-chromate of potash at a little below boiling heat, then dip in the logwood in the same way; if colored in the blue vitriol dye, use about the same heat.

*Spots, to Remove and Prevent when Coloring Black on Silk or Woollen.*—In dyeing silk or woollen goods, if they should become rusty or spotted, all that is necessary is to make a weak lye, and have it scalding hot, and put your goods in for fifteen minutes; or, throw some ashes into your dye, and run your goods in it five minutes and they will come out a jet black and an even color. I will warrant it.—*Storms.*

*Orange.*—Take anotta and soda, and add, in equal quantities, according to the amount of goods and darkness of the color wanted: say 1 oz. of each to each pound of silk, and repeat as desired.

*Crimson.*—For 1 lb. of silk, alum 3 ozs.; dip at hand-heat 1 hour; take out and drain, while making a new lye by boiling ten minutes, cochineal 3 ozs; bruised nut-galls 2 ozs.; cream of tartar  $\frac{1}{2}$  oz., in one pail of water; when a little cool, begin to dip, raising the heat to a boil, continuing to dip one hour.

*Cinnamon or Brown, on Cotton and Silk.*—Goods done by this process are very beautiful. Give the goods as much color, from a solution of blue vitriol, 2 ozs. to 1 gallon of water, as it will take up in dipping fifteen minutes; then run it through lime water; this will make a beautiful sky blue, of much durability; it has now to be run through a solution of prussiate of potash 1 oz., to 1 gallon of water.

#### MISCELLANEOUS RECIPES.

*Cement for China, etc., which Stands Fire and Water.*—With a small camel's hair brush rub the broken edges with a little carriage oil-varnish. If neatly put together the fracture will hardly be perceptible, and when thoroughly dry will stand both fire and water.

*Russian Cement.*—Much is said about cements, but there is probably nothing so white and clear, and certainly nothing better, than the following: Russian isinglass dissolved in pure soft water, snow water is best, for it takes twelve hours to soften it by soaking it in pure soft water, then considerable heat to dissolve it; after which it is applicable to statuary, china, glass, alabaster, etc.

*Cement, Cheap and Valuable.*—A durable cement is made by burning oyster shells and pulverizing the lime from them very fine; then mixing it with white of egg to a thick paste, and applying it to the china or glass, and securing the pieces together until dry.

*Cement, Water-proof, for Cloth or Old Belting.*—Take ale 1 pt.; best Russian isinglass 2 ozs.; put them into a common glue-kettle and boil until the isinglass is dissolved; then add 4 ozs. of the best common glue, and dissolve it with the other; then slowly add 1½ ozs. of boiled linseed-oil, stirring all the time while adding and until well mixed. When cold it will resemble India-rubber. When you wish to use this, dissolve what you need in a suitable quantity of ale to have the consistence of thick glue. It is applicable for earthenware, china, glass, or leather; for harness, bands for machinery; cloth belts for cracker machines, for bakers, etc.

*Washing Fluid, Saving Half the Wash-board Labor.*—Sal-soda 1 lb.; stone lime ½ lb.; water, 5 quarts; boil a short time, stirring occasionally; then let it settle and pour off the clear fluid into a stone jug and cork for use; soak your white clothes over night, in simple water; wring out, and soap wrist-bands, collars and dirty or stained places; have your boiler half filled with water, and when at scalding heat, put in one common teacup of the fluid, stir and put in your clothes, and boil for half an hour; then rub lightly through one suds only, rinsing well in the bluing water, as usual, and all is complete.

*Polish, for New Furniture.*—Alcohol, 98 per cent., 1 pt.; gums, copal and shellac, of each 1 oz.; dragon's blood half oz. Mix and dissolve by setting in a warm place.

*Polish for Reviving Old Furniture, Equal to the "Brother Jonathan."*—Take alcohol  $1\frac{1}{2}$  ozs.; spirits of salts (muriatic acid),  $\frac{1}{2}$  oz.; linseed oil, 8 ozs.; best vinegar,  $\frac{1}{2}$  pt.; and butter of antimony,  $1\frac{1}{2}$  ozs.; mix, putting in the vinegar last.

*Polish for Removing Stains, Spots and Mildew from Furniture.*—Take of 98 per cent. alcohol,  $\frac{1}{2}$  pt.; pulverized rosin and gum shellac, of each  $\frac{1}{4}$  oz. Let these cut in the alcohol; then add linseed oil,  $\frac{1}{2}$  pt.; shake well and apply with a sponge, brush or cotton flannel, or an old newspaper, rubbing it well after the application, which gives a nice polish.

*Eggs, to Preserve for Winter Use.*—For every three gallons of water put in one pint of fresh slacked lime and half pint of common salt; mix well, and let the barrel be about half-full of this fluid, then with a dish let down your fresh eggs into it, tipping the dish after it fills with water so they roll out without cracking the shell, for if the shell is cracked the egg will spoil.

*English Patented Method.*—Put into a tub 1 bushel, Winchester measure, of quick-lime (which is fresh slacked lime), salt 32 ozs.; cream of tartar, 8 ozs. Use as much water as will give that consistency to the composition as will cause an egg to swim with its top just above the liquid. Then put and keep the eggs therein, which will preserve them perfectly sound at least two years.

*Ink, Black, Copying, or Writing Fluid.*—Rain water, 2 gals.; gum arabic,  $\frac{1}{4}$  lb.; brown sugar,  $\frac{1}{4}$  lb.; clean copperas,  $\frac{1}{4}$  lb.; powdered nutgalls,  $\frac{3}{4}$  lb.; bruise all and mix, shaking occasionally for ten days and strain; if needed sooner, let it steep in an iron kettle until the strength is obtained.

*Common Black Ink.*—Logwood chips, 1 lb.; boil in  $1\frac{1}{2}$  gals. of water until reduced to 2 qts.; pour off and repeat the boiling again as before; mix the two waters, 1 gal. in all; then add bi-chromate of potash,  $\frac{1}{2}$  oz.; prussiate of potash,  $\frac{1}{4}$  oz.; prussiate of iron (Prussian blue),  $\frac{1}{2}$  oz.; boil again about five minutes and strain and bottle for use.

*Red Ink, the very best.*—Take an ounce vial and put into it a teaspoonful of aqua ammonia, gum arabic the size of two peas, and 6 grs. No. 40 carmine, and 5 grs. No. 6 or 8 carmine also; fill up with soft water and it is soon ready for use.

*Varnish, Transparent, for Wood.*—Best alcohol, 1 gal.; nice gum shellac,  $2\frac{1}{2}$  lbs. Place the jug or bottle in a situation to keep it just a little warm, and it will dissolve quicker than if hot, or left cold.

*Cheap Fire-kindler.*—Melt three pounds of rosin in a quart of tar, and stir in as much sawdust and pulverized charcoal as you can. Spread the mass upon a board till cool, then break into lumps as big as your thumb. Light it with a match.

*To Keep Flour Sweet.*—Insert a triangular tube of boards or tin, bored full of small holes, into the centre of the barrel, which allows the air to reach the middle of the meal, and it never gets musty. A barrel of good flour, dry as it appears to be, contains from twelve to sixteen pounds of water.

*To Soften Hard Water.*—Put half an ounce of quicklime in nine quarts of water. This solution in a barrel of hard water will make it soft. A teaspoonful of sal soda will soften from three to four pails of hard water.

*To make Shirts Glossy.*—Take of raw starch, one ounce; gum arabic, one drachm; white of egg, half ounce; soluble glass, quarter of an ounce; water. Make starch into fine cream, dissolve with gum in a little hot water, cool and mix it with the egg, and beat up the mixture with starch liquid; then add the water, glass (solution), and shake together. Moisten the starched linen with a cloth dipped in the liquid and use polishing iron to develop gloss.

*To extract Ink from Cotton, Silk and Woollen Goods.*—Saturate the spot with spirits of turpentine and let it remain several hours; then rub it between the hands. It will disappear without injuring the color or texture of the fabric. For linen, dip the spotted part in pure tallow and the ink will disappear.

When clothes have acquired an unpleasant odor by being kept from the air, charcoal laid in the folds will remove it.

*To take Oil or Grease from Cloth.*—Drop on the spot some oil of tartar, or salt of wormwood which has been left in a damp place until it is fluid; then immediately wash the place with lukewarm soft water and then with cold water, and the spot will disappear.

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## V.

### WHAT TO DO TILL THE DOCTOR COMES.

#### ANTIDOTES FOR POISONS.

The following list gives some of the more common poisons and the remedies most likely to be on hand in case of need :

*Acids.*—These cause great heat and sensation of burning pain from the mouth down to the stomach. Remedies :—Magnesia, soda, pearl ash, or soap dissolved in water. Then use stomach pump or emetic.

*Alkali.*—Best remedy is vinegar.

*Ammonia.*—Remedy : Lemon juice or vinegar.

*Alcohol.*—First cleanse out the stomach by an emetic, then dash cold water on the head and give ammonia (spirits of hartshorn.)

*Arsenic.*—Remedies : In the first place evacuate the stomach, then give the white of eggs, lime water, or chalk and water, charcoal and the preparation of iron, particularly hydrate.

*Laudanum.*—Same as opium.

*Belladonna*.—Give emetics, and then plenty of vinegar and water, or lemonade.

*Morphine*.—Same as opium.

*Charcoal*.—In poisons by carbonic gas, remove the patient to the open air, dash cold water on the head and body, and stimulate the nostrils and lungs with hartshorn, at the same time rubbing the chest briskly.

*Corrosive Sublimate*.—Give white of egg freshly mixed with water, or give wheat flour and water, or soap and water freely, or salt and water.

*Creosote*.—White of eggs and emetics.

*Lead*.—White lead and sugar of lead. Remedies: Alum; cathartics, such as castor oil and Epsom salts, especially.

*Mushrooms when Poisonous*.—Give emetics and then plenty of vinegar and water, and doses of either, if handy.

*Nitrate of Silver (Lunar Caustic)*.—Give a strong solution of common salt and then emetics.

*Opium*.—First give a strong emetic of mustard and water, then strong coffee and acid drinks; dash cold water on the head.

*Nux Vomica*.—First emetics and then brandy.

*Oxalic Acid, (Frequently mistaken for Epsom salts)*.—Remedies: Chalk, magnesia, or soap and water, and other soothing drinks.

*Prussic Acid*.—When there is time, administer chlorine in the shape of soda and lime. Hot brandy and water, hartshorn and turpentine are also useful.

*Snake Bite, etc.*—Apply immediately strong hartshorn and give it internally; also give sweet oil and stimulants freely; apply a ligature tightly over the part bitten, and then apply a cupping-glass.

*Tartar Emetic*.—Take large doses of tea made of galls, Peruvian bark, or white oak bark.

*Verdigris*.—Plenty of white of eggs and water.

*White Vitriol*.—Give the patient plenty of milk and water.

*A Cure for Whiskey Drinkers*.—Sulphate of iron five grains, magnesia ten grains, peppermint water eleven drachms, spirit of nutmeg one drachm; twice a day

*Blisters*.—All blisters, whether caused by burns, scalds, heat of the sun, Spanish fly, or friction, should be carefully opened near one edge without removing the skin, and then dressed with sweet oil or some mild ointment like simple cerate, cold cream, or cosmoline.

*Bruises*.—First cleanse them; then, until pain is relieved, apply cloths wet with cold water, to which laudanum may be added. After the pain has subsided, warm water dressings will hasten the removal of the discoloration, swelling, and soreness.

*Burns and Scalds*.—Dust the parts with bicarbonate of soda, or wet with water in which as much of the soda has been placed as can be dissolved. When

the burns are so severe that the skin is broken and blisters are raised, open the blisters at one side and swathe the parts with soft linen anointed with simple cerate or saturated with sweet oil, castor oil, or equal parts of linseed oil and lime water. Burns from acids should be well washed with water. Burns from caustic alkalies, should be well washed with vinegar and water. When a person's clothing is on fire he should quickly lie down and be wrapped in carpet or something else that will smother the flame.

*Convulsions.*—In convulsions or fits, whether apoplectic, epileptic or hysterical, the chief thing is to keep the person from hurting himself, not so much by holding him as by guarding him from the effects of his own violent movements. Raise the head, loosen all tight clothes, strings, etc. If the head is hot, as is usually the case, apply ice or cold water, and warmth to the extremities. Sun-stroke and lightning-stroke are treated similarly. Children in fits should be put into a warm bath, with cold applications to the head.

*Drowning.*—Handle the body gently ; carry it face downwards, head slightly raised ; never hold it up by the feet, or roll it over barrels. The two great points to be arrived at are, the restoration of breathing and the promotion of warmth. Remove all clothing from face, neck and chest at once ; place the person on the ground, face downwards, with one of the arms under the forehead, in which position fluids will readily escape from the mouth, and the tongue falls forward, leaving the entrance of the windpipe free ; wipe and cleanse the mouth at the same time. If breathing commences satisfactorily, use treatment hereafter described to promote warmth. If no breathing, or only slight, turn the person on the side, supporting the head, and excite the nostrils with snuff or smelling-salts, if convenient. If no result, replace the person on the face, raising and supporting the chest on a folded coat or other article ; turn the body gently on the side, then briskly on the face, then back again—repeating the movement about once in every five seconds. On each occasion that the body is on the face, make steady pressure with brisk movement on the back between the shoulder blades, removing the pressure immediately before turning on the side. (This is Dr. Marshall Hall's method of inducing respiration.)

While these operations are being proceeded with, some one person should attend solely to the movements of the head and the arm placed under it ; another should dry the body and extremities, removing wet clothing and covering it with dry and warm clothing—taking care not to interfere with the movements to induce respiration.

If, after five minutes, this treatment does not prove successful, Dr. Sylvester's plan may be tried, as follows :

Place the person on the back, shoulders supported ; tongue drawn well forward, and retained between the teeth by raising the lower jaw. Standing at the person's head, grasp the arms just above the elbows, and draw the arms gently and steadily upwards above the head, keep them stretched upwards for

two seconds ; then turn them down, and press them gently but firmly against the sides for two seconds. Repeat movements steadily until breathing commences.

As soon as breathing begins rub the limbs upward, with the hands encased in warm woollen socks or mittens or dry cloths—keeping the body at the same time covered with warm blankets. Place warm bricks, bottles, etc., in the arm-pits, between the thighs, on the pit of the stomach, at the soles of the feet. Give a spoonful of warm water ; and then, if the power of swallowing has returned, small quantities of warm stimulants, such as brandy and water.

Prevent unnecessary crowding around the person, especially if in a room ; avoid all rough usage, and continue making efforts to restore life for an hour at least, and even longer. Some persons have been thus restored after several hours of effort.

(These rules for the restoration of the apparently drowned are similar to those issued by the Royal National Life Boat Association of England, and are used in the British army and navy.)

*Fainting.*—Loosen the garments ; lay the body in a horizontal position ; give plenty of fresh air ; dash cold water on the face ; apply hartshorn or smelling-salts to the nose.

*Frost Bite.*—Rub the frozen part slowly and steadily with snow, or bathe with cold water, in the open air or a cold room ; continue till circulation is restored. When the entire person has been rendered insensible by exposure to intense cold, the same treatment is to be adopted, and, of course, applied to the whole body at the same time. As soon as sensibility returns, carefully dry the body and put the person to bed in cold sheets in a cold room, giving a few spoonfuls of gruel, with a little weak brandy and water. Great caution has to be used in giving stimulants, as the reaction from freezing is always serious, and may be made more so by injudicious stimulation.

*Bites of Dogs, Serpents, etc.*—Make haste to suck well the bites of dogs, cats, snakes, and other animals whose bites are poisonous, unless the mouth is sore. In the case of dogs, also bind the limb tightly above the bite and burn the wound with a hot iron or needle ; besides, capture the dog, if possible, and keep him watched carefully until ascertained whether he is mad or not. In the case of snake bite, after sucking and burning the wound, give whisky or brandy in full doses and keep up the intoxication until the doctor is called.

*Dislocations.*—A dislocation is the displacement of the end of a bone at the joint, hence there is a deformity of the joint. The ligaments about the joints are necessarily more or less torn, hence there is pain. Most of these dislocations will require the skill of a surgeon, hence one should be obtained as early as possible, care being taken to make the patient as comfortable as may be by an easy position and cooling and soothing applications to the affected joint. The following named joints may be easily restored usually by the process given :

Dislocations of the fingers are reduced by pulling in the line of the bones with moderate pressure at the affected joint. Retain in place by a small splint loosely bound along the back of the finger and hand.

*Dislocation of Lower Jaw.*—Replace this by wrapping the two thumbs well with towels, then thrusting them into the two sides of the patient's mouth, slipping them over the back teeth, at the same time grasping firmly, with the fingers, the two sides of the jaws outside the mouth, and making pressure firmly downward and backward with the thumbs, using the sides of the jaw as a lever. As soon as the jaw is felt to be moving into place, slip the thumbs quickly from off the teeth into the sides of the cheeks to prevent having them crushed by the teeth, which will be drawn together with great force. Afterward, keep the jaw in place by bandaging, so that the lower teeth will be firmly pressed against the upper row.

*Dislocation of Shoulder.*—To reduce this, place the patient on his back, sit down close by his side with foot to his shoulder, remove the shoe and place the foot in his arm-pit, seize the patient's hand and pull firmly, drawing the arm somewhat across the body, and making at the same time, pressure upward and outward with the foot in the arm-pit. If successful, the head of the bone will be heard, or felt, to go in place with a snap. If not soon successful, stop and send for a surgeon. Retain bone in place by bringing the forearm across the chest and securing there by some kind of bandage.

*Hemorrhage.*—When an artery is cut the blood flows in jets, and is of a bright scarlet color. If a vein is injured the blood is darker, and flows in a continuous stream. To arrest arterial bleeding, take a handkerchief, and tie a knot in the middle of it, place the knot over the artery, and tie the two ends to a stick (a piece of broom handle or walking cane) by means of which the handkerchief can be twisted tight around the limb. If you cannot wait for this bandage place your thumb over the spot from whence the blood flows, and press hard, keeping up the pressure till a bandage can be applied, or till a surgeon arrives. Bleeding from a vein can usually be arrested by a compress and a bandage. Always remember that in arterial bleeding the bandage is to be applied, and pressure made, between the wound and the heart; in venous bleeding the pressure is to be on the side of the wound furthest from the heart. Bleeding from the nose may usually be arrested by the application of cold to the forehead, the temples, the face or the back of the neck. Cold water may be snuffed up; the nose may be plugged with cotton batting dipped in some astringent, as alum, tincture of iron, tannin, etc. Whenever bleeding is at all excessive the person should be placed in a horizontal position, head level with the body, or even lower. If on a bed, the lower part of the bedstead may be raised up, and bricks or blocks of wood placed under its legs. Fresh air should be supplied by fanning, cold drinks for the thirst, and ice cold applications in the locality from whence the blood flows.



*Fractures.*—Broken bones are easily recognized by the grating of the ends on each other, by the unusual bending of the limb, and by the pain caused by motion at this point. A fracture is called *compound* when the end of the bone protrudes through the skin. When ever such protrusion is seen, the part should be cleansed and at once covered with adhesive plaster or a piece of linen saturated with white of egg. All fractures should be attended by a surgeon; consequently the dressings suggested here are only temporary, and intended to protect the parts from further injury.

In fracture of the arm above the elbow, bandage the upper arm to the side of the chest, and place the hand in a sling.

In fracture of the arm below the elbow, bend the arm at the elbow at a right angle, place the thumb uppermost, and bandage it between two padded splints, reaching from elbow to ends of the fingers, one being placed on the back of the arm and the other on the front, and place the hand in a sling.

In fracture of the leg below the knee, extend the leg beside the sound one, giving it the same position; place a pillow beneath from the knee down, fold the sides of the pillow over the leg, and secure it in that position by bandages.

In fracture of the thigh-bone, place the patient on his back in bed, relax the muscles of the leg by drawing the feet up toward the body sufficiently, bind splints to the outer and inner side of the broken thigh; then bind both legs together, and turn patient on the side with the injured limb uppermost.

In fracture of the knee-cap, bind the whole limb to a splint on the back of it, being careful to place a sufficiently large pad beneath the bend of the knee.

In fracture of the collar-bone, place the patient on his back on a hard bed without any pillow.

In fracture of the lower jaw, close the mouth and bandage so as to keep the two rows of teeth together.

In fractures of the skull, lay the patient down and apply cold, wet cloths to the head.

In other fractures, place the patient in the most comfortable position possible, keep him quiet, and apply cold water to prevent swelling.

For splints, pasteboard, leather, shingles, or pieces of cigar-box may be used.

#### VALUABLE HINTS IN ETIQUETTE.

*Personal Habits.*—It has been well said that “cleanliness, neatness and tidiness represent the triple incentive to the maintenance of any and every system of etiquette.” An untidy person of either sex gives evidence either of ignorance or wilful disregard of the commonest principles of politeness.

Other things being equal, the person who enjoys good health will be the best-mannered, and no one has any right to live in disregard of those practices and conditions which produce or promote health. The daily bath, proper cleans-

ing of the teeth and mouth, scrupulous care as to the finger-nails, and careful dressing of the hair—without oils, pomades, or perfumes—are essential duties.

*Habits of Speech.*—Civility in speech is due to every person and on all occasions. Arrogance of speech and manners towards inferiors is on a par with servility to superiors.

*Dress.*—Chesterfield's advice to his son was sensible, and applies well to both sexes of our own times: "Dress yourself fine where others are fine, and plain where others are plain; but take care always that your clothes are well made and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterward, and without any stiffness for fear of discomposing that dress, let all your motions be easy and natural, as if you had no clothes on at all."

Ladies of a medium size may, perhaps, wear a dress with large figures, plaids or stripes, if the prevailing fashions allow it; but either large or small ladies would scarcely be in taste to wear either. Much drapery is not becoming to a short and stout person, while one who is slender may be improved in appearance by drapery. Then as to tints: it is well known that fair complexions require delicate tints, while brunettes require rich, dark shades. By all means avoid tight belts about the waist. Give nature room to move and breathe and avoid much future suffering.

Do not entirely disregard fashion and do not servilely follow it.

*Introductions.*—Gentlemen, whatever their rank, should be presented to ladies; young men to elderly men; young women to elderly women; those of lower rank to persons of higher rank. When a gentleman is introduced to a lady, he should wait for her to offer her hand. If she does not do so, he must be content with a bow.

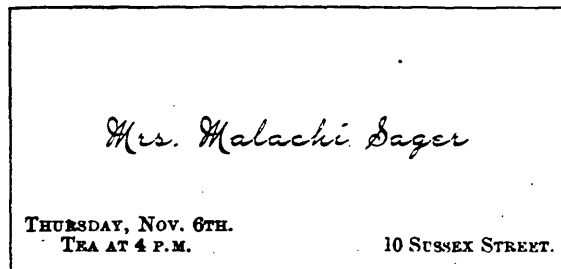
An introduction to a lady should always be formal. The usual way is to bow to the lady, or slightly wave the hand, and say: "Mrs. B., permit me to introduce my friend, Mr. D.;" or, in case an introduction has been sought: "Mrs. B., I take pleasure in presenting my friend, Mr. D." The precise form is immaterial, so that the proper order be observed. The introduction should be recognized by each bowing to the other and each repeating the other's name.

*Visiting Cards.*—Cards have an important place in etiquette, and it will be well to consult a reliable stationer as to styles, in order to avoid mistakes. The neat round-hand and angular script has of late taken the place of old English type on cards. Only the name should be on a card. A business card never should be used for a friendly call. A physician may put "Dr." or "M.D." in addition to his name, and an Army or Navy officer his rank and branch of service.

In case a card is left in person when making a call, one corner should be turned down if for the lady of the house; if folded in the middle, it will indicate that the call is on several members of the family. A card should be left for each guest of the family.

"P.P.C." (*Pour prendre conge*) should be written in one corner of a card left at a farewell visit, before a protracted absence. Such cards may be sent by mail. Ladies about to be married sometimes send them in place of making a call.

*Receptions.*—Receptions are usually held from *four to seven* o'clock in the evening. Invitations to them are usually informal. If "R. S. V. P." is on the corner it is proper to send answer. Invitations are given in the name of the lady of the house, and are engraved on the lower left-hand corner of her visiting card, thus:



If assisted by a daughter or friend the name of such assistant is engraved below her own on the card.

For acceptances and regrets, which should always be promptly made, the following models will suffice. They may be varied to suit the occasion and the relations of the parties:

## ACCEPTANCE.

*Mrs. and Mrs. Grover take pleasure in accepting the kind invitation of Mrs. Humphrey to her reception on Thursday Evening, November 21st.*

*Friday, November 15th.*

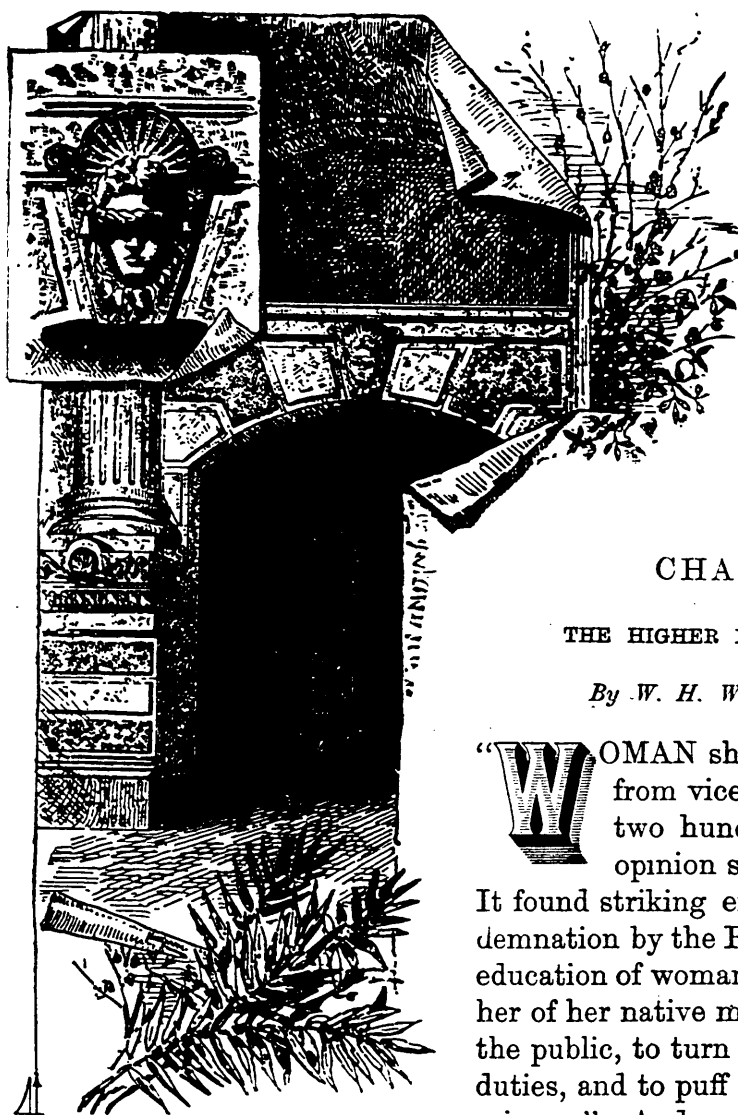
## REGRET.

*Mrs. and Mrs. Grover extremely regret that a previous engagement prevents their acceptance of Mrs. O'Dell's polite invitation for Thursday Evening, November 21st.*

*Saturday, November 16th.*



"WHOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN."



## CHAPTER XX.

### THE HIGHER EDUCATION OF WOMEN.

*By W. H. Withoor, F.R.S.C., D.D.*

**W**OMAN should shrink from science as from vice," said the amiable Fenelon two hundred years ago. And this opinion seems widely prevalent still.

It found striking expression in a recent condemnation by the Roman pontiff of the higher education of woman, as an attempt "to despoil her of her native modesty, to drag her before the public, to turn her from domestic life and duties, and to puff her up with vain and false science." And notwithstanding a thousand

refutations, the same absurd charge has been reiterated a thousand times.

Woman is none the less womanly because she is neither a fool nor a doll. The light of intellect does not dim the sparkle of her eye. A knowledge of letters need not tarnish the bloom on her cheek. A familiarity with high thoughts does not take the beauty from her brow. She is none the better helpmate because she has no sympathy with the studies and employments of her husband. She is none the more charming companion because her thoughts run in a narrow round. She is none the better mother for being engrossed in fashionable folly and frivolity. A knowledge of arithmetic does not unfit her for the exercise of household economy. An acquaintance with the principles of physiology and hygiene is no disqualification for the duties of the sick room. Woman is none the better Christian because she knows nothing of the wonderful works of God. She is none the better fitted for the guidance of the present, and the moulding of the

future, on account of her total ignorance of the storied past. She is none the happier at home because she knows nothing of what is going on abroad. It is no wise

“Blurs the grace and blush of modesty”

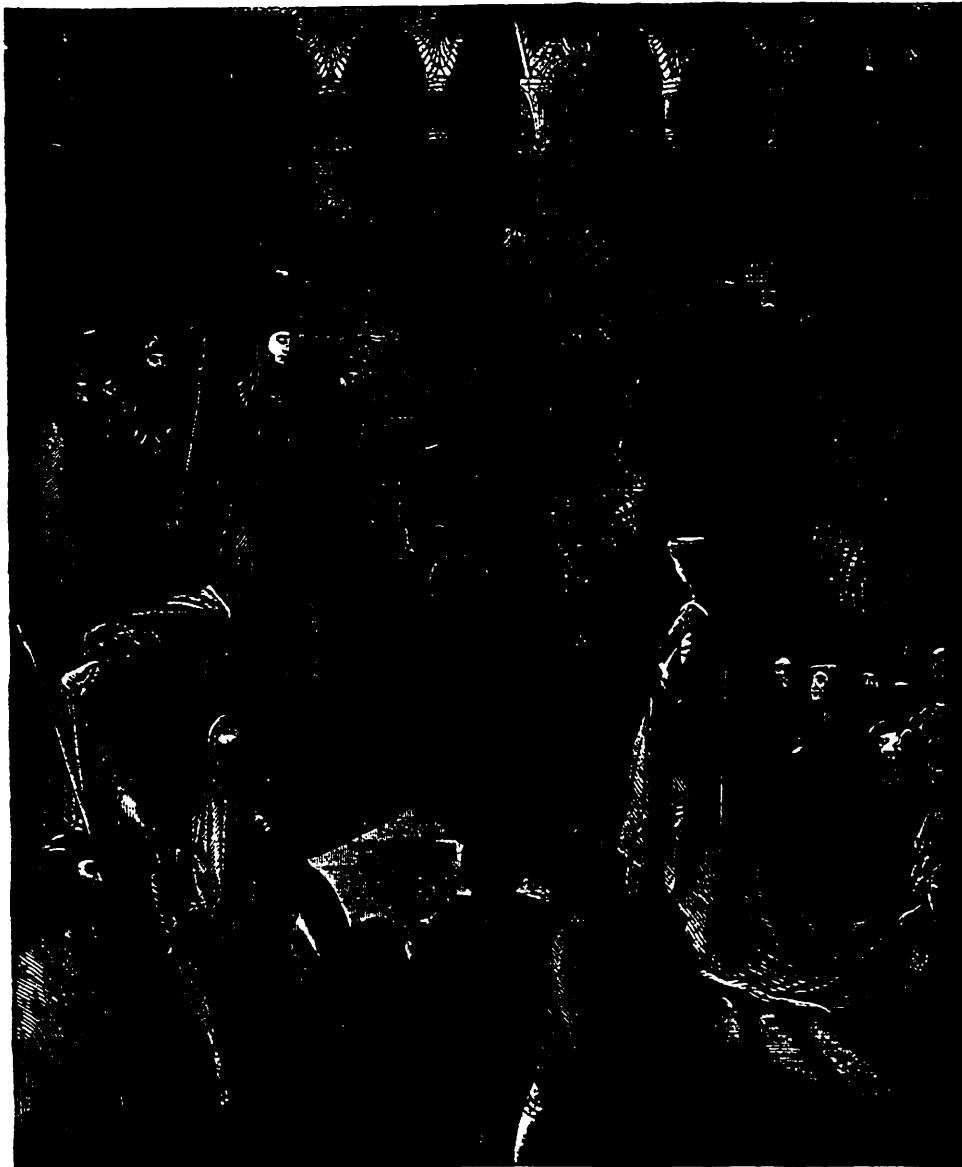
to be familiar with the sublime truths of science. We are not aware that womanly virtue is more conspicuous in Spain and Italy, where girls are immured in convents, and restricted to the catechism, tapestry and the spinet, than in Protestant countries, where they are exposed to those twin perils, heresy and letters.

A reaction against the notion that woman needs, or is capable of only a limited education, is taking place. Till recently, the facilities for higher female education have been very inadequate; and what there were, were very expensive, and often very inefficient as well. The much-enduring pater-familias was wont to groan in spirit as he read, with rueful visage, the formidable bills, with their interminable list of extras, from the aristocratic establishment of Madame Superbe or Monsieur Magnifique; and frequently found that his daughters acquired, in return for this lavish outlay, only a few shallow accomplishments and a smattering of half-a-dozen 'ologies. Girls were taught by worldly-wise mammas, that the great object of education was to secure an eligible marriage. Hence, they were educated, as a general thing, for the parlor and the ball-room, not for the plain prose of life—to coruscate for a time like social pyrotechnics, not to beam in the domestic firmament with a steady light like the unfading stars. A ladies' seminary was often like a theatrical attiring room, where girls were tricked out in filmy wings and gauzy loveliness for the ballet of pleasure, as though the world were an enchanted palace and life a fairy tale. No one was more injured by this mistaken training than woman herself. Her noblest powers were dwarfed, her range of thought was narrowed, and she was shut out from the intellectual enjoyments that ennoble and dignify our nature. Ampler provision for her soul-need in this respect is being made. Schools and colleges for her higher education are, on all sides, springing up, an augury of brightest promise for the future of our country.

It has been the fashion to assume, as a matter of course, that the female mind is inferior in strength, acuteness and capacity, to that of the sterner sex. Facts do not sustain this ungallant assumption. The names of Hypatia and Olympia Morata, of Catharine Herschel and Mary Somerville, of Felicia Hemans and Elizabeth Barrett Browning, are conspicuous refutations of the theory. But such literary distinction, it may be said, is exceptional among women. So also is it among men, notwithstanding far superior literary advantages. The best educationalists, and those of widest experience, assure us that they find no inferiority in this respect in the gentler sex. With this very strikingly accords our own observations. Girls, wherever they have had an opportunity, have shown their ability to climb side by side with their brothers up the difficult steepes of

learning, asking no favor, and often carrying off the palm from their male competitors.

But it is frequently urged, that they are physically incapable of prolonged application, and that the attempt to attain a high educational standard will be



THE QUEEN OF SHEBA'S VISIT TO SOLOMON.

followed by an inevitable breakdown in health. Dr. Maudsley asserts, upon physiological grounds, the inability of young women to successfully undergo the mental labor and nervous strain necessary in a thorough educational course;

and points, in confirmation of his opinion, to the delicate constitutions and physical debility of many American girls, as caused, he alleges, by this educational overstrain.

But his allegations have been examined, and successfully refuted by Miss Elizabeth Garrett Anderson, herself an accomplished physician, and the first lady to pass the rigorous examination of the London Apothecaries' Hall. It is found that girls may pursue such an educational course, not only without prejudice to their health, but often greatly to its advantage. Many who come to boarding school or college, invalids, return well. Girls who at home are always ailing, or think that they are, often become strong and robust. Indeed, the calm and regular routine of college life, with its constant systematic and pleasant employment; its early hours of going to bed and rising; its plain, wholesome diet; its daily appropriate physical exercise; its simple habits and rational style of dress, are highly conducive to physical health.

Moreover, the discipline maintained at boarding school or college is as favorable to mental well-being as their physical conditions are for that of the body. It tends to develop in the pupil a self-reliance and independence of character, combined with a due regard for the rights and privileges of others. The rigid economy of time, and the prompt conformity to appointed hours for study and recitation, that are enforced, are of incalculable value in the formation of habits for after life. A boarding school is a microcosm—a little world by itself. The meeting and mingling of different types of mind; the wholesome emulation awakened; the strong friendships formed; the necessity for mutual concession, conciliation and helpfulness, are important elements in the development of character, and are an admirable preparation for the great world without. Besides, study can be more thorough, more comprehensive and consecutive, can embrace a greater range of subjects under a greater number of superior teachers and with better methods of instruction, than at home. It is also less subject to interruption from social engagements, from native indolence, or from the unwise indulgence of friends. The unartificial habits inculcated, the Spartan plainness of living and the simplicity of taste cultivated, tend to substitute an intellectual standard for one of mere wealth or vulgar ostentation. The elements of true happiness are seen to consist, not in dress and jewels, nor in upholstery and costly furniture, but in mental resources, which the poorest may possess. The moral and religious influence of the Christian family life enjoyed in most Ladies' Colleges, makes them a means of spiritual blessing as well as of intellectual training.

The physical debility of many American and Canadian women is rarely the result of the educational strain they have undergone. It is seldom found in those who are remarkable for intellectual strength or acquirements. It is the general concomitant of a life of fashionable folly and dissipation. The late hours, heated rooms, unwholesome diet, and unhealthy habits and mode of dress of such a life, are a far greater tax on the vital force than is required for attaining high



educational distinction. Moreover, the premature entrance into society, its competitions, petty rivalries and ignoble ambitions, the stimulus of sensational novels, and often of the ball-room and the opera, unduly excite the emotional nature of young girls, pervert the judgment, deaden the conscience, and weaken the controlling power of the will.

The greatest benefit of the higher education of women consists in the increased mental resources created, the intellectual discipline undergone, the strength of purpose and habits of industry formed. Few things are more pitiable than the listless *ennui* of fashionable young ladydom, which even the novel or the party can only for a time dissipate.

"It is not easy," says Miss Elizabeth Garrett Anderson, "for those whose lives are full to overflowing of the interests which accumulate as life matures, to realize how insupportably dull the life of a young woman just out of the school-room is apt to be, nor the powerful influence for evil this dullness has upon her health and morals. There is no tonic in the pharmacopœia to be compared with happiness, and happiness worth calling such is not known where the days drag along, filled with make-believe occupations and dreary sham amusements."

It would be amusing to witness, were they not so weak and wicked, the amount of thought, the eager interest, bestowed by young ladies who are neither mental dwarfs nor imbeciles, on the matching of a shade of ribbon or the trimming of a dress—upon the adorning of the mere casket, while the priceless and immortal jewel within is left unpolished and unwrought. It is absolutely pitiable to witness the strenuous but unavailing efforts to replace the fading bloom of youth by increased gaiety of apparel, and to conceal the ravages of time by the purchased adjuncts of artificial beauty.

The language of one of the Christian Fathers of the third century, Clement of Alexandria, with reference to the fashionable follies of his own time, is not inappropriate to-day. "Let woman breathe the odor of the true royal ointment of Christ," he writes, "and not of unguents and scented powders. She may not crown the living image of God as others do dead idols. Her fair crown is one of amaranth, which groweth not on earth, but in the skies." In like manner, says Tertullian to the dames of Carthage: "Let your comeliness be the goodly garment of the soul. Clothe yourself with the silk of uprightness, the fine linen of holiness, the purple of modesty, and you shall have God Himself for your lover and spouse."

And all the while that women thus waste their time and energies in frivolous amusements, the world is pulsing with grand heroic thoughts. Great and noble objects are invoking the aid of loving hearts and eager hands. God is calling the consecrated intellect and earnest will to labor in the harvest-field of life. And Christ, the immortal lover of the soul, woos it to divine and everlasting espousals.

It seems to be the penalty imposed upon a life of mere selfish pleasure-seek-

ing, that real, lasting pleasure shall for ever elude the seeker's grasp. It is the divine benediction on the pursuing of some worthy life-object, that the pursuit itself becomes an ennobling passion and is its own exceeding great reward. So true is this, that the cases are frequent in which mental and bodily health break down through the intellectual inertia of a life of luxury—a mere round of fashionable amusement—and the unhappy victims of consuming *ennui* become morbid, self-absorbed, and hypochondriac or hysterical.

Many girls seek escape from this listless life in marriage; impelled thereto, not by the high and holy inspiration of an absorbing, impassioned affection, but by mere ambition, love of display, or even a desire for change, or a blind yearning to fly from themselves. But the sacred duties of wifehood and motherhood, thus rashly and unworthily assumed, are but ill-discharged, and bring not the hallowed compensations and rich beatitudes they are designed to teach. The icy heart and empty head remain cold and vacant still. Even the touch of a child's hand often fails to thaw the ice, or its innocent love to fill the aching void within.

If higher education, therefore, makes girls more self-reliant, and less dependent on the protection or support of a husband, they will often make a worthier choice. They will not rush into rash and often wretched marriages as the only escape from a life of helplessness or from the reproach of spinsterhood. Better a thousand-fold to live and die in maiden solitude than to desecrate God's eternal sacrament of love by unworthily, or for base or sordid motives, assuming its solemn and irrevocable vows.

We repudiate the idea so commonly entertained, that the higher education of woman is only a lure to the gilded bower of matrimony, to enable her to make her market in life and to win a prize in the lottery of marriage. It has loftier and sublimer ends than these—the development of the noblest part of her nature, the intellect and the affections; the expansion and culture of all her powers. And even in marriage, we need not say how superior are the intellectual qualities in commanding that respect without which no true love is possible, and in retaining the affections when the honeymoon's spell of glamour has passed away. Let woman, therefore, aspire to her rightful position as the true regent of society. Let her seek—for none other is clothed with such subtle power—to ennoble the character of the age, to mould the fashion of the time to fairer forms than seen before, to speed the world

“Down the ringing grooves of change”

to the golden age to be. Let her not outrage her sex by frivolity and sloth, but endeavor to elevate it to a loftier plane of being and a wider sphere of influence. Let her sway the heart of man, not merely by her charms of person and graces of manner, but by the more potent spell of intellectual power and moral goodness.

No culture can be too wide, too rich and varied, for her sublime and hallowed mission. The first Napoleon, when asked what was the great need of France, replied, "Mothers"; and he was right. And the great need of the world to-day is women who can worthily wear, as the queenliest dignity of life, the hallowed name of mother; lifting it high above the defilement of earth; making it a potent spell, a sacred talisman, at whose whispered utterance temptation and sin shall lose their power. Mothers may write upon that living palimpsest, a child's heart, lessons of undying wisdom that not all the vile chirography of sin can ever cover or efface—lessons that in after years will often flash forth in all their early vividness and power. In standing by a child's cradle they stand nearest to the vital forces which may change the character and mould the destiny of the age. They may lay their hands upon the hidden springs of action which, more powerful than the Archimedian lever, may move the world. Their sublime work it is to nurse heroic souls and send them forth, full armed, to the stern battle of life, with the Spartan mother's mandate, as she handed to her son his shield—*ἡ τὰν ἡ ἐπὶ τὰν*—"With it or upon it, victory or death!"

We are wise, therefore, in providing the amplest and best facilities for the higher education of our daughters; for upon them, even more than upon our sons, depends the entire moral future of our country. It behoves Christian parents that while supplying the material wants of their children, they supply also their spiritual and intellectual necessities. Thus shall they bequeath them a legacy more precious than silver or gold; one which shall be wealth in poverty, solace in solitude, joy in sorrow, and true riches which cannot take to themselves wings and fly away. It behoves our daughters especially—for all education that is worth the name must be largely self-education—that they sedulously embrace every opportunity of self-improvement that they possess, not wasting their golden hours and enfeebling their minds by pernicious novel-reading, or by the pursuit of fashionable folly and frivolity.

Even though deprived of higher educational facilities, they may accomplish much by earnest, systematic private study, and thus, in its highest sense, be well educated—disciplined in mind and heart and will. And to all of us are abundant incentives to such pleasing labor: in God's great world around us, with its marvels for our admiration; in the storied past behind us, with its lessons for our instruction; in the great questions of the present, with their demands upon our sympathies and efforts; and in the grand future before us, with its holy hopes and glorious promises for our inspiration and encouragement.

## INFLUENCE OF HOME.

IT will be very difficult for reform in the bad habits of men to be fully accomplished unless in each case the man is offered the alternative of a happy home. There are romantic stories stated in the daily papers of young and very happy young women having married men in order to reform them. In few cases, so far, has there been a happy result of the project stated. But the whole precedent in history goes to show that the happy and comfortable households are the ones that are most generally exempt from the influence of the prevailing vice of the age. A man may change his whole character under the influence of a truly happy home, and the best of men may seek in clubs and saloons a partial resource from ill-cooked food and slovenly-kept houses. Men and women cannot lay their shortcomings on another's shoulders. Persons with the most unhappy homes have lived pure, noble lives despite every discouragement; but these are strong natures. Not everyone can endure the want of a haven of perfect rest, such as a good home offers.

It would be interesting to know what was the home-life of the many men who are now embezzlers and fraudulent bank cashiers, and who, from refined surroundings, have sunk down to the level of common thieves. Home extravagance may not have driven them to this place, but the want of a moral standard at home has done more. The growing boy has early heard his father congratulate himself over a sharp, over-reaching bargain over his neighbor in stocks or merchandise, and has seen his mother pleased. He has been brought up in a worldly home, for the world, and learned only his lesson that to acquire money was the chief of all ends. Reared in such an atmosphere, or even in a Christian home, he may have married a worldly woman who cares only for show, and not for the holier life of home. What wonder that the moral sense of such a man is blunted and his religion is a sham? The home-life is the strong spiritual lever by which men are lifted heavenward. Take this away, or turn it to the mere uses of extravagance, show and folly, and that power is gone. All religion which is taught outside of home, without the existence of a religious life in the household, is like the apples of the Dead Sea—beautiful to the sight, but ashes within.—*N. Y. Tribune.*




## CHAPTER XXI.

WHAT KNOWLEDGE IS MOST WORTH TO WOMAN?

(Opening Address to Students of Alma Ladies' College, September 11th, 1888.)

*By Principal Austin, A.M., B.D.*

 YOUNG ladies, permit me to ask: Why have you come here? Doubtless a motive strong and controlling led you to forsake friends and break the ties of home and early association. And yet some of you might find it difficult to express in words the exact motive of your coming. I speak first of motive, because without it you will be like a vessel drifting without wind or steam power. Motive is the wind that fills our sails and wafts us on our journey, the steam power that enables us to plough our way through billows of opposition to our chosen port. Motive is essential to success. I speak of motive again because it determines character. The controlling motive of life gives character to life. If it be a lofty and noble one, all the life will be lifted up to its plane. Motive enters into the warp and woof of life, and colors the entire fabric with its own hue.

What is your object in coming? Knowledge? Well, knowledge is a good thing in itself if well used. Knowledge, however, is an instrument and as such may be rightly or wrongly used. Your motive is not necessarily a lofty or pure one,

because it embraces a pursuit of knowledge. It is only when we seek knowledge that it may expand the mind, perfect its power, prepare us for and inspire us to duty and enoble our whole character, only when we desire it as an instrument for uplifting our fellowmen, that our motive becomes the most exalted. With such a motive, not only the knowledge attained, but even the very search for knowledge, lifts us into higher life.

By way of introduction to my theme this morning let me offer you a few words of counsel :

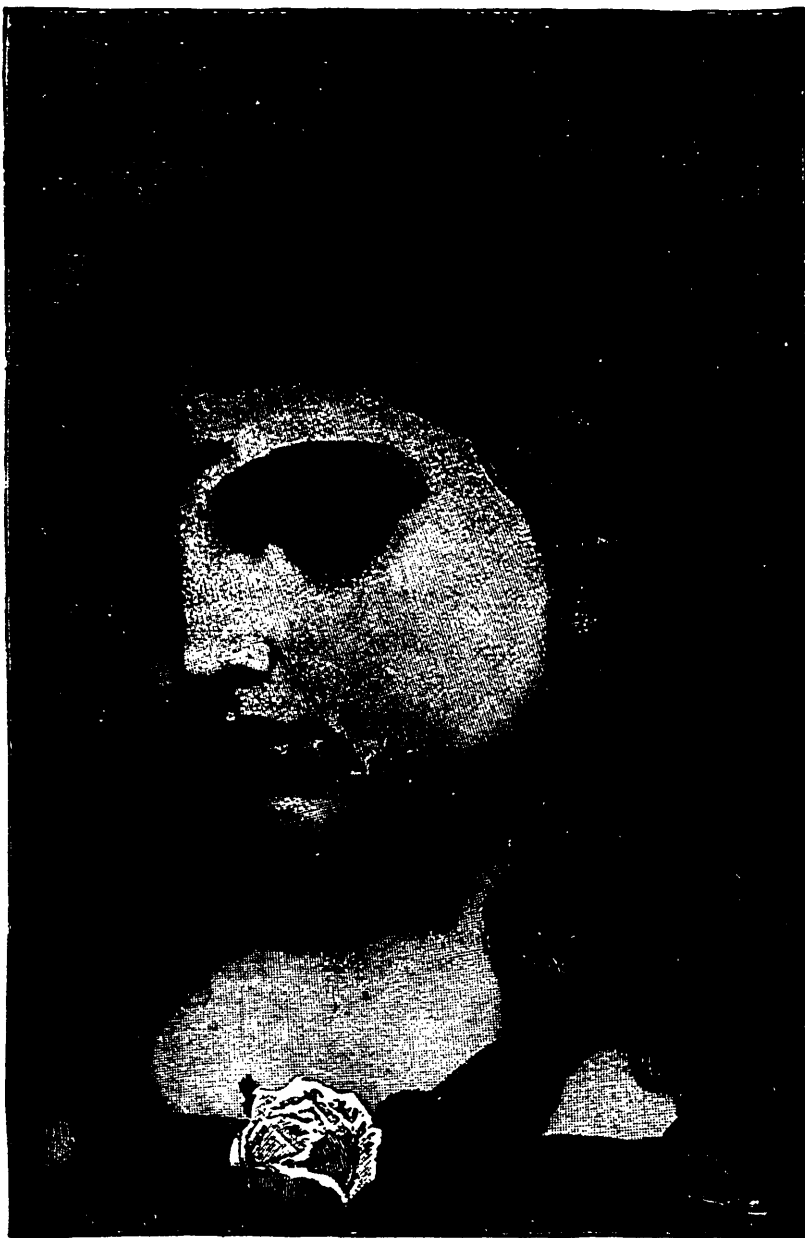
1. Have a distinct purpose—a clearly-defined object in view. Make plans that will take into their scope, not only the present but future years. Seek to know the object sought and why you are seeking it. If any baser metal should have mingled with the pure gold of your lofty motive, discard it and have an object in view upon which you are not afraid to ask Heaven's blessing, an object that you could hold up unabashed in the face of the world. Let your life settle down into definite pursuit of the end in view. Do not spend school life experimenting first with one course then with another. He who runs backward and forward, first in one direction and then in another, may run all day and be at his starting point at night. Let all your running be towards a goal.

2. Cultivate self-reliance. Many go to the college as the maid goes to the spring to hold an empty bucket under a flowing fount. Remember that whilst teachers ought to be fountains of knowledge you will have to do more than merely receive what is given you. You must dig and delve for knowledge as the miner for his gold. You must remember that teachers are only helpers in the work of self-education. Think of the vast army of self-taught men and women, the world over, who have, through difficulties innumerable, risen to fame and fortune by self-reliance. You, with helping friends at home and earnest teachers here, should succeed in gaining an education, but you are doomed to certain disappointment if you expect the teacher to do the work.

3. Choose rather less than more than you can do. Education is not secured so much by the large number of lessons recited or the vast amount of truth committed to memory as by the thorough mastery of what you undertake. Real advancement is measured by the number of facts and principles thoroughly mastered, and so made your own that you can, at any time, call them up and utilize them. Let your motto be, in regard to studies, "few and thorough," rather than "many and superficial."

4. Do not choose the easiest because it is the easiest, nor omit a subject because it is difficult to you. Certain subjects are necessary to all. Some branches—such as English, Arithmetic, etc., are essential to every young woman, many other subjects may be ranked among the luxuries. Do not omit a subject that is essential because you find it difficult. Aside from the value of the subject itself, remember there is real positive benefit to your character in conquering difficulties. The young woman who turns aside from every difficulty,

who beats retreat before every obstacle, will inevitably become weak in character. Sometime too, it happens that the very subject that is most difficult for you is the one of all others you especially need to study. Certain mental characteristics—either of strength or weakness—are hereditary, and families for generations are distinguished by them. A disinclination or positive dislike for mathematics is often hereditary in the sense that it denotes inherited weakness of the reasoning powers, resulting from a neglect of those branches that specially cultivate them. If there is in you such family weakness, overcome it, and make yourself both stronger and better by so doing. If your department has not been practically decided for you by other considerations, select your graduation course along the line of your tastes and aptitudes.



## WHAT SHALL I STUDY ?

We must be content to live in ignorance of many branches, and to have but an outline knowledge of many more. But in our chosen department remember the motto, "Everything about something." The world has a right to expect great things from you in your chosen department.

5. Cultivate cheerfulness and good humor. Look at the bright side of everything. Have faith in yourselves, in your friends, in your mission, above all



WAITING HIS RETURN.

have faith in a kind Providence and in a personal God, who is ever loving, ever faithful, ever present to help you. Remember, I pray you, that every day your character is crystallizing into permanent form. See to it that it is a form of beauty. Cheerfulness may become by habit a part of your character. Gloominess, moroseness, fretfulness, likewise may become so fixed in us that a miracle of grace alone can remove them. You will leave here different in character from what you were on entering. We hope and pray that you will be nobler in motive, purer in thought, stronger in mental equipment, and more exalted in character.

6 Remember that if you grow



in knowledge and refinement, and in every branch of art, and fail to grow in grace and the knowledge of our Jesus Christ, you have lamentably failed. The highest knowledge is the knowledge of Christ, the noblest science is the science of good living, and the divinest art is the art of ministering to those in need. Fail in everything, young ladies, rather than in religious duty and growth. Remember that your father's God and your mother's Saviour are as near you here as at home.

Take, then, a decided stand religiously while here. Unite with God's people, and let your influence be felt for good among your fellow-students. No finer field of religious activity does the world afford than constant association with students who are, in a few years, to rule as queens in the home circle, and to mould the social and religious life of the country. Let mind and heart be filled with light and grace, and unconsciously as the sun shines and as the fountain flows, your life here will send its rills of blessing throughout this land.

Let me now ask you to consider with me the question, What knowledge is most worth to women? This is a very necessary and practical question, because the field of knowledge has become so broad and is to-day so rapidly widening that a selection of studies becomes an important duty to every college student at the outset. And this choice is rendered the more difficult because of the difference of opinion that prevails among educators as to the comparative value and practical effect of different courses of study. And yet the student must make a choice, for, like the traveller who has reached a point whence many roads diverge, he must choose his course. On this choice success or failure, both in college and in the larger school of life, depends. It is in the hope, young ladies, of saying something that will be practically useful to you in making this choice I am detaining you, for a brief period, from your work. Nearly all that is said concerning courses of collegiate training for men applies to the discussion of our theme, for the mental faculties in man and woman are the same and feed upon the same aliment, and develop by the same discipline. The only necessary variations in the courses of study for men and women are those caused either by the shorter term which women usually spend at college, or the different avocations for which they have to prepare and the different spheres to which they have to devote themselves. Generally speaking, opinions of educators on this question range themselves in two schools of thought—the one giving prominence to those branches of study which most directly contribute the knowledge and skill necessary for success in life; the other, whilst not ignoring these, giving greater prominence to studies that best cultivate taste and imagination, strengthen the mental faculties and ennoble the spiritual nature. Practical education is the watchword of the one, ideal education that of the other. One seeks worldly success; the other, character. But are these two objects necessarily antagonistic? Is not practical education that prepares us for winning a livelihood and achieving worldly success also the ideal education

that ennobles character? In short, is not the education that enables a man to make a success of this life, in the highest and noblest sense, also the best fitted to exalt his character and to prepare him for the future life? Providence, I take it, desired every one to make a success of life, and, if so, the education that fits for successful life fits for duty. And who shall say that the path of duty is not the road to the highest developments to all our powers?

If, then, my view is correct, the practical training is ideal training, and ideal education must at the same time be practical, and we are prepared for our first proposition :

1.—*That knowledge is of most worth to woman which emancipates her from dependence either on her friends or fortune, and enables her, with calm courage, to face life, if need be, alone.*

Some there are who look upon woman as a born dependent and consider her doomed to an inferior place and power in society. Woman, according to their view, is a clinging ivy with no power to stand alone, and destined, if the oak be uprooted, to lie helpless upon the earth. But woman's nature demands work for its true development. Her happiness requires that she should have a life-work, and her character can only be developed properly along the line of self-respect and self-reliance, which she can scarcely maintain as a dependent. Idleness, dependence and luxury are the bane of life to thousands of women. The law of labor is stamped on woman's constitution as it is on man's. Woman is called to work suited to her nature and capacity, to a life of usefulness in the Christian church and to the evangelization of a lost world. But how can women rise into nobility themselves or successfully work for others if they remain dependent on their friends or on the constancy of fickle fortune? To-day, as never before, woman is coming to the front. In home and school and church are hundreds of employments now open to her from which she was heretofore excluded. In the professions, in fact in almost every department of human endeavor there is a call for educated and trained womanhood. And nobly are women throwing off the shackles of false sentiment and preparing themselves for personal freedom and usefulness. Such education as will tend to lift woman up from idleness to ennobling labor, from dependence to freedom, from the helplessness and servility that must ever accompany dependence upon others, to the self-reliance and self-respect that are inseparable from a life of honorable toil—this is one of the demands of the age.

Without such a practical education, woman's happiness hangs suspended on the will of others or on the caprices of fortune, and how often has she been forced by these very circumstances into an unsuitable partnership for life?

What strength it adds to woman's character to realize that she is able to earn a living for herself. The mere knowledge of the fact that she holds within herself resources for self-maintenance gives a woman a conscious freedom and a measure of self-reliance that become a tower of strength to her in life. Let

every woman, then, while earnestly coveting all knowledge, so master some one of its many departments that she can turn her knowledge to practical account in earning a livelihood. A prominent American educator has said that every student should learn "something about everything" and "everything about something," which means that we should get an outline knowledge of as many subjects as possible, but should completely master one department. Young ladies I counsel you to become independent by preparing yourselves to win, if need be, your livelihood and to reap the rewards that come only to honest and efficient labor.

*2.—That knowledge is most worth to woman which acquaints her with her own nature and the laws by which it is governed, and reveals to her the path to the highest perfection of all her powers.*

" THE PROPER STUDY OF MANKIND IS MAN."

We can much better afford to be ignorant of things above, beneath and around us, of things past and future, of all the arts and languages, and of all the refinements, than to be unacquainted with this body which we inhabit, which is indeed "fearfully and wonderfully made," and of this spiritual nature, which is "opened to the infinite and destined to the eternal." Sciences that centre in or relate to the body and to physical health—physiology, hygiene, chemistry in its relation to food and drink—are as essential to every woman as the knowledge of navigation to the sailor. Every wife and mother comes to hours of supreme crisis in the home, when her own life, or the life of one nearest her heart, depends on the knowledge of these sciences and a practical acquaintance with the care of the sick and the suffering. Many a mother, bending o'er the cot of her sick babe, has been willing to barter all her years of the study of the fine arts, music and the refinements, for a little practical knowledge of our common nature that would have enabled her to preserve life. By all means let the fine arts, and music, and the languages, form a part of woman's education, but if these are pursued at the expense of those fundamental and indispensable studies, the student will awaken some day to a knowledge of her lamentable mistake.

Whilst this body is only a rough and temporary casket for the spirit, be it borne in mind that much of life's happiness and very much of life's success depend on that practical knowledge of physiology and hygiene that enables us to keep a sound body as the tabernacle of a sound mind.

A knowledge of cookery, both practical and theoretical, and of housekeeping, is certainly to be ranked among the absolute necessities in woman's education. There is really no substitute for this. No amount of knowledge of other things, no amount of wealth and luxury can relieve the "queen of home" from the curse of an ill-kept house and the innumerable evils that follow in the wake of unsavory and indigestible food. Certainly, in my judgment at least, she who

known and practices good housekeeping, and the divine art of cooking, has better claim to be considered an educated woman than one who has run the gauntlet of the 'ologies and the "accomplishments" (!) and knows not how to properly make a bed or cook a dinner.

Psychology, embracing as it does the knowledge of the laws of mind-growth and development, is another essential in a course of study for woman. For herself and those depending on her, such a knowledge of the mental world as will reveal to her the best method to strengthen memory, reason and will, and train the conscience and moral powers to highest perfection, is of most value to every woman.

*3.—That knowledge is of most worth to woman which gives her a mastery of her own language and literature, and makes her thoroughly conversant with her own country and her own times.*

To you who speak the English language it is of more value than all others combined. Where school life is limited to a partial course it is doubtful if much advantage will be gained by a short and superficial study of other languages—except in the case of Anglo-Saxon and Latin—some knowledge of which is really essential to a mastery of English. A young woman is not educated, no matter what may be her other accomplishments, until she can correctly speak and write her native language with precision and purity and effect. This is especially important for woman in the sphere of the home and social circle, where she is a teacher of the children and a leader in conversation.

An acquaintance—the more thorough, the better—with the treasures of our English literature and an appreciation of their beauties, will add very much to your enjoyment in life, increase your conversational powers and your influence with people of culture.

No young woman can afford, at this time in particular, to be ignorant of her country. Its history, resources, extent, possibilities, methods of government and the living problems of the present hour—all these she should seek to master. Woman is just now coming into her kingdom. The time for idleness, ignorance and impotence has passed away, and the age demands of her a knowledge of herself, her country and her times, and an active participation in the struggle for human liberty and progress. Far too many women live in the narrow circle of home or in a little coterie of parlor acquaintance, having no thought of sympathy, no helping hand for the struggling masses of humanity around them. Such a knowledge of one's country and one's times as I have outlined would enlarge their thought, broaden and deepen their sympathy and lift many a woman above the frivolities of fashion and the vexations of home life.

I am aware there is in vogue an ultra-fashionable style of education for young women which discards as unnecessary a thorough knowledge of their own tongue,

and looks upon the study of one's own country and times as plebeian. This style of education makes a trip to Europe and some study of foreign tongues necessary. An ability to speak glibly of Rome and Paris in language punctuated by exclamations and freely interlarded with foreign words and phrases, even if doubtfully pronounced, is held to be of greater value than a thorough knowledge of mere English and such a common subject as one's own country. Fancy an educated young lady who can speak volubly about European politics, countries, cities and scenery, and adorn her language with choice selections from foreign tongues, but has little if any knowledge of political affairs at home, or of the cities and scenery of her own land, and if she had, could not express it in correct English. Young ladies, I counsel you to shun that style of education which prefers foreign lands to one's own country, that values history more than current events, that neglects one's native language for a foreign tongue, that grows enthusiastic over the achievements of former centuries, but has no sympathy for and active participation in the stirring events and momentous struggles of the present hour. By all means, let us learn everything—if possible. If not, I entreat you to study to know yourself, your language, your country, your times, your opportunities and your duty.

*4.—That knowledge is most worth to woman (as it is to man) which brings her in thought and feeling nearest the source of all knowledge and blessing—God.*

The study of God's existence and attributes, as revealed in nature and revelation, the tracing of His wisdom, power and goodness in the creation and government of the universe, and of His matchless condescension and mercy in the plan of redemption, is the noblest of all departments of study. And yet this department of college work is usually designed for and pursued by men. Why should the noblest of all sciences, theology, be neglected in woman's education? Is she less disposed by nature to sacred studies? Is she less reverent in soul or less inclined to a ministry of blessing to mankind? Does her position as queen of home, or teacher of the youth, or leader of society, require less knowledge of sacred things, or less religious devotion? Why should not every woman blest with opportunity of thorough collegiate training, study the works and words and ways of God? In this age, when so many doors of Christian labor are opening before young women, it seems to me their education is far from complete without a course in natural theology, Christian evidences and Bible study. We live in an age characterized by diligent study of the scriptures, and woman must march with the advancing column of progress or be left in the rear. New Testament Greek is a branch of college study well calculated to bring you large returns of mental wealth and spiritual enlargement, and rich provisions for useful labor. In this age of mental unrest in regard to revealed truth, Christian evidences will fortify the mind against insidious attacks of sceptic and infidel, and prepare you

to meet and refute their sophistries. Above all, the study of the discourses of Christ yield the grandest results to mind and heart, and the fullest preparation for life's duties. May you learn of Him in whom are hid "all the treasures of wisdom and of knowledge."

Young ladies, this school was built by Christian men and women who for many long years toiled, struggled, sacrificed and prayed for its success. The ground on which this building stands was hallowed by prayer before a sod was turned. From the commencement to the completion devoted men and women of God, all over this land, looked to it with longing and hope and prayer that it might prove a blessing to young women. It was not built for making money. It has a single object—to do good. It was designed as a Christian college for young women, and I often feel, as I walk around it and remember the men and women of God, some of them in Heaven now, whose prayers and tears are built into the very walls, that it should be levelled to the earth again should it cease to be in spirit, what it is in name, a Christian school. Here science and art, and music and literature are to be taught, but here, through all branches and in all studies, the name and praise of Christ are to be magnified. Here souls are to be converted, here hearts are to be consecrated to Christian service, and here we trust learning and piety may join in perpetual wedlock. Alma is but a young school. Among the colleges she is but a rosy maiden with the dew-drops of morning on her brow and the star of hope on her forehead. What this college shall be depends on yourselves.

I call upon you by the history of this enterprise, by the record of seven years of growth and enlargement, by the achievements—many of them brilliant achievements of those who have occupied these seats and gone out as graduates, by 10,000 friends of this college throughout the land whose eyes are upon you, by the hopes and prayers of friends who love you, by the wealth of privilege and opportunity that life affords, I call upon you, to make the most and best of your time and talents while here.





## CHAPTER XXII.

THE HIGHER EDUCATION OF WOMEN.

*Substance of a Lecture  
By Dr. W. M. Baskerville, of Vanderbilt  
University.*

**A**LMOST every great reform has met with violent opposition from good, well-meaning people. Conditions change, and some shut their eyes and deny that any change has taken place. It is a happy, but a great misfortune, to be born with eyes in the back of one's head. It is a sad, but glorious lot to be born ahead of one's time. Reformers are heirs to ridicule, satire, calumny, slander, crucifixion, death: but they conquer somehow. Fortunately, there has been less acrimony in the contest to give young women equal advantages with young men than in most great battles. This battle, sharply contested for awhile, is won; and it has been won in an incredibly short space of time. Since 1865, universities and colleges in almost every country have been thrown open to women, or founded expressly for them. London University, Oxford, Cambridge, Harvard Annex, Michigan, Cornell, Boston, Vassar, Smith,

Wellesley, Bryn Mawr; universities in Russia, Sweden, Denmark, Holland, Italy, Germany and New Zealand—all have thrown wide their hospitable doors.

Twenty-five years ago the magazines were filled with assertions and counter-assertions concerning the effect of a college course on the feminine nature. Now the colleges and universities are crowded, and observations have taken the place of prophecies. We may still hear an occasional melancholy voice, like that of the Dean of Chichester, who in 1884, published in pamphlet form a sermon preached before the university of Oxford, of which the leading thought is printed in large letters on the cover—“To educate young women like young men, and with young men—a thing inexpedient and immodest.” His main argument is that it will destroy “the unbounded deference with which woman is now treated by man,” and, what is worse, will “unsex” her. It will, moreover, he says, corrupt the women by introducing them to the “filth of the old civilization” in the Greek and Roman classics. But, as a writer answering him in the *Daily News* justly remarks, the vast array of ill-equipped women—the hundred and twenty thousand teachers, for example—who now have to fight the battles of life as best they can, care but little for the “unbounded deference” of man. It does not give them their bread and butter, or help them support their mothers and sisters. In fact, whenever anybody is pressed in England to say exactly what woman, without the advantages of wealth or rank or great beauty, gains by the “unbounded deference” of man, he is seldom able to produce anything but man’s practice of opening the door for her when she leaves the room. So the Dean was answered in England. An American woman, writing about the same sermon, says: “But such a mournful protest no longer excites our indignation; we dismiss it with a quiet smile. Those Commencement orators who still insist on proving, with all the fires of their eloquence, that women deserve the higher education are listened to by college women with respectful impatience. Theoretical discussions are valueless when no practical issues are at stake. Whether we deserve the higher education or not, we have it. The deepest reform of the century has been accomplished within twenty-five years—so swiftly, so silently, that even its older advocates can hardly believe it to be a fact. To inveigh against the higher education is now as foolish as to plead for it.”

In the eighteenth century women were not much taught; “the needle, dancing, and the French tongue, a little music on the harpsichord or spinet, to read, write, and cast accounts in a small way”—this was the sum total of their education till far into the present century. The wife of President John Adams, writing in 1817, says of the period of her youth: “Female education, in the best families, went no farther than writing and arithmetic; in a few rare instances, music and dancing.” Some might say that our grandmothers were more industrious, happier, and more contented than their luxurious and cultivated daughters. So they were. When women spun and wove, and made linen and starch and soap and candles and cheese and the clothes both for themselves and the men of



the family, they really had stimulating, happifying, and rewarding occupation. These were the outward and visible results of an inward, living activity. Now science steps in, and changes the modern world. Labor is organized and divided, machinery is perfected, and all domestic manufactures are removed from the home to the manufactory. Much of woman's occupation was gone. She must adapt herself to the new environment. In doing this woman was forced to compete with man on his own ground. The best friends of woman soon, therefore, began to devise means by which women could be as well equipped for the battle of life as men. This equipment is called *education*, which is merely an essential means to a rational enjoyment and use of one's powers and faculties; and who is there to deny that women have as much right to enjoy life and all its nobler pleasures and richer rewards as men? Montesquieu had long ago said: "The powers [of the sexes] would be equal if their education were, too. Test them [women] in the talents which have not been enfeebled by the way in which they have been educated, and we will then see if we are so strong." John Stuart Mill is doubtless right in claiming that "we are not yet able to pronounce upon the question of woman's distinctive powers, inasmuch as her actual development is the result of long centuries of stunted mental growth." Mme. Doria D'Istria says: "Before pronouncing woman an inferior species, a simple transition between 'man and nature,' as Michelet has said, it would be better perhaps to wait and see if intellectual culture may not have on her the same effect as on the men of the 'good old time.'"

In 1826 a daring experiment was tried in Boston. Up to this time girls had been rigidly excluded even from the grammar schools, except during the brief summer session. But now a high school was opened for girls, and two hundred and eighty-six pressed forward as applicants for admission. For eighteen months this school was kept open; but its success was so great that it alarmed the authorities—the cause of their alarm is not stated—and in 1828 it was closed. What a change has taken place since then! Now, in this country, four times as many girls as boys finish the high-school course. In 1880 the census showed that of our 227,710 school teachers, 154,375 were women. But for the present year, in 1801 institutions devoted to so-called higher education, there are now, a careful statistician reports, 163,570 young men and but 30,587 women. But this number is surprising if we remember that up to 1873, according to Kiddle and Schem's *Cyclopedia of Education*, the whole number of women graduates in the United States was 620. More than that number are now graduated annually. In 1886 there were two hundred and fifty-two women graduates (A.B. or its equivalent) from Oberlin, Vassar, Michigan, Cornell, Boston, Wellesley, Smith, and Harvard Annex, and the number of women students enrolled that year in these institutions was (1906) nineteen hundred and six.

The growth of this movement in America has been rapid. Oberlin College, in Ohio, almost from its foundation in 1833, has received women on equal terms

with men. Antioch College, at Yellow Springs, Ohio, under Horace Mann, did the same thing in 1853. Other western colleges followed here and there, and when this system was adopted, in 1870, by the University of Michigan, its success was so complete that almost all western colleges are now working on this plan. But the American girl-graduate, as a distinct and conspicuous being, may be said first to have arrested the public eye upon the opening of Vassar College at Poughkeepsie, New York, in 1865. It was Vassar that attracted attention both in this country and in Europe. Reports carried from it to England by Lady Amberley and Professor James Bryce, did much towards the establishment of Hitchin (now Girton) College in 1869. In New England the first admission of a woman to college was in this same year—Miss Anna Elizabeth Haley taking the degree of Bachelor of Arts, after four years' study, at Bates College, Maine, 1873. After this women were admitted on equal terms to Colby, in Maine; the University of Vermont, at Burlington; and Wesleyan, in Connecticut. In 1873, Boston University was opened for both sexes; and, in 1875, both Wellesley College, at Wellesley, Mass., and Smith College, at Northampton, Mass., began their career. The last great institution that has been opened exclusively for women is Bryn Mawr, ten miles from Philadelphia. Cornell University followed the example of Michigan University in 1872; and, through the establishment of Sage College, gave women equal facilities with men. Harvard and Columbia have offered some curious phases of this movement toward the education of women. Harvard College authorities, during past years, have, in several cases, winked at women's studying, without recognition, in graduate departments, and an unsuccessful effort was made a few years since, with the strong aid of the president, to admit them to medical education. Meanwhile, the so-called Annex has grown up as an entirely voluntary enterprise, conducted by a few ladies and gentlemen who have arranged classes for private instruction and examination by the Harvard professors, the aim being to provide the exact duplicate of the college instruction. The existence of this Annex has met with official recognition by the college corporation in only one instance—when it accepted from John O. Sargent, Esq., of New York, a sum of money for a prize translation, with the express provision that the Annex also was to be included in the competition. The general impression in Cambridge, however, is that farther connection is only a question of time and money.

It is sometimes thought that the Harvard Annex is a protest against co-education. It is not a college for women in the sense in which Wellesley and Bryn Mawr are women's colleges. "The original object was not to build up a college for women . . . but . . . simply to repeat for women the collegiate instruction that was already provided for men by Harvard College. Its instruction is given exclusively by professors and other instructors of Harvard." (Report for 1887.) More properly speaking, this foreshadows one shape co-education is to take. Evelyn College, the Princeton Annex, has doubtless

grown out of the movement at Harvard. There are ninety pupils in the Harvard Annex this year. This school is furnishing a standard for higher education generally. In one of the reports we find this statement: "Not only have many letters been received from principals of schools for young women who wished to set the Harvard examination for women before their pupils as a standard, but we have learned that in some cases diplomas are offered to such pupils only after passing that examination. . . . It was an inevitable result of this progress that there should be an increasing demand for teachers trained in the Harvard methods, and accordingly schools are constantly applying to us for our graduates, that they may enter upon the work of preparing candidates for our classes and for the Harvard examinations."

February 5, 1883, a petition was presented to the trustees of Columbia College (New York) on behalf of the education of women, the purpose of which was to secure for women the same general opportunities for education that are open to men. The following May, the committee of the trustees made a report recommending that the college officers should examine women for entrance to a four-year course; should prescribe this course in groups, to be obligatory for the first two years and elective afterward; should hold intermediate examinations as often as may seem desirable; and should finally grant a certificate equivalent to a degree. This report neither provided a place for instruction nor admitted women to Columbia. It also disparaged the education of women by offering a certificate in the place of the regular degrees. But it was adopted, and when the curriculum suggested by it was prescribed it was found to differ slightly from that of the male students. Two years later, the trustees passed a resolution allowing the college to confer degrees on women if they had in all respects followed the full equivalent to the boys' course. They could pursue their studies wheresoever and howsoever they could, except at Columbia College. There have been thirty-eight girls who began the course. During the four years eight have dropped from the ranks, one girl has graduated and received her certificate, and one has married. "Thus, with wonderful energy," says a writer in the *Nation*, "these twenty-eight girls have continued the course. They have worked nobly, actuated by the sentiment that a principle was at stake. They felt that they were on trial, on probation; several of them, though deriving but little benefit from their labors, still kept on, hoping that their perseverance would finally induce the trustees to open to the women students the full privileges of the college." Women are not allowed to attend the regular lectures at Columbia even as visitors. They have been admitted, during the last couple of winters, to lectures given on Saturday mornings; but, unfortunately, some trustee was seized with a desire to read the constitution and by-laws of the college, and he found that in letting his daughter attend the lectures he was violating the laws of the college! He at once withdrew his daughter, the president was obliged to follow his example, and soon there was not a woman left. Several meetings of

the trustees were held, but they refused to admit women on any terms. This state of affairs has put the friends of the higher education of women in New York to work more diligently than ever before, and a new petition will shortly be presented to the trustees looking to the establishment of an annex. Among the signers are Mayor Hewitt, Mr. DePew, Mr. and Mrs. Wm. E. Dodge, Mr. and Mrs. Joseph H. Choate, Mrs. Schuyler van Rensselaer, the Presidents of the Board of Education, Normal College, and College of the City of New York, leading clergymen, lawyers, physicians and journalists, including the editors of the *Century*, *Harper's Bazar*, *The Christian Union* and *St. Nicholas*. President Barnard is quoted as saying of it: "If the petition should come in, it will be respectfully considered, and if it is accompanied by any offer of adequate funds it may be successful. . . . I should regard the establishment of an annex as desirable only considered as a step towards what I think must sooner or later come to pass, and that is, the opening of the college proper to both sexes equally."

In England thirty-five years ago the idea of giving women a university education would have been scouted as absurd. Twenty-five years ago, when some enthusiasts began to talk of it, it was met with ridicule, or with arguments that education was not needed for women, or would injure them and destroy all the feminine graces. Now, even the comic papers have ceased to make jokes about it. The movement dates from the year 1865. In that year a Royal Commission took the bold step of extending the scope of its inquiry to girls' schools, and, as was expected, the result showed that girls' education was scanty and superficial—inferior to the education received by boys. One of the points brought out was the absence of any institutions doing for women what the universities did for men, and the consequent difficulty of women obtaining the highest kind of education. This difficulty told on all girls' schools, making it hard for them to procure thoroughly competent teachers. This led, in the course of a year or two, to the establishment of a college for women at Hitchin, whence it was shortly afterward transferred to Girton, a spot about two miles from Cambridge, and was called Girton College. Its purpose was to provide for women the same teaching in the same subjects as men receive in Cambridge University, and the teachers were nearly all of them professors or tutors there. Meanwhile in Cambridge itself a system of day-classes for women, taught by University teachers, had been created, at first as an experiment for one year only. Several years passed, and the number attending increased. Women came to lodge in Cambridge to profit by these lectures; a house was rented to receive them; and ultimately a company was formed and a building erected a little way out of Cambridge, under the name of Newnham Hall, to which the lectures now mainly designed for those students coming from a distance were attached. Thus, Girton College and Newnham Hall came into being about the same time, and have since grown very rapidly. Their buildings have been repeatedly enlarged. Their

numbers have risen steadily, and now average in each institution more than a hundred—122 at Newnham. The life in both is similar, a lady being placed at the head as resident principal, while the affairs are managed by a committee including both men and women. The lectures, delivered by Cambridge professors, tutors and lecturers, and also by ladies who having once been students themselves have come back as teachers, cover all the subjects required in the degree examinations of the University. At first both the examinations were informal; but now women may enter for the pass-examinations and the honor-examinations for the University degree, as a matter of right. Still, they do not receive the degree. But their certificates are "signed by the Vice-Chancellor, masters, and scholars of said University." As a record of scholarship they may rank as high as the degrees. But Cambridge will in this matter follow the example of Oxford at no distant day. They do not confer the privileges of a degree, the exercise of the university suffrage, the right to compete for and hold fellowships, etc. In the last printed report of Newnham College there appears the statement that the "students of Newnham College are allowed to attend the lectures of the following university and college lecturers," followed by a list of ninety-three gentlemen, including such names as Professors Skeat and Creighton, and Mr. Edmund Gosse. In addition, lectures and individual coaching were given for Newnham by forty-two ladies and gentlemen. Women students attend the lectures in the Cavendish Laboratory. Newnham and Girton have each a chemical laboratory, and share with each other the facilities afforded by the Balfour Laboratory of Biology. Evidently this University has no objections to the "mingling of young men and women in the classes."

Some Oxford graduates and their friends, stimulated by the success of Girton and Newnham, founded two similar institutions in Oxford, one of which is called the Lady Margaret Hall, and the other, in compliment to Mrs. Somerville, Somerville Hall. The University agreed to examine women and give them "certificates" of proficiency, but the value of these certificates people had no means of estimating.

According to the last census there were 120,000 women in Great Britain and Ireland earning their living as teachers. To these a university degree is of the highest importance. It secures immediate employment and higher pay, and it is becoming more and more difficult every year for women to secure any of the well-paid places who do not hold some kind of university certificates. In 1881, Cambridge admitted women to the Tripos or honor-examinations; but Oxford, though slower, has now gone farther and admitted women to the honor-examinations on precisely the same terms with men. The "convocation," which has the last word in the government of the University, and which is made up of all holders of the M.A. and higher degrees, wherever they reside, voted by a heavy majority to let women in for honors. Now they can get as much out of the University in the way of testimonials as the men can. A very large number

of the "convocation" are country clergymen, of whose hostility to classical and mathematical women, dreadful stories were told. But in spite of every thing the women, on the 29th of May, 1884, carried the day.

At Oxford and Cambridge the "cottage" system of dormitories prevails. Newnham is erecting the third of these small halls, Somerville her second, while Lady Margaret has established a second of simple appointments for those students who wish to economize. Girton alone is built on the large scale of Vassar and Wellesley. Mature students are not required, either in Cambridge or Oxford, to put themselves under the discipline of life of the halls. In Oxford no difference at all is made between "out-students" and "hall-students." The students of Girton and Newnham attend university lectures sometimes with, sometimes without, an elderly lady. They take their seat by themselves in one part of the lecture-room, listen and take notes, rise and walk or drive back to their college when the lecture is over, without exciting any remark.

In the United States two systems have been adopted by which the "higher education" is given to women—colleges for women only, and colleges for men and women together. The numbers attending either kind are about the same. The tendency, however, is now decidedly in favor of co-education. In an article on "Secondary Instruction" (page 359, Report of Commissioner of Education, 1885-6), the Commissioner says: "In eighteen States and three Territories reported in 1884-5, co-education was a feature of three-quarters or more of the schools under consideration; in nine States and four Territories it was a feature of one-half the schools, or less than one-half; and in eleven States co-education schools numbered between one-half and three-quarters of the whole. It is therefore evident that there is no settled prejudice against co-education among those classes in the United States who are able and willing to prolong the education of their children beyond the elementary stage." In 1876, of the 356 institutions classed as "Universities and Colleges," 140 report women students; in 1885-6, of the 346 reporting under this head, 190 admitted women. Of the 26 new institutions of this character established in the ten years between 1876 and 1886, 19 were co-educational. At present about 10,000 women are attending co-educational "colleges and universities." The rate of increase of women at the mixed colleges, between 1874 and 1884, was 221 per cent., and at separate colleges for women, 296 per cent. During that same period of time, Yale, Amherst, Harvard, Williams, and Dartmouth, the five celebrated New England colleges, showed an increase of 22 per cent.

Let us see for a moment how co-education has worked at some of the leading institutions, Syracuse University throws open the doors of its colleges for the admission of women on the same terms as men. Of four hundred and thirty-seven names in the catalogue a very large proportion are names of women. The university has no dormitories. The students board in families near-by. There is no discrimination whatever on account of sex. Its chancellor says that

no special rules are made because of the presence of young women, and adds "We have never had difficulty grow out of the presence of both sexes in the institution. The young ladies are as scholarly in every department as the young men." At Michigan University, too, there are no dormitories. Women have the same privileges as men. No discriminations are made on account of sex. Women study literature, languages, science, pharmacy, dentistry, medicine and law. They take any degree they please. They study for advanced degrees, and get them. Prof. Winchell says: "They are more faithful and generally make better attainments, though many men equal them. In some medical courses they have separate instruction and demonstrations. Few study law. None perhaps study civil or mechanical engineering, but some take mechanical draughting." Co-education is carried forward in the University of Wisconsin. Here there is a Ladies' Hall, with ample accommodations for sixty pupils. The young women occupying this building are required to board with the matron, and are under the immediate charge of the principal; but pupils, both male and female, do room in the city. President Bascom says: "Young women are granted with us precisely the same terms with young men. Co-education here is entirely successful." "Boston University," says Dr. Chas. F. Deems, "has thoroughly wiped out the distinction of sex, and has for its purpose not the educating of men and women, boys and girls, but rather the educating of human beings." Cornell extends the amplest inducements to women. Women are admitted to the university on the same terms with men, except that they must be seventeen years old. A separate building—Sage College—has been erected and furnished for their residence. The entrance examinations, scholarships, fellowships and all the studies except military science are open to women as to men. The immediate care of all the students is intrusted to a woman who has had wide social experience in Europe and America, and who has full acquaintance with the best methods for the education of women. The female students have the same use of libraries, laboratories, draughting-rooms, collections, museums, etc., as the male students. There is an effort to carry out the intentions of the founder of Sage College, who to his munificent gift attached but one condition, viz.: that "instruction shall be afforded young women, by Cornell University, as broad and thorough as that afforded to young men." The testimony is: "There is no longer any doubt here as to the general good results of the system." There can be no fencing off sections of knowledge, whether classics, the modern languages, or the natural sciences, and to draw up a course for women equivalent to, but different from, the usual curriculum in the male colleges, is absurd. If women are not to be educated with men, then there must be universities in all particulars equal in equipment and appointments to those now appropriated to men's use. But this would be useless, for one-half of the money necessary to endow such institutions would enlarge those now in existence both in scope and usefulness, and give greater advantages both to men and to women.

What of this "higher education" in the South? The "Wesleyan Female College," founded in 1837 at Macon, Ga., is said to be the oldest college established for women in the world, and it has done excellent and far-reaching work and borne good fruit. Texas University is open to men and women alike, and co-education has worked well there. The "Industrial College" of Mississippi has met a long-felt want in enlarging the domain of woman's practical usefulness and intellectual acquirements. There are signs of a better time coming. But very many of the schools for girls in the South are run simply to make money, and there is no money in the "higher education." The teachers are mostly women, poorly paid, and the system of teaching is, in many cases, bad. If a large per centage of those schools which now grant diplomas could be turned into training or preparatory schools, and if a Wellesley and a Vassar could be established, and if Vanderbilt and other Southern universities could be opened to women on identically the same terms with men, then in twenty years the South would stand abreast of the civilized world in the matter of the higher education of women. As the case now stands, boys who come from the Webb Brothers' School to enter the lower classes at our universities have a better education than not a few girls in the south boasting of degrees from the so-called female colleges. To speak by name of some existing seminaries and colleges for young ladies, as exceptions, would perhaps be invidious; I know them to be far better than the average schools for girls.

What have been the results of extending higher education to women? It has settled the question of sex in education. The first charge brought against women by the opponents of this movement was that it would be detrimental to the best interests of society, by withdrawing women from domestic life; and the second was that they were physically unequal to the task which it was desired to impose on them. Few of the graduates, it is true, are over thirty years of age, and even men at that time of life have, as a rule, only made a beginning. Still the women have something to show. In college, it is generally conceded, women get better marks than men. Some of the reports that come to us are very interesting. In the Classical Tripos at Cambridge last year, Miss Ramsay, of Girton, was, "like *Eclipse*, first, and the rest nowhere," and Miss Hervey, of Newnham, achieved equal distinction in the Modern Language Tripos. The success achieved by the ladies at the recent A.B. honors examination in the University of London is also worth noting. In French, four ladies had the first class to themselves, while male candidates were in the second and third classes. Five obtained classical honors—one in the first class, three in the second, and one in the first place third. Three obtained honors in German and one in mathematics. A lady also—for the first time, the *Pall Mall Gazette* believes—passed the Scriptural examination, gaining a first class and a prize. This lady must have shown proficiency in Hebrew or New Testament Greek, possibly in both. In 1886 two ladies obtained the classical M.A. degree.



After graduating, the women employ their time well. In 1882, an organization was perfected in Boston of the alumnæ resident in the east of the thirteen leading co-educational and women's colleges, and in 1886 there were enrolled 450 members, and about 600 now. In 1883, a similar association was formed in Chicago of western alumnæ, which shortly grew to a membership of eighty. One purpose of these associations has been to investigate all questions affecting the higher education of women, and by scientific methods to enforce the theories of those advocating such methods. The first subject undertaken by the Eastern Association was an inquiry into the effect of collegiate education upon the physical condition of women. Selecting twelve of the colleges having the largest number of women students—colleges which had, up to 1882, sent forth 1,290 graduates—a committee addressed to the graduates of each of these a circular including very minute inquiries as to their physical condition before, during and after their college lives. Of those thus questioned 705 answered, and their answers were carefully tabulated and published by Col. Carrol D. Wright, in behalf of the Massachusetts Bureau of Statistics. The result showed that the health of over three-fourths of these seven hundred college graduates has been either "excellent" or "good" during their whole lives, some of them losing in health at college, and an equal number gaining; that about one-fourth of them are married, their average age being but twenty-eight, and that of their children the greater part are living and in good health.

Where proper attention is paid to physical culture, as is now the case in nearly all the best institutions, a good report may always be expected. "Seeing as I do," says Dr. Lucy M. Hall, in *Popular Science Monthly*, "young women in college in far better health than young women in society or living in pampered idleness at home, seeing them healthier as seniors than they were as freshmen, knowing that my records tell me that they average a smaller number of excuses because of illness than do those of the men's colleges with which I am able to compare data, and knowing from statistical evidence that woman college graduates enjoy a sum total of twenty per cent. better health than the average woman—how can I conclude otherwise than that college work *per se* is not injurious to health, nor incompatible with the best good of the sex and race?"

Another plan formed by the Eastern Association was to make a thorough study of the various phases of household sanitary science. Practical investigation was made of the subject of draining, plumbing, ventilation, etc., a bibliography was prepared, the results of the studies made were put in circulation, and material aid given to others outside of the society on this important, but neglected subject. Careful study has also been made of the opportunities for work open to women who have others dependent upon them, and cannot leave their homes. Information has also been collected and distributed concerning horticulture, silk culture, bread-making, fruit-canning, and other domestic duties. Training of women in household science was a special matter investi-

gated by the Western Association, and several western universities have organized departments of domestic "economy" which enrol college graduates among their pupils; for educated women, more than any others, recognize that home and all that goes to make it happy and blessed will ever be the most important affair in most women's lives.

It is obvious to all that the contribution of women to our lighter literature has greatly increased within the last twenty years; and the reports of our scientific societies show this increase to be quite as marked in the department of science. Miss Lucy Salmon, of Michigan University, is the author of a valuable monograph, "History of the Appointing Power of the President," which, George William Curtis said, "is by far the most thorough study of the subject, historically, yet made in this country, and its conciseness and mastery of an immense detail, of which I know something by experience, are remarkable." Miss Jane Bancroft, of North-western University, Ill., offered a careful study of the French Parliaments as a thesis for the degree of Ph.D., at Syracuse. Mrs. Ellen H. Richards, whose admirable work in teaching chemistry at the Boston Institute of Technology is so well known, is a graduate of Vassar. Miss Eva Channing, who read an important paper some time since before the American Oriental Society, took her degree at Boston University before going to Leipsic to study. In the publications of the Peabody Museum of American Archæology, no papers are considered more valuable than those contributed by Miss Fletcher and Miss Studley. Mr. Horatio Hale, almost our highest authority in this direction, bases a wholly new and very striking theory of the origin of languages on certain observations recorded by Miss E. H. Wilson. At the next to the last meeting of the American Association for the Advancement of Science, at Buffalo, nearly every section afforded something from a woman. Mrs. Nutall's paper on "Mexican Inscriptions" was pronounced by Dr. Brinton to be of "epoch-making" importance. Miss Helen S. Abbott offered two valuable papers in the chemical section, and Miss Anna Winlock, of the Howard Observatory, presented a mathematical paper in connection with Prof. Rogers.

Many more names could be added to this list. But, in conclusion, I wish to notice one objection urged against the higher education of women by a woman. Mrs. Lynn Linton, in a recent article, appears to judge of the value of education too exclusively by its pecuniary results, and assumes that money spent on a girl's college training is thrown away if it does not result in an increase in her power of earning money. Money spent on a girl's education is "of no avail" if she marries. Mr. Fawcett has answered this so aptly by a quotation from Thomas Hood that I must give it to you. Hood is speaking of his own self-education among his books: "Infirm health and a natural love of reading threw me into the society of poets, philosophers and sages, to me good angels and ministers of grace. From these silent instructors—who often do more than fathers and always more than godfathers for our temporal and spiritual interests—

from these mild monitors, delightful associates, I learned something of the divine and more of the human religion. They were my interpreters in the House Beautiful of God, and my guides among the Delectable Mountains. These reformed my prejudices, chastened my passions, tempered my heart, purified my taste, elevated my mind, and directed my aspirations. . . . Those bright intelligences called my mental world out of darkness and gave it two great lights—hope and memory—the past for a moon, the future for a sun.” “Glib nonsense,” says Mr. Fawcett, “about the ultimate uselessness of education to a married woman sinks to its proper level by its contrast with this utterance from a generous and pure-minded nature.”

Never before did so many questions press upon mankind for solution, and women are—and it must be so—doing their part in solving the great problems. Missionary work and the temperance cause have felt woman’s gentle hand and answered to the throbs of her pure heart. Many more “causes” must feel the whole weight of her influence. All merely arbitrary and artificial barriers round woman’s education must be levelled, and woman given the same chance to make the most of her gifts that man has long enjoyed. Fighting for women is really fighting for men.

The woman’s cause is man’s ; they rise or sink  
Together, dwarfed or godlike, bond or free.  
If she be small, slight-natured, miserable,  
How shall men grow ?





PERFECT HEALTH.

## CHAPTER XXIII.

### STRENGTH AND BEAUTY IN WOMAN'S CHARACTER.

*Sermon at Alma College Convocation Exercises, June, 1888, by the Rev. A. Carman, D.D.  
Superintendent of the Methodist Church.*

"That our daughters may be as corner stones, polished after the similitude of a palace."—PSALM CXLIV. 12.



KING DAVID'S realm had been greatly disturbed. Adventurous, treacherous men, under a proud, ungrateful son, Absalom, had driven the king out of his royal city, Jerusalem, to be a wanderer in the wild country beyond the Jordan. Bad, unprincipled men at the Capital had trampled upon authority and order, and regal sovereignty and good government had fled as to the fastnesses and the mountains for shelter. Reckless and disloyal spirits had gathered to Absalom; anarchy and confusion prevailed, and utter ruin threatened the kingdom and the commonwealth. But steadfast and loyal men had gathered to the king: the God of Heaven had blessed the royal army and given victory over the rebels. To celebrate this victory, the Royal Psalmist poured out the jubilant, grateful strains of the first verses of this Psalm: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight; my goodness and my fortress: my high tower and my deliverer; my shield and he in whom I trust, who subdueth my people under me." And it is in the prayer concluding the Psalm for the peace of his people, the stability of good government, and the prosperity of the realm, that we find the thought and words of our text: "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth: *that our daughters may be as corner stones, polished after the similitude of a palace*: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

Evidently the old ruler, warrior and statesman's idea was, that to have a good and prosperous country you must have a good, true, faithful and loyal people; you must either subdue and drive out the *strange children*—the careless,

the reckless, the thrifless ; those that are indifferent to the country's welfare, and in idleness, dissipation, vice and crime, destroy it ; or you must change these worthless wicked ones into a better mind, a nobler purpose, a grander life. You must first dissolve, break up the cumulative power of wickedness, the social and public energy of crime and sin, the corrupting force of evil habit, evil association, evil example. By instruction, by law, by wise institution, by effective government with the help of God, the dark-minded, the dangerous and the devilish classes must be lifted, enlightened and ennobled, or brought under and restrained. "Rid me and deliver me from the hand of strange children." The ignorant, the vicious, the selfish and the reckless must not have the power in the state.

Then, proper care must be taken in the formation of the character of the on-coming generation. By discipline, by knowledge, by culture, by ceaseless vigilance and diligent oversight ; by training, by labor, by judicious adaptation, by proper nurture and solid building, the moral and political growth must be directed, as by the hand of a skilful, tireless husbandman ; the domestic, social, personal and public fabric must be reared in beauty and strength, as ordered by a master-workman and a prince of architects : "That our sons may be as plants grown up in their youth : *that our daughters may be as corner stones, polished after the similitude of a palace.*" To achieve these results the mightiest factor is, in the Psalmist's eye, the *home*, the *mother*.

"The mother, in her office, holds the key  
Of the soul, And she it is who stamps the coin  
Of character, and makes the being who would be a savage  
But for her gentle cares, a Christian man."

After these things, no trouble about the temporal prosperity, the material wealth, the political stability, power and glory ! No trouble about the sheep and the oxen ; no trouble about the garner and the grain ! No trouble about the contentment and peace of the people ; about the administration of justice, or the enactment of good law and respect for it ! No trouble about fidelity to the government, or loyalty to the crown ! "That there be no breaking in nor going out ; that there be no complaining in our streets ;" no rushing in of the lawless from abroad, and no desperadoes and criminals to send abroad to break in upon others ; no refuge for villains, and no nursing of crime ; no grinding of the poor by the rich ; no oppression of the weak by the strong : and, on the other hand, no leagues and conferences of poverty against property, of labor against capital, of sordidness and sottishness against sobriety, of lust against virtue, and license against law. After the experience of thirty centuries it is not amiss for us to-day to ask, Can we make any improvement on King David's order : restraint of evil, riddance from evil ; then care and culture, and then great peace and prosperity ?



BOAZ AND RUTH.

In this care and culture we have to-day to speak mainly, if not only, of that kind and quality, degree and mode of care and culture suitable to woman, and to which woman is entitled : woman an equal partner with man in *personal inheritance and right* ; in the *domestic* sphere ; and in moral, social, intellectual and religious nature, claims and capabilities : *perfectly equal* in these regards, in these solid, substantial, fundamental and everlasting things ; whatever may be said of equal rights, duties and privileges in that little play on the surface of things, the governmental realm in Home and Church and State. Laws and customs and political and religious systems have unquestionably done woman great wrong, measureless injustice ; invaded and trampled down her personal, moral, social, intellectual and spiritual rights and dignities ; and degraded, and in some cases as woman, almost destroyed her. Reform is needed, yea in many places revolution, and that at once and forever.

Man and woman, perfectly equal in all regards in substantial and essential things ; perfectly equal in the strong foundations of the mountains, and in the broad slopes that bear up the cities, and turn the rivers downward to the plain ; perfectly equal in the battlemented sides that hold up the forests, in the rich mines buried in the depths, and in the castellated heights lifting up their heads solid and sublime ; if they are not equal on the bald, slippery, storm-swept summit, the governmental realm, where the snow blinds with its brightness and the ice deceives with its glare, it is likely, as the loyal and obedient Bismarck says of his own House and the Imperial House of Germany : " Why is not the House of Bismarck as high as the House of the Hohenzollerns ? Why should not the House of Bismarck cast down the Hohenzollerns, and rule in its place ? Because there is a God : there is such a thing as right and authority, and loyalty and obedience ; and obedience and loyalty are the honor, the dignity, the joy, the reward of the House of Bismarck."

If woman, who is absolutely the equal of man in all things in the universal whole, both in earth and heaven, because she is supreme in many things, is not the head of the man in the family, the anointed teacher in the church, and the appointed ruler in the state, it is simply, again, because there is a God, a governor ; there is such a thing as authority benign as the heavens ; there is such a thing as obedience, ennobling as the devotion of an archangel ; in response to love, to reason, and to holy law, as pure and bright and sweet as the life and light from the throne of God. Ennobling obedience, woman's part ; obedient love, man's ; and what God hath joined together let not man put asunder. But when holy love is changed to brutal lust, and rational, seraphic obedience to rebellious servility, God's order is perverted ; God's matchless beauty of design and creation defaced ; then, as from fire and from flood, no wonder we snatch the best thing out of the ruin we can ; and this is what the world, rising in righteousness and truth, is trying to do.



Hail woman! hail thou faithful wife and mother,  
 The latest, choicest part of heaven's great plan!  
 None fills thy peerless place at home; no other  
 Helpmeet is found for laboring, suffering man—  
 Hail thou home circle, where at day's decline  
 Her moulding power, her radiant virtues shine!  
 Not in the church to rule, or teach, her place;  
 Not in the mart of trade or senate halls;  
 Not the wild festive scene is hers to grace;  
 Not fashion's altar her its victim calls:  
 Not here her field of triumph; but alone  
 She moves the queen of home, all, all her own.

This heroic struggle of our humanity to correct the wrong of centuries' endurance and growth, and to vindicate the essential equality and holy alliance of manhood and womanhood, is effectually displayed to our view as the ideal of education, even in the ancient time, in the double simile of the Psalmist's prayer: "That our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace." Where is the pre-eminent advantage here from the young man in his domestic or scholastic training, his moral, social or religious culture? The burden of the prayer, the aspiration of patriotism and piety, is the same in both cases; that our young men may be as plants grown up in their youth: not a sudden spurt of growth in the pulp, and this soft, tender and fragile; overgrown and immature, with fruit blasted and out of season; raw, withered and spongy, like apples or oranges picked before they are ripe; nor, on the other hand, a long retarded growth through frosts or heat or drought, so that the dwarfed stock, integuments and branches become woody and impervious to free flowing juices, prematurely producing shrivelled and tasteless fruit, and utterly insensible as to the bounty, beauty and glory of the autumn; in both cases without power of resistance, the weaker through weakness, and all the more exposed to the vermin that devour and the blasts that destroy. There are multitudes of such growths, but neither of these conditions of growth meets the Psalmist's patriotic prayer: "That our sons be as plants grown up in their youth," that they make their frame and their fibre in healthy advance day by day; that they, in due season, gather all the needed elements into their texture, and gradually harden into robustness in the free exercise of all their powers; that they perfect growth in the period of growth; bear fruit, generous fruit, at the time of fruitage, and ripen it in glory in the fatness of the autumn.

How the soul of the old king desired such men when hot-headed, ambitious youths, and soured, disappointed old men, malcontents and traitors, were destroying the very foundations of the kingdom! In such a time, says David, what shall I ask of my God? Why, that our young men may be reared like plants, in beauty, in a moral symmetry; like plants grown up in their youth, strong,

stately, symmetrical, fruitful, well rooted in honesty and virtue; well established in intelligence; well developed in knowledge and religion; abundantly fruitful in all benevolent thought, in all high and holy purpose, in all the valorous acts of a loyal citizenship, and in all the good deeds of an honorable and generous humanity. Strength, beauty, utility, felicity and honor individually and in their associations in Church and State; these are what David sought for the sons. Had he any different prayer for the daughters? "That our daughters may be as corner-stones polished after the similitude of a palace."

Surely a corner-stone implies strength, utility, responsibility. The corner-stone must bear a great weight, and bear it continually. The solidity, character and safety of the building depend much upon it. "A corner-stone polished" implies strength made beautiful, massiveness, grandeur made graceful, power of endurance made lovely, utility made radiant and amiable, weightiest burdens borne with meekest grace and gentleness. A "corner-stone polished after the similitude of a palace" implies that according to the glory, majesty and excellency of the building must be the strength and beauty of the corner-stone. This stone above all others must be adapted to the whole building in which it is placed. The edifice gives character to the corner-stone, as well as the corner-stone gives strength and stability to the edifice. Above all other stones in the building, the corner-stone cannot be individualized, set out by itself, having no regard to the nature, purpose or dimensions of the fabric whose walls rest upon it. It is just that part of the edifice, of which the edifice itself must determine the character; that part of the edifice which, if disproportionate or ill adjusted, or ill formed or finished, will weaken all walls and foundations, mar all symmetry and beauty, disturb and diminish all safety and stability, and put us with all our glories of superstructure a long way on toward wreck and disaster. No man would put the same massive, strong, precious, highly wrought and beautiful corner-stone under a log hut or a rude barn that he would place under the walls of an imperial palace, or in the foundation of a great cathedral or a noble structure for parliaments and courts. The corner-stone of the palace or cathedral must be cut and polished in harmony with the palace or cathedral. Our daughters are to be as corner-stones, polished after the similitude of a palace.

Our palace is the golden palace of the State; the high estate of our good Dominion and our imperial realm; and the ivory palace of the Church of the Living God, ever fragrant with the incense of prayer, ever resonant with the anthems and harmonies of devotion. This Church of God is the city of God coming down from God out of heaven; this city of glorious palaces, of gems and of gold, of the light that goeth not out, the splendors that fade not, and the Sun that goeth not down. In the ancient prophecy it is declared of the King and His Kingdom, Christ and His Church, "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness

and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes and cassia out of the *ivory palaces* whereby they have made thee glad. Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider and incline thine ear; *forget also thine own people and thy father's house*; so shall the king greatly desire thy beauty. . . . The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." This is the palace of Heaven's King, figured to us in the royal palace of the cedars of Lebanon, inwrought with ivory and overlaid with gold, filled with costly spices and precious balm; whose very air was sweetest perfume, whose perpetual fragrance made the rising of the King and the rustling of His purple robes a benediction of health, and His presence a delight.

The prayer is, that our daughters be as corner-stones polished after the similitude of such a palace; that is, that they be noble, strong and beautiful; that their life be filled with intelligence, majesty and grace; and that their spirit and their deeds pour forth the fragrance of purity and love, the very smell of myrrh and aloes and cassia, out of the ivory palaces for the garments of the King.

This then is our work; such an appreciation, such a recognition, and such an education of woman: such a perfection of womanhood. What is it? and how shall it be wrought?

It is to be borne in mind, much already has been done. Centuries of effort have their demonstration and their reward. The contrast betwixt woman's condition, relation and work in heathen and in Christian countries is simply immeasurable. The lust-slave of the zenana, the voluptuous toy of the harem, or the yoked brute of the road or the field, as the relation stands in the barbarisms of the East, is not to be spoken of as at all akin to our views of the wife, the mother, the daughter, the sister, the companion and friend. Our Christian civilization has already this glorious work well in progress: the elevation of woman is its crown and its credentials, just as the degradation of woman is the creed and condemnation of the boastful rejection of religion, and of every false system of religion. One of the primal requirements of our civilization is to increase this elevating power wherever it is exercised, and multiply its agencies; and one of the primal obligations of our Christianity is, with this power as with electric fire, to belt the earth, illuminating and purifying the nations by the enlightenment and ennoblement of womanhood. Let the Psalmist's prayer roll round the globe. As the cry of the agony of the millions of the oppressed, the wail of the crushed, the bleeding and the heart-broken, on the one hand, and on the other hand, the song of the emancipated, the mighty, the free and the joyous;

like the tidal wave lifting up the seas, let all lands feel its upheaval, and all peoples with the blessing of God be borne upon the crest of its power : " That our daughters may be as corner-stones polished after the similitude of a palace." What a crushing of tyrannies that would be ! What a revolution of manners, customs and habits ! What an overthrow of old institutions and the uprising of new ones ! What a reversal of ancient laws, prejudices and styles of thought ! What an enfranchisement of millions of poor spirits, and what a development of moral and religious power ! What a draining of the pestiferous marshes of ignorance, servility and sin ! And what a pouring in of the pure, healthful waters of life, love, joy and eternal righteousness ! What a demolition of the harem and its hellish fabrications ! What an establishment of the home and its heavenly felicities ! What a dignifying of motherhood, responsive to the birth of the Adorable Son of God Himself ! What a new meaning and power, what strength and glory in wifehood, like unto the freshness of the dews of Eden ! What a glorious restitution of a lost world in the family—father, mother, brothers, sisters—type of Heaven, to the God from whom it has wandered, fast and far !

" That our daughters may be as corner-stones." In the first place, the corner-stone is in the foundation of the building. The solidity of the building, the strength of the building, depends upon it. And whether we see it or not, whether we feel it or not, whether we appreciate and acknowledge it or not, the character of woman is in the foundation of all society, and of all character that goes to make up society ; for God the Most High hath so ordained. The moral, the social, the spiritual condition of a people will not, can not, rise above the moral, social and intellectual condition of the mothers of whom generation after generation of that people are born. The very constitution of our nature and the forces of physical and intellectual life determine this. Our mothers make us such as they are themselves.

In the second place, the corner-stone is at the joining of the walls of the building, and so is the bond of their union. Whether they are held firm together, or divide and destroy the entire structure, depends largely upon the relation and stability of the corner-stone. And whether society has the cohesive energies of virtue, purity and love, depends upon the character and influence of woman ; the wife, the sister, the mother. Their attraction, their restraining and binding energy gone, and all is gone. Humanity is a horde ; government is robbery ; empire, pillage and slaughter ; and colonization, rapine and raid. Hold society together, not with selfishness, not with ambition ; not with pride and love of power ; but with devotion to woman's interests, the interests of home, with her love and gentleness and grace ; and you build up a great and enduring commonwealth, an example to the nations, and inaccessible to decay.

In the third place, the corner-stone must be strong, enduring, to bear up the great weight of the corner, the pressure of the entire superstructure from

dome to foundation. And surely woman must be qualified, physically, morally, intellectually, to stand up under the greatest responsibilities, to endure the shocks of the present storms of trial and disaster, and to bear without flinching the unceasing pressure of labor and duty that comes down upon her, and her alone, in the home and in her relations to the Church and the State. The health and bodily strength of women is the richest physical inheritance of the people; stalwart, sturdy sons do not come of mothers that are weaklings and perpetual invalids. The general robustness of our rural population and the temperate working classes, in contrast with the delicacy and unproductiveness of insipid and luxurious homes, is a terrible comment upon the awful abuses of wealth and ease. It is the vengeance of heaven upon the careless, the sentimental, the lustful and the selfish. Whatever else is done, the health of our daughters must be guarded.

Then for robustness of character the woman must have the well-trained mind. Ignorance cannot nurture moral heroism; it never did; it never will. There must be something of an understanding of God and His purposes and works; of our own relation, duty and destiny; of the claims of society, of the Church of God, and of the land in which we live. For genuine heroism, commend me to the true women that have known their place and done their work; to Esther that offered her life a sacrifice and delivered the Jews, to the faithful ones that attended our Lord, to Lady Jane Grey in ducal courts, and to Florence Nightingale in British hospitals.

“*Not she with traitorous kiss her Master stung,  
Not she denied Him with unfaithful tongue;  
She when Apostles fled could danger brave,  
Last at His cross, and earliest at His grave.*”

Moral fibre and generous culture in both men and women have always gone together. Ignorance may give you obstinacy, but it can never give you the sublime endurance of intelligence and moral freedom. It certainly never can yield you the high estate of glorious enterprise for God and for the human race; it can never enable the mothers of our land to train their sons and daughters for all broad sympathies, all generous charities, all noble deeds. Educating our girls aright, we are putting strength, massiveness, endurance into the cornerstones of the great structures of our noble commonwealth.

This at once shows us what kind and style of education is suitable for girls. Their education must be sound and solid; that is, it must be correct in moral and religious principle—that is, *sound*; and it must be thorough in mental discipline, going to the roots of things, laying the laws of the mind on the foundations of the sciences—solid. This, this is education; all else is tampering with solemn interests, playing with tremendous responsibilities, sporting with inestimable opportunities. The education of our girls must be thorough in the

solid, fundamental branches of learning ; and it must be based on religious truth and permeated with it, and filled with holy fervor, the breathings of divine power. Away, away for ever, with the tawdry, the flashy, the superficial, the showy, the easily got and quickly gone ; the ribbons for a procession or the decorations for a parade day. God, and ourselves, and all men, the Church, the State, the condition of the whole world, demand of us wise choice and thorough work, solid, enduring corner-stones.

But again, these corner-stones are to be polished ; not veneered, not daubed, not decorated, not painted ; but *polished*. The beauty, grace and excellency must be brought out of the stone itself. Who ever heard of veneering a corner-stone ? Who ever heard of treating great buildings to putty and paint ? And yet are not some educators, so-called, at this very business ? Education fails unless it reaches the deep faculties, the mighty energies, the hidden resources of the soul, and brings them into exercise, to shine brightly in the clear air. You can polish oak or maple or granite better, to be sure, than you can basswood or chalk. And if the generations of men were right, by the very law of heredity, by the power of God, there would be less basswood and chalk. And I know no better way to make granite ashamed of itself, and cause it to hasten to slink into chalk, or to make oak hurry into the doze of basswood, than to undertake to veneer it. Mere show and ornament in education is an insult to God and a degradation of man, a scorn of the infinite reason and intelligence in us and a disowning of our divine relationship. By hard grinding, by close study, by stern discipline, by patient, persevering toil, let these corner-stones be polished. Let the grain and shades and fibre and finish and richness and beauty be brought out of the stones themselves.

And oh, what a polish ! what a smoothness and brightness they will take ! What a divine radiance and glory can be put upon them ! Where is there anything fairer, lovelier, in earth or heaven, than pure, noble, intelligent womanly character ? Talk of your glorious majesty, your sovereign charms, your queenly graces. Here, here is where they dwell : in pious, learned, consecrated, earnest womanhood ! This the power that rules and shall rule the world. After Schiller, well may we say :

“Sweetness is a woman’s attribute,  
By that she has reigned and by that will reign.  
There have been some who with a mightier mind  
Have won dominion ; but they never won  
The dearer empire of the beautiful :  
Sweet sovereigns in their natural loveliness.”

Will not our God, who inspired David’s prayer, aid in this blessed work of polishing the corner-stones of universal and eternal empire ; the empire of reason, light and love ? For this is none other than the everlasting Kingdom of our Lord and Saviour Jesus Christ.

And yet again, these corner-stones are to be "polished *after the similitude of a palace*"; to be made fit and comely for that dwelling-place of the King, that abode of regal splendors, of which they constitute much of the strength, perpetuity and glory. And what is this royal palace, this abode of magnificence, felicity, wisdom, wealth and power? It is human society in all the proper phases of its action, and in all the normal stages of its development; in the family, the nation and the Church, at once both family and empire, universal and everlasting; and under the capabilities and opportunities of natural religion; under special providential economies of the earliest time; under the partial and shadowy revelations of the Jewish theocracy; and now under the broad and transcendent privileges of the Christian era, opening out its light and liberty to the countless millions of this redeemed race. Here are the palaces of our God, the city of the Great King, rising in majesty out of the labor, struggle and conflict of the centuries; the royal abodes of authority and obedience, truth and righteousness, justice and love, happiness and peace, wealth, health, knowledge and prosperity; and the prayer of the text is that our daughters be as corner-stones polished after the similitude of such a palace, after the glory of such a city of palaces. Where are the daughters that have the solidity and strength, the natural delicacy, grace and capability of such a polish for so honorable and important a place? Where are the workmen of discretion and skill to bring out the beauty, excellency and power? It takes ages of ingraining, of grinding in the storm and settling in the calm, of assorting in the water and crystallizing in the fire, to form the compact stone, solid and susceptible of high polish. It takes generations of culture and taste to give the artist's hand the quick touch that shapes the rugged rock into living beauty and pours the radiance of genius through flashing chisel into massive pediment and lofty column, the strength and glory of the palace of the King. And our advantage is, we live at the summit of the centuries. The private life of our people, our Christian homes, our social and moral agencies and forces, our public and political institutions, have long been setting our bone, settling our principles, compacting our moral fibre, sifting, stricking, consolidating and hardening the human strata, the social formations, from which these corner-stones are lifted—some of them rough enough—for the palace of the King. The corner-stones are here in the noble daughters that come from our Canadian homes. The skilful workmen are here. The palaces are rising in the city of our God, the Kingdom of Heaven. The mighty, subtle, sublime forces are here; the truth of God, the truth of science, the power, light and heat of the Holy Spirit. The Lord bless the work. "Then shall our daughters be as corner-stones polished after the similitude of a palace."

Oh, beautiful city of God! Oh, glorious, blessed, everlasting Kingdom of Heaven! Oh, land of pure delight and realm of unending joy! Oh, empire of peace and ever enlarging prosperity! Must a man die to see thy flashing

turrets, thy blazing towers? Must he pass through the valley and the shadow of death to get a glimpse of thy fruitful hills and thine enamelled fields; to catch the fragrant breezes from thy healthful skies, and hear the triumphant song of the joyous millions that crowd thy streets, gladden themselves in thy holy associations and activities, and broaden their intelligence and exalt and ennoble their nature in obedience, devotion, wisdom and knowledge? Praise God! we must not wait so long if we sing true:

“ We mark her goodly battlements, and her foundations strong ;  
 We hear within the solemn voice of her unending song.  
 Unshaken as eternal hills, immovable she stands,  
 A mountain that shall fill the earth, a house not made with hands.”

Not so long if we read true in prophecy: “ The Lord is exalted ; for He dwelleth on high. He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times and strength of salvation. The fear of the Lord is His treasure.” And what have women to do with the glorious consummation? Is it at all dependent upon them, upon their spirit, condition and work? Again saith the prophet: “ Rise up, ye women that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech. Many days and years shall ye be troubled, ye careless women ; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease ; be troubled, ye careless ones ; strip ye and make ye bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers : yea, upon all the houses of joy in the joyous city. Because the palaces shall be forsaken ; the multitude of the city shall be left ; the forts and towns shall be for dens forever, a joy of wild asses, a pasture of flocks ; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail, coming down on the forest, and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the foot of the ox and the ass.” As if he had said, The moral and intellectual condition of a people is largely dependent on their women, their mothers and wives ; so is their temporal condition and prosperity. Women have much to do with bringing in the era of peace and righteousness. Therefore should women heed themselves, and hear and heed the Gospel. The Bible putteth not so great difference after all betwixt the renovated earth and Heaven ; the earth renewed in righteousness and knowledge, and Heaven filled with the glory of the Lord. righteousness, knowledge and truth.

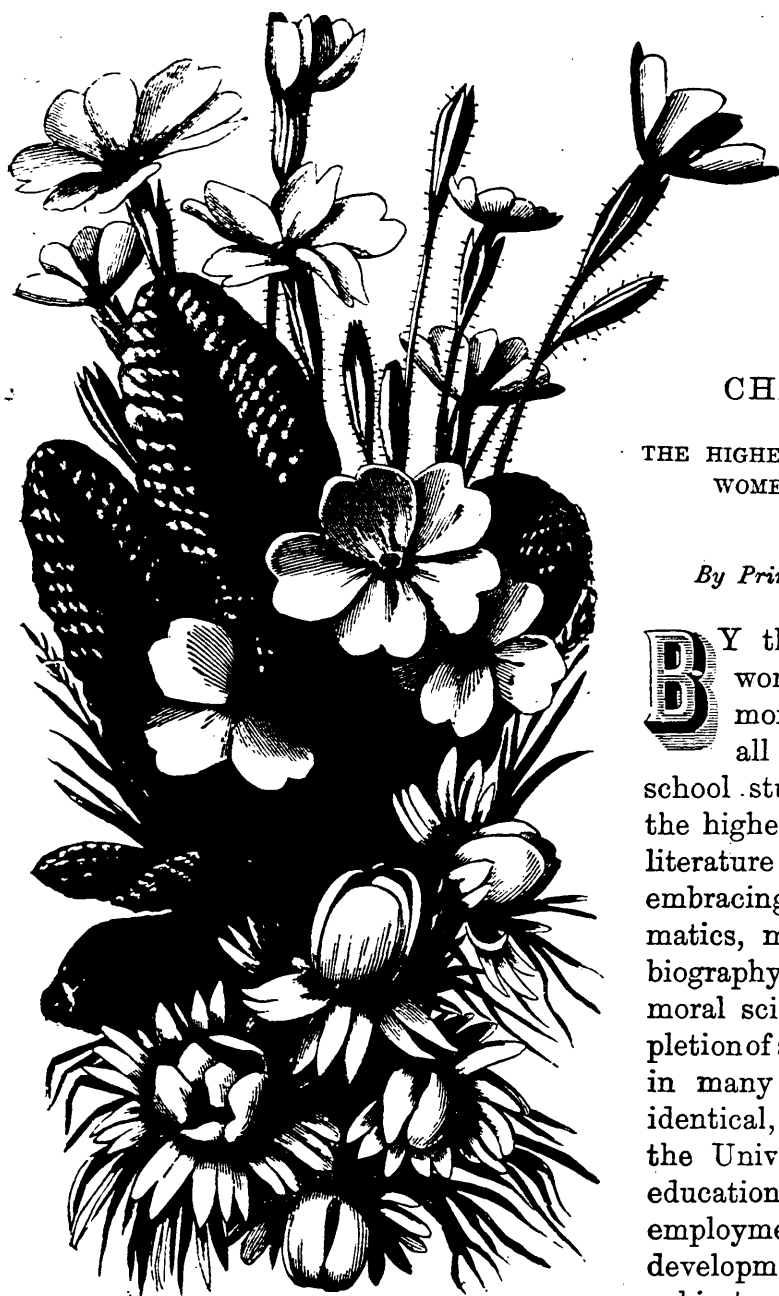


What do we then? What lesson learn we? Here is history; multiplied and long-drawn experience for our instruction. Did war, conquest and blood make an enduring nation? History saith not so, else Egypt and Babylon had never fallen. Did extensive sway, broad empire, wise law and venerable jurisprudence build indestructible foundations? History saith not so, or Rome had not trembled in the height of her power and sunk into decay. Did painting and poetry, architecture and sculpture ensure everlasting kingdom? History saith not so, or Greece had not lost her splendors and gone out into the abyss of night. Did games and public amusements build strong towers and pillars? Not so, or the Eastern Roman Empire, with its circus, and Rome itself, with the Coliseum, and Spain, with its bull-fights, had been mighty to-day. Did music, dancing, sentiment, song and flowers warrant and supply undecaying life and undiminishing glory? History saith not so, or Sodom had not been plunged into ruin through the most degrading vices, and Pompeii and Herculaneum had not been buried with all their filth, their lust, their rottenness and shame.

Does solid training in mathematics make strong men? Then give it to the girls *to be consecrated to God*. Does science in its proper use develop the mental faculties, and make even the young men robust in thought? Then give the girls a chance at it, to be used for the home and the human race. Does the study of logic and metaphysics make keener the penetration and deeper the insight? Then let women for a little carry it out of the rugged paths of theology and politics into the bowers of our æsthetic nature, the gardens of the soul. Do history, political economy and sociology broaden the views of public men and ennoble their conceptions of our race? Then by them let women learn the ways of Providence and the grand designs of God in the equality and fraternity of the family of man. Do the languages and philology reveal to our lawyers, our preachers, our professional men, the workings of the human mind, and demonstrate the commonwealth of thought, the field of knowledge, as the common heritage of intellect? Then let woman, intellectual as well as man, possess the broad domain and enrich it with the fruits of her culture, the literature of the heart. But why say more? Since woman has a mind to cultivate, a heart to ennoble, a sphere to fill, an account to render, who dares close against her the golden gates of opportunity or the avenues of knowledge through gates of pearl into the ivory palaces?



HOME CULTURE.



## CHAPTER XXIV.

### THE HIGHER CHRISTIAN EDUCATION OF WOMEN: ITS MISSION AND ITS METHOD.

*By Principal Austin, A.M., B.D.*

**B**Y the higher education of women we understand her more advanced training in all the subjects of common school study; her instruction in the higher walks of language and literature; her mastery of a course embracing more or less of mathematics, metaphysics, history and biography, and the natural and moral sciences; in fact, her completion of a thorough college course, in many respects equal, if not identical, with the Arts course of the University. By this higher education of women we mean the employment in her training and development of the same class of subjects, and to some extent of the

same methods, that have proved such mighty instruments in the development of man's intellectual powers through past centuries. This higher education contemplates such instruction and such training as shall perfect the powers of body, brain and heart, resulting in a strong and harmonious character.

By the higher Christian education we mean the impartation of this instruction and training under Christian auspices, in a decidedly Christian spirit, and by means and methods entirely in harmony with those of the great Teacher himself.

This movement for the higher culture of women, while admitting some difference in the natural endowments of the sexes, and the propriety of corresponding differences in their culture, yet assumes the substantial equality and identity of the male and female minds, and the possibility and propriety of seeking their highest development along a common line of culture.

This position is assailed by a multitude of objections, most of which fall easily under two general heads: the first is woman's incapacity to receive the higher culture; and the second, the evil results supposed to spring from her pursuit of higher education.

This incapacity of woman is, we are gravely informed, two-fold in its nature. First we are told women are doomed to mental inferiority on account of the weakness of their frame and the peculiar demands made upon their health and strength. This weakness, we are assured by a certain medical authority, is so ineradicable, and nature's demands are so numerous and so destructive of force and vitality, that women are altogether unfitted for continuous scholastic effort and thorough mental discipline. But before accepting so sweeping a dictum concerning woman's physical incapacity, let us pause and ask the proof of so astounding a statement. Has the all-wise and benevolent Creator doomed woman to life-long weakness and incapacity? Having endowed woman with intellect has He denied her the possibility of its thorough cultivation? Throughout the whole realm of nature the possession of any faculty or power by man or animal has ever been regarded as *prima facie* evidence of divine design that it should be cultivated and improved. Now God has endowed woman with brain as well as beauty, and following the reasoning suggested by the analogy of nature, we conclude His design embraces as thorough cultivation of woman's intellectual nature as of man's.

What proof have we that God has made a mockery of woman by endowing her with an intellectual faculty and a thirst for knowledge, yet dooming her to perpetual denial of the exercise of one and the gratification of the other? What proof, we may again ask, that women are physically unable to scale the loftier flights of learning?

First, it may be said, women have never taken high rank as scholars. "Very true," may they not answer, "since the chivalry of our brothers has shut us out from the fountains of learning. It is a well-known fact that the oldest and most renowned universities of to-day were endowed without any regard to distinction of sex—and yet men, with true and becoming manliness, have monopolized the advantages and mocked poor woman's demands for equality by a quiet assumption of her incapacity."

Suppose we admit that women have not as much bone, muscle and tissue as men, what then? Does it follow because they are not built upon as large a plan as man, that they are less capable of mastering a college course?

Admit, if you will, that women are not as strong as men—is the ability to acquire knowledge to be tested by the same experiments as the ability to row, run or wrestle? We may certainly admit the advantage of a strong and vigorous constitution as an adjunct to the highest culture, without determining the question of ability, solely or even principally, on that basis. Or, if we go farther, and admit that women cannot endure as protracted study as men,—that their mental exercises are subject to necessary intervals of repose,—does it necessarily follow that the highest and best culture is beyond their reach? Progress in study is conditioned not alone, or even chiefly, by hours spent in study, but equally as much by *quickness of perception, delicacy of detail and habits of accuracy, in which women admittedly excel.*

Women are, like men, endowed with a nature opening out toward the infinite and the eternal, with longings after truth and knowledge which no merely superficial course can fill. Has Providence made a mistake in assigning too much work for woman's feeble strength? If the Creator gave woman less physical strength, she has compensating advantages. If He gave woman a smaller frame, and in the economy of nature has put large demands upon it, we may rest assured that it is made of finer material, or endowed with peculiar powers of endurance.

As yet the experiment of admitting women to full collegiate courses is in its infancy, and no conclusive results can be drawn therefrom. If, however, we were to accept the results thus far of the co-education movement in the United States, they would fully confirm the view that women are as adequate physically for the strain and demands of a college course as their stronger brothers. Reports from those colleges where it has been tried show no larger number of absences from lectures, or failures on account of health, on the part of women than of men. It has not yet been proved that women are physically inadequate to this higher culture, and as her nature seems to demand it equally with that of man's, we must dismiss all objections to her claims on the ground of physical weakness with a simple *non sequitur.*

Here it is proper to note one of the strong objections raised to woman's higher education, viz., the supposed injury done to her health by the long strain of years of application. American women, as a rule, have very delicate health, and while the health of Canadian women is better, it cannot be compared with that of European women, and is far from what we could desire. Now, says the objector, women's physical nature is far from strong at best, and weakened as it is by the worry and strain of our unnatural mode of living, those who attempt a long and arduous college course will make fatal shipwreck of health and life. Now, whatever weight the objection may have in schools where intellectual culture is pursued to the neglect of physical and moral, where mental cramming is the only requirement and the passage of an examination paper is held forth as the one great end of human existence, there is positively no ground for

fear where a symmetrical system of instruction and discipline is pursued under proper sanitary conditions. So far from study, when conducted under proper conditions, being detrimental to health, the best authorities now agree that it is a necessary adjunct to health and vigor.

The want of wholesome mental work is justly chargeable with a part of the feebleness and lassitude of young ladies out of school. Lord Bacon justly says: Too much bending breaks the bow, too much unbending, the mind. "The truth is," says a certain writer, "that study rightly prosecuted, prosecuted with order, system, deliberation, on a plan arranged to favor natural development, and to stimulate a well-balanced activity of all the mental powers, attended with due observance of the laws of bodily sanity—is one of the healthiest of employments."

An English medical lady of high rank declares that the exercise of the intellectual powers is the best means of preventing and counteracting an undue development of the emotional nature—the same writer affirming that extravagances of imagination and feeling, engendered in an idle brain, have much to do with the ill-health of girls. An eminent teacher, before the Royal Commission on Education, declares that hard study improves the health of girls.

But, it may be said, the evil effects of hard study are seen after many days in enfeebled constitutions and early decease. Now it is an undeniable fact that where disease is contracted, or weakness superinduced by any course of conduct, life is proportionately shortened. Let us see, then, if statistics show a shorter average of life for lady than for gentlemen graduates. Comparing the longevity of the graduates of Mt. Holyoke with that of other colleges, we find that after thirty years the death rate in that college, among its lady graduates, has only been 10.39 per cent., while that of Amherst has been 11.26; that of Bowdoin 11.85; that of Harvard 11.52, and of Yale 13.42. Even allowing a slight percentage off on account of the probable difference in the age of graduates, it may be asserted that the lady graduates of Mt. Holyoke stand on a par with the graduates of Yale and Harvard as to chances for life. At Oberlin the death rate among college Alumnae and Alumni is in favor of the former.

Surely we can all agree with a modern writer who declares that when woman learns the laws that govern her physical being, and has the courage to obey them, it will be found that she has strength to be a woman, a Christian and a scholar.

But then it is said women are not strong enough mentally to master a thorough college course. They may receive the education embraced in the "Three R's" with, perchance, a little smattering of history or literature, and the easier accomplishments, but anything requiring real strength of intellect is, of course, beyond the merely female mind, and prohibited by the very plan of her being. Women, we are told, are incapable of extended or subtle analysis. The researches of science, the intricacies of mathematics, the profundities of

metaphysics, are all beyond the flight of female genius. Now the existence of equality or disparity between the natural intellectual endowments of the sexes can only be established by the results of studies pursued under common conditions and tested by the appliance of a common standard. As before pointed out, all experiments in co-education are of too recent a date to warrant dogmatic utterance on either side. Yet to show that these experiments thus far are not detrimental to woman's claim of mental equality, it may not be amiss to quote a few testimonies.

Dr. Mahan, for thirteen years President of Oberlin, and for nearly as long President of Adrian College, states that during his connection with Oberlin College, the proportion of young men to young women who left school on account of failure of health through mental strain, was about 2 to 1. This proportion, he says, was nearly as large at Adrian. During the thirty years he was president of college faculty meetings he never once heard an intimation from any member of the faculty that the girls were a drag upon the class.

It ought to be borne in mind just here that girls who compete with boys in college courses, do so under disadvantages, being compelled to spend, on the average, an hour a day more than boys in getting up the conventional toilet of a lady.

Girls who dress as the fashion requires, and still keep up their lessons with boys, must be either very superior to begin with, or economize their time better.

Mr. Fraser, who was sent out from England in 1865, by the School Enquiry Commission, says: "Some of the best mathematical teachers are women; some of the best mathematical students are girls. Young ladies," he reports "read classics as well in every respect as young gentlemen. In schools where I have heard the two sexes catechized," he goes on to say, "I, myself, would have awarded the palm to young ladies for quickness of perception and precision of reply." Reports from Michigan University, Lawrence University at Appleton, Indiana University and St. Lawrence University show the average scholarship of young women as good as that of young men. It may seem marvellous indeed, to some of the advocates of women's mental inferiority, that the best Greek scholar among 1300 students at the University of Michigan, a few years ago, was a woman. The best mathematical scholar in one of the largest classes of that institution to-day is a woman. President Fairchild, of Oberlin, who taught there for eleven years Latin, Greek and Hebrew, and the next eleven years Mathematics, abstract and applied, and the last eight years Philosophical and Ethical studies, declares that in all these studies, through all these years, he never observed any difference between young men and women in recitation. Professor Amos, of University College, London, says: "I have five lady pupils in jurisprudence, and they are some of the best pupils I have; I have lectured repeatedly on law to mixed classes, and though women have sometimes attended in smaller numbers than men, they have been, in every way, equal to them."

This much can be said in favor of our sisters: There is not a single department of human learning or research, not one of the sciences, not one beautiful or useful art, that has not been adorned by the genius of at least one woman. The case of Lady Jane Grey, who had so mastered Greek at the age of fourteen, as to find more delight in the solitary perusal of Plato than in the sports of the chase, is alone sufficient to crush all accusations of mental inferiority against her sex.

These testimonies ought to prove a little salutary to the "lords of creation," and should be accepted by them as an intimation of the approach of woman's advance guard—a warning that men are no longer to vaunt their claim of mental superiority without making that claim good in fair and equal conflict.

Another standard objection urged against the higher culture of woman is its supposed tendency to produce a race of strong-minded women, virtually men in petticoats. The higher culture, we are told, will destroy those peculiar graces of womanhood—meekness, gentleness, modesty, humility, which are the greatest charm and the brightest ornament of the sex. Now this charge is squarely met by the friends of higher education by a counter statement. They declare that nothing contributes more directly to the formation and growth of modesty, humility and the peculiar graces of womanhood, than a thoroughly liberal education.

Now the reply is at least as good as the objection, both being so far mere statements, but the answer may be fortified by various considerations. First, since education reveals how much greater is the unknown than the known, its natural tendency must be in favor of humility and modesty. The higher education, therefore, when imparted under proper auspices and in a proper spirit, can never foster conceit and self-assertion. For every thoroughly educated woman of the strong-minded type, we have one hundred superficially educated women of the same class, whom more thorough culture would have taught becoming humility.

Education may, in some cases, supply a wider field and broader opportunity for native arrogance and ambition—but this is most apt to occur where the chief attention centres in intellectual training, to the neglect of heart and life. In this, as in many other respects, "A little learning is a dangerous thing."

But, it is asked, If we admit the feasibility of the higher education of women, what special need of their higher *Christian* education? First, we answer, no education can be true or approach perfection that systematically ignores the higher and religious nature. Educate the body and the brain to the neglect of the heart, and you have produced not symmetrical manhood or womanhood, but a monstrosity. Every system of education to be true and perfect, must develop body, mind and moral nature simultaneously after the analogy of nature. Again, the natural connection of these higher forms of education—intelligence and piety—is seen in all past history. Education has ever been the child of



religion—the school and the university following the mission chapel and the church as naturally as flowers do the course of the vernal sun. All the great universities, with surprisingly few exceptions, have been founded and maintained by ministers and churches.

Again, all study is possessed of a thousand-fold more interest when it starts from the religious stand-point and proceeds upon a religious basis. Assuming the existence of God, infinite, supreme, holy, perfect and merciful, and our relations and duties springing therefrom,—which are the fundamental ideas of religion,—all study assumes new interest and power.

How is natural science lit up with new glory by this assumption, every step of progress therein bringing upon the student's mind flashes of divine intelligence! All human language and history is full of special interest on account of their divine relationships; the exact sciences become manifestations of the divine thought, and the whole universe is eloquent with ten thousand voices proclaiming the wisdom and power of the Father of our spirits!

Now, it must be evident to all that all study from the religious standpoint becomes immeasurably more powerful in producing that high intellectual type or religious character which is the final goal of all education.

Having noted a few objections to the higher culture of women, we next enquire as to the distinct object sought therein. Here a variety of view meets us. One opinion, often dogmatically expressed, is that the object of all higher culture of women is to make good wives and mothers. Alas, then, for the old maids, the widows and those women who die young! If this be a perfect definition of the work, every ladies' college ought to add a match-making establishment to its various departments. There is some truth, however, in this partial definition, as no education can be regarded as approaching perfection that fails to qualify for these exalted relationships. But the ideal culture for woman cannot aim alone at fitness for these two relations in life—relations which, however important in themselves, are after all only incidents in the career of woman's progress—relations, too, which she may never be called upon to fulfil. Others tell us that the higher education is to add to woman's power of pleasing; others, to make woman mistress of the home and social circle. But all of these are deficient, and for a complete ideal of the goal to be attained in woman's culture, we have recourse to the volume of inspiration. Here woman's mission is outlined before her creation as that of a helpmeet for man. On all sides of his three-fold nature woman is to be man's helpmeet, and this necessitates a three-fold culture of her own being. The higher Christian culture, then, aims at perfect and symmetrical womanhood—and of necessity embraces three elements:

1. Physical development. This part of woman's culture seeks after several specific ends, the first being *sound health*. It is perfectly within the range of possibility that the weak and imperfect physical natures of young women should

become perfected and strong during college life, so that they may leave school stronger and healthier than when they came. This has been the experience in a few colleges, and doubtless will be in all when physical education assumes the importance it demands. There seems no good reason why college life, with its regular habits and discipline, should not strengthen the general health by developing defective organs, thus adding to the length and enjoyment of life.

The second aim of the physical education is a *vast increase of bodily strength*. Many sink in life's battle from mere physical exhaustion—exhaustion that would have been overcome with greater physical strength. Many a useful life has succumbed to disease or accident, that, with a better physical development, would have been prolonged in usefulness and honor.

The third object of physical culture is a *graceful mien and motion*.

Whatever imperfections we may be disposed to tolerate in a gentleman's walk or manner, no one can pardon a lack of grace in a lady. She is expected to charm and please us as much by her manner and motion as by her style and speech. Now this grace of motion can only be obtained by harmonious development of the physical powers.

2. Intellectual Training. The higher culture contemplates, secondly, a complete and thorough mental discipline, resulting in the perfecting of all the mind's powers. Reason, judgment, memory and imagination are to be cultured and developed in unison. In this mental discipline several specific objects are sought—the first being *intelligence*. Knowledge is one of the objects, as well as one of the instruments, of mental discipline. The field of knowledge in the higher culture ought to embrace, first, some knowledge of men; secondly, of human history and literature and language and of human needs and human destiny; thirdly, of the sciences, natural, moral and philosophical; fourthly, of human arts; fifthly, of the word, providence and character of God.

The second object of the higher mental culture is *aspiration*—a disposition to reach out after deeper knowledge, higher character and richer experience. This is one of the most important of all the objects of the higher culture, and the College that imparts a few ideas with lofty aspirations has succeeded better than the one that imparts a multitude of ideas but leaves the soul destitute of noble inspiration.

Another great aim of this mental culture is *intellectual strength and skill*—an ability to summon the enlarged powers of the mind to full and disciplined application to every necessary subject of thought. The fourth and last object of the mental culture is *expression*, or the ability to pour out the treasures of a rich mind and heart, so that others may share in our mental wealth. Many full men are very indifferent writers or speakers, and many a well-furnished mind is of comparatively little use to the world on account of defects in this power of expression.

3. Religious Culture. This higher education embraces, thirdly, culture of

the moral and religious nature. High intellectual culture, without a corresponding moral development, can never form a true system of education—for intellectual strength, without religious character to guide and use it, results in individual and national ruin. The present system of culture in our common and high schools is lamentably deficient in moral and religious elements. Not till parents and teachers come to realize more fully the importance of moral principle and religious character, will our system of culture become symmetrical and perfect. Why should it be considered so very important in our educational work that reason and memory be perfected, and of so little importance that the conscience and moral power be developed? In the individual and national life are not honesty, sobriety, justice, mercy, truth and purity of as much value as strong intellectual endowments? In the perfected system of culture that shall obtain in the future, the educated conscience and the benevolent heart will count for more than bodily strength and mental power.

Having glanced at the main features of the higher education, let us now look briefly at its instruments, methods and principles. First among the instruments we note a *suitable building* of commensurate size, with the best possible arrangements for the health, comfort and convenience of its students. Such building must embody all the late improvements as to lighting, heating and ventilation, and be constructed upon the soundest sanitary principles. It should, in every feature, meet the demand of the public eye for beauty, and thus be capable of appealing to and developing the æsthetic nature of its students. Dormitories, class rooms, lecture halls and chapel ought all to be models of neatness, order, cleanliness, cheerfulness and beauty. Especially should its Fine Art department, in its arrangements and furnishings, be made a silent yet powerful educator of the public taste. Here should be collected a number of models in all departments, a selection from the works of masters, to give their constant inspiration toward excellence in Art. It need hardly be said that the instruction given in a building in which every object pleases the eye and appeals to the finer nature is immeasurably more beneficial than that given in a rude, dull or dreary structure.

The second great instrument is a thoroughly equipped *gymnasium*. The pursuit of severe and protracted courses of study, without accompanying physical culture, is, in the present state of women's health, a dangerous experiment. Without a suitable gymnasium, it may be doubted if satisfactory progress in physical culture is possible. Halls for exercise are as necessary as class rooms for study. Clubs and ropes and apparatus for the gymnasium are as essential to the higher culture as books, maps and the apparatus of the laboratory.

The next great instrument is the *library and reading room*. In this age, when works of reference in all branches of science and art are so numerous, because the field of knowledge has so broadened as to forbid a complete mastery of any subject, and to necessitate the multiplying of lexicons and encyclopædias,

no college can be esteemed well equipped that does not place a fair selection of them within easy reach of all its students.

The next great instrument in the higher culture is a thorough curriculum of studies in every course mapped out—such as shall demand the application of years and necessitate the full development of the intellectual nature. Every college worthy of the name owes it to itself, to the general public, and to every one of its graduates, that its course should be thorough, its examinations critical, and its degrees of some appreciable value in the world. Every college diploma should be made, like baptism, an outward and visible sign of an inward and invisible grace. Too often degrees from ladies' colleges are a sign merely, outward and visible enough as every one knows, but the corresponding grace is so invisible, and so imponderable, and so intangible, and so *ETHERIAL*, that it can be neither seen, felt, weighed or appreciated! It may be said that a majority of lady students will not complete a thorough curriculum. Yet, even they will be benefited and inspired by the more thorough course put before them. Alongside the multitude who are content with mediocrity are a few "elect women," who long for something better than superficiality—and shall they be doomed to disappointment? Have not the noble few who desire to scale the loftiest heights a divine right to all that is highest and best in human learning?

It is often assumed that man is made solely for the world, woman for the home; man is the embodiment of intellect, woman of heart; man is made to work, woman to weep; and hence her education should be a little bouquet of truths selected from many realms, rather than a complete garnering of any field.

Now while we recognize home as woman's special domain, and admit her special endowment of sympathetic nature, we must remember that woman's sphere of action and influence has never yet been bounded by the home circle, or limited to the shedding of tears. Woman's past history, too, ought not to be taken as a fair index of her future career, for the signs of the times are strongly indicative of an enlarged sphere of activity for women. To-day in the Church, in the school, in all moral and social reforms, woman's powerful influence is felt, and more than one door of honorable activity and rich reward is yet to swing open on its rusty hinges before cultured and ennobled womanhood. In all these spheres of usefulness and honor a thoroughly liberal culture of body, brain and heart, the trinity of true training, would be of unspeakable advantage to herself and society. But even if we limit the sphere of her action and influence to the home circle, no valid reason can be urged in favor of shallow culture or superficial training. Outside merely professional training, the higher education is of more practical value to the woman in the home circle than to her husband in the shop or office. In the home circle she is daily brought into the solution of questions requiring a knowledge of the natural sciences. Here, as moral governor among her children, she has to decide for them constantly, nice questions in ethics and points in natural theology. Almost hourly she has problems, the

solution of which requires the clearest reason, the most nicely balanced judgment, and the finest taste. Again, as the companion of a man of letters, she must be able to enter sympathetically into his intellectual life, maintain with him an intelligent type of conversation before her children, and inspire in them a love for the same. Dr. Howard Crosby, of New York, very truthfully says: "The greatest safeguard against unhappy marriages, next to fixed religious principle (and even then the marriages may be unhappy, though religious principle will prevent the extreme consequences referred to), is in the equal appreciation of higher truth by husband and wife, where their minds have no limit to their united excursions, and in which their mutual dependence and regard become stronger when lower and more carnal bonds lose their efficiency. The united life should show itself in all things, and not find any path where separation is a necessity." The petty gossip that now obtains in too many homes would have been replaced by profitable and intellectual converse, had the mother been educated. Thus it is that in the companionship and inspiration of her husband, in the instruction and training of her children, as well as in the more public spheres of duty open to her, there is need of the higher education for woman. From what field, then, would you shut out her inquisitive mind? From the natural sciences? No—for God's revelation through nature is as much to woman and for woman as for man. Would you close from her gaze the instructive pages of history, biography and literature? For all of these woman admittedly has special taste and aptitude. While classics should always be studied under the guidance of a discriminating teacher, like mathematics, it is of too great value as an instrument of intellectual development to be discarded. In fact the whole circle of studies that has been found best adapted to the intellectual discipline of men will be found equally potent and valuable in woman's education.

The last instrument of the higher culture we shall mention is a systematic plan of instruction and culture for the religious nature. Religious truth, the revealed truth of God's Word, is an indispensable instrument of religious culture. The Bible ought to be on every college curriculum as a text book, first, because of its literary value; secondly, as a practical guide to success in life; thirdly, because revealed truth furnishes the true interpretation to nature and hence alone gives proper inspiration and interest to all the sciences; fourthly, on account of its powerful and salutary effects upon the mind and heart. In addition to religious truth there must be wise, skilful and systematic efforts to call into exercise the religious faculties of the students, and build them up in Christian character. This work is the highest committed to mortal hands.

Let us, in conclusion, glance at the leading methods and principles of this culture. First, we note the employment of thoroughly qualified teachers of skill and experience, who are in themselves models of the exalted characters they aim to produce. An institution professing to impart a religious culture to its

pupils, owes it to them and to the Christian public that its teachers should be not only moral but religious—not alone negatively good but positively pious. Thrown, as teachers are, into daily and almost hourly contact with their pupils, their lives should be living epistles, bearing the great truths of Christianity home to the hearts of all, by the simple yet powerful eloquence of example. Religious experience, sound education, skill in teaching, good taste and sound judgment, energy of character, coupled with enthusiasm in one's own work, are some of the indispensable requisites of the teachers required in this great work. The second principle in the higher education of women is that it should be along the line of her special tastes and talents. It is simply frightful to contemplate the amount of human life wasted by compelling women to pursue accomplishments for which they have no taste or capacity, through long years of dreary dullness. Let the ladies' colleges lay down as a fundamental and necessary introduction to all their graduating courses, a certain uniform and thorough education in the common branches of study. Let no candidate be admitted to the college course without this thorough matriculation in all the subjects of an English education. After this why should not every student have an option of several courses to graduation? If, then, a young lady comes to the college for a little self-improvement, let her enter upon an optional course, under proper advice of her teachers, in one of the departments of the school. But if she aspires to graduation, let her know that there is no royal road—she must matriculate and master one of the long and difficult lines of culture. Should she have special taste and ability for the Modern Languages let her thoroughly master a few of them, in a three years' course, and receive her diploma. Should Classics be her chosen field, let her master them as a stepping stone to graduation. And so in the fields of Natural Science, Biblical Literature and other studies, courses could properly be mapped out affording options in accord with the tastes and chosen vocations of the candidates. Music and Fine Arts require both theoretical and practical courses and examinations, the satisfactory completion of which ought to be rewarded with the laurel crown. The next principle of the higher education is that *character*, and not mere acquirement or skill or accomplishment, is to be kept constantly in view as the final goal of all instruction and discipline. The last principle is that in all the work of training and instruction, divine wisdom, inspiration, guidance and help are to be sought constantly from God.

## HOW WOMEN WRITE.

**T**HE poetess Nora Perry uses only violet ink. But she is not the author of "Sweet Violets."

Miss Alcott used to send her copy to the printer in a round, back-hand penmanship, the lines very far apart to allow for emendations.

Elizabeth Stuart Phelps writes a small, sharp-cornered hand, that would be precise if much practice had not given it some freedom.

Mrs. A. D. T. Whitney writes an Italian hand which sends out its light tendrils all over the page like a climbing grape-vine, not easy to make out.

Mrs. Louise Chandler Moulton used to tell a tale of a New York press dinner at which G. W. Curtis offered a toast to her health, she being then not well-known to fame, as "the writer who sent in perfect copy."

When Louisa M. Alcott wrote "Little Women," "to shingle the barn," she used for paper the reverse side of some of her father's old manuscripts, and rested the whole paraphernalia on a shabby lap-tablet lying on her knees.

Clara Barton used to be a copyist in the patent office at Washington before the war, and her small, round, neatly-formed characters, written frequently on every other line only, bear testimony to the work done at that time.

Ellen Terry writes commonly on thin rice paper and likes a broad-nibbed pen. She bears down with decision and makes a wide stroke and a square letter, often back-handed. Her writing is beautifully distinct and makes a handsome page.

Mrs. Henry Ward Beecher does her writing at a small but plain and business-like lady's desk, with a photograph of Mr. Beecher standing upon it. She writes a hand which is as plain as copper-plate, but somewhat cramped and old-fashioned.

Miss Francis E. Willard writes a bold, plain hand when she sits at a desk to do it, but so much of her correspondence is carried on in railway cars that frequently specimens of her penmanship are sharp up and down strokes—a trial to the patience and the eye.

Mrs. Croly (Jennie June) writes with extreme rapidity, and between more frequently than upon the lines. She writes the hand of a woman who has written so long and so much that the operation has become purely a mechanical one, and the letters are formed very plainly in the morning, when fresh at work, but become almost illegible at night.




SEE ! PAPA IS COMING.



## CHAPTER XXV.

### HUSBANDS AND WIVES.

*By Mrs. Mary A. Livermore, of Boston.*



GENERALLY when we speak of old civilization as distinguished from the new, we mean that civilization which antedates Christianity. What then were the status and characteristics of husbands and wives in some of those old civilizations antedating Christianity? In the ancient Hindoo civilization, the status of the husband was that of master, the status of the wife that of a slave, for her husband bought her, and when he brought her home he put on her neck a little collar as the badge of ownership. She cooked her husband's food, stood behind him, and served it to him, tasting every dish that he might be assured that she was not poisoning him, and making her meal on what he left, and if he did not leave anything, waiting patiently until the next meal. Not only had her husband bought her, but he could at any time sell her. She was taken for debt, she was gambled away. He held over her the power of life and death. She was in all respects his property.

Some of the laws of that time have come down to us, so we are able to know very clearly what was the status of husband and wife. The husband is forbidden to allow his wife to be for a moment the mistress of her own action, for she will certainly behave herself amiss, even if she be of a superior caste. The wife is enjoined in this fashion. The husband may be old, infirm, blind, crooked, wicked, cruel, a debauchee, yet is the wife always to regard him as a God, and in no case depart from his commandments, for the goodness of a woman is worse than the badness of a man.

If you come to the old Chinese civilization, you will find that this was a little improvement, for the husband held his wife as a ward. He was her guardian. He must appear with her in court, answer for her and make all contracts for her. Really the relation was that of master and servant to all intents and purposes. So wretched has been the condition of Chinese wives in the past that that nation has been marked by this one great characteristic, female infanticide. Twice during the last twelve years has the emperor of China issued proclamation against this female infanticide, not forbidding it or calling it a crime, or fixing a penalty upon it, but advising the people not to do it, saying that the Chinese female child might possibly be put to some useful purposes. One lady missionary visiting a Chinese woman of high caste, found her drowning her infant girl in a

tub of water. She remonstrated, but the mother declared that no daughter of hers should ever live to curse her every hour as she cursed her mother.

If you come to the old Egyptian civilization, you find an entirely different order of things. So completely equal was the relation of husband and wife in ancient Egypt that each held their own property, each had their own affairs, one stood on the same basis as the other, and the marriage contracts which have been discovered in the recent exploration, and which are read perfectly, show this to be the fact.

But in modern Egypt that is all lost. When you use the term "oriental degradation of women," you use the phrase that means the very *ne plus ultra* of degradation. There is nothing beyond, or lower, or deeper. Those of you who are familiar with the Koran remember that Mohammed promises to his women followers who are married to Mohammedan believers, an entrance to heaven because they are the wives of Mohammedan believers. In this particular the Mohammedan and the Mormon theologies are alike, for in the Mormon theology no unmarried woman gets to heaven, and when an unmarried Mormon woman dies, they hurry to marry her by some hocus pocus, dead or alive, that she may be whisked into heaven in some way with her husband.

The most orthodox Mohammedans tell us that no woman can enter heaven, because heaven is already peopled with the most beautiful women. It never seems to enter their theology why woman is not allowed to die out altogether if they are not wanted in heaven. No dog, pig or woman, or impure thing shall enter a mosque. No drunkard, madman or woman shall call the hour of prayer. And the woman who would try to enter a mosque or to call the hour of prayer would lose her life.

To-day almost all the people on the face of the earth, with the exception of a few declining, decaying remnants of races, have come from a common ancestry, from a people who a long time ago had for their homestead the beautiful table land of Central and Western Asia. As this table land became densely populated by the natural growth of the human family, migrations became necessary. They had to go in great bodies. Avoiding the mountains that could not be scaled, and the rivers that could not be forded, they passed over into Europe, and settled on the first desirable territory they found, always finding men and women in possession, which gives a hint of the antiquity of the race. These they killed or made slaves, or incorporated among themselves. Soon there came the need of another migration.

The successive waves of migration went, one to the north, the climate of which was different from what it is now, and the other to the south. It is possible for those who have made it a matter of study to trace out for us the path of five of these great migrating bodies. In this way the Irish were driven into Ireland, the Welsh into Wales, and the British into England, these islands not being then separated from the main continent. Those who went to the

north developed one kind of civilization, and those who went to the south another kind of civilization.

What was the status of husbands and wives? The northern races stood for freedom, for liberty; the southern stood for social organization. The northern races stood for liberty, the southern for culture. The north gave themselves to the development of the individual soul, and the development of the forces through the individual soul; and those who went to the south gave themselves to the development of philosophy, the arts and law. The northern races had a high ideal of woman, recognizing her as their other half and their equal, developing a sort of civilization that in a semi-barbarous way recognized this great truth, while the southern races simply indulged in a romantic admiration of the beauty and the graces of woman. Those to the south took possession of what we call Portugal, Spain, Italy, Greece, Asia Minor. Those that went to the north took possession of Denmark, Lapland and Sweden.

The world shall never be old enough to regard the marvelous civilization of Greece with contempt. No nation, dead or alive, has ever surpassed, or even equalled the Greeks. They developed a marvelous language and philosophies, which are studied as a part of the culture of to-day. But the Greeks came out of Asia, and retained the low estimate of woman. The Greeks, wisest and wittiest of men, were not good husbands. No Greek wife could sit at the table with her husband. No Greek bride could speak to her husband for months unless he first spoke to her. The private rooms of the women were in the rear of the house, and they reached the street through the apartments of the men. They were uncomfortable and poorly furnished. The kitchen was a rude, portable stove in the back yard, knee deep in dust in summer, and knee deep in mud in winter. The apartments of the men were beautiful, glorified by art and taste. No Greek woman could appear at the door without permission of her husband. There are instances where the wife who rushed to the door to affectionately greet her husband returning from battle, was stricken dead by him as the reward of her affection, because the eyes of the great captain had seen his wife as well as his own.

The degradation of the Greek women could only be maintained by withholding from them education, for they had the Greek intellect as well as the men; they had the same fathers and mothers. The Greek woman could not read the literature that her husband wrote. If she would be educated, she must take her place among the low, lost women, be one of the hetiræ, be a harlot. We need not ask what was the result, for women are the same in all ages, and there is no sacrifice that they will not make for their good name. But by-and-by Greece was overwhelmed by a force of women endowed with much intellect, who had the courage to step out and defy society. These women were the strong women of their day. They gathered the sophists and philosophers around them, until Greece was dominated by a class of women unlike any other that has ever

appeared in history. They were called the Literæ. They were the rhetoricians, the scholars, the artists of the time. Socrates learned all the rhetoric he ever knew from one of them, and the great Greek philosophers were in their houses continually. When the plays were performed of the great poets Sophocles and Euripides, the audience was composed of men and women, but the women were not the legal wives of the men, but their cultivated, handsome mistresses.

This brought marriage into disrepute. The time came when Greek marriage died out. You need not ask what followed, for the nation that stands outside of the religion of marriage, the marriage of one man with one woman in a union that has in it the thought of perpetuity, shall die. And the nation that substitutes in its place illicit relations without any bond, to be departed from at any time, shall go under, let its culture be what it may. When Greece died, she died not for lack of culture or knowledge, but of that moral rottenness.

Among the ancient Romans there was a different order of things. For the first five hundred and twenty-five years of the Roman Republic there was such purity of domestic life that there was not an instance of divorce or of infidelity to the marital compact. But marriage was hard for woman, for the Roman woman was given to the charge of her husband, and the law took no knowledge of her. If she committed a breach of the peace, the husband was punished for it, because he was thought to be responsible for her, as with us a man is responsible for his ox or horse.

But when Rome became the mistress of the world, there arose a great laxity of morals. The people became debased from the top to the bottom. When Augustus saw the men and women were indisposed to marry, and children were not born for the state, he undertook to drive men and women into marriage. A fine was imposed on a man of the age of twenty-five if he were a bachelor, increasing each year; and we hear of men rushing out into the streets and offering themselves indiscriminately to women to marry them. We read that women became so debased that they boasted that they numbered their years not by the consuls, but by the number of husbands they had married, entering into marriage compacts for a year, a month, a week, a day. Rome became dominated by such beastly, ghastly promiscuity as is to-day to be only equalled by those who boast of the name of free love. Rome died. History says that Rome died under the shocks of the incursions of the Vandals. But they were so overcome because the very heart of the Roman men and people was eaten out of them by their luxury, their beastliness and immorality.

Go to the northern nations. You will find an entirely different condition of things there. We ought to be exceedingly interested in these northern nations, because we Anglo-Saxons are descended from them. They stood stoutly for the equality of women. They regarded women as semi-divine. They made women priestesses. Only once in a century was a woman found guilty of a violation of the marital compact, and her own sex chased her into the wilderness. Men and

women lived together in those times, when they had no literature, no art, in a way that is delightful. We know about them from Tacitus. These people destroyed Rome and conquered her civilization, and we may venture to believe whatever Tacitus says about them that is good, for the historian of the nation they conquered will not tell us much that is good about them. When a chief of this people was asked what his religion was, he said, "I have no religion; I believe in my strong right arm and the battle-axe. We have a religion. If you want to know what it is, ask our women. They are nearer to God, and what they tell us we believe, though we do not always do what they say."

They forbade the women to drink wine. The women accompanied their fathers, husbands and sons to the banquets, sitting at the back of the hall, and when they thought they had drunk enough, they rose and terminated the banquet. Would that their Christian daughters of to-day might do the same.

Christianity came. Almost immediately the new religion found its way to the women. Almost every scholar will tell you that women had very little share or part or control of the moral or religious character of the civilization of Greece and Rome. But the work that women did in the diffusion of Christianity is not told in the books that we generally have. They began immediately to minister to apostle and teacher; they began to help those who were persecuted. They received the last words of the dying martyr, and sometimes met martyrdom itself. They met it with the faces of angels, full of joy and glory that they were counted worthy to die for the new religion. Silently this religion found its way into the home-life, lifting the wife up almost unconsciously, in a very little time, to be the real helpmeet of the husband and his companion. No Greek or Roman virgin or matron ever received such an uplifting from any teachings as now came to all who accepted the Christian religion.

Now there came the downfall of Rome. Then there set in that phenomenal time called the dark ages. What the world had learned seemed to be forgotten. You come at last to the sixteenth century, when all the bad times of the past seemed to have revived, when you find in every house a whip hanging by the door for the husband to keep his wife in order. Even the English law allowed a husband to whip his wife when she disobeyed him. He might give her three blows with the broom-stick at a time. The broom-stick, it seems, has not always been the weapon of women. They inherited it from the men. All the proverbs that have come down to us from the same time tell the same story. I have four hundred of these collected, not one complimentary to women.

In our day, the notoriously bad husband or wife gets the condemnation and scorn of the entire community. I have sometimes thought that a notoriously bad husband received greater condemnation from men than from women. For, in fact, the days of the tyranny of husbands over wives, as a universal thing in our country, has certainly passed away. The old common law, in its provisions for women, has largely disappeared. This law used to be that the husband

and wife are one, but that one is the husband. It is not so now, for the laws have changed so completely that it has been a matter of surprise on my part that legislators have been willing to pass them and put them before the people. A law was recently passed in Massachusetts giving to married women the right to earn all the money they can, the right to hold it and to control it. They may go into business, may make contracts with other persons. They may make promissory notes, enter into contracts for work ; they may do almost anything. The only thing required is, that the woman must file her bill with the clerk of the city, stating her business, how much money she makes at it, that her husband is not a silent partner, that she is not responsible for his debts nor he for hers. If I should die to-morrow owing \$100,000, my husband could not be held for it.

There are to-day one or two laws that hang on, that make a great deal of trouble. Will you believe that, after men have done thus largely and grandly for women, as far as money matters are concerned, they still keep a law on the statute books of every State in the Union, save Iowa and Kansas, that forbids the married mother to have any legal ownership in her minor children ? By law, the father is the legal owner of the minor children.

What we really need is to put marriage on a higher plane. I utterly despair of having, in any reasonable time, any laws passed that will protect women. I have come to feel, and to work on that basis, that the protection of women must forever be in the heart of men ; that we must rear our sons, our little children, with that thought ; that we must not take it for granted, while girls must be educated to be good wives, that boys will, as a matter of course, be good husbands. They must be trained to be good husbands. The father must carry himself so in the house to the wife that the boy will see that he esteems her above all other women. He must not, on Sunday, teach the boy, " Honor thy father and thy mother that thy days may be lengthened in the land," and then during the week treat her with discourtesy with which he treats no other woman. The boy will surely do as he does, and not as he says.

Neither must we, in the training of our sons and daughters, forever put the daughters at a discount. The most serious trouble we have in connection with husbands to-day is this evil of drunkenness. God knows where it will end. Let the woman who dares to marry a libertine or a drunkard, with the hope of reforming him, have a chance to go to an idiot asylum or to an insane asylum. She ought to be forbidden by the law from entering into any such unholy relation.

Before all forms of civilization, all forms of government, before all education, the relation of the husband and wife makes the eternal granite on which the whole world rests. Just so fast, just so far as you make those relations what God meant they should be, and what they ought to be, just so fast and so far will you uplift society—no faster and no farther. The cry goes up to-day,

How shall we purify public life? Purify the private household hearth, begin there. You shall purify public life no faster and no farther than you purify the private household hearth, for the public life is no more than the expression of the private life of a people forever. We ought to have marriages formed so they will last.

The views of marriage that prevail among too many augur ill for the perpetuity of government, for a nation is not made by its navy or army, its culture or education, but by its men and its women, and nations always rest upon homes. These are what give tone to the country. If, therefore, the homes of our nation are the highest and the best, then we have only before us a rosy future. If they be otherwise, then we have a very different outlook. I would make marriage what the Catholic church calls it, but does not make it, a sacrament. I would have the young man woo his wife as Pygmalion wooed his statue which his own hands had wrought. He asked of the gods a wife like unto the statue. The answer was, "Make thyself worthy, and thy prayer shall be granted." He tried to do this, and went again and said, "Am I not now worthy of the wife you have promised me?" He pressed his lips to the cold lips of the statue. And, lo! the marble throbbed, the blood ran through the veins, the eyes opened and smiled down into his, the lips parted, smiled upon him and said, "I am thy wife, and thy pure, holy, manly affection hath evoked life into the marble statue that thine own hands have cut."

It is only a graceful tale of the old Greek mythology, but it has been a verity in the lives of hundreds of women, who by the holy living, by the reverent love of noble husbands, have been lifted up out of the darkness and coldness, compared to which their former life was death. I would have such a marriage as was that of Elizabeth Barrett Browning. I would have the marriage to be like that of Aurelian to Zenobia, not walking with manacled hand and downcast eyelid, but a willing captive, sitting on the seat beside the conqueror, his equal, and the banner over them not the cruel eagles of Rome, but the banner of love.

When husbands shall carry themselves to their wives with this royal and pure love, standing forever on the white height of chastity that they demand of their wives, and there abide forever, practising self-control and self-continnence, as they demand of all women, believe me women will step out from behind the masks that have hidden them through all ages, and match men in the grandeur of their living, and the depth of their tenderness, and the strength of their attachment. Then they shall build a home whose pillars shall reach to heaven. Then shall a statlier Eden come again to man, and the children trooping about them have for their training such divinities as the old world never saw reigning on old Olympus.



HAPPY CHILDHOOD.

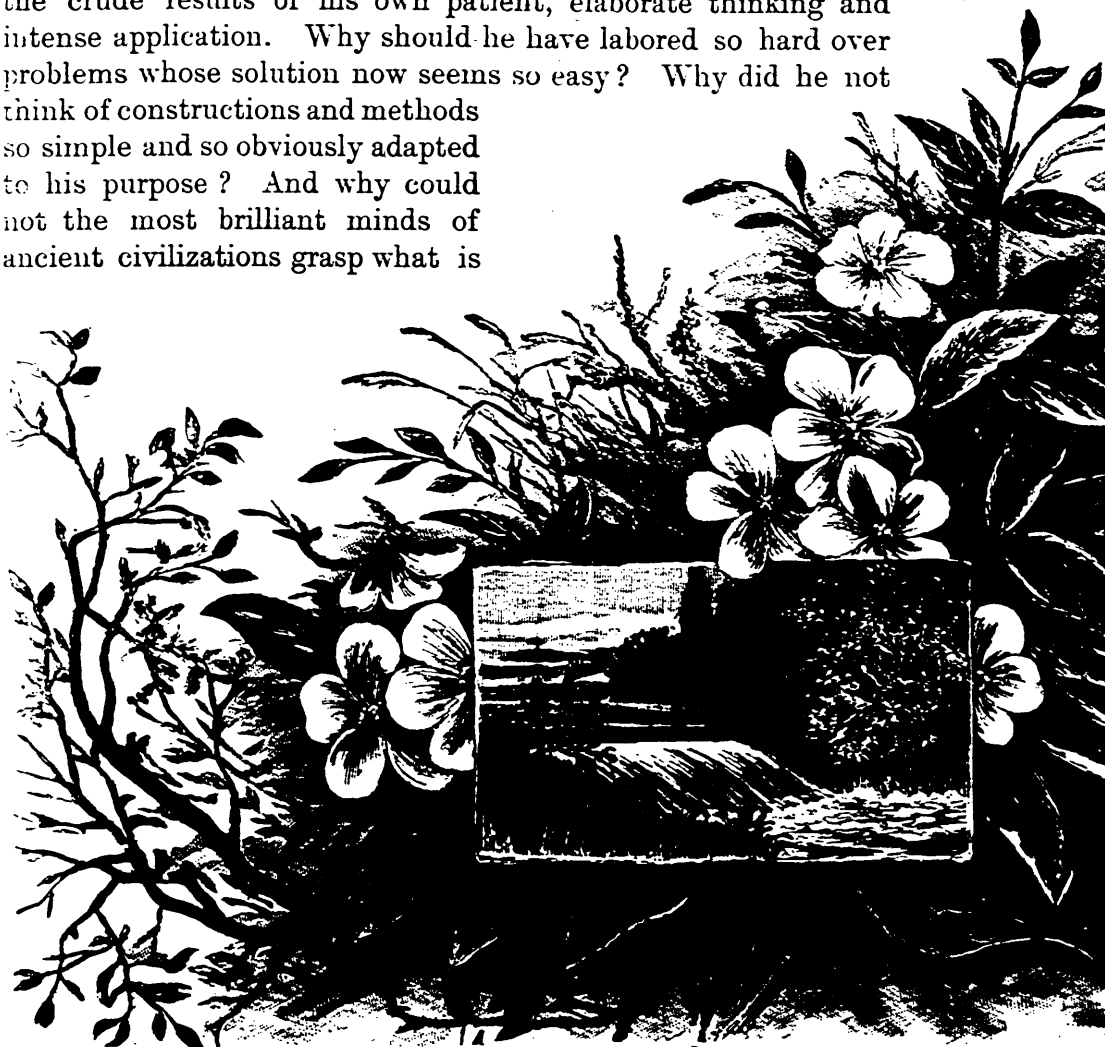


## CHAPTER XXVI.

### WOMAN IN THE SOCIAL STRUCTURE.

*Lecture delivered in the Amphitheatre at Chautauqua, N.Y., July 18, 1887, by Rev. O. H. Warren, D.D.,  
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**N**O EFFORT of genius has ever been adequate to the conception, much less to the immediate realization, of the best and simplest ideas. If James Watt were to re-appear among men and be shown a Corliss engine or a locomotive of latest and simplest construction, he would, I imagine, suffer unspeakable chagrin as he should compare these with the crude results of his own patient, elaborate thinking and intense application. Why should he have labored so hard over problems whose solution now seems so easy? Why did he not think of constructions and methods so simple and so obviously adapted to his purpose? And why could not the most brilliant minds of ancient civilizations grasp what is



now so simple and obvious? Why could not the great Aristotle get a better conception of society than he did? Why could not Plato form an ideal social structure that should not lack those elements that are most obviously essential to social well-being?

Take an example from later times. It is only a little more than half a century since Auguste Comte, then a young man, saw, as he thought, the way open for the settlement of the great social problems of the age. He looked over the broad field of social phenomena, historic and present, and saw indications of an impending crisis: old institutions were crumbling; old beliefs, old customs were giving way, and new movements were appearing. The great battle between the disorganizing and reorganizing forces of society was at hand. The world's grand opportunity awaited only the advent of a great teacher. To the philosophic mind of the young, adventurous student the situation was inspiring. He thought profoundly, he investigated patiently, he tested his conclusions carefully, until his "Positive Philosophy" ripened into his "Positive Polity." His work was done, and the republic of letters decreed that his name should be enrolled with that of Descartes and Bacon. But Comte had not gone to his grave when his "Positive Polity," tried by the very scientific tests which he had invited, was pronounced a demonstrated failure, and men turned from the investigation of his "phenomena" to investigate *him*, the most interesting phenomenon of all. The philosopher had failed as an inventor—failed to grasp the idea of nature's simplicity. He had invented a machine that would not work; and soon everybody said, with a smile not unmixed with admiration and pity, "He ought to have known that it wouldn't."

Why these failures? May we not reverently, and scientifically also, seek for the explanation in the will of Providence, who compels much waiting in the order of progress for the "fulness of times," and with whom great events are great *advents* which many prophets have desired to see and have not seen them, rather than in the necessary limitations of the powers of the human mind? But whatever the explanation, the lesson for our time is discouraging to dogmatism. It rebukes the assumption of either the ability or the opportunity to settle finally the social questions that are pressing hard upon the attention of the world.

We hear much of the destruction of existing institutions. "New alignments," we are told, are about to be made, and the familiar prophecy of "woman's emancipation" and of the world's great enrichment through a new adjustment of her relation to the social structure, is renewed with great confidence. But, as Herbert Spencer would say, the consciousness of the present generation is "*reminiscent*" as well as prophetic, and the lesson it deduces from experience enjoins upon the teachers and reformers of our day the duty of maintaining the proper balance between the disorganizing and reorganizing—the centrifugal and centripetal forces of the social system.

I will endeavor to bear in mind the standard which by these reflections I raise for myself in this discussion.

I will attempt no succinct and adequate definition of society. I trust that you are as familiar as, for this discussion, it is at all necessary that you should be with the various systems of sociology, some of which are really scientific and helpful, while some are about as philosophical and valuable as would be an analysis of literature into the letters of the alphabet. As in literature you find more than its primary units and their groupings—more than letters and syllables and words and sentences and paragraphs and chapters and books and libraries—as you find in literature the expression of an unseen world of living thought—the “word” which manifests an invisible creative life—so in society you find more than individual men and women and the groupings in which the individuals are combined and classified. If you have entered at all into the spirit of sociology you have found it worthy of the name only as it shows itself to be the science of the living forces which find expression in social systems.

The analyst who drills you interminably on the units of society—the primary, the secondary, the tertiary, and so on to the end of his artificial classification—and the relations which these units sustain to each other, leaves you feeling as if you had been studying, instead of a tree, a wood-pile and a brush heap, and longing for one more unscientific look at a living, majestic oak. Herbert Spencer, on the other hand, takes you away from the wood-pile to study the air, the earth, the sunlight, the soil, the showers, the winds, physics, chemistry, botany, meteorology, climatology, and other related sciences, with the encouragement that when you shall have mastered these you may enter upon the study of the oak. It is, however, sufficient for our present purpose that you have seen enough of the living oak of society to appreciate its beauty and understand its more manifest characteristics.

I assume, then, that you regard society as a natural, living organization: not primarily and essentially a voluntary compact, but as having its origin in natural causes that are subject to human volition only in the same sense as are other natural causes, which simply furnish the conditions under which God has ordained that human achievement must be effected.

With such a conception of society you will regard the *social structure* as something more than the governmental organization, or the mere body politic. The family, for instance, which, in a normal social structure, is the first organized group of individuals, is a natural organism, not the product of civil government. So in the subsequent process of social grouping—the patriarchal type of social order—the clans and tribal divisions and regulations are all natural arrangements, having their origin in a spontaneous adaptation of modes of living to existing conditions, and not in formal social compacts. Feudalism, the crude vehicle which carried the remnants of broken civilization across the perilous chasm of the middle ages, was not a device gotten up for the purpose

by the inventors of social systems. It had its origin not in conventions, but in the spontaneous distribution of power and immunity under the instinctive guidance of self-interest. It was a social structure, but, in its earlier stages at least, it scarcely answers to our conceptions of even an elementary civil polity. It was the way in which people lived—society, self-acting, self-developing, without a polity.

If we fix our attention upon society in our own times and under our advanced civilization, we meet at once with *customs*, the first expressions of the organic tendency, developing quickly and spontaneously into such arrangements as are dictated by feeling rather than by the constructive reason, and establishing themselves in the form of social order. Only to a limited extent do they pass into the forms of civil enactments. Says Henri Baudrillart, "The better part of human nature escapes the state." He might have added that much of the worse part escapes it also. And in that very large part that does escape, both better and worse, are to be found the organizing forces of society expressing themselves in customs, social, religious and civil, that sweep through the whole range of social systems from the simplest to the most complex, giving to each system its characteristics and making each essentially what it is. What, then, is the "escape"? Is it from civil restrictions and regulations into absolute personal freedom? That were an escape from order to anarchy. The escape is only from civil order into that self-constructed social order from which the civil polity issues—an escape from written law to law unwritten; from regulations to the enforcement of which the representative authority and power of society stand pledged, to regulations which are defined and enforced only by the tacit consent and informal exactions of the community; from legislative enactments to customs which, hoary with age and venerable in authority, find recognition as "common law" in courts of justice.

On those levels of human interest which are further removed from the proper functions of civil government, even where individual freedom should be greatest, even there we find custom to be a real and important element in the social structure. Dr. John Bascom, in his recent work on sociology, refers, with unconscious sarcasm, to etiquette as showing "how inevitably and even fearfully organic" the human mind is. "Fearfully" organic indeed is it in the realm of etiquette, which in its sphere gives the law to courts and sovereigns; and not less "fearfully" so is it in the realm of imperious fashion, where, to quote the same author, "society is like a camel whose very trappings are a load." To this organizing tendency of custom we submit everywhere—in the family, in manners, in social intercourse, in trade, in industry, in worship, in education and in politics. We see it dividing society into classes, building up the high walls of caste, binding nations with its withes and holding them in its bonds until their deliverance becomes the painful problem of religion and philanthropy. Though primordially it is only the law of common consent, having its origin in spon-

taneous mutual adjustment of power and dependence—in service and compensation—it quickly roots itself in feeling, and then confirms and strengthens itself in habit. Hence, while it is ever ready to take on new forms under new conditions, and is ever changing like the surface of rippling waters, it is ever crystallizing into forms that can be broken only by terrific concussion and the crushing enginery of the mightiest civilizations.

We see, then, how important a consideration is the relation of any class of individuals to social customs in determining their proper relation to the social structure, or to the vital forces which find expression in social phenomena.

But, just at this point, the judgment is most likely to err. The social consciousness habitually misinterprets the exertions of social power, just, indeed, as our physical consciousness misinterprets the exertions of physical power. If, at your breakfast this morning, because of the obdurate and persistent quality of your beefsteak, you had on hand an unusually difficult task of mastication, you were painfully conscious, you would say, of an unusual demand for energy applied directly to the lower jaw. But you were mistaken. The power was not applied directly to the jaw, but to certain muscles somewhat remote and considerably distributed. I flex my fingers, I press them together, I clench my fist: my consciousness tells me that I apply the power directly to my fingers, whereas it is applied almost wholly, not to them, but to a large number of muscles distributed through the forearm from the elbow to the hand. Consciously I move my fingers, whereas I do not move *them*, but unconsciously send a message to certain muscular servants who instantly and silently pull the tendons and move them for me. For all practical purposes, this is sufficient; the faithful muscles perform their service with the same fidelity and cheerfulness as if the physical consciousness duly recognized and honored them. Exemplary servants indeed are they!

So in our highly organized society we do so much with our laws, our courts, our legislatures and our national congress—so much with the ballot and the political parties—so much, in short, with the *hands* and *fingers* of the social structure—that we become almost unconscious of anything besides hands and fingers. No harm comes from this so long as the social body acts normally under the impelling power of right volition. But when the social reconstructionists make their appearance, let them understand the social anatomy and not follow the social consciousness in their attempts to locate functional weakness and disturbances.

There can be no occasions for this admonition more serious than those which are presented by the proposal of radical social changes, involving the readjustment of class relations on some assumed basis of natural rights and equal privileges and responsibilities. Such proposed changes, unless public sentiment is ready to welcome them, always contemplate the arraying of law against custom, or rather the authority and power of civil government against

those feelings on which the customs are based. Contests of this sort take feeling as they find it and intensify it to the utmost. Under such circumstances the intuitions of social consciousness are not, as the metaphysician would say, "examined in the reflectivity of self-consciousness"; they are not calmly reviewed; they are not corrected; but are at once crystallized into fixed "opinions" and settled "convictions," which in turn reflect their own false light back into public sentiment in the form of current phrases and specious maxims. Thus the conditions of heated controversies are brought about, and the gravest issues are taken out of the dominion of reason and forced perilously into the realm of passion.

And just here I remark, in the application of this thought to the subject in hand, that I deem it exceedingly fortunate—rather, I regard it as evidence of God's hand in the gradual emancipation of woman—that the changes which have taken place in her legal *status*, have been the result of changed feeling—of new births in public sentiment—without the intervention or agency of party contests. May the time never come when the question of her rights and interests shall be left to the arbitrament of party politics. Nothing but a general misconception of the functions of political parties can ever lead to the adoption of so preposterous a method of settling this preëminently social question.

Historically considered, woman's place in the social structure is marked by many changes. Your imagination was, perhaps, early trained to trace the evolution of organized society from the primitive family, with the male primitive and his "mate," and the little primitives, all in their rude dwelling, or through the clan, the tribe and the various successive social groupings, with woman's relation to the system everywhere *determined*, primarily, by that selfish exercise of male power which in the primitive condition made her a slave, but *modified* gradually by the influence of advancing civilization. But later reading has doubtless modified this picture. You have found the family of Primitives subject to singular freaks and social aberrations so numerous as to make it difficult to determine its characteristics. Sometimes, it appears, Mrs. Primitive was master of the household; did the fighting, managed the business and stood at the head of affairs generally—a fact which indicates the probable ancestry of that typical Mrs. Modern who is said to wear the pantaloons—those articles whose name, according to its Greek etymology, "pantaleon," signifies *all lion*. A lion-like character, doubtless, she was. Generally, however, Mr. Primitive is found to have been master of the situation and to have justified his very bad reputation for tyranny.

So you trace the history of woman's social condition from various and opposite standpoints; and, whatever line of development you follow, you find new phases of this condition appearing here and there in the history of races and nations, under the influence of political revolutions, new social environments, education and religion, and persistently maintaining their place through

succeeding generations and ages. But amid all these changes a two-fold uniform manifestation may be observed: *First*, the oppressive use of masculine power in the subjection of woman wherever the higher sentiments of human nature have not been developed; and, *second*, the gradual transfer of this power to the control of those sentiments, in proportion as the same have become dominant in the moral forces of society. The contest has been steady and progressive against the alliance of power and selfishness in the social structure. The victory has been one of *right feeling* against brute force entrenched in custom and allied with ignorance and superstition.

In this progress Christianity has effected enough to demonstrate that it is the faith of redemption, so that with us, believers in its mission, the question of woman's relation to society is one of *ideals*, in the realization of which the world shall become what God, "in the beginning," designed that it should be. We may be pleased to study the *evolution* of social order, but when we look back to that midnight of society in which Herbert Spencer is searching for "primitive" conditions, and hear him say, "We need not doubt that this condition is a lapse from a better state," our thought leaves him at a bound and goes back to the morning of creation, when the sun of God's ideal had not been darkened; and then we turn, and, looking toward the brightening dawn, we exclaim, "Behold the light of the world! the morning is coming again! This is God's light; let us look about us for God's ideal, and become co-workers with Him for its realization." In our sociology the primitive thought of creative wisdom should be our ideal, and faith in that ideal should be the most potent factor in social evolution. The question is, *What is woman's place in the ideal social structure?* What did God design that it should be? What should we seek to make it?

The logical application of the principles which I have set forth will bring the answer to this question, whatever that answer may be, within comparatively narrow limits. Among the limitations I notice:

1. That the question is not one of rights and privileges based on *equality* of natural endowments, but rather a question of social well-being, based on a harmony of *different* powers, aptitudes and relations.

I emphasize the distinction between inequality and difference: for by insisting on it we rule out of this discussion a whole phalanx of stock arguments as frivolous, irrelevant, inadequate or superfluous. Woman not man's *equal*? I will not insult your intelligence by an attempt to answer such an assumption. Woman not competent to govern? Do we married men believe that? But seriously, I dismiss as utterly frivolous the assertion that woman is inferior to man in anything that constitutes the basis of social rights, or in elements of social power.

But, on the other hand, equality of endowment does not warrant the inference of a sameness of functions. I found in reviewing, for the purposes of this

lecture, much of my former reading on this subject, that I had placed an interrogation point in the margin opposite many a "therefore," and I was astonished to find what an imposing procession of writers and orators there is in the literature of this social question—publicists, legislators, statesmen, ministers, bishops, doctors and lawyers, both male and female—every man of whom bears upon his banner, "Equality of gifts, *therefore* sameness of functions." It is amusing to see how high they carry this *non sequitur*. John Stuart Mill, the standard-bearer, true to his characteristics, fairly revels in the liberty of inordinate deductions. Differences fixed by custom between the activities and responsibilities of men and those of women, he regards as resulting from the assumption of woman's inferiority, so that if this assumption were withdrawn all logical justification of the difference would disappear. But we reply, "We repudiate the assumption." With Plato we assert that "the gifts are equally diffused with the sexes," and we follow the assertion to its logical results. The argument, however, is inadequate: it only alters the problem, it does not solve it. It leaves unexplained this phenomenon: *Woman, out of the places which she has been both able to fill and free to enter*. I deny Mr. Mill's proposition, that there has never been a trial of any other system of society than "the system of inequality" which "subordinates the weaker sex to the stronger," and has perpetuated itself from a primitive state of bondage. I deny it as alike unphilosophical and unhistorical—a bare assertion, which should be characterized as Guizot characterizes the theory of Gibbon and others, that the "place which women attained in Europe under the feudal system" is attributable to the "peculiar domestic manners of the ancient Germans" as a "*pure chimera!*"

Let me remind you of the fact, which Mr. Mill himself makes use of, that "in early times the great majority of the male sex were slaves." I submit that it is an anomaly indeed, if after all these centuries the changes of sentiment which have effected the emancipation of men, coupled with their growing appreciation of woman, have left her absence from the spheres of activity and responsibility which are now exclusively occupied by men, to be accounted for as a perpetuation of her primitive bondage. Strange indeed if, under these circumstances, she is still a slave, with her condition modified only, as Mill asserts, by her being made a "favorite!" Strange indeed, if her favor in the eyes of emancipated, cultured and ennobled manhood has not both enlarged her freedom and called forth her powers!

Let me remind you furthermore, that woman has proved her equality with man, and has often exercised her liberty; and yet the difference of social *status*, though on a vastly higher plane of civilization, still remains. Deborah proved the ability of a woman to judge Israel, and the people recognized the fact; while Barak sacrificed the chances of personal honor in a decisive military campaign for that assurance of success which her presence and counsel would afford. But the proven ability and opportunity did not bring in a line of female judges nor



put women in command of the army. The five daughters of Zelophehad, early and brave advocates of women's rights, on appeal to Jehovah, settled in favor of themselves and all the daughters of Israel, a doubtful point in Jewish polity concerning a daughter's right of inheritance; but that decision did not make daughters and sons coördinate heirs to their father's estates; the family representation still remained with the son, if a son were living. Joan of Arc, the *Maid* of Orleans, the daughter of a serf, proved the ability of a girl to inspire a degenerate army and lead it to victory, to enthrone a king and deliver her country from distress; but the proven ability did not place the army of France under the command of female generals.

It were superfluous to refer to the queens and princesses who have proven the ability of women to govern nations—an ability equal to that of any man, both for good government and for bad—but the proven ability has never placed women at the head of states and empires independently of their hereditary claims. There is no lack of evidence of woman's capacity for administration; but her ability has not elevated one of her sex to the premiership of England, even by the choice of the most womanly of queens. In the feudal ages, women proved their ability to participate successfully in war and politics; but the proven ability did not keep them there. Such is the lesson of history through all the centuries. In almost every department of human activity where power could be wielded, courage tested and honor won, women have come to the front and been welcome; but neither the ability which they have shown nor the welcome they have received has kept them there. And I may add that any remnants of woman's former degradation and enslavement that may be lingering in our civilization, through whatever of conservatism, prejudice and selfishness on the part of men, is due to the fact that she has not used her proven ability to break the chains that bind her.

I repeat, then, that the question of woman's place in the social structure, as presented to us, living under our civilization, is not a question of rights based on an "equal distribution of the gifts in both sexes," but a question of adaptation to social needs and demands originating in a *difference* of gifts. It is this difference that gives rise to mutual dependence, and necessitates division and adaptation of service in the organization.

2. This limitation suggests another of no little importance, based on a correct conception of the rights, duties and interests of *individuals* in their civic relations.

Do not be frightened at this suggestion of abstruse points of sociology. I am not going to discuss the merits of Individualism or Egotism, as a principle in social philosophy. I do not controvert even the extreme proposition that "the only object of society is to give value to the individual." My controversy is with that special theory of society which excludes the consideration of sex

from the estimate of the value of the primary social unit. The special purpose of this theory leads to its constant relation. Again and again are we told that a woman is an individual ; that a man is no more than an individual ; that each is a complete individual in the social structure, and that there can be no difference in their natural relations to the state except that which is based on the difference which marks their individuality, a difference, for instance, as between strong men and weak men. There is fallacy here. We must observe the important distinctions between *individuality* and *individualism*. "The latter," says Vinet, "refers everything to self, sees nothing but self ; individuality consists simply in wishing to be one's self in order to be something." But what is the individual? What is one's self? What, for instance, is the child without its relation to fatherhood and motherhood? The child may be orphaned, but the relation is not destroyed : its dependence, with the vast deal which that involves, is still an attribute of that individual in its relation to society, and society is especially delinquent if it does not recognize this fact. What is a man, what is a woman, without regard to those relations which sex establishes? A fraction, not a unit. We may separate the sun's light and the sun's heat, and consider each by itself ; but only as God married them in the sun's rays do they fill the world with life and beauty. Individuality is nothing apart from relationship. In the social fabric, the man is simply an individual piece of timber, he is sill, or post, or beam, or sleeper, or joist—or rafter, or stud, or brace, or pin—somewhere he must find his place, and the nature and value of his individuality is determined by his relation to the structure.

We pass from the individual to the family, next in the order of social units. Here, too, the integrity of the unit is dependent on relationship. What is the childless family? What the motherless or fatherless family? A fraction, not a unit. But society constructs itself out of units and not fractions. The social organism knows no fractions as units. It uses these fragments as "chinking" in the social edifice, thus disposing of old bachelors, old maids, childless husbands and wives ; and, despite the sorrowful pathos of the fact, it so disposes also of the widows and orphans. It builds its walls of stones conformed to the plan of the structure. In its estimation the complete man is husband and father, and the complete woman is wife and mother: it treats them as presumably such, logically regarding fathers and husbands as providers, and wives and mothers and children as dependents. How this fact fixes the basis of wages ; how much it means in the social order and condition, in individual character and happiness, or how much it implies of burden and compensation, I need not even suggest ; nor will I digress, as I would be glad to, to plead for such modifications of social order, such relaxation and adjustment here and there, as will relieve the crushing pressure from the fractions without disturbing the proper relations of the units. I refer to the facts only to show that in the organization of society the nature and value of such social unit is determined by natural relations, especially by

those which sex initiates and sustains; and to suggest, also, that the advancement of civilization toward the ideal social structure does not annul this law of nature. Evidently the cold doctrine of individualism, which regards a man and a woman simply as two distinct human beings, is not likely, "in the good time coming," to be the doctrine which shall furnish the basis of individual rights.

3. This course of reasoning leads me to notice a third asserted principle in human government, the restrictive force of which, as related to this question, must be determined if you would ascertain the limitations under which the discussion of this subject should be placed. That principle, succinctly stated by one of its propounders, is this: "No one human being or one class of human beings has a right to fix for another human being or another class of human beings their proper field of action and the proper mode of employing the faculties which God has given them." This is an old doctrine, tried, found wanting and cast aside, but revived and put to special use in connection with the advocacy of woman suffrage. I should deem any reference to it unnecessary, had it not recently received an image and superscription designed to make it pass current as an axiom of political science. It was the political heresy of the eighteenth century, and ought to be in bad odor because of its association, in essentially the same form though with different application, with French Socialism and the French Revolution. It certainly is not the principle illustrated in the source, development and maintenance of political power. It is contradicted by the history of every nation under the sun. It overlooks the fact that its application would require the surrender of prerogatives now deemed absolutely essential to the preservation of the state; it makes the right of suffrage a simple natural right resting on the same basis as the right to "life, liberty and the pursuit of happiness;" it ignores the right of government based on the guaranty of social order—the only right which justifies the powers exercised by the best governments of the world; and while in this last respect it may not be more dangerous than some of the principles of expediency adopted in the absurd and dangerous extension of the elective franchise in our country, it is a thoroughly bad and mischievous doctrine—too bad and too mischievous to be pleaded in behalf of any honorable movement for reform. The elective franchise is not to be regarded or treated as an essential right of citizenship, and such right, therefore, cannot logically be pleaded in support of woman suffrage.

But even if we grant the validity of this asserted right, its application in representative governments like our own would be complete in simply giving to woman an equal voice in the formation and adoption of state constitutions; it would require only the submission of the conditions of the elective franchise to all the people regardless of sex. It would leave the people, men and women alike, to answer the question whether the well-being of society throughout its entire organism and in all its functions would be promoted by putting the ballot in the hands of women.

The question, then, of woman's *true* relation to the social structure is simply the question of her *best* relation thereto—of her best possible service to society, the best development and use of her power in the wide range of human activity. This, in short, is the question: *How most effectually to make the difference between her gifts and man's gifts the initiatory and guiding principle of social organization.* This is the question inspired by our ideal, and justified by the teachings of Christian civilization.

History suggests the answer to this question. "What," says Emerson, "is civilization? The power of good women." That is not the extravagance of epigram: it is the intelligent, mature judgment of sound philosophy. But from the standpoint to which such a judgment raises us what a field is open to view!—what contrasts with the past! what promises for the future! We behold the progress of civilization marked by the increase of respect for woman. We see the coarse brutality which once ruled, making her its most wretched victim, gradually refined out of society by her influence. Do you tell me that good *men* have wrought the change? No, no! Heaven's record is that woman was the virgin-mother of this new-born power, over the advent of which the angels are still singing. In the beginning it was with God, it was God; but from God, through woman, is its advent into this world, bringing peace on earth and good will to men. Behold woman now in the "sphere" which nature makes peculiarly her own, where her wifeness is now her throne and her motherhood includes the birth and nurture of character and the training of power. Through her exaltation and holy ministry here, the family is recognized as the centre of social power, the fountain of social happiness. How marked, I say, the contrast! In the social science of Plato the family existed for the state, and not the state for the family. Preposterous theory! and yet there was nothing in the civilization of his time, nothing within the scope of his historic vision to suggest any other. The state was the vast aggregate and visible embodiment of governing power. It had its existence by the triumph of might. It was the guaranty of order; it gave protection; it ruled; it was a source of good or of evil to the people accordingly as it was itself made better or worse. It was a monster of power that, if irritated, would rend and destroy, or if soothed and fed, would protect and bless. Hence everybody was to live for it and, if need be, die for it. Every new-born child was nature's gift to it. Fathers and mothers were thus its benefactors. Art embellished it, education enlightened it, wealth enriched it, and the value of every individual was measured by what he added to it. What could woman be in such a civilization? True, Plato saw Sparta and began to believe that woman had "gifts" as well as man, and that, after the Spartan example, she might be of value to the state. But what was woman herself, what could she be with her sphere unrecognized, and with no standard by which to estimate her individual worth but her value to the state, and that reduced to a mere physical function? What was she, with all her

latent wealth of affection and intellect, of spiritual and moral power, outside of this definition of value? A *thing* to serve the convenience and pleasure of her owner. We cannot here lift the curtain and uncover her wretchedness. And what then was the family? Just what the suppression of woman's power and the reduction of motherhood to its physical functions would imply:—nothing except in the value of its small service to the state. Aside from this relation the family was simply a group of slaves.

Behold again the contrast! See now the presence of an organizing sentiment which is decreeing that henceforth the state shall serve the family and be judged by the measure of blessing it secures to the homes of the land. Here woman becomes prophet as well as reformer. "We are wont," says Emerson, "to think that we are at the meridian of civilization. We are only at the cock-crowing and the morning star." If this be true, the joy of the redeemed home is the richest promise of this glorious dawn. Let good women fulfil the ministry to which God has appointed them, in their natural relation to the family, and it will be found that from that ministry will come the best and most enduring order of society.

Do you think that this is mere sentiment? Then let me quote the words of Spencer, with whom sentiment would be as out of place as a flower-garden on an iceberg, and who had to invent the word "altruism" to take the place of love, because the old word (sweet word!) was so quivering with life as to be unfit for the dissecting operations of science. "If women," he says, "comprehended all that is contained in the domestic sphere, they would ask no other. If they could see all that is implied in the right education of children, to a full comprehension of which no man has yet risen, much less any woman, they would seek no higher functions." Let me add, with due reverence, that the highest compliment ever paid to woman was bestowed upon her when Christ, in instituting the gospel ministry, exempted women therefrom, because, as we may infer, their natural sphere, their life-work in their domestic relations, absorbing so much of their energy and heart and mind, and so high and important in itself, could not be invaded for this exacting service. God honored women in the gift of the Saviour, upon man He laid the responsibility of the regular and organized ministry of His gospel.

I cannot point out to you the immense possibility of successful, organized effort in the field of social custom, where women are now most in need of "emancipation," noble inspiration and practical leadership—for the purpose, for instance, of bringing comfort and culture and freedom to the homes of the middle classes, not to speak of the poor, in our cities—nor to the wide fields of benevolent and evangelistic effort open before them.

I leave these topics with the suggestions already made in this lecture, and to the lessons of successful efforts put forth by good women in some of these directions. But there are two or three thoughts that may not so readily occur to you :

1. There is no greater need of the hour than the existence and general recognition of a highly cultured, spiritual, refined class of society, which shall sustain a strictly non-partizan relation to all political action, and in a calm, judicial spirit, judge all political and partisan movements.

We need this in the perfect and permanent organization of society. If you have read Mr. Spencer on the comparative psychology of the sexes, you may have had suggested to you the scientific statement of the basis of this need and have seen how admirably adapted to this function is woman, with her peculiarities of intellectual and moral endowment. Such a social judiciary, I believe, will come in the realization of our ideal; and when it does come, depend upon it, the "good women" of the land will constitute a perpetual organized judgment day for the political parties, politicians and statesmen.

2. Another need which we notice by way of admonition is, that of such a social organization as will, by its direct and educative influence, foster and preserve those sentiments with which the sexes should regard each other.

In the state of barbarism the sense of power, together with selfishness and passion, makes man the brutal master and woman the abject slave. But in a state of Christian culture, man's consciousness of superior power and woman's consciousness of comparative weakness and dependence, are responsive forces, making recognized trustworthiness the honor and pride of the true man, and accepted trust the joy and pride of the true woman. This responsive consciousness, though not comprehending all the philosophy of love, is a powerful factor in the formation of the emotional habits even in children. It holds sway to adult years, so that the true man cannot but feel that his manhood is impeached when his worthiness of woman's trust is denied, and the true woman equally must feel that her womanhood is dishonored when her trust in those relations in which protection is properly expected is rejected or abused. The organizing power of this responsive feeling makes men protectors of homes and of the community of homes; and through this function come laws, penalties, courts, all regulative and administrative government. Now just where and to what extent woman shall participate in this protective, regulative, administrative work, is a question which, to say the least, sustains a very delicate and possibly a vital relation to the most sensitive spiritual elements of human happiness. I pass all questions as to the incidental benefits and evils of woman's suffrage—all questions as to the use which good women and bad women would make of the ballot. I will not stop to examine the assumption that women at the polls "purify the ballot in all the land," but I submit that the more radical question, whether we can turn the educative force of social organization against the instincts of our nature without injuring them in their best and tenderest developments, is a question fraught with the dearest interests of human hearts and human homes.

But it will be asked, "if there are not times when this feeling should be

held in abeyance ; if there are not evils which could be overthrown by the ballot in the hands of women, and by their general participation in the affairs of government, which would justify a grant of power not quite in harmony with your ideal?" That there may be occasion for such grants, as a temporary resort, I freely admit. But let us be careful lest by such a policy we *institute abnormal methods*. Furthermore, it should be borne in mind that many of the evils which, it is promised, would be corrected by women in politics, are the results of woman's failure to do her duty out of politics. Now, as in the beginning, she is first in transgression, and man falls by what she gives him, the first corrective force should be an inspiration of a higher sense of responsibility in the use of the formative power which God has committed to her trust—a power which she wields in those domestic and social relations that are outside of politics.

But there are special evils, for the existence of which she is not chiefly responsible, and for the cure of which her temporary use of the ballot would unquestionably be helpful. So there are times when a woman may snatch the sword from a masculine coward and use it in her own defence. A Joan of Arc, inspired for the task, may rush to the deliverance of humiliated, demoralized, despairing France, but when the occasion is past it is probable that the same guiding voice will dictate the surrender of her commission. The danger is that a grateful king will not accept the surrender, and will persuade her even against her better judgment.

To-day, there is an evil in our land, in the presence of which the manly man should hang his head in very shame for his sex. Woman has felt its power most keenly. She has suffered in her person, which it has tortured ; in her honor, which it has defiled ; in her affections, which it has betrayed and abused ; in her mind, which it has robbed ; in her home, which it has impoverished ; in her children, to whom it has given disease, hunger and distress ; in her heart, which it has broken. She has come out from her seclusion and wept and prayed in the street ; she has uttered her complaint in the ear of the public ; she has pleaded her cause in the great assemblies ; she has appealed to honorable, sober manhood for protection ; and yet, at the ballot box and in our legislative halls, man, her brother and natural protector, with craven submission to the dictates and demands of the rum-traffic, has left her defenceless, helpless in the power of the torturing demon from which she sought escape. Under such circumstances how significant and just her plea for "home protection!" Brothers, this is our disgrace ! Let us take counsel among ourselves. If we were to give the ballot to woman and she should drive this demon from the land, would that not be well ? I grant that it would. But I submit that it would be *better*—better for the manhood and the womanhood of the nation, to fight the beast ourselves and destroy him for woman's sake ; better that, with a chivalric pride of a victory won in her defence, we should hand over to her a pure and happy home rescued from the hands of the destroyer, than that we should have occasion to tender

her our thanks for having herself fought the battle with our weapons; better for us and for her that we should have her gratitude for valor and fidelity, than that she should have ours for doing what we ought to have done for her protection. "Home Protection Party?" a good motto; but, brothers, that should be *our* party and ours only. Shame on us, if we consent to go into the political battle side by side with the women with such a motto on our banners!

Josephus says, that when Barak came to Deborah soliciting her to go up to battle with him, she replied, "Thou, O Barak, deliverest meanly the power which God hath given thee into the hands of a woman, but I do not reject it!" To-day, some of our Baraks are proposing that our Deborahs shall go up with them to battle. Brothers, our noble women would not prove cowards: they would not, perhaps, reject our prayers, but God has put in their very natures an instinct which will prompt them to say, "You deliver meanly into our hands the power God hath given you." Let us give them no occasion thus to reproach us. In the light of this dawn we see them coming not, as a great host in male uniform and bearing the arms that courage and manliness prompt us to claim as our own.

Our ideal of social order, at this time of the "cock-crowing and the morning star" of our civilization, is radiant with the mellow light which shone on the morning of creation, when from the depths of infinite reason and profoundest feeling, came the repeated exclamation, "It is good! it is good! it is good!" We now, in the returning light, begin to read the significance of God's organizing law, expressing the crowning goodness of the Creator. "For this cause shall a man leave his father and mother and cleave unto his wife." Love commanding love; love controlling reverence and gratitude without offending them; love dividing without destroying, and uniting without conflict; love under the inspiration of high and self-satisfying purpose, yet delighting in service and sacrifice; love luring to independence, yet unhappy and lost without the companionship of helpfulness; love commanding yet serving, and serving yet commanding; love in mastery, yet delighting in trust; love thus balancing the responsive forces of the two-fold nature of God's last and best creation—this is the organizing force revealed in God's ideal. Its light is returning; it rises as our day star and we greet it with the old shout, "It is good! it is good!"





## GOD IN ALL THINGS.

**T**O my religious eye, even if uncultivated by science, the world is the theatre of God's presence, says Rev. Theodore Parker. I feel the Father ; I see the beauty of His thought in the morning red, in the mists that fill up the valleys, in the corn which waves in the summer wind, in the billows which dash their beauty on the shore. I see in the moon, filling her horns with loveliness, pouring out such a tide of beauty as makes the farmer's barn seem almost a palace of enchantment, the thought of God, which is radiating its silver sheen over all the world and changing it to a wondrous beauty. Nature then seems near to me, a thousand times more beautiful, when I regard it as the work of God, even if I look with my eye all uncultivated with science or do not understand the wonders that I see. But when science comes also with the light of religion, to expound the world, and I see the laws of inorganic matter, of mineral, vegetable, animal, human life—when I see that these laws are but the constant modes of operation of the Infinite God, His mind telegraphing to us in the material world—when I understand the wonderful hieroglyphics which He has writ—then how different is the world ! What was before only a seed-field to feed my body, or only a work-shop for my hand, is now a cabinet, a university full of the beauty of thought. The beauty of Nature, then, is not mere beauty of form and outline and color ; it is the beauty of law, of wisdom, the contrivance of means for an end—finite means for an infinite end. It is the beauty of love, the infinite-goodness pouring itself out through Nature and supplying the sparrow that falls and the human race which is proudly marching on to its brave development. Yes, then the whole universe seems to my eye but as one vast flower which blooms of God and is fragrant with His never-ending love. Then, every anemone beneath my foot and every star above my head runs over with the glorious thought of God, which fills up my soul ; and the universe, which was just now only a workshop for my hand and then a curious problem for my head, is now a vast temple for my spirit ; and science, also, is a psalm and a prayer.



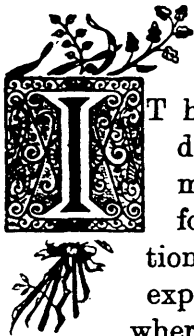


A LESSON IN NATION BUILDING.

## CHAPTER XXVII.

### WOMAN AND THE SUFFRAGE.

*By Rev. Anna H. Shaw—Miss Alice Stone Blackwell.*



IT has justly been said—"The prolonged slavery of woman is the darkest page in human history." A study of the gradual development of the race through those barbarous stages when physical force governed the world, and the weaker was brought into subjection to the stronger—when there was no law but brute force, will fully explain its cause. As the race has reached a higher plane of thought, where it no longer recognizes the old law that "might is right," one after another of the subject nations and classes is gradually asserting and maintaining its independence, and woman is rapidly falling into line. For centuries she had given herself to others, patiently toiling for their honor and success. "Justice and freedom for herself are her latest and highest demands. Woman's steady march onward, and her growing desire for a broader outlook, prove that she has not reached her normal condition, and that society has not yet conceded all that is necessary for her attainment." A certain odium has ever rested upon those who have risen above the conventional level and sought new spheres for thought and action, and especially on the few who demand complete equality in political rights. It is a remarkable fact that the leaders of this movement have uniformly been women of superior mental and physical organization, of good social standing and education, noted for their knowledge of domestic and social as well as public affairs. The onlooking and skeptical world is constantly amazed at their executive ability, inspiring and logical speeches, and their almost intuitive skill in conducting public meetings. Yet it has never failed to ridicule, misrepresent and denounce them in public and private, until by persistent effort women have compelled the world to see that they are in earnest, and that they will never be satisfied until the fullest liberty and justice are accorded them.

The first person in the United States to advocate woman suffrage, so far as known, was Abigail Adams, a woman eminent alike for her intelligence and her virtues, the wife of one President of the United States and the mother of another. In a letter to her husband, John Adams, dated March 31, 1776, before the U. S. constitution was framed, she said, half playfully yet with an evident undertone of serious meaning, "In the new code of laws which it will be necessary for you to make, I desire you would remember the ladies, and be more generous and

favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. . . . If particular care and attention is not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation." The active movement in behalf of suffrage for women, however, is not yet fifty years old. The first woman suffrage lecture was given in 1847, in Gardner, Mass., by Lucy Stone, in the pulpit of her brother's church. The first woman's rights convention was held in 1848, at Seneca Falls, N.Y., and was called by Lucretia Mott and Elizabeth Cady Stanton. The proceedings were extensively published, and unsparingly ridiculed by the press and denounced by the pulpit, much to the surprise and chagrin of the leaders. Being deeply in earnest, and believing their demands pre-eminently wise and just, they were wholly unprepared to find themselves the target for the jibes and jeers of the nation. The Declaration of Principles was signed by one hundred men and women, many of whom withdrew their names as soon as the storm began to break. The comments of the press were carefully preserved, and it is curious to see that the same old arguments and objections rife at the start are reproduced by the press of to-day. But the brave protests sent out from this convention touched a responsive chord in the hearts of women all over the country. Conventions were held soon after in Massachusetts, Ohio, Indiana, Pennsylvania and different points in New York. As the friends of this unpopular reform began to organize and agitation widened, press, pulpit and populace vied with each other in hostility to it. Its advocates were pelted and their meetings broken up by howling mobs.

The arguments vary somewhat in different countries according to the general theory of suffrage which prevails in each. In England and her colonies, the accepted theory has been that suffrage is a right of the householder and taxpayer. Hence the reformers have pointed out the inconsistency of denying votes to women who are householders and tax-payers in their own right. In the United States, suffrage is more generally regarded as an individual right. Every person has a natural right to be consulted in regard to his own concerns. The enactment of the laws he has to obey, and the expenditure of taxes, concern him intimately, and the ballot is the means by which he expresses his opinion. The advocates of equal rights for women bombard the conservatives with pithy sayings from the Declaration of Independence and the bill of rights: "Governments derive their just powers from the consent of the governed;" women are governed. "Taxation without representation is tyranny;" women are taxed. "There is no sex in tyranny nor injustice." Upon either theory, however, the claim of women to the suffrage is equally clear. If a voice in making the laws is a natural right of those who are subject to law, then it is the natural right of woman. On the other hand, if suffrage should be based upon property and intelligence, on what ground can it be refused to women of property and intelligence?

Among the other arguments it is urged that to encourage women to study large affairs and interest themselves in public questions would be a stimulus to their intelligence, would broaden their minds and make them more valuable companions for their husbands, and wiser mothers.

It is also urged that "legislation is always in favor of the legislating class," a saying which has passed into a legal axiom; and that the laws relating to women showed this irregularity to a flagrant degree when the woman suffrage movement began, and still show it to some extent, although the efforts of the woman's rights agitators, continued through many years, have effected a great improvement. As farmers need the ballot that the agricultural interests may be represented, and manufacturers that their interests may be protected, so the home-makers need a vote that the interests of the home may be represented. And as a matter of fact, we find that while the business interests of the community are carefully and strictly guarded by legislation, the home is neglected and does not receive attention in proportion to its importance. This is the outcome of no ill intention, but is simply the natural result of giving votes to all classes except those who make the interests of the home their special care.

It is also urged that the natural qualities of men and women are such that each sex supplements the deficiencies of the other, and that the best results are obtained by the coöperation of the two. This, which is seen to be true in the administration of a household, it is believed will also be found true in the administration of the State.

Such are some of the arguments of the advocates of woman suffrage. It may be well to review briefly some of the objections.

1. It is objected that woman would be unsexed. To this it is answered that there is nothing necessarily injurious to womanliness in forming an intelligent opinion on public questions, or in expressing one's preference between two candidates. This objection is directed not so much against the act of voting as against the fighting, intriguing and brawls of pot-house politicians and the lower sort of electors. It is certainly undesirable that women or men either should mingle in these. But these things are no integral or essential part of the exercise of the suffrage. Womanly character is not impaired but ennobled by patriotism and an intelligent interest in public affairs. A vote is merely a written expression of opinion; and, as Mrs. Harriet Beecher Stowe has said, it is no more unwomanly to express an opinion by dropping a slip of paper into a box, than it is to express the same opinion in conversation. Nature can generally be trusted to take care of herself. In the words of Josiah Allen's wife: "Men and women votin' side by side would no more alter their natural dispositions than singing Watts's hymns together would; one will sing bass and the other air, so long as the world stands."

2. It is objected that women would lose their influence. If purely womanly character were to be destroyed by the exercise of the suffrage, purely womanly

influence might be expected to vanish with it; but if not, not. This same prediction was made before municipal suffrage was extended to women in England, and most of her colonies; but women who have the municipal franchise still have the same means of indirect influence as before, through whatever natural endowments they possess, while they have this other very potent means of influence in addition. Henry Ward Beecher said on this point when asked, Why not remain at home, and exert an influence upon public affairs through husband, father or brother, "Because, while woman is excluded with contempt from political duties, her advice and influence at home must always be at the minimum. If once she began to accept public patriotic duties, she then would exert a tenfold indirect influence at home. A woman is not made a safe adviser by being kept at home in ignorance of all public affairs; and, if she informs herself intelligently, then why should she not act just as much as man? It is amusing to hear men, when pressed upon this point, enlarging upon the silent influence of woman, upon the sweetening home affections, and declaring a woman's home to be the only appropriate sphere of political influence; but the moment she takes him at his word, and endeavors to incline husband or brother to any political conduct, they turn with lordly authority upon her, saying, 'My dear, your proper duties are in the nursery and kitchen. What do you understand of public affairs?'"

3. It is objected that women have not time to vote without neglecting their household duties. While this objection cannot apply to the amount of time required to cast a ballot, it is urged that much time is needed for intelligent preparation to enable one to decide wisely regarding men and measures. Women find time for much unnecessary work which would be better employed in studying the constitution of their country, and informing themselves upon important public questions.

Women are not, or ought not to be, more heavily burdened by their domestic cares than men are by their business cares. As Frances Power Cobbe says, "I think all women of the educated classes might afford, at least, so much time to politics as to be able to cast an intelligent *vote*. Men who perform the most arduous professions find time to do this; and there seems no adequate reason why the busiest housewives or daughters should not do the same."

4. It is objected that the majority of women do not want to vote. To this we reply in different ways, according to the form in which the objection is presented. If it is said that it would be wrong to force suffrage upon the majority who do not want it, at the request of a minority who do, we answer that it is not proposed to compel any woman to vote, but merely leave it optional with her. If it is said that the majority of any class must decide for that class, we answer that this principle is not followed in regard to the voting of men. At the recent election of the London County Council, it was reported that more than nine-tenths of the men who were legally entitled to vote, did not take the

trouble to do so. Yet no one proposed that the remaining one-tenth should therefore be deprived of their right of suffrage.

But some men think that if most women do not desire the suffrage, that is strong presumptive evidence that it is contrary to womanly instincts. They have a vague but sincere idea that the majority of women must be the best judges of what is good for their own sex. They overlook the fact that most human beings believe what they have been taught. Women have had it impressed upon them from time immemorial that it was unwomanly and unbecoming for them to take any part in public affairs, and most of them have believed and still believe it. Just so, in India, women have been taught for centuries that education is incompatible with true womanliness; and hence those persons who are trying to promote female education in India complain that they find the majority of the women strongly averse to being taught to read. They have had it impressed upon them that if they acquire this unfeminine knowledge they will be unsexed, and, to use a favorite phrase of occidental conservatives, will be "dethroned from their high place in the hearts of men." So strong is this feeling that, when a progressive Hindoo proposes to educate his daughters, it is not uncommon for the women of his family to threaten to commit suicide.

Even in our own country, when we study the steps of progress which the woman's rights movement has already made—the gains in the matter of better educational opportunities, improved property laws, and wider choice of occupations—we find that these things were never brought about by any general demand or uprising *en masse* on the part of the majority of women, but always by the petitions, efforts and "continual coming" of a persistent few. Every step thus far achieved is now generally admitted to have been a blessing; yet the next is opposed by the same objections which were applied to all the previous steps.

In estimating the worth of a new idea, heads are to be weighed rather than counted. The opinion of one Florence Nightingale will outweigh that of a whole ball-room full of Flora McFlimsys. By this it is not in the least meant to imply that all the women who do not favor woman suffrage are of the Flora McFlimsy type. But when we consider that the movement has had the support in England of such women as Florence Nightingale and Mrs. Browning, and in America of Mrs. Harriet Beecher Stowe and Clara Barton, I think we are justified in inferring that the idea is not contrary to the instincts of true womanliness, but only contrary to the preconceived ideas implanted in most women's minds by habit and tradition.

5. It is objected that woman suffrage is contrary to scripture. Of course it is not meant that this specific thing is specifically forbidden. Nowhere in the Bible is it said to a woman, "Thou shalt not vote." But the claim is that the curse pronounced after the fall, and certain of St. Paul's sayings, do definitely restrict woman to a subordinate position, and forbid her to exercise any func-

tions of authority. If this view were correct, it would be a stronger argument against allowing a woman to reign as queen than against allowing her to vote. If the phrase, "I suffer not a woman to *usurp* authority," be interpreted to mean "I suffer not a woman to *exercise* authority," then Queen Victoria would be a usurper, and Salic law would be the only scriptural rule. But the Church in modern times is tending more and more to reject all such interpretations as erroneous, and to base its treatment of women upon the broad scriptural principle, "There is neither male nor female; for ye are all one man in Christ Jesus." Much stress is laid by opponents of woman suffrage upon the fact that St. Paul told wives to obey their husbands. St. Paul also told sons to obey their parents, and servants to obey their masters, "with fear and trembling as unto Christ." Yet no one objects to the voting of servants and sons. Moreover, it is to be noted that some very high ecclesiastical dignitaries give their support to this movement. Several clergymen have written pamphlets setting forth the scriptural arguments upon this question. The Golden Rule of our Lord is decisive, even if we had no other Biblical authority. Many other things plainly contrary to the Golden Rule have been defended by texts of scripture. Even human slavery was thus defended by sincere and conscientious persons. But the more enlightened exegesis of the next generation invariably rejects these interpretations as erroneous, and settles upon an interpretation which is in harmony with the Golden Rule. When doctors of divinity differ in opinion about disputed texts, plain and sincere Christians cannot do better than to anchor to this Golden Law and wait securely for the theologians to come to their position.

6. It is objected that if women are allowed to vote, bad women will vote. The bad women are an infinitesimally small fraction of the feminine population, as compared with the good women. Very little practical inconvenience has been experienced from the voting of these women in places where woman suffrage prevails. Mrs. Laura M. Johns, President of the Kansas Equal Suffrage Association, says: "As to the 'bad women' objection, these women, left to themselves, do not incline to go to the polls, except when they see that in the life of a candidate which leads them to the conclusion that his election would mean protection to them, or at least non-interference with their business. In our first election, a number of abandoned women were brought out, but the result was not such as inspired the continuance of this line of action. It was then discovered that a nominee known to be supported by this class of women risked the support of respectable women; and as the latter class is so many thousand times larger than the first, our aspirants for office, of course, hold its support the more valuable. As the 'bad women' care nothing for the principle, have nothing but contempt for the movement, and do not incline to go where good women are, and as nobody wants their support, because it is as dangerous as a pestilence, their vote has dwindled down to nearly nothing. We fear nothing in our elections from the 'bad women' vote. Let it but be known that a candidate is supported



by the 'bad women,' and he will lose of the respectable woman vote hundreds of times more than he gains."

7. It is sometimes objected that women ought not to vote because they cannot fight; but no civilized nation makes the ability to bear arms a requisite for the franchise. Thousands of clergymen and Quakers are exempt, and other able-bodied men are excluded because they lack the qualifications of property, residence or citizenship. Thousands of men vote whose age, occupation or infirmities incapacitate them for military service.

If women do not render military service, they render equivalent service in the camp and hospital, caring for the sick and wounded, and in being the mothers of soldiers and thus furnishing the army.

8. It is objected that if women vote they must hold office. This does not necessarily follow: many men are entitled to vote for offices to which they are not eligible. Thus, a naturalized citizen, twenty-one years of age, may vote for President of the United States, but no one can be elected President who is not a native-born citizen and at least thirty-five years old. If any district would prefer to have some woman to represent them, why should they be forbidden to elect her? It is a question of the rights of constituencies rather than of the rights of women. A woman would not be likely to be chosen unless she had exceptional qualifications for the place. There are some public positions in which a woman could render particularly valuable service. Thus, when Lady Sandhurst and Miss Cobden were elected members of the London County Council, one of the duties assigned by the Council to Lady Sandhurst was the inspection and supervision of twenty-three establishments for infants. Her competitor, Mr. Beresford Hope, who brought suit to have her unseated, held that women had no proper work or place in a county council. When he had succeeded in ousting Lady Sandhurst, one of the London papers expressed a sarcastic hope that the gentleman would find himself equal to the mothering of all these babies.

9. It is objected that women are too impulsive, too quick in their sympathies, too impractical and idealistic, too apt to aim for the abstract rights without regard for expediency, to be allowed to exert any direct influence upon legislation. This objection might have force if it were proposed to disfranchise men and put the government wholly into the hands of women. A government composed exclusively of women would be very likely to err in that direction. But we see, by actual observation, that our present governments are apt to err in just the opposite direction; to place expediency above right, and have an eye single to the interests of trade, without much regard to moral or humane considerations. As some one has said, "We need the idealism of our women to offset the materialism of our men." There is no lack of votes representing the physical wants; and if in your city the uneducated emigrant vote numbers thousands, representing a brutal ignorance and mere physical wants, it is to be corrected by an educated and religious vote, representing the desires of the honest and refined

persons. If the wants, the passions, the vices, are allowed a full vote, through the hands of a half-brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people."

Arguments might be indefinitely multiplied, but in a practical matter of this kind an ounce of experiment is worth a ton of theory.

In England, as previously mentioned, unmarried women and widows have had municipal suffrage for the last twenty years. Hon. W. E. Gladstone says that they have exercised it "without detriment and with great advantage." Lord Salisbury expresses himself strongly in favor of full Parliamentary suffrage. Reading the debates in the House of Commons year by year on the question of admitting women to Parliamentary suffrage, we find it habitually taken for granted, both by friends and opponents, that municipal suffrage has proved unobjectionable. The advocates of the measure say, in substance: "We are all agreed that women ought to have municipal suffrage; no harm has resulted from it; and they ought to have Parliamentary suffrage on the same principles." The opponents answer: "Municipal suffrage is all very well, but Parliamentary suffrage is another thing altogether, and would be sure to subvert the foundations of society." The Englishwomen who recently remonstrated in the *Nineteenth Century* against Parliamentary suffrage, acknowledge that the limited suffrage already bestowed upon women has done no harm, and has even had a beneficial effect on women's character.

In Kansas, municipal suffrage was extended, in 1887, to women, both married and single. The general results have been distinctly good. Chief Justice Horton, of Kansas, says: "I can state from experience and observation that (municipal) woman suffrage, which was recently conferred upon the women of this State by the Legislature, is satisfactory in its results in every respect."

The two associate justices of the Supreme Court concur in this opinion.

Judge Johnston says: "The results have been highly beneficial. In consequence, our elections are more orderly, a higher class of officers is chosen, and we have cleaner and stronger city governments."

The Attorney General, L. B. Kellogg, says: "So far as I am able to learn, the votes of the women in our cities, under the municipal suffrage act, have upon the whole been in the interests of good order, good morals, and a prudent and intelligent city government. I think the better class of our citizens, without regard to party, have arrived at this conclusion."

The Governor says: "In my judgment, the action of our people in giving to woman municipal suffrage has a good influence upon the politics of our State. The vote of the women has increased at each election, and it may be truthfully said that it is a factor in securing purer and better municipal government."

In Wyoming, full suffrage was granted to women in 1869. Two years later, in his message to the Legislature, Governor Campbell said: "The experiment of

granting to women a voice in the government has now been tried for four years. Observation of the practical working of the system has only served to deepen my conviction that what we, in this Territory, have done, has been well done, and that our system of impartial suffrage is an unqualified success."

Governor Thayer, who succeeded Campbell, said in his message: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment, its results have been beneficial, and its influence favorable to the best interests of the community."

Governor Hoyt, who succeeded Thayer, said, in his message in 1882: "Elsewhere, objectors persist in calling this honorable statute of ours 'an experiment.' *We know it is not.* Under it we have better laws, better officers, better institutions, better morals, and a higher social condition in general."

Governor Hale, who succeeded Hoyt, expressed himself repeatedly to the same effect.

Governor Warren, who succeeded Hale, and who now fills the office, says: "Our women consider much more carefully than our men the character of candidates, and both political parties have found themselves obliged to nominate their best men in order to obtain the support of the women. As a business man, as a city, county and territorial officer, and now as Governor of Wyoming Territory, I have seen much of the workings of woman suffrage, but I have yet to hear of the first case of domestic discord growing out of it. Our women nearly all vote, and since in Wyoming, as elsewhere, the majority of women are good and not bad, the result is good and not evil."

Hon. John W. Kingman, for four years a judge of the U. S. Supreme Court of Wyoming, says: "Woman suffrage was inaugurated in 1869 without much discussion, and without any general movement of men or women in its favor. At that time few women voted. At each election since, they have voted in larger numbers, and now nearly all go to the polls. Our women do not attend the caucuses in any considerable numbers, but they generally take an interest in the selection of candidates, and it is very common now, in considering the availability of an aspirant for office, to ask, 'How does he stand with the ladies?' Our best and most cultivated women vote, and vote understandingly and independently. They are making themselves felt at the polls, as they do everywhere else in society, by a quiet but effectual discountenancing of the bad, and a helping hand for the good and the true. I do not believe that suffrage causes women to neglect their domestic affairs. Certainly, such has not been the case in Wyoming, and I never heard a man complain that his wife was less interested in domestic economy because she had the right to vote and took an interest in making the community respectable. The opposition to woman suffrage at first was pretty bitter. To-day I do not think you could get a dozen respectable men in any locality to oppose it."

Ex-Chief Justice Fisher, of Cheyenne, Wyoming, wrote to the *Daily New Era*, of Lancaster, Pa.: "I wish I could show the people who are so wonderfully exercised on the subject of female suffrage, just how it works. The women watch the nominating conventions, and if the Republicans put a bad man on their ticket, and the Democrats a good one, the Republican women do not hesitate a moment in scratching off the bad and substituting the good. It is just so with the Democrats. Hence we nearly always have a mixture of office-holders. I have seen the effects of female suffrage, and instead of being a means of encouragement to fraud and corruption, it tends greatly to purify elections and give better government."

Governors of Territories and judges of the United States courts are appointed by the President, not elected by the people. They are not dependent on the votes of the women, hence their testimony is impartial.

In Washington Territory, a woman suffrage law was passed by the Legislature in 1883, and women voted under it for several years with excellent results. Chief Justice Greene, of Washington Territory, a magistrate celebrated throughout the Northwest for his resolute and impartial enforcement of law, summed up the case in a nutshell when he said: "The opponents of woman suffrage in this Territory are found allied with a solid phalanx of gamblers, prostitutes, pimps and drunkard-makers—a phalanx composed of all in each of those classes who know the interest of the class and vote according to it."

Testimony could easily be multiplied, but perhaps enough has already been given. The advance is steady though slow; and in looking back over a period of time long enough to give us a perspective view, we can see that substantial gains have been made. Twenty-five years ago it could not obtain serious consideration either in Congress or in any State Legislature. To-day the situation is entirely changed. While then, with insignificant exceptions, women could not vote anywhere, to-day they have school suffrage in twenty of the United States, full suffrage in one Territory, municipal suffrage in Kansas, and municipal suffrage (single women and widows) throughout England, Scotland, Ontario, New Brunswick, Nova Scotia, British Columbia, and the British Colonies in Australia; in the Provinces of Ontario and Quebec; also in Ireland and British India, and full suffrage in the Isle of Man. Gradually but surely, the common-sense of the world is evidently working around to a belief in the political equality of the sexes.

Although the advocates of woman suffrage have not yet won over the majority to their views, they are now supported by a large and constantly growing minority, both in Church and State.

A large section of the press is favorable, and the most progressive clergymen are lending powerful aid. Those who are wise in the signs of the times already recognize that woman suffrage is "certainly coming."

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## PERSONAL INFLUENCE.

WE do not know when or how often our presence is overshadowing another's soul. We can be present, for good or for evil, in other people's souls, and yet not know it. Our presence is often present to others when our person is absent. Thus our personality reduplicates itself wonderfully in the souls of associates, and tempts, or shapes, or stimulates, or inspires, when we ourselves are unconscious of the fact. In the strife and stress of living, amongst the faces of the crowd and the hurrying throngs on the street, under fears and failures and bitter questionings, at the crisis of endeavor, or the instant of perilous temptation, some presence of an absent one within our inner soul may be its guardian and preserving angel. Could we fully see how our presences, our invisible selves, hover in the souls of those who have intercourse with us, we would understand God's purposes with our lives, and the value of our lives, more fully than we do. Could we, on the other hand, perceive clearly all those presences of others, too dim frequently for recognition by our consciousness, which are enshrined within our own soul, constantly lifting it up, or ready to press their gentle influences at a critical moment, we would see the real cause of many of our successes, and give credit, not to our own powers, but to those personalities without and above and yet within us, who have done so much to make us what we are.

## THY WILL BE DONE.

It is strange that Christians should so often utter with hesitancy the petition, "Thy will be done," or express it plaintively in sacred song; as though God's ordering of affairs might prove unacceptable, and should be invoked with reserve, and accepted only in resignation. A lurking wish to have our own way, at any hazard, underlies this spirit; an injustice towards our heavenly Father that connects nothing but trials with His will, forgetting the innumerable joys which come to us directly from His hand. Yet it is just because God's will shall be done for His children, that they are bidden to be strong, very courageous, not anxious, not afraid, always thankful, to abound in hope, to rejoice in the Lord alway. This state of mind is, however, a high standard of Christian character, and one not easily attained. He is reaching towards it who, when he has prayed "Thy will be done," is quieted at heart, knowing that he has committed his way to the wisdom which makes no mistakes, and to the love that will never tire.



TRUE FRIENDS.

## CHAPTER XXVIII.

### COLLEGES FOR WOMEN.



WHEN the future historian of this century sits down to describe the intellectual life of this age no feature of his subject will be more marked and interesting than the founding and growth of colleges for women. Rapid, and in some instances astonishing advances, have been made in other lines of educational work, but so prominent will this manifestation of our intellectual life appear that the century may justly be called The Age of Woman's Education.

How significant is this fact. How eloquently it speaks to us of a wondrous change in the estimation in which woman has been held. What a prophecy it is of woman's future.

Alexandra College, Hitchin, Girton, Vassar, Wellesley, Bryn Mawr—how these proclaim woman's swift advance, increasing power and glorious future. In this chapter the reader will find some account of the principal colleges for women in Britain and America, with such information as to courses of study, general regulations, rates and faculties as may be useful to all friends of woman's higher education. We begin with

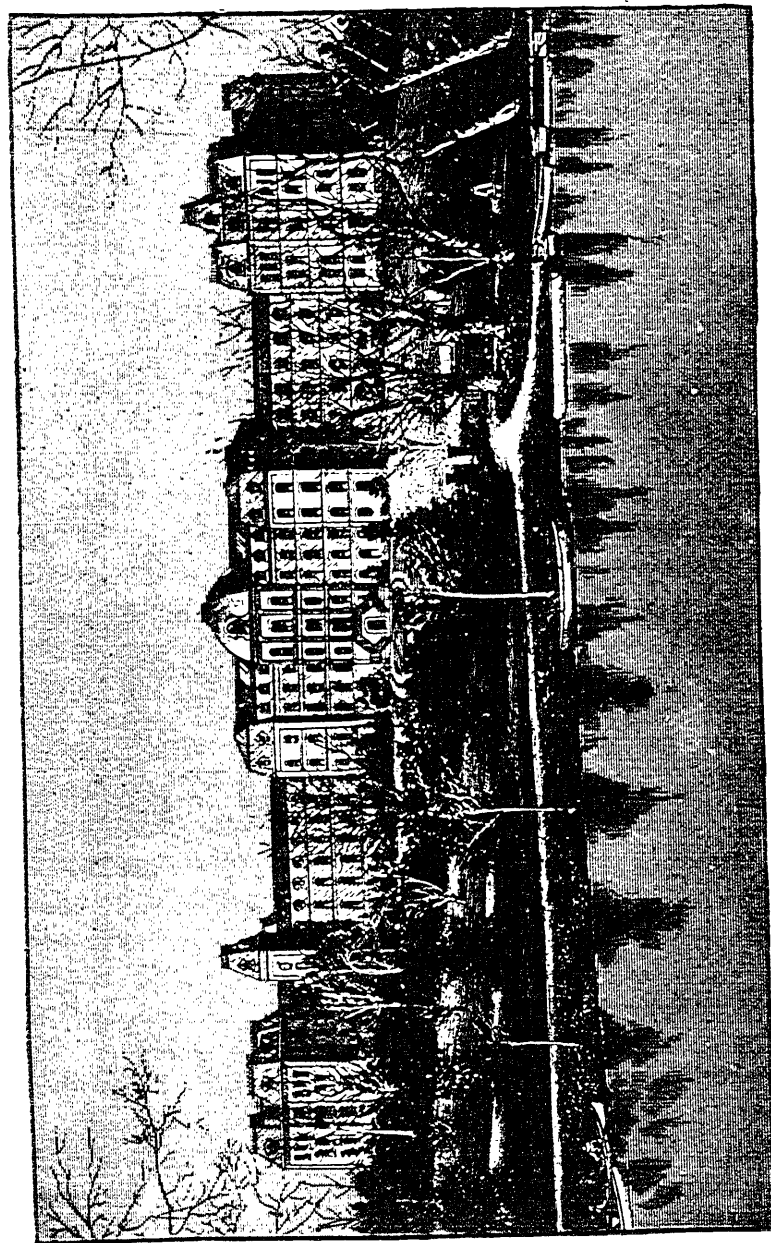
#### VASSAR COLLEGE AND ITS EQUIPMENT.

The College was founded in 1861, by Matthew Vassar. He undertook, as he expressed his purpose, "to found and perpetuate an institution which should accomplish for young women what our colleges are accomplishing for young men." It was the first thoroughly-equipped college for women.

It is situated two miles east of Poughkeepsie, which is half way between Albany and New York, on the Hudson River Railroad. Street-cars run regularly to and from the city. The Western Union Telegraph Company has an office in the building.

The college buildings are warmed by steam, lighted with gas, and have an abundant supply of pure water. A passenger elevator, bathing-rooms and other conveniences are provided. Every possible provision against the danger of fire was made in the construction of the building. In addition to this there is a thoroughly equipped fire service, a steam fire engine, connections and hose on every floor, several Babcock extinguishers, and fire pumps.

The students' apartments are ordinarily in groups, with three sleeping-rooms opening into one parlor for study. There are also many single rooms and a few rooms accommodating two persons. The rooms are provided with furniture, and



VASSAR COLLEGE, Poughkeepsie, N.Y.



kept in order by servants. The construction of the building is such that even more quiet is secured than in most smaller edifices. The walls separating the rooms are of brick, and the floors are deadened.

#### HEALTH AND PHYSICAL TRAINING.

A physician resides in the college and has charge of the health of the students, which is made a prime object of attention. The sanitary regulations of the college are all carefully directed. Frequent lectures on hygiene are given by the resident physician.

The grounds of the college, covering two hundred acres, with several miles of gravel walks, tennis courts, croquet grounds, and a lake available for boating and skating, furnish ample facilities for recreation out of doors, a certain amount of which is required.

The gymnasium is furnished with apparatus for class work, and appliances for special individual work so constructed as to be adjustable to the physical capacity of each student. Exercise is required four times weekly unless the student is excused by the resident physician.

Upon entering the college, each student is examined by the resident physician. Her physical development is ascertained, strength tested, heart and lungs examined, and information is solicited concerning her habits and general health. From these recorded data exercise is prescribed to meet the special wants of each individual. The system of Dr. D. A. Sargent, Director of the Hemenway Gymnasium, of Harvard University, has been in use several years. Occasional re-examinations guide modifications of prescriptions. All exercise in the gymnasium is under the personal supervision of the teacher of gymnastics, who has taken the full course of instruction under Dr. Sargent.

The building of the gymnasium to be provided by the Alumnae, has been necessarily delayed. It will probably be begun in the spring.

There is an infirmary with complete arrangements for the comfort of the sick, and with a competent nurse in constant attendance. It is isolated from the rest of the college, and with a southern exposure and the cheerful appointments of its dormitories and parlor, makes a homelike place of rest for those who need temporary relief from their work.

Students who enter in good health have almost uniformly preserved it, and cases of acute disease have been very rare. Few communities of the same number of persons have so little illness.

#### RELIGIOUS LIFE.

The college is distinctly Christian, as its founder willed it to be, and it welcomes those of every faith to its advantages. It is unsectarian in its management. Services on Sunday are conducted by clergymen of various churches, and

evening prayer is held in the chapel daily. Provision is made for the regular study of the scriptures. There is a Young Women's Christian Association. Its monthly public meetings are addressed by men and women devoted to home and foreign mission work.

Religious meetings are held Thursday and Sunday evenings.

#### SOCIAL LIFE.

Various societies and clubs, literary, scientific and musical, give variety to the college life. The Philaethean Anniversary and Founder's Day furnish occasions for a more general social life.

#### LIBRARY AND READING ROOM.

The library of the college contains about eighteen thousand volumes, selected with special reference to the needs of the various departments. Provision is made for its growth by annual appropriations expended under the direction of the Faculty and a committee from the Board of Trustees. The students have free access to the shelves during ten hours of each day.

The reading room receives, in addition to the daily and weekly papers, the leading scientific, literary and philological periodicals, American, English, German and French.

#### WELLESLEY COLLEGE, WELLESLEY, MASS.

The following information is taken *verbatim* from the Calendar for 1888-9.

Wellesley College was established in 1875, for the purpose of furnishing young women who desire to obtain a liberal education, such advantages and facilities as are enjoyed in institutions of the highest grade.

By the charter, "the corporation of Wellesley College is authorized to grant such honorary testimonials, and confer such honors, degrees and diplomas, as are granted or conferred by any university, college or seminary of learning in this Commonwealth; and the diplomas so granted shall entitle the possessors to the immunities and privileges allowed by usage or statute, to the possessors of like diplomas from any university, college or seminary of learning in this Commonwealth."

The college is undenominational, but distinctively and positively Christian in its influence, discipline and instruction. The systematic study of the Bible is pursued through all the courses. Daily service is held in the chapel. The Sunday services are conducted by ministers of different denominations.

Wellesley is on the Boston and Albany Railroad, fifteen miles west of Boston. The town is known as one of the most healthful in Massachusetts, and is entirely free from malaria. The college grounds include more than three

hundred acres, and give ample opportunity for exercise and recreation. Lake Waban affords a most attractive place for boating and skating.

Two systems of lodging are in use at Wellesley,—the cottage system and the hall system. By the latter, acquaintances are more easily made; by the former, many advantages of a home are secured. The main building (arranged in suites of study and sleeping-room) accommodates three hundred and thirty; Stone Hall, with single apartments and four dining-rooms, one hundred and eight; Freeman Cottage, fifty-two; Norumbega Cottage, thirty-nine; The Eliot, thirty; Simpson Cottage, twenty-three; Waban Cottage, eleven. Elevators are in constant use in the halls. About eighty students find boarding-places in Wellesley village.

The health of the students is considered of primary importance. In the construction of the buildings this has been constantly kept in view. Everything possible has been done to give an abundance of light, sunshine, fresh air and pure water. All the rooms are thoroughly furnished, and supplied with student-lamps. Fresh air is admitted into the basement, and after being heated by contact with steam-radiators, and charged with moisture by the addition of a prescribed quantity of steam, passes into the rooms through hot-air flues. By means of the registers the temperature is regulated by the students as they desire. The ventilation is a remarkable success. All the buildings are supplied with hot and cold water. In order to prevent the possibility of harm from impurities in surface water, artesian wells have been driven. The drainage, natural and artificial, is faultless. The main building, Stone Hall, Freeman, Norumbega, and Simpson Cottages are located on hills, and the ground slopes from them in every direction, so that stagnant waters and dampness are impossible.

Two physicians are connected with the college, give their personal attention to the health of the students, and instruct them in the laws of hygiene. A nurse is in constant residence. No charge is made for attendance or medicine except in cases of protracted illness. A hospital, shut off from the rest of the building is provided for those who need extra care.

#### REQUIREMENTS FOR ADMISSION.

Candidates for admission must be at least sixteen years of age, and must present satisfactory evidence of good moral character and good health, with credentials from their last instructor, or from the institution where they last studied. The certificates must be sent to the President before the student can be received. No preparatory department is connected with the college.

For the freshmen class in the classical course, candidates must pass satisfactory examinations in the following subjects: English Language, Literature, and Rhetoric.

For the Freshman class in the Scientific Course, the requirements in

English, Geography, History, Mathematics and Latin, are the same as for the Classical Course. Instead of Greek, the candidate must be prepared in either French or German, or both.

#### ADMISSION TO ADVANCED STANDING.

Candidates are admitted to advanced standing on meeting the requirements of the under classes. They must be examined in the required studies previously pursued by the class which they wish to join, and in a sufficient number of electives to give full standing with that class.

Students from colleges of equal requirements may present certificates for the consideration of the Faculty in connection with the examination.

#### ADMISSION ON CERTIFICATE.

The following regulations have been adopted by the Board of Examiners of Wellesley College:—

1. The application for the admission of a student on certificate must be made by the Principal of the preparatory school, not later than April 1st, for effect before September.

2. The application for the admission of a student must be accompanied by full information with regard to the course of study. For this purpose, Wellesley College provides a blank form, which, when filled out, should be forwarded with a catalogue or circular of the preparatory school.

3. If the first student or students prove satisfactory, the right of certification will be continued for three years.

4. All certificates shall be filled out to show distinctly that the requirements in detail, as published in the current Calendar, have been met. Whenever any variation has been allowed the work done shall be specifically stated and offered as an equivalent, for acceptance or refusal by the Board of Examiners.

5. It is advised that the examinations on which the certificate is based be divided, like those held by the college, into Preliminary and Final. Preliminary examinations, *i. e.*, on Rhetoric, Geography (Ancient, Modern and Physical), History (Grecian, Roman, United States and Jewish), Arithmetic, Cæsar, Greek Grammar and the Anabasis, must be held not earlier than fifteen months before entering; examinations on all other studies must be held within a year of entrance.

6. The candidate who has received the certificate of a Principal will not be exempt from the entrance examination in any particular subject, unless her certificate shows that she has satisfactorily accomplished the full amount of work required in that subject. Any student whose certificate is deficient, July 8th, in more than three final or six preliminary subjects, may be refused the privilege to present supplementary certificate or to take examination in the following September.

7. Students who do not propose to continue Latin, German, or French in College, must be prepared to take entrance examinations in these subjects.

8. No one can be admitted who is conditioned in two of the following subjects: Latin, Greek, French, German and Mathematics. Conditions must be removed within a year after they have been incurred.

9. Certificates of health and of good moral character are required from all students.

10. Meetings of the Board of Examiners for the acceptance of certificates will be regularly held during the second week in July and the second week in September. Certificates cannot be sent in later than July 8th without special permission from the Board of Examiners.

11. All communications concerning entrance examinations and certificates should be addressed to the Secretary of the Board of Examiners, Wellesley College, Wellesley, Mass.

#### DEGREES.

Students who complete the Classical Course will, on the recommendation of the Council, receive the degree of Bachelor of Arts.

Students who complete the Scientific Course will, on recommendation of the Council, receive the degree of Bachelor of Science.

The degree of Bachelor of Music will be granted upon the conditions stated under the head of School of Music.

The degrees of Master of Arts and Master of Science will be granted upon the conditions stated under the head of Graduate Instruction

#### COURSES OF STUDY.

The Classical and Scientific Courses of the college extend through four years; those in Music and Art through five. Satisfactory scholarship will be required in every subject as the condition of advancement, or of the attainment of a degree. In the freshman year all the studies are required, except that Latin in the Scientific Course may take the place of one Modern Language.

After the Freshman year, opportunity for specialization is afforded by elective work throughout the remainder of the course. All candidates for a degree must take, in addition to the required studies, a sufficient number of electives to give thirteen exercises per week during the Sophomore, and fifteen during the junior and senior years. Eighteen exercises per week may be allowed, in exceptional cases, by vote of the Academic Council.

The college reserves the right to withdraw the offer of any elective study not chosen by at least six students.

Hitherto free instruction in Art has been given in the Art Course to those who entered the Freshman Class in the Classical Course unconditioned. This privilege will be withdrawn after the present college year.

## THE LIBRARIES AND READING-ROOM.

The libraries of the college, munificently endowed by Eben Norton Horsford, now number 34,000 carefully-selected volumes, not including pamphlets, and are open for the use of the students during the day and evening. Besides the general, there are the following special libraries:—The Scientific Library numbers about 5,600 volumes, and is divided into

Mathematical Library, 700 volumes.

Botanical Library, 1,150.

Library of Physics, Physical Astronomy, Microscopy, and Physical Geography, 1,800.

Library of Zoölogy and Physiology, 1,062 volumes.

Library of Chemistry, Mineralogy and Geology, 926 volumes.

Most of the books in these libraries are placed, for convenience, in the laboratories of the departments to which they belong.

The Gertrude and Sunday Libraries, established by Mr. A. A. Sweet, with other collections in the General Library, furnish 3,400 volumes for Biblical study and religious reading.

The Art Library numbers about 1,100 valuable books, many of them rare collections illustrating the finest works of the old masters.

The Musical Library contains the biographies of the great artists and composers, histories of music, books of essay and criticism, the great oratorios and operas, and an increasing collection of vocal and instrumental music by the best composers.

The Stone Hall Library, of valuable literary, historical and religious works, is being accumulated through private generosity.

The Loan Library furnishes at slight cost the more important text and reference books to students of narrow means.

Ninety-five American, English, French and German periodicals are taken for the General Library. The list includes the most important representatives of all the branches of knowledge covered by the college curriculum. About sixty daily, weekly, and monthly journals are taken for the Reading-room.

Besides the regular book and card catalogues as used in the best libraries, there is a complete and minute classification on the shelves, by subjects. With this has been made a complete subject catalogue in a separate book for each main class, and an exhaustive catalogue and analysis on cards, with the fullest printed index of topics that has yet been arranged for library use. To all books, catalogues and indexes, students have unrestricted access, day and evening; and it is purposed to make the training in the best methods of reading and consulting libraries an important factor in the College Course. Besides the personal efforts of Librarian and Faculty to this end, readers' manuals, guides and

the other aids which the recent study of leading librarians has proved most valuable, will be provided.

In addition, library talks and personal instruction are given each year on the following subjects : How to use the Library ; The best General Reference-books, and their use ; The Classification and best Reference-books in each class.

#### SOCIETIES.

The Microscopical Society affords opportunity for an exchange of results of work in the different departments of science. Meetings are held monthly, and the papers presented are illustrated by exhibitions of objects under microscopes, or by lantern projection.

The Shakespeare Society was formed in 1876, and is a branch of the London Shakespeare Society, whose publications it regularly receives. Its sessions are held once in four weeks.

The Beethoven Society is a choral organization, conducted by the Director of the School of Music. It is open to all students of this school, and to others who are able to sing ordinary music at sight. The weekly rehearsals are devoted to the study of part-songs and choruses by Abt, Gounod, Kienzl, Bennett, Möhring, Mendelssohn, Reinecke, Rheinberger, Rubenstein, Schubert and others.

The Wellesley College Christian Association is devoted to the promotion of religious life in the college, to arousing intelligent interest in social reforms, and in the spread of the Gospel in all lands.

#### GYMNASIUM.

The Gymnasium is conducted on a strictly sanitary basis, the amount of exercise being carefully prescribed and directed according to the needs of the individual.

All students receive a thorough physical examination, including Dr. D. A. Sargent's measurements and strength tests, and those who wish may have special training in addition to the required work.

The Gymnasium is equipped with a great variety of mechanical appliances for class drill and special work.

#### DOMESTIC DEPARTMENT.

All students in the college buildings aid in the lighter domestic work, or in the clerical labor of the offices, libraries and departments of instruction. Much valuable information and discipline are thus secured to the student, though the time occupied is never more than one hour daily.

The influence of this service, rendered heartily, is invaluable in producing during the years of purely mental training habits of accuracy, self-reliance, unselfishness and genuine sympathy with all workers.

## EXPENSES.

The price of board and tuition, including heating and lights, for each student, regular or special, will be, from September, 1889, \$350 per year—\$200 payable on entrance, \$150 on the first of January. The price for tuition alone will be \$150 per year. A student is also liable for special damages. Checks or money-orders must be made payable to the order of Wellesley College. It must be clearly understood that in case of withdrawal during the year, the student has no claim for the return of any part of the money she has paid.

Students who entered college before September, 1889, will not be affected by this increase of tuition.

The college has yearly been adding to the advanced courses, until, as may be seen by consulting the curriculum, an unusually large range of electives is open to the students. This involves new laboratories, apparatus, libraries, and all facilities for higher instruction, as well as a larger Faculty. Such opportunities could not continue to be offered at the present rates.

Students can arrange for board at the college during the Christmas and Spring vacations at \$6 per week. Board can be obtained in private families in the village, at prices ranging from \$5 to \$7 per week.

## ELMIRA COLLEGE, ELMIRA—CHENNING COUNTY, NEW YORK.\*

Elmira College was founded for the purpose of furnishing superior facilities for the highest and best education of young women. It has carefully arranged and full collegiate courses of study, with all those advantages of libraries, apparatus, literary societies and lectures, which give pre-eminence to colleges, as compared with academies, high schools and seminaries. It was the first college for women, entitled by its full charter and higher course of study to rank as such.

Instruction is given in the Classical and Modern Languages and Literature, the Physical and Natural Sciences, Mathematics, History, Æsthetics, and Mental and Moral Philosophy. Care has been taken to make such arrangement and distribution of studies in the different departments as to secure the best mental discipline, and the most desirable acquisitions.

By the terms of the Charter, the full right of conferring degrees, both academic and honorary, is given to this college.

Those students who satisfactorily complete the full classical course of study and merit the approbation of the Faculty are entitled to the degree of Bachelor

\* The College was chartered first as the "Auburn Female University," in 1852; was transferred to Elmira, 1853, was re-chartered as the "Elmira Female College," 1855. The first class was graduated with seventeen members, each with the degree of B. A., in 1859.



of Arts. Those who complete the prescribed scientific course are entitled to the degree of Bachelor of Science.

The degrees of Master of Arts and Master of Science are bestowed on those graduates who fulfil the conditions prescribed under the head of Post-Graduate instruction.

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UNIVERSITY COLLEGE, LONDON, ENGLAND.

This college allows classes to be formed "exclusively for ladies who are not under the age of seventeen. Each class is taught by the professor of its subject in University College, and meets in the college. There is sufficient separation of the students in the ladies' classes from the other students of the college." The ladies are allowed to compete not only for the class prizes, but also for the Hume and Richards Scholarship given to students in Fine Arts. The professors unanimously express their satisfaction with the attention and diligence displayed. Professor Amos says: "I have a class of five women in Jurisprudence, and they are some of the best pupils I have anywhere. I have lectured repeatedly on law to mixed classes, and though the women have sometimes (not always) attended in smaller numbers than the men, they have been in every way equal to them, and their presence has vastly improved the general tone of the class and the quality of the teaching."

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ALEXANDRA COLLEGE, DUBLIN.

This college was founded in 1866, "to supply defects in the existing system of education of women of the upper and middle classes—to afford an education more sound, more solid, systematically imparted and better tested than was at that time to be obtained in Ireland."

The age of admission is fourteen years. No entrance examination is required. The manner of instruction in the language classes is that of advanced exercises of composition, *viva voce* questioning, reading of authors. In the literature classics it is carried, by means of prelections and taking of notes, etc.; in science, by lecture, demonstration and experiment.

Attendance on a course of two years' study with examinations conducted by printed questions and written answers four times during the course, is required from the candidates for certificates.

A very remarkable and encouraging fact in the working of the system is the development and increasing demand for the higher studies, side by side with this necessity for elementary instruction, so that it has been found desirable to appoint professors in many branches of knowledge which were at first omitted from the curriculum. Of these Ethnology and the Science of Language, Greek,

Hebrew, Italian, Astronomy and Elementary Physics are studied with enjoyment by a fair proportion of the students, who pursue them as an intellectual recreation after the main business of their education has been finished; while in the direction of accomplishments the scientific teaching of harmony has ripened into the practice of concerted music, both vocal and instrumental, of a strictly classical character.

#### BRYN MAWR COLLEGE.

Bryn Mawr College, situated at Bryn Mawr, Pennsylvania, ten miles from Philadelphia, was endowed by Dr. Joseph W. Taylor, of Burlington, New Jersey, who proposed to found an institution of learning for the "advanced education" of women, which should afford them "all the advantages of a college education that are so freely offered to young men." The site of the college was purchased and the buildings were begun during the lifetime of the founder, who died in 1880. In the same year, the college was incorporated by the authority of the State of Pennsylvania, and invested with power to confer degrees. A circular of information was issued by the Trustees in 1883. A President and a Dean of the Faculty were elected in the spring of 1884. During the remainder of the year 1884, plans were matured and appointments made in the Faculty; in the autumn, a second circular of information was issued, and an office at which to receive applications was opened in Philadelphia. The courtesy of the presiding officers and instructors of existing universities and colleges facilitated an acquaintance with the prevalent collegiate systems, and the domestic organization of the women's colleges, Vassar, Smith, and Wellesley, received careful consideration. To the Johns Hopkins University acknowledgment is especially due, since from it has been borrowed the system of major and minor electives in fixed combination. In the spring of 1885 the first programme was issued, and the college opened for instruction in the following autumn with forty-four students.

Examinations for matriculation are held during the week preceding the opening of each academic year, and also during the last week of each academic year.

The charge for tuition is one hundred dollars a year, irrespective of the number of courses attended or of the actual time of attendance. It is the same for undergraduate students, graduate students and hearers. An additional charge of fifteen dollars a year is made for materials in every laboratory course.

A special exception will be made in favor of non-resident medical students and physicians, who will be charged for a single course in chemistry or biology fifty dollars, and for two courses one hundred dollars, the laboratory charges being the same for them as for other students. A course is held to be five hours weekly of lectures and class-work throughout the year.

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The charge for board and residence will be two hundred and seventy-five dollars a year for each student occupying a single room, and three hundred dollars for each student occupying, together with another student, a set of three rooms. Students that remain at the college during the winter and spring vacations will be charged seven dollars or eight and a half dollars weekly, according to the rooms occupied. The charge for a student occupying a bedroom and private study will be four hundred dollars, and in vacations ten dollars a week.

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THE WOMAN'S COLLEGE OF BALTIMORE CITY, BALTIMORE, MARYLAND.

The Woman's College of Baltimore City was founded to provide women with the best facilities for securing liberal culture. Its primary purpose is to meet the educational demands arising in the Methodist Episcopal Church. It was established by action of that Church, and is conducted under its fostering care. At the same time, it was not planned and is not managed in an exclusive or sectarian spirit. It seeks at all times to exercise an influence distinctively and positively religious, and in the systematic study of the Holy Scriptures, which forms a part of the prescribed course for the collegiate degree, the essential truths of evangelical Christianity are faithfully taught.

The plan of the institution includes collegiate and post-graduate instruction, with such provision for sub-collegiate classes as may be found necessary to meet the wants of candidates for matriculation.

COLLEGIATE COURSES.

These are arranged in the following eleven departments: 1. Ancient Languages. 2. Modern Languages. 3. Mathematics and Astronomy. 4. English. 5. Natural Science. 6. History and Political Science. 7. Ethics, Psychology and Logic. 8. Elocution. 9. Physical Training and Hygiene. 10. Drawing and Painting. 11. Music.

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WESLEYAN LADIES' COLLEGE, HAMILTON.

*Governor.*—Rev. A. Burns, D. D., LL. D. *Faculty of Instruction.*—Rev. A. Burns, D. D., LL. D., Principal and Professor of Logic, Mental and Moral Sciences and Evidences. J. F. McLaughlin, B. A., (Gold Medallist) Teacher of Natural Sciences and Latin. Miss Laura A. McEvers, M. E. L., Mathematics, &c. Miss Mary Clarke, (Provincial Certificate) English Classics and History. Miss Nettie Burkholder, M. L. A., (Gold Medalist.) English Branches. Miss Aleda A. Burns, M. E. L., (Gold Medalist) English Branches. *Modern Languages.*—Miss H. Mayser, French and German. *Fine Arts.*—Henry Martin,

O. S. A., Director of Department and Prof. of Drawing and Painting. Miss Swain, Miss Aleda A. Burns, M. E. L., Assistants in Art Studies. *Associate Examiner in Art.*—Mr. Hamilton Macarthy, R. C. A., Sculptor, Exhibitor at Royal Academy, London, Eng. *Music.*—Mr. R. S. Ambrose, Director of Department and Prof. of Piano. Mr. L. H. Parker, Teacher of Pipe Organ. Miss Louise Saurman, Piano. Mrs. Martin Murphy, Singing and Harp. Miss Freeman, Guitar. Prof. Baumann, Violin. *Calisthenics and Riding.*—Major Dearnaly.

*Board of Directors.*—Elected by the Stockholders for 1888-9: Hon. W. E. Sandford, Joseph Lister, Esq., Edward Gurney, Esq., J. W. Rosebrugh, Esq., M. D., Geo. Roach, Esq., W. A. Robinson, Esq., S. F. Lazier, Esq., LL. B., A. Burns, D. D., LL.D. Appointed by General Conference 1886-90: Rev. S. S. Nelles, D. D., LL.D., Rev. S. J. Hunter, D. D., Rev. A. Sutherland, D. D., Rev. John Potts, D.D., Rev. S. Rose, D.D.

*Officers of the Board.*—Hon. W. E. Sandford, President; Joseph Lister, Esq., Vice-President; A. Burns, D. D., LL. D., Secretary and Treasurer.

THE PRESBYTERIAN LADIES' COLLEGE, FOR THE HIGHER EDUCATION OF  
YOUNG WOMEN.

152 Bloor Street West, Toronto, Ont.

*Faculty.*—T. M. Macintyre, M.A., LL.B., Ph.D., Principal; Mrs. T. M. Macintyre, Vice-Principal. *Literature and Science.*—T. M. Macintyre, M.A., LL.B., Ph. D., English Language and Literature, and History. Rev. John Stenhouse, M.A., B.Sc., Edin., formerly first "Gunning Scholar" and Demonstrator in Vegetable Histology, University of Edinburgh, Professor in Natural Sciences and Practical Hygiene. W. H. Fraser, B.A., (Lecturer in the University of Toronto) French, Italian and Spanish. Miss C. Alice Cameron, B.A., Graduate of the Boston Latin School and of Queen's University, Kingston, Professor of Classics and Mathematics. Fraulein Hofmann (a pupil of Madame Janauscheck), with many years' experience in high class ladies' schools, London, England, Professor of German Language and Literature. *Music Department.*—The Toronto Conservatory of Music; Edward Fisher, Director. *Art Department.*—Under the instruction of able and efficient masters and teachers. *Elocution Department.*—T. M. Macintyre, Ph. D. *Shorthand.*—Rev. John Stenhouse, M.A., B.Sc.

The following extracts are taken from the Annual Calendar:

OBJECT.

The object is to provide for young ladies a thorough, practical and liberal education, under the safeguards of pure, evangelical Christian principles.

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Owing to the fact that the doors of our Provincial University have been thrown open to young women, and that advantage has been taken of these privileges, there has occurred to us the necessity of providing a desirable home for those lady students who come to prosecute their studies in this large and populous city of one hundred and eighty thousand people. Our aim is that they may be surrounded not only by a healthy educational atmosphere, but also that they may be brought into contact with some of the social amenities of life, too often neglected during the severe strain of a university course. This feature will be kept steadily in view.

The courses of study laid down for the preparatory and academic students, we trust, will meet with the approval of parents who desire a liberal and useful education for their daughters. The methods of instruction pursued will be those founded on experience and observation—methods which recognize the proclivities and special characteristics of individual minds.

#### INSTRUCTORS AND EDUCATIONAL ADVANTAGES.

The teachers in residence are selected, not only for their high educational standing, but also for their personal aptness to win confidence and to give a positive religious current to the moulding of character. There are opportunities afforded in large cities of obtaining instructors who are specialists in their respective departments, and this will enable the school to maintain the highest standard of efficiency possible. Advantage will be taken of the services of these specialists in the various departments of Literature, Music and Art.

#### DEPARTMENTS OF INSTRUCTION.

1. Literature (embracing a full Literary Course).
2. The Fine Arts.
3. Music.



ONTARIO LADIES' COLLEGE, WHITBY, ONTARIO.

This institution was formally opened in September, 1874, by His Excellency, The Earl of Dufferin, then Governor-General of the Dominion of Canada. During the first four years the number of boarders increased to such an extent that the Directors found it necessary to erect a large wing, known as Ryerson Hall, besides a detached residence for the Governor and Principal. Since then the history of the college has been one of continued prosperity and success. In 1886-7 the number of boarders enrolled reached 130 and the average number in regular attendance 103. There was in addition a large day patronage. Further enlargement was found necessary, and a building was put up connecting residence with southern wing; thereby furnishing seven additional rooms. These successive additions are now fully occupied, and the Directorate are seriously considering the necessity of furnishing ample accommodation for 200 resident pupils.

The main building, formerly known as Trafalgar Castle, is a magnificent structure, modelled after the aristocratic country-seats of England, and affords a charming home for young ladies pursuing a course of instruction. Elegant appointments and surroundings contribute largely to the promotion, not only of comfort, but also of grace and culture. The style of architecture is Elizabethan. The halls are wide with a great variety of recesses, niches and arches. The rooms are commodious and well-ventilated. Fifteen acres of ground in connection with the college afford every desirable convenience for healthful and invigorating exercise. During the spring and autumn months the pupils enjoy a great variety of amusements in the spacious and inviting grounds, besides receiving a course of instruction in walking, riding and calisthenics. During the winter

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months they participate in the pleasures of an ice-rink and toboggan slide within their own grounds.

Considering the healthfulness of the Town of Whitby, the abundant supply of pure spring water and the admirable provision made by the college authorities for amusement and exercise, it is not a matter of surprise, that during the fourteen years that the college has been in operation, no fever or contagion has occurred amongst the pupils; and for some whole years, a doctor has not once visited a pupil's room. The directors of the College, appreciating their beautiful and advantageous position, in close proximity to the "Queen City," have set themselves to the task of building up an institution for the higher education of young ladies that will meet the wants of the age in culture and scholarship, and will see to it that health will not be sacrificed for the sake of any laurel gained in the intellectual arena. Perceiving the growing desire on the part of young ladies for a definite literary standing that will qualify them to teach, the course of study has been mapped out to provide for non-professional and university examinations. Some of the departments have been raised to full university standing. The same efficiency characterizes the Schools of Music, Fine-Art, Elocution and commercial branches. The following is a summary of the members of the Faculty :

*Officers of Government and Instruction.*—Rev. J. J. Hare, Ph. D., Governor and Principal; Miss Adams, M. L. A., Lady Principal.

*Faculty of Instruction.*—College of Literature and Science: Rev. J. J. Hare, Ph. D., Botany, Geology, etc.; Miss Adams, M. L. A., Belles-Lettres; E. Haanel, Ph. D., Mineralogy and Electricity; Miss Wood (1st Class Toronto Normal School), Mathematics and Chemistry; Miss Webster, M. L. A., English; Miss Graham, B. O., Elocution; Miss Champion, B. A., French and German; Miss Dalglish, M. L. A., French. School of Music: Prof. J. W. F. Harrison, Director, Piano and Pipe Organ; Prof. J. Bayley, Violin; Mrs. Hare, Piano; Miss Wilson, M. L. A., Piano; Miss Eck, M. L. A., Piano; Mrs. Bradley, Vocal Music; Miss Bambridge, Vocal Music. School of Fine Art: Prof. L. R. O'Brien, R. C. A., Director; Miss Windeatt, A. R. C. A., Drawing and Painting; Miss M. Masson, Assistant in Drawing; Miss Lincoln, Art Needlework. School of Elocution: Miss J. Graham, B. O., Gesture, Dramatic Reading, Ortheopy, etc. (Literary Analysis, Mental Science, etc., will be taught by Teachers of the Literary Department.) Commercial School: H. B. Taylor, Esq., B.A., Lecturer on Commercial Forms, and Director of Commercial Department; Miss Webster, M. L. A., Bookkeeping and Penmanship; A. G. Henderson, Esq., Phonography and Typewriting; Mr. Paquette, Telegraphy; G. Y. Smith, Esq., LL.B.) Lecturer on Commercial Law. (Remaining subjects taught by Teachers of Literary Department.) Exercise: Capt. Henderson, Walking, Clubs and Riding; Miss Graham, Dumb Bells, Wands and Free-hand Gymnastics.



ALMA COLLEGE, ST. THOMAS, ONTARIO, FOR THE HIGHER EDUCATION OF  
YOUNG WOMEN.

*Faculty.*—Professors and Teachers. *Literary Department.*—Rev. B. F. Austin, M.A., B.D., Principal and Professor of Classics and Metaphysics. Rev. R. I. Warner, M.A., Professor of Modern Languages. Rev. J. Schulte, D.D., Ph.D., Professor of German and Italian. Miss Carrie Greenham (First Provincial Certificate), Teacher of Mathematics and Natural Sciences. Miss Jennie Axford (Second Year Standing, Toronto University), Teacher of English. Mrs. Margaret Capsey, Governess. Miss Cora Brown (Second Provincial Certificate), Assistant in English Studies. *Music.*—St. John Hyttenrauch, Esq. (Copenhagen) (Ex-President of the Ontario Music Teachers' Association), Professor of Music. Roselle Pocke, Esq. (Leipzig), Professor of Violin. Miss S. E. Sisk (Graduate in Music), Teacher in Instrumental Music. Mrs. Emma E. Kains, Teacher in Vocal Culture. Miss Jean Dawson (First-class Certificate with honors), Teacher in Instrumental Music. Miss Laura J. Soper (First-class Certificate with honors), Teacher in Instrumental Music. *Fine Arts.*—Miss Eva M. Brook (Graduate in Fine Arts. Teachers' Certificate, Grade A, Ontario School of Art), Teacher in Fine Arts. Miss Matilda A. Lyon, Graduate in Fine Arts; Teachers' Advanced Certificate, Thirteen Departmental Certificates, Gold Medal Certificate, etc. Mrs. Julia Payne-Smith (Grade B, Ontario Art School), Teacher of Clay Modeling, China Painting, Decorative Art, etc. *Commercial Science.*—C. F. Maxwell, Esq., Lecturer on Book-keeping and Penmanship. Miss R. B. Pettit (Graduate in Commercial Science), Teacher of Phonography and Type-Writing. *Calisthenics and Riding.*—Major Dearnally. *Elocution.*—Miss Margaret Baker, Graduate of the Boston School of Oratory.

The following extracts are made from the Annual Announcement :

THE COLLEGE BUILDING AND SITE.

The designs of Alma College buildings were prepared by James Balfour, Esq., of Hamilton—a gentleman of excellent qualifications as an architect. The



choice of his plans resulted from a competition for premiums offered by the Board of Management for the best and second best. Leading architects of established reputation from Ottawa, Toronto, Hamilton, London, Buffalo, Detroit and other places, took part in this competition, which was a close one. The final choice lay between the plans sent in by Mr. A. E. French, of Detroit, and Mr. Balfour's. The interior arrangements of Mr. French's were exceptionally good; but Mr. Balfour's, both in architectural appearance and in strength of construction, were considered so much superior as to be entitled to the first place—Mr. French's thus taking the second. Hon. Adam Crooks, Minister of Education for Ontario, in a speech delivered by him at St. Thomas, on the 24th May, 1878, on the occasion of his laying the corner-stone of Alma College, said of these architectural designs of Mr. Balfour:

"I confess a surprise at the taste and courage displayed by the Building Committee in their selection of the magnificent plans for the structure. The architect is to be highly complimented on his success. I have not seen in this country—I have not seen anywhere else—a design in better harmony with the objects of the institution, the corner-stone of which I am about to lay; or one more expressive in its every feature of the noble work to which it is to be dedicated. That is a successful drawing, indeed, in which one cannot point to some drawback—to some serious defect either in detail, in proportion, symmetry or arrangement of parts. But this design appears to me faultless. It is in fact above censorious criticism. That is more than I can say of any other plan for a public building that ever came under my observation. I have, therefore, the more pleasure in being afforded an opportunity of giving this public expression of my entire approval of the designs for the structure that is so shortly to be reared upon this foundation, as well as of conveying to the architect my warmest congratulations upon his eminent success in this instance."

The main building is, in extreme length, 150 feet; and in extreme width, 73 feet. Its form on the ground plan is, however, irregular, owing to the breaks in the wall, creating projections and recesses here and there for the purpose of substantial construction, as well as for surpassing beauty. The principal feature in the design is the main tower and spire which together stand 136 feet above the level of the grounds outside. Through it is the public college entrance. The doorway is supported on either side by a cluster of cut-stone gothic pillars supporting a rich entablature, and presents a fine, generous and inviting appearance as it is approached by a broad flight of easy steps from the avenue. Inside is the vestibule, from which a second flight of some half-dozen steps leads into the central court, 16 feet square, arched and groined overhead. It opens upon the main corridor, which runs of spacious width from the west end to east wing. Across the corridor from the central court above described is the grand staircase winding its successive flights through four stories, and lit by stained glass windows from the south front. This is a fine feature of the internal arrange-

ment, and has a grand effect upon the visitor, whether approaching it from the public entrance, or looking up from the ground floor through the great opening to the crowning balustrade. It will be observed that the general appearance of the building is also set off by two subordinate towers different in style and mode of construction from each other, as both differ in character from the main tower. The one at the north-east corner forms, on the ground floor, the public entrance and vestibule to the residence of the Principal; that in the west end provides admittance to the Principal's private apartments, as well as to the west end of the main corridor.

McLachlin Hall, now completely erected to meet pressing requirements for additional class-room and dormitory accommodation, is joined to the south-west corner of the main building, and is in extreme dimensions 40 x 75. The architectural designs were prepared by Mr. Balfour, and are in harmony of design with the main building. It is five stories high, including basement, is flanked by round towers on the west corners, and presents a most imposing appearance, especially when viewed at full perspective of both buildings. There is an entrance from the front, and also one through the south-west tower. This new building provides an audience hall, a gymnasium and an art gallery, each the full size of the building, four class-rooms, twenty-five dormitories, eight piano-rooms, beside trunk-rooms, store-rooms, etc. The interior is handsomely finished in oiled ash; the corridors are spacious, the ceilings high, and each room is provided with independent ventilation. Steam heating which has been found so satisfactory in the main building, is used in the new building. The art gallery is one of the finest in the country, the gymnasium ample and airy, and the dormitories very cozy and comfortable.

The furnishings of the parlors, class-rooms and dormitories throughout are elegant and modern, are in keeping with the rich internal and external appearance of the buildings and are not surpassed by those of any similar institutions in the land.

The college site embraces nearly six acres of land in the very heart of the city. A wooded ravine runs through a portion of it in a manner that greatly enhances the value of the grounds for school purposes, affording picturesque, shady resorts and convenient and pretty subjects for landscape sketches.

Much has been done to enhance the natural beauty of the grounds. Drives and walks, lawns and flower beds have been laid out, choice trees and shrubbery planted and other improvements made, so that the surroundings of the buildings may correspond with the beauty of their interior.

#### THE CHARTER OR ACT OF INCORPORATION.

Alma College is chartered by an Act of the Legislature of Ontario, passed in 1877 (chapter 64), and enjoys extensive legal privileges and corporate powers. It is under the care of the Methodist Church.

## GRADUATION.

Two courses are open to Graduation in the Collegiate Department. The first one gives prominence to the study of the Languages, and allows certain options between the Literary Work and Music and Fine Arts. Students completing this course will receive the degree of Mistress of Liberal Arts (M. L. A.)

The second requires advanced work in English, and candidates completing it receive the degree of Mistress of English Literature (M. E. L.)

## M. L. A. COURSE.

In addition to the optional subjects of the first year, Greek may be omitted throughout the course. In the second and third years, candidates may omit two of the four following subjects: Mathematics, Natural Sciences, French, German.

Students who have reached the fourth period of the Music course, or the fifth stage of the Fine Art course, may omit the History and Geography and the Logic of the second year.

## M. E. L. COURSE.

Candidates for the Diploma of this course may omit all the Languages except English, and all the Mathematics and Natural Sciences of the second and third years.

They will, however, be required to take, in addition to the English of M. L. A. course, the honor Work of the Junior and Senior Matriculation of the Toronto University.

## FEES.

By the Term, in advance. For pupils in residence: board, furnished room, light, fuel, laundry and calisthenics, \$31.00; preparatory, with board, room, light, fuel, laundry and calisthenics, \$39.00; academic, with board, etc., \$43.00; collegiate, with board, etc., \$46.00; deposit, \$2.00. Ministers' daughters are admitted at half the regular rates (board included), except to classes in Elocution, Music, Fine Arts, Languages and Riding. A reduction of ten per cent. on full charges is allowed when two or more are from the same family. \$190, paid in advance, will secure, during the four terms, board, room, light, laundry and a full course of instruction in either Literary Department, embracing Ancient and Modern Languages, instruction in Instrumental Music by the resident teachers, also free admission to the first year classes in Drawing. This offer, the lowest in the country, it is hoped, will induce a longer attendance for more thorough education. Students not enrolled for any Literary Department will be charged \$5.00 per term for any Language taken. Other subjects of the Academic and Collegiate Departments may be taken at \$3.00 and \$4.00 each, respectively. The charges for the course of Riding Lessons will be \$15.00 for course of twelve lessons, including the use of horse and saddle. A deposit fee of

\$2.00 is required from each resident student on entering the school against needless injury to the buildings and furniture. This fee will be returned to the student on leaving the school, provided there is no account against it. In all cases, after bills have been ten days rendered the account will be subject to sight draft. All payments of money due the college must be made before the student leaves.

#### APPLICATION AND ADMISSION.

Young ladies who contemplate an attendance at Alma College should make early application for rooms to the Principal, stating age and standing of the applicant and the course of study contemplated. Such applications must be accompanied by a fee of \$10.00 for enrolment, which will be allowed on the first term's tuition—and if from strangers, should also contain the name of some minister to whom reference may be made if desirable. Students should, if possible, be present on the first day of each term, as the allotment of rooms will then be made. Choice of rooms will generally be given to students the longest in residence, and second choice to those making prior application. But delay in taking possession of a room, without the sanction and excuse of the council, will forfeit the claim to choice of room.

Students are admitted at any time, and are charged in proportion to the time of their connection with the school. Brief or unnecessary absence during the term will not entitle the student to a reduction in charges therefor. No reduction in charges for tuition will be made for less than a half term's absence.

#### SCHOOL OF ELOCUTION.

The design of this Department is to teach the value of the art of expression; that body, soul and spirit must assist in this study; that a thoroughly trained voice, though very important, is not the only element of expression, but the facial expression prompted by the soul and accompanied by appropriate gesture must assist in interpreting the soul's language.



## PLAYING AN "AT HOME."

SOME little girls made up their minds to play "At home." Maggie, who was supposed to know the most about such things, was to be the lady of the house, and Eadie, Emma, Minnie and Bertha were to assist. The invitations were duly issued, coffee and cake prepared to offer the callers; the hostesses, with their best clothes on, were duly in waiting. The invited ones came in a crowd, each one wishing to be first in order to see how the others got in, and surely Maggie and her helpers had their hands full at the very beginning. Of course, those who sent the invitations and those who were invited took every pains to inform themselves of what was the thing to do on such occasions. But as different authorities had been consulted by each, there was some considerable diversity of opinion as to what was the proper thing to do. Then again, some forgot the rules they had learned and fell to supplying the lapses of memory by trying to imitate what others did, so that things became decidedly mixed. Everybody kept eyes on Maggie as an ultimate authority in such things, but of course there was conduct for receiver and conduct for the received, so that what would be right for one would be quite wrong for the other. Maggie and her friends had made calculations for the arrival of those invited by twos and threes at a time; but, behold, when all arrived at once there was a dilemma, and plans for entertaining had to be very hastily improvised. The readiest refuge was to serve out the refreshments, but as all had not gone through the form of being introduced, some thought it indispensable that there should be no failure in this respect, and went to work with all possible energy. So there was a wonderful mix up of bows, hand-shakes, cake, coffee, nice day, happy to see you, etc. All were seated again, and all in a line. A sugar bowl was passed from hand to hand from one end of the line to the other, while some of Maggie's friends were trying to get hold of it, in order that it might be rescued from such eccentric and incorrect performances. The refreshments were not expected to be put under so large a demand all at once, and the supply failed, so that some who had coffee had no cake, and *vice versa*. This caused a very awkward state of things, and while an additional supply was being ordered, that in hand got cold. The five receiving found it exceedingly busy work to entertain the twenty or so guests. However hard the task was, the callers stayed, and stayed, and stayed, each anxious to see how the other would retire. Finally some more courageous than the others led the way. One caller, on leaving, shook hands all round and forgot to take leave of the hostess. Another bolted straight to the door, and then remembering that the book had said she should back out of the room, she backed out of the door, and kept on backing and bowing fully twenty feet from the door. All reported that they had "just a lovely time" and are now quite prepared to speak with all authority on what is the proper thing to do at an "At Home."



WHERE EDUCATION BEGINS.

## CHAPTER XXIX.

### THE EDUCATION OF WOMAN FOR HER WORK.

*By Morgan Dix, S. T. D., Rector of Trinity Church,  
New York.*



NO ONE needs to be reminded that the subject of the education of women has of late been much discussed. It has not only been discussed, it has been, to use the term so dear to a certain class, agitated. The newspapers have teemed with articles about it; reporters have besieged prominent men for their views on it; at least one public meeting has been held to make or direct opinion on the subject. Nor here alone, but elsewhere, has it been raised into what is called a living issue of the day. Among the sounds which reach our ears from the sources and organs of this hubbub, two words especially are audible—*Higher Education* and *Co-education*. I shall take these catch-words as field-marks for a brief survey of the ground of the strife.

“*The Higher Education of Women.*” The phrase is sweetly innocent. Abstractly, who could object to higher education for women, or men, or anything capable of being taught? But, come to think about it, and inquire what it means, and the phrase assumes a dubious air. “*The Higher Education of Women?*” What is meant by this? The comparative degree suggests a question: Higher than what? Higher than whose? Higher than that of men? Or higher than that which women receive at present? Somewhat confused by a vague term which does not explain itself, one asks the prominent advocates of this so-called higher education what they mean, and it appears as the result that many of those who use it have ideas not necessarily conveyed by the word itself, and that a term so innocent, so harmless, that no one would think of objecting to it, may be used to mask certain theories about the education of women, against which the speaker, for one, deems it his duty to enter a solemn protest.

Some of the advocates of this higher education desire that men and women should be trained on the same line. Their idea is to obliterate distinctions as far as possible, throw the young of both sexes together, give them the same intellectual discipline, and teach the women to think men's thoughts and do men's work. That this is the higher education favored by no inconsiderable

number in our day, is clear, from the fact that they demand what is known by the term—which I ask your pardon for using here—co-education. By co-education is meant, not only that the youth of both sexes should be taught the very same things, but that they should be taught in the same places, and out of the same books, and by the same teachers, and in the company of each other. It is alleged that this is the simple and natural course; that no inconveniences can arise from it; that great benefits will accrue to both sexes from their being thus thrown together in the class-room and the lecture-room. Nor is this held as theory only; it is now in practice in this country and in Europe. Its results are lauded to the skies; it is hailed as a great step forward in human progress; while persons with old-fashioned views are bantered for their timidity, and urged to lay aside their prejudices and take their places among the patrons of this charming system, in which the gentlest maiden shall take no harm, while the lion-like youth shall come to “roar you like a sucking-dove.” Obviously this is a notable invention; one of the most notable of the age. Why should not its apostles be eager for its general acceptance.

Now, this is what some persons are driving at under the innocent phrase of higher education. They aim at treating girls and boys, young men and young women, as if they were substantially one and the same creature, and training them together on that theory; saying that the sex-difference will, by a kind of innate power, take care of itself, and that we may proceed without regarding it, save in so far as propriety and good-breeding require. I need hardly remind you how well this falls in with certain other movements, that in favor of female suffrage, for example, and other designs of those who clamor for woman's rights. I would not say that the advocates of this system of education approve of the fantastic proceedings referred to; but I do say and claim that these views on education work inevitably in the same direction; that they are aiding in that disintegration of the social system which is going on before our eyes at an alarming rate. It is indeed a part of the baleful progress of the age, to insist that every barrier between the sexes should be removed as fast as possible. It is claimed that our youth should be thrown together as much as possible; that young women ought to know all that young men know; that they should not be afraid to look at anything that a man may look at; to hear what, in old times, would not have been spoken in a woman's presence; to go with men wherever men go; to read whatever men read, and talk of it with men. I know that this is claimed to-day, and by persons of irreproachable morals and orderly behaviour; I know that mothers who would shield their daughters from such complete partnership in the thoughts and life of their friends of the other sex are remonstrated with as behind the age and at war with its spirit. And I ask how such theories of life could be more vigorously helped forward than by the system of co-education? “Train up a child in the way he should go, and when he is old he will not depart from it.” The rule is a good one; it may be applied in more



ways than one. There is another old saying, which ought to be remembered here: "Familiarity is certain to breed contempt."

Now the question is: Ought this kind of education, this sexless teaching, to be spoken of as a higher teaching? Would it elevate? or would it degrade? Would it bless? or would it curse?

What is education? On that point, at least, we have learned something. Education is not the cramming the mind with facts; it is not the stuffing the memory with things in text-books. In Paris they have a process for fattening poultry by artificial means; it is called "*engraissement mecanique*," and consists in thrusting food down the throats of the poor creatures, who meanwhile are so fastened that they can neither escape nor resist. In the old methods of education there was a resemblance to that; but men have learned "a more excellent way." They know that education, rightly understood, proceeds rather from within than from without. It means the development of powers and gifts of God already in the child; the drawing out intellectual and moral force and teaching it the best means of application; the cultivation of the physical, also, that it may be a strong, healthful, and competent vehicle for the spiritual. To evolve, to develop, to educe, an immortal intelligence; to fit a personal, moral agent to do his duty in that state of life to which he has been called: this is education.

But the question comes up, instantly: What is that state of life? what is the position of that agent? what is the nature to be thus trained? If education be no mere mechanical process, but the nobler work which I have described, then must the teacher know the character, the being for whose training he is responsible. And if he have two beings to train, his first duty is to know whether they differ, and how. And if these two beings differ widely; if God has given them different places in His world, and different missions, and to each a distinct and complete furniture of abilities, qualities, endowments, intended to produce such exquisite harmony as is made by divers notes drawn from divers strings—the work of education must begin with a reverent recognition of these distinctions. And we claim that there is precisely that difference between the sexes; and that it is innate, and divinely ordered; and therefore we go on, and hold that the work of education demands not only learning, skill, pains, and aptness to teach, but also, and before all these, a power of discriminating between things unlike, and a most devout and religious recognition of the profound, the immense, the impassable distance between the sexes, as fixed by the act of the Creator and secured by natural laws which can not be broken with impunity.

Therefore, on theory, first, and on the principles enunciated already and not needing repetition, we protest against the system of co-education as mischievous. The sexes ought not to be educated together, unless all distinction between them be abolished; and, if those distinctions can not be abolished, it

is mere quackery to try to educate them on the same line. The man and the woman have not the same destiny, nor the same duties. The man must be trained in view of the line which he is to take outward; the woman for duties in another direction. What is best for him is not best for her; what she needs is useless to him.

And, secondly, as a practical question, we hold it to be radically wrong. Nature herself forbids co-education and protests against it. There are physical reasons for not subjecting growing girls to a pressure which young men easily endure. There are social reasons for not throwing young men and young women together at an age when the passions are strong and the interest in each other is inevitable.\* There are domestic reasons for not exposing girls to the gaze and scrutiny of young men, a large part of whom are bent much more on amusement than on hard study; decency, propriety and delicacy demand for the maiden the protection of her mother's presence. I attach little value to the testimony borne by enthusiasts to the harmlessness of the system, as now in practical working in certain places; there is evidence quite as clear to the contrary, which, however, it would be indiscreet to produce. But let the thing go on, and time, we think, will justify the prediction, that the entrance of Athene into our collegiate halls will be inevitably followed by the advent of Aphrodite.

Indeed, there is a fallacy in the very speech of those who annoy us with the agitation of this question. It is assumed that a higher education for the girl must be an education the same that her brother gets. Look at the juggle in the words. Let us drop the terms *higher* and *lower* and take a better one, *equal*. Here, for example, is a father who has two children, a boy and a girl. He loves them both alike, he wishes to do the best for each that he can. Let him stop his ears to delusive talk about "higher" and "lower"—let him understand just what he wants. He wants his daughter to be as well educated as his son: he is right so far. But he does not mean that his daughter shall be educated exactly like his son. If he did, he would, in my opinion, deserve to be stamped as a

\* It is very difficult to get at the facts about co-education as now existing; reports seem to vary according to the prejudices of those who give their testimony. I have heard enough, however, from good sources, to make me extremely suspicious of the loud eulogies of the system so often heard. Gentlemen of the medical profession, whose names are a sufficient guarantee of their good judgment and impartiality, have assured me that the female constitution can not sustain, and does not sustain, without injury, the strain which is put upon it in the mixed colleges. Others tell me, on testimony *ab intra*—and students often know more than their teachers about what is going on among themselves—that moral as well as physical deterioration is no strange phenomenon. A friend of mine saw, at Zurich in Switzerland, young women walking about in trousers, smoking cigarettes, and chatting with the professors; they were medical students. An eye-witness told me that he saw young girls parading on the *campus* of a Western college with the sophomoric "banger" grasped in the hand. If the reader be minded to enjoy a little pleasantry, let him read the following extract from a letter from a school-boy, just handed to me. This enthusiastic young co-educationist, having lately been transferred from Racine College to another "seminary of learning," writes thus: "The school I go to now is a *dandy* one. Girls go to this school as well as boys; and we have a *bully* time at a party every Friday evening, playing kissing games with 'em." By-the way, a friend suggested the other day, in a letter, that the advocates of co-education ought now to turn their hand to another task, and petition the trustees of Vaasar and Wellesley to receive a few young men into their institutions.

fool. If he knows anything about his children, he knows that they were born into the world as different as they could be; he has noted, he has been amazed at the signs of their total unlikeness, in certain respects, to each other. He can not dream of training them exactly alike; there would be no more sense in educating his girl on his boy's line, than the boy on the girl's line: and if either is to find in after-life the highest earthly happiness in a marriage sanctified by the benediction of God, and a home built on the foundation of truth, honor and love, it will be through union with a companion trained under totally different conditions. Each of these children must be educated; each equally well. The father can no more be unjust to the little daughter than to her brother. Equally good education must they have; else he is unrighteous and unjust. But the same, they can not have; else he is a theorist, and has lost common sense. That is the point to keep in mind. Equally well must the young men and maidens be taught; but in the same way, and on the same principles and system, and as if there were one and the same future for each? God forbid!

Now, this is the only way in which the harmony of the sexes is to be maintained; in which they are to be made the complement of each other; in which the woman shall be enabled to be to the man all that he needs, while he shall hold her in the honor and devotion which are her due. To preserve, throughout, the distinctions made by God, is the first of all sound canons of education. And the opinion is a general one, that this is justified in the results, and that a woman taken out of her place and trained among men, as a man, would not be an object which man can admire or love. The specimens produced by that rude, barbarian culture repel us. What are called "professional beauties" are, as a class, held in contempt; for who degrades herself more shamelessly than she who parades her corporal advantages, and lives on the admiration excited by a *physique* which disease and decay will soon transform to a hideous wreck, and on which the worm shall presently be feeding? But there is another and a true beauty, a very excellent womanliness, perhaps made up in part of the exterior ornamental work of material and physical charms, but consisting essentially of an interior loveliness: the light of a true woman-spirit and woman-soul is precious to the eyes; her influence is among the most powerful of moral levers; again and again has it proved the salvation of men in peril. But if, by some wrong system of training, the woman, such as God meant her to be, and as she is portrayed in the *Magnificat*, should have vanished away; and the spirit which surveys you from the eyes of the woman is one from which a woman's thought, a woman's faith, a woman's tenderness have flown; and in place of these you trace the virile tone, and something of the hardness, boldness, grossness, of us forlorn men; when, in short, a man's soul seems to be staring at you, domineeringly or insultingly, from what seems to be a woman's forehead: that is the sign of a loss to us and the world, never to be sufficiently deplored. The subject is not to be treated lightly; it is a terrible theme. Persons may be met in the

highways of life who illustrate what I say ; their aspect is forbidable ; the beauty, the grace are fled ; strident, dogmatic, knagging, they constitute the worst of all imaginable social trials, and are disgusting to the average man. And why ? It is no incident : such a personage as this is in herself the sign and instance of unfitness, a thing that ought not to be ; masquerading in the carnival of this troubled life, and leaving behind her a place that is empty, and duties which are not fulfilled.

We deny, therefore, that it is right to educate young men and young women together ; we regard it as the suggestion of theorists who, in following their favorite ideas, have lost sight of the laws of Nature and the ordinances of God and the Church. Shall we, then, declare ourselves opposed to the higher education of women ? Again I say that it is better to drop a dubious phrase, a phrase that has no exact meaning ; to raise no question about degrees, to institute no comparisons. If by higher education you mean that women are to be trained and taught in the same way as men, we oppose it as a folly and a fraud. But if by higher education you mean that they shall receive an education equally good, equally practical, and the best that they can have, and meanwhile be taught and trained as women and not as men, and to do a woman's work, and to fulfil a woman's mission in a woman's proper place, then we say Amen, with all the heart. But what is higher education in that sense of the term ? Let us consider.

It is that education which develops the true ideal of womanhood, as distinct from that of manhood ; an education which gives the best type of the woman ; which blesses and comforts social life with the boon of real women, such as God meant them to be, and not with poor imitations of men ; an education which holds them in their proper place, and fits them to act, thence, with power on the world. Such an education should aim at the development of the most perfect *physique* and the most thorough intellectual culture. It should begin with the youngest pupil in the school, and fit each for her proper duty and work, whatever that may be. Girls to whom the way lies open for more than the average culture, should have facilities for its attainment. To the rarer spirits, should be opened all the treasures of literature, art and science ; it should make them thorough scholars, accomplished women, able to hold their own with the wisest and the most learned of the age. Yet this education should have for its final aim the fitting woman for her own place in the Kosmos. And that, we have already defined to be a place in the home, and in a social order which is built on the idea of the home, and is in fact but an extension, an expansion of the home. Let the young woman learn all that she can, and grow in knowledge ; yet let her remember her first, her sacred duty : to qualify herself for the rule of her own little realm ; to know the art of keeping it in order, of governing it prudently with all her power, of making it, in the eyes of the man, the most attractive place on earth, the abode of sincerity, purity and truth.

The education of the average woman should be, first, an education for home-

life and home-duties. It depends on her social position how far that shall go. Social inequality is the law of this present world; it always has been, it always must be; the alternative is communism, which means a reign of terror ending in chaos. As many different social grades as there be, so many are the homes: let the woman be trained, first, so as to be true to her home, and able to make of it all that it is capable of being. Here is scope for every variety and grade of culture; in God's eye all homes, from the highest to the humblest, are sacred. If man be the bread-winner, woman is the home-maker. She should know the home-science from beginning to end. The home is the divinely-founded institution for continuing the human race; the sanctuary of chastity and love; the school of sweet and valuable discipline; the theatre of religious, moral and social duty; the predestination of the children. Shame on the woman who calls any education *higher* than that which qualifies her for her place as regent in such a domain! Let her, first, be taught her duties in that hallowed place. And then, if for any reason she must live outside of its protection, yet even so she should be true to herself, and try to help forward in some way the home-idea. It can not be her duty to go down and strive in the streets, to vote, to fight, to act the man; wherever her lot may be cast, she is bound to be using her matchless powers in maintaining the common faith in principles on which the safety and prosperity of the nation depend.

Several thoughts may arise in your minds by way of objection to my line of argument: let me try to divine some of them.

First, you may have said to yourselves that you know cases in which the woman is compelled to maintain her home by her own exertions. Very true; and in that case let her go outside and earn a living and provide bread for her own. Who would say that women should be hindered from any honest industry becoming their sex? Nay, rather would I have every girl, even those of the wealthiest families, taught some art, trade, or "mystery" (as they call it in the indentures), by which, in case of sudden reverse of fortune, so common here, she might be able to support herself and those dependent on her. Let no kind of work be denied her which it is womanly to perform; and more, let the men whom we sometimes see engaged in work which women could do better, be sent about their business, and put at something beseeming the man.

Again, you may have thought, where time is spent entirely in household and domestic duties, none is left for the woman who would read, study and devote herself to literature and science. What, then, shall she do? Go on all her life in that narrow round, and never come to wider things? It is the old question of duty again—of duty and privilege. She who has first done her duty well may joyfully take her diversion afterward; and women, rightly minded, will find time for a brisk range through broader fields, thence to return refreshed and enriched. There are good housewives and devoted mothers who add to their knowledge of the home-science great store of culture drawn from the world's

treasure-houses, and thus are fitted to be the intelligent companion of the husband, the large-minded and liberal moulder and trainer of the children. We rejoice in cases of this kind; only we say that these things should follow after higher and more sacred duties; that they are not to be sought for themselves; that they are to be had and enjoyed only where no mission has been neglected, and no proper and necessary work has been left undone.

But finally, it will be said that many women have no homes. That is true; yet they are exceptions, and their unhappy case makes not against the general line of our argument. But are they, indeed, so numerous, these women absolutely without homes, and thus insensible to the invitation to the performance of home-duties? I think not. I think that almost every woman you could name is connected with some home, either as the head of a family or as a member thereof, or as in some way a recipient of its benefits. There may be exceptions; but they prove nothing against the law which assigns to woman as her chief duty that of bearing and rearing men, and makes the home the basis and beginning of society, and the Christian home the basis of Christian civilization.\* I believe this to be demonstrably true; and that on the loss of truth on this subject, and on the general breaking up of the Christian home, must follow the collapse of Christian institutions and modern civilization.† I shall endeavor to show hereafter how the home is menaced with destruction, and what processes are now at work to undermine it. But in concluding this lecture, let me say two things, and leave them for your thoughts.

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\* "From the earliest records of mankind down to this moment, in every race and every form or degree of civilization or barbarism, the relative position of the sexes has been essentially the same, with exceptions so feeble, rare and transient that they only prove the rule. Such permanence in the foundation of society, while all that rests upon it has passed from change to change, is proof in itself that this foundation lies deep in the essential nature of things. It is idle to prate of the old time that has passed away and the new time that is coming. The 'new time' can no more stir the basis of human nature than it can stop the movement of the earth.

"The cause of this permanence is obvious. Women have great special tasks assigned them in the work of life, and men have not. To these tasks their whole nature, moral and physical, is adjusted. There is scarcely a distinctive quality of women that has not a direct or indirect bearing upon them. Everything else in their existence is subordinated to the indispensable functions of continuing and rearing the human race; and, during the best years of life, this work, fully discharged, leaves little room for any other. Rightly considered, it is a work no less dignified than essential. It is the root and stem of national existence, while the occupations of men are but the leaves and branches. On women of the intelligent and instructed classes depends the future of the nation. If they are sound in body and mind, impart this soundness to a numerous offspring and rear them to a sense of responsibility and duty, there are no national evils that we cannot overcome. If they fail to do this their part, then the masses of the coarse and unintelligent, always of rapid increase, will overwhelm us and our institutions. When these indispensable duties are fully discharged, then the suffrage agitators may ask with better grace, if not with more reason, that they may share the political functions of men." —*Some of the Reasons against Woman Suffrage*, by FRANCIS PARKMAN, Boston. Printed at the request of an association of women.

† "The Family is the most important question confronting the people to-day. This is the opinion of such men as ex-President L. Woolsey, of Yale; Elisha Mulford, the author and thinker on social problems; and Professor Dwight, of the Columbia Law School. The Divorce Reform League, which I represent, appeals to all who would maintain this purity of the home, whether or not they would go as far as some in the restraints upon divorce." —*Rev. Samuel W. Dyke*.

The first is this, that if ever the present system of things shall have passed away, amid strife, bloodshed, anarchy and revolution more horrible than any which the world has yet seen, it will be because the home has ceased to be revered and defended as the fountain of civilization.

And the second is this, that we have not in society to-day a more dangerous public enemy than the woman who, under the selfish idea of lifting herself up into a higher intellectual position, deliberately unfits herself for social and domestic duties, and persuades others to follow that example and to make of themselves such characters that no home could be brighter, better or happier for their presence; nay, more, that no home could hold them.

There are all types of womanhood among us, some of them most wretched: there are vain, frivolous, foolish women; women who live with no high object, but merely for amusement and pleasure; women who, though they have homes, break them up by their unconquerable folly or their wayward lives; who are neither true wives to their husbands nor true mothers to their children. These do harm enough—no tongue can tell the mischief wrought by them. But worse by far is she who kills the home-idea in cold blood, and holds such views of life and spreads such opinions abroad, that under her precept and example all must inevitably end in a cold and sterile individualism, leaving naught here which is worth an effort to save it from eternal loss.

You may have heard it said that love, devotion and reverence for women are no longer in order among men. Do not listen for a moment to the horrid suggestion. Those sentiments may not be in fashion; they may be concealed; they are deep in the hearts of men all the same. It is averred that now nobody falls in love; that the age of sentiment is past; that the young look on each other in a hard, practical way, inconsistent with romance or enthusiasm. God help the society in which it comes to that! Let us waste no time in recrimination. There is some ground for these reproaches—is there not fault on both sides? Fix the responsibility where you will—divide it by just measure and just balance; but, as for the evil, think not to mend it by any of the nostrums of the day. If men have lost their chivalry, if women have lost their power, let both seek to repair their losses by the road of penitence for sin, and correction of fatal mistakes. Let the man ask God for a clean heart and a pure soul; let the woman pray to be simple in tastes, modest, chaste and a keeper at home. Let us all get down on our knees together, and cry to God for strength and courage to abandon our excesses, to lead honest lives, to keep good hours, to renounce the vain follies, the lying ostentations, the falseness and wickedness of a generation that has gone very far astray and deeply revolted from Christ and the Gospel. Some time society must get back to better and more rational ways. Who can help so much to reform it as the woman, whom God has so honored above the man? Let her remember this, that nothing can ever take her place to us. If she be true to herself, she will always see the proof of that assertion. If

she abdicate her throne and leave vacant her place in the heart and intelligence of her companion, be sure that he will never try to find another to fill that place, nor ever cease to mourn for her ; he may curse her, in the bitterness of his soul, for what she has done, but he must plod on alone as best he may, misanthropical, hateful and like one upon whose journey has descended the darkness of a night without a star.

### A MUCH-MOOTED QUESTION.

**F**EW things tend more to the degradation of woman than the circumstance that her husband is not able to trust her with his money, whether because she is not fit to be so trusted or because he cannot bring himself to believe that she is. He can trust her with his house, his spoons, his servants, his comfort and happiness in general. He can even trust her with his last and best treasures, his children. But he cannot trust her with his money. She does not feel too much flattered, perhaps, that he can repose confidence in her concerning these various things ; if she were not living, she is aware that he would then repose the same confidence in any other woman, in any servant girl, indeed, supposed to be faithful as far as it is given to what he considers the inferior sex to be. As for his children, he is willing to trust them now to a nursery maid in crowded streets at any time of day.

Is it, then, that money is of so much more worth and consequence to him than the affairs of home, happiness, children ? Is it possible that it should take so much more wisdom, discretion, unselfishness, honesty, to manage the matters of mere money than of tender bodies and immortal souls ? The affairs of a household are seldom very simple affairs ; as much tact and coolness as it needs to manage a great business, with books and clerks and customers, is often required to keep the systematic working of things in the family, and accommodate that to all the interruptions and interferences that daily life is pretty sure to bring ; to keep the differing tempers of the persons composing the household in any degree harmonious ; to stand between master and cook and remain uncrushed, between cook and housemaid and retain both in service ; to have sickness in the house and a nurse and retain anybody ; to do one's own work and be ready with smiles and cheer and a decent front on occasion for company.

Women do not expect a great deal, speaking of them in the mass and not of the scattered few who are the children of luxury. We have known a wife to burst into tears of joy at being given \$25 to prepare her family of four with clothing for the summer, going without anything new for herself ; we have known one to take the money given her by a brother for a needed article of clothing and to



buy with it a barrel of flour, rather than tell her husband the flour had come to an end ; and we have known another to cut up every gown but one that she had in order to keep her girl fit for school, while the husband appeared to know nothing of what was going on, and she sat in the chimney-corner, never going out by day, growing old before her time, knowing and seeing almost nothing of the world, through the want of decent apparel. And if these are isolated instances of their kind, it is only because most husbands are not really mean, although they may have to be asked for what is wanted and then may give it as a gift, considering themselves generous, while the wives feel that they have a right to the necessaries of life, if no more, and that it should be theirs without asking.

But in the most frequent case there is no expressed community of interest, no saying or implying that there is just so much available income and how it can best be used ; but, in the majority of instances, if the wife wants an article of any sort to wear she has to appeal to him, giving him a statement of her wishes and reasons and convincing him of the necessity of it ; she has to do the same if it is only a new pair of boots ; and at the thought of a new bonnet she has to dread hearing a homily on female vanity and the idleness of fashions, while she would be surprised at herself if she had a fifty cent piece in her pocket with which to answer a call of charity or buy a spool of silk. Nothing could have been devised to make her more surely feel her inferiority or teach it to the children, who see money doled out to her as it is doled out to them. If, under such circumstances, the wife supplies herself with small change in a surreptitious way, filching from his pockets a dime or a nickle at a time, till she can, at any rate, take a ride in the street car without asking ; and if, by means of that, it happens that his children are the children of a thief, and are perhaps born kleptomaniacs, he has himself to thank for the baseness that has been achieved—himself and his habit of making the handling of money the criterion of sense and authority.—*Harper's Bazar.*





THE GUARDIANS GUARDED.

## CHAPTER XXX.

### WOMAN IN NATION-BUILDING.

*By Mrs. Dr. Parker, Toronto, Ont.*



THE word nation presents to the mind a people more or less great, having fortifications, boundaries, laws national and international, army, navy and police, treasury, trade, parliament, railways, canals and institutions of various sorts.

To speak then of women as nation-builders, appears at first sight a presumption, and possibly to some minds, an intrusion of the "woman question" into a sphere utterly out of harmony with the one traditionally supposed to belong to her.

Nevertheless, we propose to show that in the truest sense women have a sphere in nation-building; that is to say, that not by man's work alone may a nation be built, but by the united work of man and woman, each with their several and distinctive qualities, as halves of a whole or separate sides of a sphere; both necessary to the completeness of the work.

It is not our purpose to recall from the dead past the names of some extraordinary women who have shed lustre upon the pages of history, but rather to call attention to the multitudes of women in the living present, whose every-day plodding, patient toil, finds a place in nation-building. It is not the occasional comet sweeping athwart the heavens and attracting our momentary wonder, that exacts our admiration or wins our love; but rather the myriad stars in their never-failing glory, which "show forth His handiwork," and "give light" upon the earth.

It is worthy of note and to us a good augury of the future, that contemporaneously with the enlargement of woman's educational advantages in Canada, have been felt the first fluttering heart-beats of a national life, and we have a conviction that the first happy event is to have a powerful influence over the other. That is to say, the educated womanhood of Canada is henceforth, in the Providence of God, to be a power and a force in the nation-building.

Repudiating at once and forever the absurd theory that women by widening their horizon unsex themselves, grow less womanly, and seek to usurp the place of man, we assert that women with education, refinement, intelligence and faith in God and our Lord and Saviour Jesus Christ, must in the use of their faculties outgrow the little grooves into which they fitted when a slim knowledge of the "three 'R's,' music and manners," stamped them "finished."

From many active women of to-day is heard the sad refrain, "I was born too soon to get a university education," and painful indeed is it to record this as a truth. But so it remains, a stigma on the pages of history, a relic of a dark past, that men in a narrow policy of selfishness, forbade to woman the opportunities of higher education with which they crowned themselves.

The mothers of the nation doomed to ignorance! What a pitiable weakness! What! knowledge render a woman unwomanly, high culture unveil modesty, destroy tenderness, or rob the female character of its chief charm! Rather let us fear the danger to woman and the state and the race, when knowledge is withheld. Let us rejoice that our beloved Canada in the vigor and enthusiasm of youth, has snapped this link of medievalism which bound her daughters, and has bid them go and be the very best they can.

It is not to be expected that the female mind once awakened and cultured can look with indifference upon the many unhappy aspects of life which present themselves to the thoughtful, without making some endeavor to improve them; but far from being a disadvantage, this is one quality of womankind which may become most useful to the nation. To the truly enlightened woman neither the hoary age of laws and customs, nor yet the unwritten conventionalities of society are accepted as having a *raison d'être* unless such laws, customs and conventionalities are in harmony with the standard of God's word, expressed or understood. In a word, the condensed creed of women as regards the nation is, "that all righteousness should be exalted," all evil degraded, and that what *should be done can be done*.

Now we have laws of expediency which man puts upon society, but we have also laws which God has to put into society and without which no human society could exist. One of these laws establishes the family and the home, of which God may be said to be the builder. The aggregation of homes or families becomes the state. And, as in the home we have the joint head, the father and mother, whose separate work is necessary to the completeness of the family life, so in the state are both necessary, though the work of the one may differ from that of the other.

The home then is the miniature state, and the mother with her little band of embryo citizens builds the foundation upon which the greater superstructure is to be reared. In the home are found the laws and precepts which govern the state, and most frequently the mother is at once the teacher, the priestess, the sovereign, and reveals in these several offices the germs of those relations which develop in the state. In the pursuits of the home also, the endless detail of régime has eminently trained women from infancy to the importance of "little things," a qualification which applied to state administration would be of incalculable good both in a moral and also in a pecuniary sense.

Regarded in this view, how transcendently important to the nation becomes the work of woman in the home! Does one child, obeying one of its first

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instincts, appropriate or adopt the belongings of another? Then must the mother teach and enforce the law of *meum* and *tuum*, that foundation law of government, the protection of each one in his or her right to property.

Does one child in appropriating money spend more than belongs to him? Again we find the mother explaining and enforcing a principle of commercial honesty and political economy as well. Are there disagreements of various sorts in the family? These the mother must preside over and settle, not by sacrificing the rights of one to another, but by mutual concessions and arrangement, thus dignifying that self-respect which begets respect, implanting and nurturing the valuable doctrine of Christian forbearance.

Is not here the germ of that grand principle of arbitration, which, recognized by states and governments, shall teach the Fatherhood of God, glorify the brotherhood of man, and bring to pass the time when "the nations shall learn war no more?"

Is a command of the home violated? Behold the mother teaching that law of obedience, which secures the honor of the parent and the safety of the child. And thus is implanted another fundamental rule of state which is absolutely necessary to good citizenship, obedience to law.

From the home, the next step in the process of nation-building which we notice, is the school. The public school system has made its unmistakable mark upon Canadian character, and should become a powerful factor in the building and consolidation of a national sentiment. And here in these schools we find women enthroned the teachers, and also frequently the governing power, enforcing daily the same principles and laws initiated in the home. The importance of women's work in the schools cannot be over-estimated. Not only in their adaptability as teachers, but also in the force of their influence, always, we might say, on the side of God and truth; their example of life free from improprieties of speech or conduct, their conceptions of true patriotism, and the many lessons of refinement, beauty, taste and culture, which insensibly flow from them, tend to elevate and enrich the pupils under their care. So long as it can be said with truth that early impressions last longest, that seed sown will produce fruit after its kind, so long, we must admit, that the precious influences of the women of the schools are sure to strengthen the national character. The philanthropic work of the nation compasses a wide area. It is that development of the tenderness of woman, born of the Christ "who went about doing good." It is to the nation what the sick room is to the home; what the "ministering spirit" is to the tried and tempted; what the good Samaritan was to the man who fell among thieves. The great schemes of philanthropy planned to "rescue the perishing," to uplift the fallen, to reform the erring, to nurse the sick, to care for the orphan, and feed the poor of the nation; all these are promoted, if not always originated, by women. Many of these schemes involve immense outlay of money, time, and mental and physical strength. All the details of collecting money and of

sustaining the various departments of such institutional work are carried on quietly and successfully to the nation's benefit by women, with a conscientiousness and a fidelity which stamps them as valuable toilers for the nation's weal.

Not so many years ago the occupations of women were limited to three or four. Most readers in middle life will remember the advent of women upon the marts of commerce. How strange it seemed, to be waited upon by women! The success of this innovation was promptly recognized by employers, until now women are found in large numbers in almost all business houses. Gratefully we record that with the opening doors of usefulness women have not been slow to enter in. No longer can it be said that they are chiefly consumers. To-day they are producers of wealth; they are tax-paying citizens, and thus contribute also to the material building of the nation. A painful fact which will be more amply dealt with in another chapter, we will simply here record. The manifest injustice which obliges a woman to take less pay than a man for equal work. This is one of those wrongs to which the stronger have condemned the weaker sex; but which with advancing light and liberty we expect to see removed. The Church, speaking broadly, without reference to creeds or sects, is the agency ordained of Christ for the perpetuation of His work in the redemption of the race, and may be said to stand to the State in the relation of the key-stone to the arch, or the foundation to the building.

What is the record of woman in the Church? From the day when the risen Saviour bid the waiting Mary "go and tell" of His resurrection, up to this hour, is it not a history of undying energy and patient self-denial, of tireless labor and undimmed faith, until the devotion of women to the Church has passed into a proverb?

There are two features in nation-building which are peculiarly the work of woman, but which we are convinced have never yet received their just meed of recognition, viz., the physical and the social. What is to be the physical character of the nation? Shall our sons and daughters be weak and nervous and puny of constitution, or, shall they have strength of bone and muscle and sinew, and vigor of brain? For answer we must look chiefly to the mothers. Whether we shall be a strong, pure, intellectual people depends most of all upon our women, and their just apprehension of all the possibilities attaching to the holy office of motherhood. As this subject is closely allied to "The Physical Culture of Women," which is to be treated in another chapter, we pass on to notice what we may designate the social upbuilding of the nation. The savage nations give no evidence of culture, refinement or education. Their policy or custom of retaining their women in a state of degradation, has re-acted upon them with a fearful retribution. They are themselves degraded, and exert no influence on the great stage of the world. They have no social life. Christianity which elevated woman is the force which has given to the world the measure of social organization we now possess, and it is safe to say, when the world reinstates

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woman, in the place which God originally assigned her as the equal of man, the first step will be taken to introduce the millenium. What we understand by the term society in its broadest sense, is no doubt under the domain of woman, and to her we must look for its maintenance in purity and its advances to the truest standard embodied in the teachings of God's word. A modern writer gives the following pen-picture of society: "The rich eating up the poor; the poor stabbing at the rich; fashion playing in the halls of gilded sensualism; folly dancing to the tune of ignorant mirth; intemperance gloating over its roast beef, or whiskey-jug, brandy-punch, champagne-bottle, bearing thousands upon thousands down to the grave of ignominy, sensualism and drunkenness." Does this picture portray a phase of Canadian society? We cannot say nay. Where is the remedy? Not in increasing wealth, for we have all seen wealth prostituted to just such uses. Not in education, for some of the best educated men are victims of drink and licentiousness. Not in culture or refinement, for these have been known to be handmaidens of debauchery. Where then? The remedy is in the hands of Christian womanhood, through the application to society's laws and customs, of that cleansing element, the Gospel of our Lord Jesus Christ, which, as a personal force regenerates the individual. This is the key to the solution of all our social problems. To our bright young Canadian women, just stepping on the sphere of life's possibilities, we appeal. Give your allegiance to reconstructing the social life of the nation, on the line of one standard of virtue for the sexes, that you may command the purity that is exacted of you; the entire abolition of every form of alcoholic beverage, that the fathers of your children may be sober men; the substitution of amusements requiring the exercise of brains instead of heels; the recognition of true worth wherever found, though it walk in fustian; and the knowing of God, His Sabbath, and His teaching. Surely here are aims worthy your best endeavor.

Thus we have indicated how, along the basis of this superstructure of the State, lies the initial important work of woman, and we claim that as no building can stand without a firm foundation, so no civilized nation can endure without this work of woman. Its necessity to our growth and stability stamps it with a dignity which demands a just recognition at the hands of the State.

It has been said by some distinguished writer that people carry their minds, much as they do their watches, content that they go, but indifferent as to the plan or quality of their mechanism. Just so, many people live from day to day and year to year accepting conditions as they find them, receiving standards as they are, without any thought of the why or how, the causes or effects, the good or evil. It is however well for the world, that there are also many who are possessed with the spirit of questioning; of reforming, or reconstructing; of righting old wrongs; and exploding old theories; leaving the old narrow trail, and hewing out a broader pathway for the march of human progress. The women of to-day have left the narrow trail. It was so narrow they had not room to grow.

They have been toiling for ages in the great work of nation-building. In the home, the school, the great field of philanthropy, in social, moral and religious effort; in art, literature, commerce, medicine, missions: indeed in all departments of the nation's activities, with energy, fidelity, and success. And surely have earned a just title to rank as citizens, and be no longer classed by law with *infants* and *idiots*. Every advance of the cause of woman has been made through opposition; but in common with every righteous cause advances have been made, and the result has been fraught with abounding good to the nation. As reforms never go backward, the greatest reform, that which contains the germs of all true reforms, the political equality of women with men, will we trust at no very distant day be accomplished. But to this hour the boasted enlightenment of the nineteenth century takes us no further in the work of nation-building. It is ours only to deal with conditions resulting from certain evil legislation without power to improve it, though in every sense our "qualification" meet the standard which gives to men the voting power. Women may not protect themselves. Every intelligent person to-day knows that the ballot is the standard of value to the legislator. Electors secure their ends by the ballot. But not all the logic, for which the male sex are so wonderfully distinguished above the female, can convince our legislators that the woman who has trained a band of boys up to honorable citizenship; who has led them from the cradle to the polls, and who moreover pays taxes in her own right; has as much interest in her country as the bloated whiskey sot who sells his franchise for fifty cents!

We read that the fundamental idea of the State is justice. "For what is the State," says Cicero, "if not a Society of Justice?" More pithily, Cousin says, "Justice personified—that is the State." But the State has reversed the plan of God. God made man and woman equal. "He said unto *them*"—"have dominion." The State has made woman inferior. As a flash of light in darkness, and even as a sure word of prophecy, it is borne in upon us: "How apt the personification of justice!" A woman blindfolded holding balances, and a sword, denoting that she is no respecter of persons, but weighs and decides according to law; and impartially executes its decisions! Passing through that wonderful structure known as Brooklyn bridge, which a woman's brain so helped to construct, we look upon the figure of "Liberty enlightening the world." Is it not an impressive fact, that it is a woman's hand that holds the light? Liberty and justice! The battle-cry of ages, personified by woman! May we not accept this fact as emblematic of the future, when both Liberty and Justice shall be given to woman?

The question is often asked, Why do women desire political equality? We may say, first, as a matter of simple justice, that they may have the right to defend themselves, and secondly, because the ballot is the point at which public opinion takes hold on public action. It is the point where sentiment crystallizes



into law. It is the instrument by which we may infuse into the corporate body of the State that Christianity which, as a personal force in the individual, renews the nature, and puts him in harmony with the designs and will of God. Though, as we have seen, women are neither idlers nor a burden to the State, but perform all the functions of useful citizens, they are yet debarred from impressing their God-given characteristics upon the nation, by the very power that admits to the full franchise, the vicious, the drunken and the illiterate.

It is therefore little wonder that politics, the science of government, highest of all sciences, has degenerated into that "soiled thing," our virtuous statesmen "fear to have women touch." But, as Henry Ward Beecher said, "Woman dawned into literature and changed the spirit of letters." When she became a reader, men no longer wrote as if for men. She enforced purity and higher decorum." It is not then, that woman will sink to the "low level of politics," but rather that she will lift politics to their proper sphere.

The "womanizing of society," or the reconstruction of the State upon the broader basis involving the principle of political equality, means the introduction of elements that in their very nature tend to consolidate and perpetuate the nation.

The qualities in womanhood which revere purity and chastity, embodied in the national laws, would rid us of evils under which we groan; and snap the fetters these evils are now forging, with which to bind the yet unborn. That quality of womanhood which shrinks from the spilling of blood, woven into national law, will make for that triumph of conscience, intellect and humanity, over the mere brute force which men call war, and hasten the day when "swords shall be beaten into plough-shares and spears into pruning-hooks." That quality of womanhood which instinctively guards the innocence and purity of youth, woven into national law, will accord to the young of the State the highest protection from destruction; and licensed sins, either of liquor selling or prostitution, will be blotted from the Nation's Statute Books. To the mind of woman the presence of an evil demands a wherefore. It demands also a removal. And the problem "how to do it?" is sure to be demonstrated. "Ah" said that school janitor, "they have put women on our school board, and for the first time in my life, I'm ordered to clean and air the cellar."

In every true Canadian woman's heart there is a strong aspiration after the ideal nation, built on the best foundation: God, Freedom, Righteousness, Love. Canada, our beloved land, favored of God in her broad rivers, immense lakes, exhaustless fisheries, illimitable forests and mineral wealth, of boundless extent; with a territory large enough for the homes of 40,000,000; free from the blighting evils that afflict and torment older lands; with the opportunity to graft upon our young national stock the best elements of the four or five nationalities that claim kinship with us; why should not Canada lead the world to-day, in all that makes for human progress? May we not hope in shaping our national life to

avoid the mistakes of older nations? Is it too much to expect, that with the records of all peoples open before us, we may learn lessons of wisdom and dealing with our problems, make precedents to suit ourselves?

Is this fair land to be cursed with the vile and degrading liquor traffic, whose destructive influences flow on from generation to generation?

Is our country to lift up its voice against the command of the God of Heaven, and secularise His holy day?

Are we Canadians to yield ourselves and our children's children to be yoked in the bondage of priestcraft and Romish oppression?

Shall we ever, in servile truculence to partizanship, forgetting our manhood, and our God-given convictions, compromise with unrighteousness? We trust not! Great is our heritage of light and liberty and Christian teaching! Great things will God require of us!

What if we have no landed aristocracy, if every man and woman bears the stamp of Nature's nobility, honest industry?

What if we have no great tenanted estates, if every man be his own landlord? What if we have no princely palaces absorbing treasure, if the riches of the nation flow out to bless all the people? What if we have no inherited royalty, if we are the children and servants of the King of kings?

Women of Canada, around whose board sit the statesmen of the future, the lawyers, judges, physicians, the legislators, ministers, mechanics, and perchance the inventors of the next generation, how important is our work! "No man liveth to himself!" The principles of righteousness must be implanted by us. It must be "precept upon precept, line upon line, here a little and there a little." We want to grow a patriotism of that holy type which shall harmonize with all the claims the God of nations makes! We want every man and woman, every boy and girl, inspired with the ambition to do their best for their country.

Let Canadians respect themselves! Let us respect our laws and institutions! Let us speak proudly of *our* country, and God grant that Canada, under His divine guidance, may yet give the world the highest ideal it has ever known.

"And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

## THE DAUGHTER'S EDUCATION

TO THE PARENTS OF THE GIRL WHO IS GOING TO COLLEGE.

LOUISE MANNING HODGKINS, Professor of English Literature at Wellesley College, in *The Christian Union* writes:—

“I can direct the education of the five hundred girls. It is their thousand fathers and mothers who baffle me.”

The implied remonstrance of this college professor is too often echoed by her fellows. In one of the commencement addresses of the past summer I read:—“It is rarely that a parent can offer sound advice with regard to the education of his children.” Doubtless those parents who read the same paragraph responded, “Nonsense! It is not true.” Doubtless the teachers under whose eyes it fell, answered, “Good sense! It is true.” What is the reason for this utter divergence of opinion between the two parties most interested and most influential in training youth? The very same that exists when a physician finds it a doubtful experiment to prescribe for serious illness in his own family. Paternity, heredity, sympathy, combine to militate against the chances that his “nearest and dearest” will obtain the result of his best medical skill. Parental love, heredity of temperament, sympathy in choice, are equally forceful to make him who is perhaps the best ethical adviser the worst intellectual counsellor.

For example, “How thankful I am,” says this prospective collegian, as she turns the leaves of the college calendar, which just now has the interest to her of a new romance, “that I can drop mathematics after the first year!” You, the paterfamilias, remember a humiliating day when you were “plucked” in this particular branch of your education; or you, the materfamilias, recall that you could make but slender acquaintance with sines and cosines, and in consequence early abandoned their society. With no other intent than to speak words of good cheer, you echo the sentiment you should rebuke and practically prepare for the serious neglect of that which, in this particular case, demands the most assiduous study.

And, alas! It does not end here. Nothing is truer than that your mathematical iniquities are now being visited on the unmathematical head of your daughter, again—since the days of miracles are past—to reappear, until the multiplication table bids fair to outwit the children’s children of your descent. Were the loss merely that of a knowledge of mathematics it would matter little. It means a defective judgment, an ill-balanced will, an indefinite purpose, in the crisis of practical life, all for the failure to train those powers whose development could not be better secured than in the study of mathematics.



CUPID'S OFFERINGS.

## CHAPTER XXXI.

INTERESTING MISCELLANEA FOR YOUNG WOMEN.

(Selected.)

### WOMEN IN VARIOUS INDUSTRIES.

BY COUNTESS ANNIE DE MONTAIGU.



IT IS curious to note how progressive women are becoming, and how they are asserting their ability to cope with men in almost all the arts and industries. There are few people at the present day so narrow-minded that they do not recognize the ability of women to make equally good artists, doctors, lawyers, accountants, etc., as men. Like everything else, these professions are all overcrowded, and women of good education are engaging in trades hitherto only pursued by men. It is no longer the fashion for women to be helpless and dependent, and the superior knowledge of hygiene and the leaning towards athletic sports tend to make them healthier and stronger, thus fitting them for occupations hitherto deemed too fatiguing for the female soul.

A perusal of the statistical records of Philadelphia demonstrates the fact that there is scarcely a profession or trade pursued in that city that does not number in its ranks many women.

The helplessness of Southern women has always been a subject of reproach, but the war with its levelling tendencies has done away with all this, and the woman of the South has proved that in an emergency she can come to the front and be just as energetic and industrious as her New England sisters.

Not a few women have shown much business tact in the management of their plantations; and one who has never crossed Mason and Dixon's line can form no idea of the amount of labor required to overlook the demoralized colored laborer. Many instances of phenomenal success in this department might be cited, but a prominent example is that of Madame Alexandre Delmas, of Louisiana, who is the owner of a productive plantation in the romantic Teche country. Although belonging to the Creole race, who have always been stigmatized for their indolence, this enterprising lady

after her husband's demise made a study of farming, and succeeded in mastering the intricate details of sugar-cane culture. She leaves little to hirelings, mounts her horse every morning and gives a personal supervision to the work in hand. She is an active member of "The Louisiana Sugar Planters' Association" and is an authority on sugar-raising.

Steamboating on the Mississippi is a somewhat hazardous and arduous occupation even for a man, but Mrs. Mary Miller, the wife of a steamboat captain, having run on the river during her husband's lifetime, was well up in the business. After his death, having no other means of support, she applied to the Louisiana legislature for a captain's license, which was granted her. She has made a careful and successful commanding officer and is much liked among the river planters.

Madame Rudoff is the widow of a New Orleans pharmacist, and has been elected a member of "The Louisiana State Pharmaceutical Association." She owns a large drug store and does a lucrative business. There is no reason in the world why more women should not follow in her lead, as the profession requires brains and but little physical exertion.

A woman who is the possessor of muscle and enterprise is Miss Bose, of Frisco, who can shoe a horse as skilfully as any of her male competitors. The first horseshoe that she made was exhibited at the California Mechanics' Institute Fair and won much notoriety for the handsome maker, who does a thriving trade among the gallant sons of the West.

A rather gory and unattractive trade is that of the women butchers. A prominent knight of the cleaver informed me that there were at least thirty women in the Jewish quarter of New York who pursued this calling. A well-developed German girl, who is also extremely well educated, is Miss Wendeschlalz, of Brooklyn, N.Y., who wields the knife or cleaver with equal dexterity. Her father being incapacitated by ill health from attending to the shop, his daughter assumed control and manages everything with profit to herself and satisfaction to her customers.

A lady drummer is somewhat rare, but there is one who goes on the road in the interests of an extensive millinery establishment. Another pushing woman found that she was an excellent judge of coffee, and requested the permission of a well-known firm to take out samples and sell coffee. She has supplanted some of her male competitors, frequently succeeding where they have failed.

Out west chicken raising has been found to be very profitable, and the largest chicken ranch is conducted by a woman who derives a comfortable income from her sales.

An able-bodied New York woman takes contracts for house-cleaning, not the ordinary scrubbing, but for a moderate stipend she will renovate a house both inside and out, and is conscientious and thorough in her work.

The profession of a barber is, I imagine, somewhat an unpleasant one, but



CHRISTMAS CONTRASTS.

by no means difficult ; although, I fancy, it must require considerable skill to shave a man without slicing off a portion of his cheek or chin. Feminine tonsorial artists are quite in request out West, the festive cowboy and the miner delighting in the ministrations of fair women. There is a woman in Denver whose saloon is much frequented. Her sign reads "Miss Josie, the Lady Barber," and all her employes are well dressed and pretty girls.

The only instance of a woman barber in the East that I can recall is one in Brooklyn. She is the better-half of Louis Greenmann, better known as "Louis the Light," as he is a religious crank of the first order. Mrs. Greenmann is a rather nice looking buxom female of about thirty, but I doubt whether her profession is a very lucrative one.

Mrs. George A. Starr, better known as "Zazel," is the woman who several years ago used to be fired from the mouth of a cannon. She probably tired of making a cannon ball of herself, and is now employed in giving acrobatic instructions to a class of ladies.

As swimming professors women can be quite as skilful as men, and as it is the fashion for ladies to learn this aquatic accomplishment, Miss Webb occupies herself in giving them lessons, with satisfaction to them and profit to herself.

An occupation which will, however, not find many imitators, is that of Mrs. Loezer, who runs a billiard and liquor saloon in New York. She keeps behind the scenes, but registers an account of all the drinks dispensed and the games played, allows no disorderly conduct and manages to make the business a profitable one.

In the days of our grandmothers it was not considered derogatory for a lady to do up her own laces and fine muslins. A philanthropic washwoman in London has organized a guild of clear-starchers who do their work well and at reasonable rates.

Miss Wheelock, of Milwaukee, earns an excellent livelihood by teaching whist, and is so much in demand that she takes a run to Chicago every week to instruct a class there.

Chess is a game which few women play well, but a Russian lady and her husband have been making public exhibitions of their skill in England, and the lady plays much the better game of the two. She is taking in a great deal of money and will soon be able to retire on her earnings.

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A SERVANT GIRL IN THE OLDEN TIME.—"The following description of a Sussex farm-servant girl's life fifty or sixty years ago," says the Rev. J. Coker Edgerton, Rector of Burwash, writing in 1884, "I got from an old parishioner as her own experience, and I have every reason to believe it to be perfectly genuine, and to be a no very exaggerated instance of farmhouse service at the time of which she spoke.



“‘Massy!’ she said, ‘the girls nowadays don’t know naun about work. When I was sixteen years old I was had out, like a cow, to the market, and any farmer who wanted a servant come and choosed one. I went first as nurse-girl, and I got 1s. 3d. a week. Then I went to Early Farm, in Wadhurst parish, and there I was to have 1s. 6d. a week; but then I’d more work to do. I’d churning twice a week, and cheesing twice a week, and brewing twice a week, besides washing and baking, and six cows to milk every night and morning, and sometimes a dozen pigs to feed. There were four men lived in the house, and I’d all the bilin’ to do—the cabbage and the peas and pork for their dinners—besides all the beds to make; and sometimes I made ’em in a fashion, that’s sartin. One morning, I mind, I got up at four and worked till twelve at night, and then missus wanted me to pick a couple of ducks.

“‘No, missus,” I says, “I really can’t; I be quite tired.”

“‘Tired,” says she. “If I was a young woman like you I should be ashamed of myself!”

“‘Ah, it was just a treat to get an hour or two to oneself of a Sunday! I was twelve years servant at 1s. 6d. a week, and then I got married; and when my husband died I went to service again, and, for all I’d bin a married ’ooman, I only got 1s. 6d. After a while I got 2s. a week, and then a man, who’d bin a soldier, wanted somebody as could work to kip house for him, and he gave me 2s. 6d. a week. Massy! the gals nowadays don’t know naun about work!”

**A CURIOUS OPTICAL EXPERIMENT.**—By the following curious optical experiment the principle of the stereoscope is very well illustrated. Cut out of black paper two similar figures—say two crosses—and place them, their extremities almost touching, at about three inches from the eye, before a sheet of white paper. You will then see three crosses, the middle one being dark and completely separate. This phenomenon is explained by the simultaneous vision of the two eyes, and it is easy to show this by looking at the objects successively with one eye. The experiment becomes still more interesting when, instead of black figures we employ complementary colors—red and green for example. In this case we must use a dark background, and there will appear a white cross in the middle.

**CONTENTMENT.**—The man whose fortune fits not to his mind,  
The way to true content shall never find.—*Somerville.*

**A DECIDED ADVANTAGE.**—Woman has many advantages over man; one of them is that his will has no operation till he is dead, whereas hers generally takes effect in her lifetime.

**A SERIOUS WANT.**—A want of care does more damage than a want of knowledge.

*SHAKESPEARE AS THE GIRLS FRIEND.*

By MARY COWDEN-CLARKE, Author of "The Concordance to Shakespeare," "The Girlhood of Shakespeare's Heroines," etc.

Our great Poet-teacher, who has given us 126 clearly-drawn and thoroughly individual female characters, who has depicted women with full appreciation of their highest qualities, yet with accurate perception of their defects and foibles, who has championed them with potential might by his chivalrous maintenance of their innate purity and devotion, while showing the points wherein their natural moral strength may be warped and weakened by circumstance, who has vindicated their truest rights and celebrated their best virtues—himself possessing keener insight than any other man-writer into womanly nature—Shakespeare may well be esteemed a valuable friend of womankind.

To the young girl emerging from childhood, and taking her first step into the more active and self-dependent career of woman-life, Shakespeare's vital precepts and models render him essentially a helping friend. To her he comes instructively and aidingly; in his page she may find warning, guidance, kindest monition and wisest counsel. Through his feminine portraits she may see, as in a faithful glass, vivid pictures of what she has to evitate, or what she has to imitate, in order to become a worthy and admirable woman. Her sex is set before her, limned with utmost fidelity, painted in genuinest colors, for her to study and copy from or vary from, in accordance with what she feels and learns to be supremest harmonious effect in self-amelioration of character. She can take her own disposition in hand, as it were, and endeavor to mould and form it into the best perfection of which it is capable, by carefully observing the women drawn by Shakespeare.

From his youthful women she can gain lessons in artlessness, guilelessness, modesty, sweetness, ingenuousness, and the most winning candour; from his wives and matrons she can derive instruction in moral courage, meekness, magnanimity, firmness, devoted tenderness, high principle, noble conduct, loftiest speech and sentiment. Grace of diction and eloquence of expression she may gather from them all; trying to emulate their manner, to acquire their tone of thought, to cultivate their mode of utterance, as far as may be consistent with non-sacrifice of ease and naturalness proper to individual identity. An unvulgar and unslipshod style of talking may well be encouraged without lapsing into the opposite fault of affectation and artificial phraseology; and the modern practice of allowing oneself to adopt slang in conversation, warrants a strong recommendation of rather aiming at superior and sensible wording in language than giving way to a commonplace and meaningless fashion of parlance. Apt terms, pertinent words, unhackneyed sentences, may all be stored for use from Shakespeare's

English ; and are surely well substituted for the threadbare epithets and phrases perpetually used even by those who consider themselves educated persons.

For moral introspection and self-culture Shakespeare is a grand aid, as well as for mental discipline ; and, perhaps, peculiarly so, as regards women : since he, the most manly thinker and most virile writer that ever put pen to paper, had likewise something essentially feminine in his nature, which enabled him to discern and sympathise with the innermost core of woman's heart. Witness his sonnets,—where tenderness, patience, devotion and constancy worthy of gentlest womanhood are conspicuous in combination with a strength of passion and fervour of attachment belonging to manliest manhood.

He himself has generously borne testimony to the superior fidelity and steadfastness of women in their attachments, where he makes his lover-duke say :—

“ For, boy, however we do praise ourselves,  
Our fancies are more giddy and unfirm,  
More longing, wavering, sooner lost and worn,  
Than women's are.”

And he has drawn the majority of his women characters consistently with this estimate of their faithfulness in love. Compare many of his lovers with the women they love, and it will be found that the latter are nobler and firmer in affection than the former. Look at Claudio and Hero, Proteus and Julia, Angelo and Mariana, Hermione and Leontes, Posthumus and Imogen, Othello and Desdemona ; where the men are more readily credulous, and more easily shaken in their trust and confidence than women are. Even where the men are not fickle, but merely misled, they allow their allegiance to waver ; whereas the women, even when told their lovers or husbands are unfaithful, they themselves remain patient and lenient, still preserving hope and faith. He has shown how women are capable of great forbearance and prompt forgiveness—high qualities under wrong and injury.

See with what quiet dignity of sorrowful rejoinder Hermione replies to her husband's violent and injurious charge against her :—

“ How will this grieve you,  
When you shall come to clearer knowledge, that  
You thus have published me ? Gentle, my lord,  
You scarce can right me throughly then, to say  
You did mistake.”

And how meekly she submits :—

“ There's some ill plane reigns :  
I must be patient till the heavens look  
With an aspect more favorable.”

And with what wifely concern, yet with what keen sense of his cruel injustice, she withdraws, saying :

“ Adieu, my lord ;  
I never wished to see you sorry ; now,  
I trust, I shall.”

Matched with this, observe how Imogen bears her husband's alleged and actual wrongs towards her. When calumniously informed of his levity, his carelessness of conduct, his forgetfulness of her, and even his infidelity towards her, she merely breathes forth the pained cry :

“ My lord, I fear,  
Hath forgot Britain.”

And when urged to reprisal, she, with generous and sensible reservation from too hasty judgment, replies :—

“ Revenged !  
How should I be revenged ? If this be true  
(*As I have such a heart, that both mine ears  
Must not in haste abuse*), if it be true,  
How should I be revenged ?”

Not even when his disbelief in her innocence and his cruel mandate to kill her for her supposed guilt, reach her knowledge is her tenderness for him shaken. Overwhelmed and stunned by this knowledge, which comes to her through perusal of his letter to the servant whom he has commissioned to murder her, she at first utters no syllable ; but her condition and her silence are conveyed by the dramatist through the comment of this trusty servant Pisanio himself, who says :—

“ What shall I need to draw my sword ? the paper  
Hath cut her throat already.”

After the first spontaneous refutation of her husband's injurious suspicion, she instinctively throws the blame on others rather than on him :—

“ Some jay of Italy,  
Whose mother was her painting, hath betrayed him.”

And then she at once falls into tender regret for his lapse from due trust in her and from constancy to her, by remembering his protestations to her, and by sadly exclaiming :—

“ Oh,  
Men's vows are women's traitors ! All good seeming,  
By thy revolt, O husband, shall be thought

Put on for villainy ; not born where it grows,  
But worn a bait for ladies."

[Be it remarked, in passing, that this generalising a fault as that of men universally instead of as that of the individual man beloved, is a habit peculiar to women, and therefore here characteristically introduced by Shakespeare, who knew every item of women's nature with such singular intuition.]

Imogen's next impulse is submission to her husband's will :—

"Come, fellow, be thou honest :  
Do thy master's bidding : when thou seest him,  
A little witness my obedience ; look !  
I draw the sword myself : take it ; and hit  
The innocent mansion of my love, my heart :  
Fear not ; 'tis empty of all things, but grief :  
Thy master is not there ; who was, indeed,  
The riches of it : do his bidding ; strike."

But in offering her bosom to the sword, she finds there her husband's letters to her ; and in the bitterness of seeing how his present cruelty belies his written professions, she will not keep them as defence. Yet even then she nobly says :

"Though those that are betrayed  
Do feel the treason sharply, yet the traitor  
Stands in worse case of woe."

And she has still the generous magnanimity to feel most for him when he shall have discovered his mistake and the wrong he has done her :—

"I grieve myself  
To think . . . . . how thy memory  
Will then be pang'd by me."

Imogen is a perfect exemplar of a devotedly loving wife and a high-minded large-souled woman.

Mark the maidenly sweetness and reticence with which Hero answers the rough—nay ruffianly—reproaches with which Claudio overwhelms her at the very altar, where they are to be married :—

"And seemed I ever otherwise to you ?"

Again :—

"Is my lord well that he doth speak so wide ?"

Note how Shakespeare, even when penning one of his earliest written plays, depicted loving constancy, tolerance and frank forgiveness, as Julia's character-



EXPECTATION.

istics in *The Two Gentlemen of Verona*, while showing Proteus to be weakly wavering in his love to her, unworthily faithless to his friend, and merely returning in his loyalty to both when defeated in his disloyal purposes.

Shakespeare has read all gentle-charactered women a lesson on the danger of allowing gentleness to merge into timidity and timidity into untruthfulness, by the picture he has drawn of Desdemona and of her ill-fated career. It is shown, with all the subtlety and force of the dramatist's art, and with all his wonderful knowledge of womanly nature, how Desdemona's dread of her father leads her to conceal from him her preference for Othello and to commit the grave error of a clandestine and runaway marriage. This enables her father to utter the ill-omened sentence to her new-made husband :—

“Look to her, Moor, if thou hast eyes to see :  
She has deceived her father, and may thee.”

This also enables the villainous Iago to say :

“She did deceive her father, marrying you ;  
And, when she seemed to shake and fear your looks,  
She loved them most.”

To which, alas, her husband can only reply :—

“And so she did.”

Those four brief words are the seal to Desdemona's fate. Had Othello been able to confute them, he would not have fallen into the snare netted for him, and he would not have been prepared to believe her utterly false, by knowing that she could be false in a minor degree. Again, when he asks her for the handkerchief he had given her, and she evades, equivocates, and finally replies to his bidding her “Fetch't, and let me see't,” by the direct falsehood, “Why, so I can, sir ; but I will not now,” although she has just previously lamented to Emilia the loss of that handkerchief, Desdemona confirms her husband's knowledge of her want of truth ; for he has learned that she has no longer his “first gift” in her possession.

To the very last, Shakespeare has preserved the characteristic softness of disposition in Desdemona which leads her to swerve from truth ; though, in this instance, it is not to shield herself, but to screen him she loves from blame and punishment. When she is found dying by her mistaken husband's hand, and Emilia exclaims, “Oh, who hath done this deed ?” Desdemona, with her last breath, replies :—

“Nobody ; I myself. Farewell :  
Commend me to my kind lord ; O farewell !”

Grandly consistent Poet-teacher, Shakespeare !

Another lesson, in minor morals and in discreet conduct, may be gathered by the young girl who is wooed by an urgent suitor when his previous life has not been all that her prudent parents approve, though his sincere affection for her and the reform it has wrought in him incline her to listen to his pleading. It is a brief dialogue, but full of noteworthy matter :—

*Fent.* I see I cannot get thy father's love ;  
Therefore no more turn me to him, sweet Nan.

*Anne.* Alas ! how then ?

*Fent.* Why, thou must be thyself.  
He doth object, I am too great of birth ;  
And that my state being galled with my expense,  
I seek to heal it only by his wealth.  
Besides these, other bars he lays before me,—  
My riots past, my wild societies ;  
And tells me, 'tis a thing impossible  
I should love thee but as a property.

*Anne.* May be he tells you true.

*Fent.* No, heaven so speed me in my time to come !  
Albeit, I will confess, thy father's wealth  
Was the first motive that I wooed thee, Anne :  
Yet, wooing thee, I found thee of more value  
Than stamps in gold, or sums in sealed bags ;  
And 'tis the very riches of thyself  
That now I aim at.

*Anne.* Gentle Master Fenton,  
Yet seek my father's love ; still seek it, sir :  
If opportunity and humblest suit  
Cannot attain it, why then—Hark you hither.

And they talk apart, as other persons enter.





