

the house is the stable, for in this country of long and severe winters and drifting snows of insurmountable depth, it is important that the cattle should be comfortably housed, where they are easily accessible, that they may receive that constant care which the best husbandry always gives its dumb and faithful servants.

Our artist has introduced the tiny wayside chapel, to complete the daily life of the German peasant. From far and near the neighbors gather on Sundays and holidays, to say their prayers at this simple shrine, though worship is not with them a mere Sunday observance. They are in their way a devotional people, made so doubtless by their very simplicity and their constant intercourse with nature. Yet mixed with their religion is, I fear, much superstition; so that with many the cross before which they bow the knee is not looked upon as a type only of the tree upon which our Saviour suffered, but rather as a charmed wand that has power over all things. But perhaps it is better to believe too much than too little; better to live feeling One is ever beside you, upon whom you can call in the most trifling need, and to die as those simple peasants do, *sure* of the home awaiting them, than to live as so many of their superiors do, in doubt and speculation, to die at last with no joyful *Auf wiedersehen!* upon their lips for the beloved left behind.

### The Beauty of the Seasons.

BY E. E. CHEESBOROUGH.

**Y**OU think the Spring the loveliest time,  
Because it brings the flowers,  
And wakes to life the sleeping buds  
Within the fragrant bowers;  
And bluer glow the sunny skies,  
And gentler sighs the gale,  
As Spring, with lightsome step of youth,  
Walks over hill and dale.

**A**ND yet, I'm sure, each season brings  
Its own sweet grace and cheer,  
And lights, as if with heavenly gleams,  
The fast revolving year.  
The months drop jewels as they pass;  
Not only Spring is sweet,  
But graces full of tenderness  
In all the Seasons meet.

**B**LUFF Winter, with its snowy crown,  
And Autumn with its glow  
Of gorgeous sunsets, all aflame,  
And Summer with its flow  
Of silver brooks and scented gales,  
And breath of fragrant bowers,  
And crystal rains that dance upon  
The rosy-tinted flowers.

**T**HESE daughters, fair, of mother-earth,  
Fond sisters, hand in hand,  
Rule with an equal sovereignty  
O'er ocean, sky, and land;  
For He who made the Seasons all  
To all gave beauty rare,  
And each bright sister shines a gem  
Set in the golden year.

### Talks with Girls.

BY JENNIE JUNE.

#### HUMAN WORK.



**H**O those whose opportunities enable them to judge of the extent and variety of unpaid human work which women seem of late years called upon to perform, it is interesting to see, not only how heartily, and in many cases, unconsciously they execute the part assigned to them; but also how successfully, and with what admirable methods, considering that, until recently, they have been generally excluded from participation in affairs, and that even now they are tolerated as a last desperate remedy, maybe by a physician, when nothing else is forthcoming, or after everything else has failed, and have to make their own means of attack and defense, their own instrument of warfare, their own regulating and propelling machinery as they go along.

In fact, so much are we the slaves of tradition, and prejudice, that hundreds of women will do a thing, if they are not obliged to do it under a given name.

A lady, for instance, becomes profoundly interested in the poor of her neighborhood. She organizes classes for the men, and mothers' meetings for the women; she visits, she consoles, she advises, she exhorts; it never enters her head that she preaches, but she does, and more effectually than most pastors, notwithstanding that she looks with severity on the accredited woman minister, and considers her quite out of her place.

Another woman will give her whole time and strength to an "institution"—work early and late for it, attend committee meetings, organize fairs, sell articles with more than the zeal of a saleswoman, yet consider *real* business an impossible contingency, should sudden disaster compel her to look for means of subsistence for herself, or her little ones.

One of the great difficulties with women is the fear of assuming responsibility. As a rule in charitable, or what I have called "human" work, they have either followed the lead of some man, or have got a man, or a number of men to stand as the representatives of it, while they humbly, willingly, and gladly did the work.

In a vast number of the modern instances in which women have come to the front in humanitarian work, expensive masculine organizations for performing the same work already existed, but had become a dead letter; and the need, the necessity, rousing women, they have taken hold in their own way, quite satis-

fied if they were allowed to go along unmo-  
lested. The Temperance Crusade, which began in Ohio, is a striking example of this woman's method of entering the breach, and using such weapons as she had to conquer her enemy. In this instance it was prayer. "A liquor saloon is no place for a decent woman to pray in," observed a gentleman contemptuously, in the presence of one of these women. "If my husband and my son go there to drink, may I not go there to pray?" she asked. There was no logic about this movement, but there was eminent fitness and poetical justice. It was striking at the camp of the enemy, it was entering their stronghold with the most powerful weapon they had at their command. And now these very women find themselves leaders in a great and powerful organization; one which has its ramifications throughout the country, which has displaced the old dead-and-alive temperance societies among them, or only uses them as auxiliary to the newer, and more rapid movements. Had the women seen this work, had they seen the responsibility which it entails in the first place, they would not have dared to touch it; but it pressed upon them as a human, not an individual duty, and they accepted the call, without knowing where it would lead.

Much of the human work of to-day is in the hands of women, and it would be as well for young women to consider it, and what are their own duties and responsibilities. That they may be made important factors in the world's progress there is no doubt, and the first step toward becoming so is to establish themselves on a basis of principle.

Whatever a man may be of himself, he likes a woman to be conscientious, honest, and true, and respects her accordingly. A girl can make no greater mistake in her life than to yield up an iota of her conscience or her self-respect at the bidding of any man, or with the hope and desire of pleasing him. The evidence of truth, honesty, sincerity and purity on the part of a girl, and her adherence, despite her tenderness, her affection, her sympathy, to a line of conduct which she knows to be right, has saved many men, and brought happiness instead of misery to herself. Whatever the consequences may be, they are certain to be infinitely worse if the result of reckless, heedless indifference and disregard of the highest and strongest of our obligations.

Nor can the mistake be rectified by any after effort; the beginnings are what it is most needful to make exactly right. If you start wrong alone you may possibly turn back and retrieve your error; but if you start wrong in company the matter becomes complicated, you must obtain the consent of your company to take the back track, and begin upon a new basis; and even then the first wrong start will not be forgotten. The question is a very important one for young women, not only on account of the influence which they are individually able to wield, but also in regard to the bearing which it has upon their future, as women, and human workers. There is no occasion for girls to lose any of the charm of their girlhood, there is no occasion for them



to assume the airs of those who imagine that the world is all wrong, and that they were sent here to put it all right. Nothing can be conceived more distasteful, more absurd than assumptions of this kind, especially on the part of the young. But there is help that is always needed—influence that can always be exerted, intelligent thought that can always be given by intelligent human beings, whether they are young or old; and it is of the greatest importance to ourselves as well as to others, that we put such effort as we can give to the best use. We hear a great deal nowadays of the enlarged opportunities, the higher education, the greater activities; but these after all exist for only a limited number, while the remainder, by the very fact of this advancement, are still farther removed from sympathy, and from the chances of social co-operation and enlightenment.

The difference between people, it must always be remembered, is more of circumstances and conditions, than any innate opposition. Human nature is pretty much all alike, and more favorable circumstances and opportunities for development carry with them corresponding responsibility, especially toward those less fortunately endowed.

It follows, therefore, that our first and most stringent duty is to fit ourselves to become teachers and helpers of others. Men are occupied in assisting men not only to overcome the consequences of vice and crime, but also to solve the most important human problems. How labor can be best utilized? How the laborer can receive the rewards of his labor? How education can be reached and so distributed, that those who need it most, those who have to do the work, and will therefore put it to practical use, can obtain it? These are some of the questions that agitate thinking men, and to which they give time and thought and labor.

Doubtless there is much in these and other questions in which both men and women are interested; but while the efforts of men have been specially directed toward the solution of these problems in which men are more directly interested, there is a vast field of endeavor connected intimately with the homes of the poor and the welfare of women and children, that is ready for the service of women. The whole food question is vital, and so far as cooking is concerned is almost entirely in the hands of women. The lack of good food, of proper nourishment, of cooking that extracts the strength and best qualities from the articles it has to deal with, lies at the foundation of much of the drunkenness in our large cities, and drunkenness, it is very well known, is responsible for nine-tenths of the vice and crime that exist under different names. Doubtless there are perverted and devilish dispositions, that from pure malignity will perform wantonly cruel acts; but at least these are rare, while drunkenness, as is well known, destroys the reason and turns a man into a wild beast unchained.

What we are to do in the premises is simply to work toward the suppression of evil, toward the enlargement, the better knowledge and understanding of the good. On every street corner there are rum-shops and beer-

shops, where from three to five cents will purchase a glass of a liquid, which, vile as it is, seems for the moment to satisfy the desire for warmth, the cravings perhaps of hunger; it does not in reality assist one atom toward filling the aching void made by hunger, or the demands of thirst; but it seems to do so temporarily, and it is cheap and handy. Why cannot the good and useful be made as easy of attainment as that which is evil? Why cannot hot coffee and soup-shops occupy a place on every block beside the beer-shop? Let it be a part of the work of women to see that this is done; there is no reason why it should not, nor why it should not be fairly remunerative. It only wants knowledge of methods and conscientious co-operation.

All girls who are not so poor that the means and opportunities are beyond their reach should acquaint themselves with the best methods of cooking simple dishes, especially soups and the like, so that they may be able, not only to practice themselves, but teach others. Girls can do much more than influence young men by example, and by the exhibition of fixed principle, and a consistent life; they can establish associations equivalent to Young Women's Christian Associations, in which poor girls could be taught, not only the good cooking of simple dishes, but how to make their own clothes, and those of others, how to cut, make, mend, make over and in every way utilize their resources.

There is a great disposition among young women nowadays to give at least a part of their time to some useful work. Class sewing societies have been formed, reading societies, and the like. But meeting one afternoon in a week, and doing a little desultory sewing, which soon loses its interest, for want of knowledge of the special human object who is to be benefited, is but a very small step toward the real good that might be accomplished. The poor very often cannot help their ignorance, but it is the business of the well-educated and intelligent to know, and to teach others. No girl is well educated, whatever else she may know, who cannot make her own clothing tastefully, and cook a dinner upon occasion. It is true she may possess exceptional genius in some other direction which may excuse her from the performance of these duties; but it is not of the exception I am speaking, but the ordinary intelligent, educated girl, and even the exceptions possess an added claim to our regard, when they are as apt in the performance of minor duties as great ones.

But what a boon it would be to poor girls and poor men if, in all our large cities, there were abundant opportunities afforded by young ladies' associations for teaching poor girls all the simple arts of cooking, healing, sewing, mending, making, and the like. Not on an elaborate scale, but with cheap materials, and the simplest means teach them how to make good, light, wholesome bread, strong, clear coffee, good soup out of bones and vegetables, and what a delicious dish lamb stew is with tomato, cheapest and best of succulent vegetables as a seasoning!

Do you know how the very poor live? Baker's bread, very soft and soggy, or very dry; a bit of pork or sausage varied with a

piece of round steak, fried with suet until it is hard and tough as leather; sometimes only bread and thin baker's pie or hollow doughnuts, and it is upon such fare men start off to do laboring work—blast rock, dig deep into the ground, lay sewer pipes, or carry a hod to the top of a six-story building. No wonder they try to supplement the wretched fare with anything that will give them even a fictitious strength.

There is another human work better suited to the heads and hands of women than men, and that is establishing clean Christian reformatories for unmarried women needing care and help. It is infamous that in nine cases out of ten, these poor creatures are thrown into a public hospital, left to the experimental treatment of unfledged male physicians, and turned out before they are fit to take upon themselves the burden of their own existence, with all their senses dulled, shocked, lowered, and brutalized. It is a shame to our civilization, and to our humanity, that such things should be permitted in an age when we have women physicians, and in a country where women are free to act.

Oh! there is indeed work on every hand for women with hearts, and souls, and brains; work that cries up from the ground in the blood and tear-stains of suffering women and children. Girls, will you not prepare to do your part? Will you not vow yourselves to a life of true usefulness, of noble human endeavor? No life given up to selfish seeking, or morbid desire and repining, can work out any beneficent purpose. The more completely we can lose sight of ourselves the less our own grievances are felt, and the greater happiness we find in the larger interests of the world around us. It is a very poor heart and soul that is content to bestow all its care and thought on itself and its own little surroundings, when the universe with its diverse manifestations, mankind with its growing and complicated interests lies all about and beyond us. We cannot grasp them all at once. We may never be able to understand our own relations in every particular to the world of animate and inanimate life outside of our own. But we can perhaps make something grow where before was a waste or blank. We can learn all that is possible ourselves, so that we may be able, not only to do, but to teach others to do. We can make our lives a precious ministry of good to those about us, instead of a daily iteration of our own little sores and difficulties and troubles, about which few really care, no matter how much they may profess to do so. Life is hard; each back has a burden as great as it can bear; let us not shift ours to the shoulders of any other person, but help the weaker ones all we can; not so much as the custom has been, by depriving them of personal responsibility, and doubling our own until it becomes too heavy to be borne, as by teaching, raising, stimulating, and encouraging them to self-reliance, and a truer, better, stronger life. A life which we are bound to make as complete and honorable as possible, whether it is but the beginning of a record, or the only chance we shall have of writing our names on the tablets of time.