

Fred afterward laughingly referred to their short acquaintance previous to their engagement, and added that at first sight he concluded to do as she announced her intention of doing by him, and take her on trust. But the Major? Ah, yes. Well—we were not idle while they were love-making, and—I may as well confess—there was a double wedding in the autumn.

### LOOKING FROM HEAVEN.

BY ALICE ROBBINS.

FROM these soft azure heights,  
I watch at your world's even,  
I care not further yet to go,  
For passing sweet is heaven.

SEE you, darling mine,  
With strange, electric vision,  
Through the clear depths of white  
and blue  
That make even earth elysian.

OUR fair young bride is there,  
On your clear bosom leaning,  
Her soft eyes rest upon your face,  
Love's rapturous silence gleaming.

ND though your voice is low,  
And though your words are tender,  
There are some precious gracious  
words  
Your heart can only lend her.

OU do not quite forget  
The touch of vanished sweetness,  
The lips, the eyes, the smile that  
held,  
You said, all love's completeness.

ND I—well, I leave Heaven  
For some glad, golden hours,  
To muse on that brief wedded year,  
Its sunlight and its flowers.

ND, darling, in my arms  
An angel smiles and blesses,  
And when I speak your cherished  
name,  
My lips anew caresses.

UR boy! Ah, God was good,  
Though mine for his life given,  
For he who never knew you, brought  
His father's face to heaven.

LITTLE JACK HORNER.—It appears that the usual understood reading of "Little Jack Horner"—the history so familiar to childhood—is entirely wrong. The leading incident, it seems, lost all its point from an unfortunate elision which befel it in translation from the Arabic. In the original John is described as seated in the traditional corner eating of the famous "Christmas pie." But whereas, in our version, he is reported as exclaiming, "What a good boy am I!" simply upon pulling out "a plum," in the Arabic it is clearly shown that the plum was a bad one, which John's extraordinary sagacity had detected in the mass of fruit. Hence his exultation, which otherwise is unmeaning.

## TALKS WITH WOMEN.

Read before the Brooklyn Woman's Club,  
November 4th.

BY JENNY JUNE.

### THE OBJECT OF EDUCATION FOR WOMEN.



THE subject of the higher education of women has been so much talked about of late years, so many schemes have been put forward, and so many announcements made of the great things that have been, and are being done for them—that it is not any wonder if people generally obtain the impression that all has been done that need to be done, and that if girls do not now come out thoroughly educated and accomplished women it is their own fault.

It is only by being girls ourselves, or having daughters to educate that we learn how limited the opportunities still are, how little the requirements for thorough education for women are understood, or how difficult it is to realize a broad conception of the training and preparation required to fit girls for future fields of usefulness.

Nor is the prospect in the future so hopeful as some seem to imagine. The experiments in the way of what is called the "higher education of girls," have not been altogether so successful as we could wish. Wealthy parents still continue to send their daughters to expensive boarding-schools, where the object is avowedly to avoid anything like professional accuracy, or thoroughness; and parents of smaller means, and lower degree, who at the cost of much personal sacrifice and self-denial have obtained the best school, and college training that they knew for their daughters, have found themselves confronted at the close by two stern facts, the inadequacy of the modern girls' physique to sustain protracted mental and physical exertion, and the almost impossibility of putting her book knowledge to practical use. Moreover, in nineteen cases out of twenty where still further efforts have been made—where school, and college have been supplemented by special training for a profession which promised more satisfactory results, young women have reached the threshold of a career only

to be absorbed in the nearer and dearer cares of wedded life.

Matrimony is undoubtedly somewhat at a discount; young men fear the responsibilities it entails, and young women begin to see attraction in the honorable working-out of an independent life, but it is yet not difficult for eligible men to win very clever and capable young women to be their wives, and it is certain that the evidence of capacity in any direction is no longer the bar it used to be considered to a young woman's matrimonial prospects.

Taking all these facts into consideration, there are persons who shake their heads over "higher" educational claims, assure us girls get along without so much education, that they cannot "stand it," that they have no use for it, that they never can be the "bread-winners" in any broad sense, but must always be "pot-boilers," and if they know enough to keep the pot boiling, when meat and fuel have been furnished, they are about as well off as if they knew much more.

To answer these objectors, to escape the limitations and uncertainty of the general idea attached to the higher education of women, and to present, as far as I am able to do so, a broader view of the whole question, are the reasons why, instead of the "higher education," I have chosen the "Object of Education for Women" as my theme.

"Education," according to Webster, means not only the act or process of educating, but the result in knowledge, skill, or discipline of character acquired.

The object of education, then, should be to develop character, or power, and train it to use.

Some people confound culture, which is a very different thing, with education. Perhaps the difference may be conveyed in this way, that education comes from without, culture from within—or, education mainly from others, culture mainly from ourselves. Culture is also a work of slow growth—it is not the knowledge of facts, it is the accumulation of experiences, of thoughts, of ideas, of opportunities, lived out, and worked out; and shows itself in children, and children's children, when the conditions under which it grew, have ceased to exist.

Herbert Spencer meant this when he said, what has been so often misinterpreted, that people were none the better for learning what black characters mean traced upon a sheet of white paper.

That the relation between morality and education is less than has been supposed, is true without doubt; if the records of men that cannot read or write are traced in our police reports, the record of men that can, are to be found among bank defaulters and Credit Mobiliers. I do not quite agree, however, with what Mr. Spencer said, and probably it was something more than he meant. Words that represent things, that convey to us all we know of art, of music, of poetry, that preserve to us by a nobler process than embalming, the deeds and lives of great and good men, and women, are not simply black characters traced upon white paper, they are among the best agencies of the highest and most perfect culture. Culture, therefore, has a more general education, a more special value; one supplements and heightens the lustre of the other, although for special purposes neither could take the place of the other.

The habits of women, their home life, their sedentary occupations, predispose them to thought, reflection, and comparison, and they very often show the result of the cultivation of those faculties, when their acquired knowledge is of the most meagre and superficial description.

We have few examples in history of women educated for special purposes, but we have many who achieved society distinction, and even wider renown, without any education at all, or at least, without any such as we should designate by the term education to-day.

This was not because women were not capable of being educated, there are plenty of exceptions to prove that, but because education was not thought necessary for them. It must always be remembered that what women have achieved in the past has been in despite of public opinion, in despite of circumstances, in despite of the most powerful agencies, individual and social, which could be brought to bear against them. We cannot predicate their future therefore from their past, as we could that of men; we can only plead that if women have done so much against wind and tide, what could they not do—what might not be expected of them, if wind and tide were in their favor?

It will be conceded to-day by the most strenuous opponent of Woman's Rights, that women would be none the worse for being made acquainted through books and teaching with the world in which

they have to live. A knowledge of chemical facts and science would unfold to them many mysteries of cookery, and invest housekeeping with a dignity and value which it has never yet possessed. Acquaintance with plants and flowers, the ability to call them by their names, and test their virtues, would render woods and fields more interesting than dry-goods stores, and give sufficient knowledge to render the services of a doctor superfluous in all simple ailments. Even the gray old earth acquires a charm otherwise unknown, if we can look below the surface and read its history written in simple characters by the hand of nature.

All this, and much more, has its place in that store of general knowledge which lays at the foundation of any true system of education, for either men or women. All the general facts and principles of the world in which they live should be the common property of both sexes. The thorough knowledge and possession of them are necessary to usefulness no less than to happiness.

The first object in the education of women is to acquaint them with their environment, and then fit them for the place they are to occupy in the scheme. Now the most likely place is mother of children, trainer of men; and she should therefore acquire all the knowledge necessary to acquit herself of this duty in the best schools, according to the best methods, and with the aid of all those instruments and appliances which science has invented to aid the student, but which are rarely found except in institutions of learning devoted exclusively to men. If the general education of boys and girls was conducted together—if, until a certain age, they attended the same classes, heard the same lectures, witnessed the same experiments—that of girls, at least, would be much more thorough and much better calculated to fit them for their natural position of instructors or assistants to their own children, whose difficulties they would then intelligently understand.

And perhaps it would be as well to define here the broad distinction which in my opinion should be made between a GENERAL and SPECIAL education.

The general education is that which covers ground common to both sexes, and should be I think shared together, or at any rate offered with equal facilities for its acquisition. This would include

a thorough knowledge of what are known as the "English branches," and an introduction into the realm of higher mathematics. It should include drawing, and a knowledge thorough so far as it goes, of history, botany, chemistry, and astronomy. In languages it should commence with elementary Latin, and end with an intimate acquaintance with pure French and German.

This stock of knowledge is sufficient for the exigencies of ordinary life, and may be acquired under proper auspices by the time boys and girls have reached the ages of sixteen, without pressure or overcrowding. Not acquired in the slipshod manner in which girls now acquire the usual branches of learning, but in the sense of absolute knowledge and possession, of having made facts and principles their own, and systematized them so as to make them available in after life. This is the end of general education *at school*. The daughter then goes home to assist her mother in household duties, to be initiated in the mysteries of cooking, to learn the science of housekeeping, to share the light and pleasant family studies in art and literature. As the elder daughter she is sunshine to her parents, the ever loving and willing helper of her younger brothers and sisters, and as the aid and assistant to her mother, she learns to govern a household, guide and control its expenditure, exercise the function of hospitality, and in every way prepare herself for the larger duties and responsibilities of the future.

This is the outline in brief for an education which should make good, intelligent women, good wives, good mothers, good daughters, willing and able to bear their part, and do their share of the ordinary work of every-day life.

But we will consider now the object of a special education, and the reasons why its provisions should be widely different for boys and girls.

If girls were always provided for, as they are supposed to be; if every woman's position was the assured one of a cared for and protected wife and mother; if, accepting the fact and its necessity, government stepped in to the aid of those who by the accidents of life were left unprotected, and afforded them positions by which they could obtain honorable livelihood, and feel the sense of its guardianship over them, there would be less motive in presenting

the claims of any woman to special education.

There would still be the consideration due to women of genius; of exceptional capacity, of strong hereditary or acquired tastes in certain directions; to opportunity to gratify those tastes, to pursue the career in which they find best and fullest expression. But as yet, none of the conditions I have mentioned in regard to the sex generally are fulfilled. The majority of girls and women are entered in a blind race with men, without equipments, without preparation, with none of the stimulus to honorable ambition, and no hope of reward if they achieve success. This reduces the number of those who would strive, to those who are compelled by necessity to do so; misfortune, therefore, takes those who have been tenderly nurtured unawares, and places them at a double disadvantage; forcing them into a contest for which they have no arms, and in which they are allowed no opportunity.

Under present circumstances therefore, I would supplement the education of all girls with special knowledge by which they can earn a livelihood for themselves, and others, if necessary. It is not of so much importance what it is, for good general knowledge, intelligence, and tact, will enable women as well as men to rise out of low conditions, and make their circumstances to suit themselves, while without these, special knowledge will only enable them to run in a groove, whatever that is—but it is desirable, that where there is possibility of choice, the special aptitudes of women, and their inferior physical strength should be kept in view.

As yet, the talk in regard to women's physical incapacity to enter the lists with men has only resulted in compelling them to earn their living in the hardest way—by washing, by scrubbing, by cooking, by sewing for sixteen hours out of the twenty-four, by being the employees of men, and doing the work for which men get the pay, by earning a livelihood in short, whenever obliged to do so—by the hardest, and most continuous labor.

This it is in the power of woman, by acquiring proficiency in better paid fields, to alter. If a girl desired it, or other pursuits were not available, I would have her taught millinery, dress-making, wood-engraving, photography, or perhaps two, or three of these, as resources against the unforeseen

emergencies of the future, but it would be better still for her to be made acquainted with business, or thoroughly versed in a profession—art, journalism, or medicine, because in these, in two of them at least, the doors are open, and the rewards are equal to those of men.

The aptitude of women for business is not sufficiently appreciated or understood. In all my years of acquaintance with them, I have never known one to fail where they were unhampered by men. We have a business woman in New York, who has made a fortune of nearly a million of dollars, owns a magnificent residence uptown, with conservatories, beautiful grounds, and the like. She has set her husband up in separate business three different times, and each time he has failed. Now he is "supported" by her, but nothing more. She says she cannot afford to "set him up" in business again.

In not a few families the boys are drummed up, and shamed into business activity, while girls are restrained from it, and where, through incompetency, or ignorance, or laziness they fail, the girls furnish the means for a fresh start from the meagre returns of hard, daily labor.

I am not among those who approve of women combining the functions of wife, mother, house-keeper, and bread-winner. No woman can do this with justice to herself, her husband, her children, and the outside pursuit in which she is engaged; but in transition periods, a choice must often be made between two evils, and the shortcomings inseparable from bearing a double burden are less and better borne than the apprehended or actual encounter with the real and terrible spectres of want and privation.

Men, husbands, and fathers are bound either to provide for women, or allow them, and as far as possible assist them with opportunities, to provide for themselves, by less meagre and drudging methods than those by which the majority now gain a wretched subsistence.

I confess to small faith in what such schools as Vassar College will do to better the condition of girls and future women. The scheme is too general, the ideas too transcendental, the instruments which it puts into their hands not sufficiently practical or available.

Selected mainly from the middle class, the students of the new female colleges throughout the country are usually sent at the cost

of heroic sacrifice on the part of their relatives, and furnished with every motive to make the best use of the time allotted for school life. This finished, they are supposed to be armed and equipped in the completest manner for the contest for daily bread. But years of monastic seclusion, of youthful exaltation and enthusiasm, of intellectual effort stimulated in every possible way at the expense of the body, have not tended to this result. The world is not waiting to bestow prizes on these young disciples as they have been taught, physical strength is almost certainly impaired, and they stand hopeless and to a certain extent bewildered before the long struggle necessary to win such small recognition as is grudgingly given to faithful, patient workers.

The world has not yet learned to recognize in woman either its mother or its saviour. It has not yet learned to train to perfect development the form which is to give grace and strength to the future man. It still despises, or at best pities, and sees with indifference the tender flesh pierced with thorns.

When men are wise they will see to it that women are trained to health and strength to ensure these blessings to themselves.

When men are wise they will prefer the rosy flush to the carmine tint, the clearness of complexion which comes from good ancestry and simple habits to pearl-powder. When men are wise they will consider the rounded figure more beautiful than the slender one, laced literally to within an inch of its life, and the divine attributes of womanhood, more than the "style" which is born of a questionable hitch of the skirts.

When men are wise they will demand from women the performance of many minor, social, and public duties which they now neglect, or very badly perform. It is women who should be school commissioners and school trustees; it is women who should be prison inspectors and poor-law guardians. The function of women is distinctively social, and it is only they who can properly give their time to school boards and the details of disciplinary life. The broadly generalizing intellect of men is not fitted to this minutia, and their strength, mental and physical, ought to be put to other use.

It is idle to say women are not trained to govern and control. Train them, then. History shows that they make excellent rulers,

less apt to sacrifice human interests to their selfish ambitions than men, more alive to human needs, more capable of devotion to a disinterested purpose.

One weakness of a republic consists in its having no place for women. Monarchies acknowledge the right of succession in the female line, and nations are proverbially prosperous during the reign of queens. The ranks of the privileged orders are filled by women as well as men, the peeress having her rights acknowledged as strictly as the proudest peer of the realm.

It remained for a republic, founded as much by the devotion and self-sacrifice of women as the efforts of men, to exclude them from participation in its honors and its duties, and deny them that title to an equal humanity which the old Salic law made itself forever infamous by abrogating.

And now, what should be the object of education for women? Should it fit her for the kitchen, the parlor, the school-room, or the work-shop? Nay, but it must fit her for all. You demand great things of women, nowadays—then give them first the strength and then the instruments for the work. By-and-by, when men have learned duty, and women wisdom, it will be less difficult. Then the mother will be consecrated to and assisted in her great duties, and a true education will give us women quick to assist others, able to help themselves; women who see in life an opportunity to work out results for themselves and others only by patient working; women who conscientiously set themselves to doing their own best in the path inclination or duty has marked out for them; women who brighten the earth, and make it better by their presence; who, trained in the intellectual exercises which dignify the life of man, add to nobility of mind grace of person and tenderness of heart. In fine:

*"The perfect woman, nobly planned,  
To warn, to comfort, and command."*

No impossible fiction of a poet's imagination, only the realization, through good motherhood and proper training, of every good man's dream.

DOUBTFUL BARGAIN.—A young girl, having eloped with her lover, came back to her parental home, where she humbly sued for the forgiveness of her father, kneeling in tears at his feet. "Forgive me, forgive me, dearest father!" sobbed the lovely suppliant. "Forgive you!" exclaimed the old gentleman; "of course I will. Why, I am only too glad to get rid of you."

## A ROMANCE OF THE RHINE.

BY MARIE FLAACKE.



IN the Rhine, almost on the boundary line of the German States, lies the little town of M—. Tourists passing through it now would find nothing worthy of more than a slight notice in inhabitants or village; but long before the rude sounds of war disturbed its peace and prosperity, a quiet tragedy occurred there, which no doubt by this time, has completely escaped the memory of the oldest burgh-master.

Perhaps tragedy is a formidable name for my small romance, for though it involved the life of one person, it was neither a startling murder nor a mysterious suicide. Still, is not death from a broken heart as much a murder as death from a broken head? It is at least as fatal to the victim, so we'll adhere to the title of tragedy. M—, as I said before, is situated on the banks of the Rhine, and far down the village, in fact, just on the outskirts, stood the small vine-covered cottage where dwelt my heroine and her aged grandmother.

They were poor, so poor, that the grandmother's spinning-wheel and Minna's dainty embroidery barely supplied them with the scantiest comforts; but wealth and poverty shared alike in the favor of the humble peasants, and so Minna, possessing a pretty face and kind heart, always received the prizes for beauty and amiability at the festivals and German sports, and held undisputed sway among the villagers. Of course she had scores of lovers, and could number in the list the son of more than one wealthy landowner; but Minna, simple peasant that she was, readily distinguished the difference between real gold and dress. So, when she gave her heart and promised her hand to Fritz Ebbenstein, the betrothal received the willing consent of her grandmother, and was followed by the hearty good wishes of all their friends. Had they married, and remained in their native village, all would have been well; but like most of the foreigners, who foolishly leave home and friends under the impression that by coming

to America they can easily acquire wealth and position, Fritz became dissatisfied with his humble home and pursuits, and finally resolved to forsake all for the purpose of seeking his fortune in the far-away land. Unwilling to depart without Minna, he earnestly urged her to accompany him. But what would become of her grandmother in the meantime? Too old and feeble to work, she had no living relative but Minna, and was unwilling to be a burden to any of her friends. She utterly refused to accompany the young people, fearing the long voyage and disliking to leave the old Fatherland; but though she did not oppose Minna's going, the trembling lip and starting tear told plainly how the thought of separation grieved her.

And Minna? Ah, it was hard to decide. On one hand was their future, as glowingly portrayed by Fritz—of their snug little home and happy married life. On the other, the picture of her old grandmother in her lonely cottage, with no one to cheer or comfort her in her old age. It is true that the neighbors who lived near would care for her for Minna's sake, as well as for her own; but suppose she should die alone in the cottage, no one near her—no one to hear the last words of her dear Minna! But how could she let Fritz go alone and friendless in that new life? Would not the parting be as hard for her as for him? Then across the perplexed girl's mind would flash the thought of how her dying parents left her to her grandmother's loving care, and how faithfully the grandmother had fulfilled their last request. No, clearly, her duty was to remain with her aged relative, and all Fritz's pleadings and reproaches proved unavailing. So they parted, with grief on both sides, but anger as well on his; and to all his efforts to compel her to promise to cross the ocean when he sent for her, she could only say she would if her grandmother would go, or if—she hesitated, then, for it seemed heartless to speculate upon the probability of her grandmother's death. So Fritz crossed the ocean, leaving Minna sorrowful and sad to think he had left her in anger. But the thought of doing what was right sustained her. Her grandmother appreciated the sacrifice, and tried with kind words and loving actions to restore the joyous smiles and looks to Minna's pretty face.

But the poor girl felt lonely and unhappy until she received a letter