

frequently heard sweet music in the souging of the pine trees, and firmly believed it to be the voices of angels. We who live in these days can give an explanation, viz, that a cleft in the rock which gave an opposing impulse to the wind passing round it, together with the souging of the pine trees, made a natural Æolian harp, the effect being increased by the sound of the torrent. Even now, on a windy night near the same spot, like causes produce the same effect.

However, the superstition which lay deep down in the hearts of the people induced a feeling of awe, and the soldiers believed that that which they heard was supernatural. To add to this, they found one day affixed to one of the highest and finest pine-trees by which the brook passed a figure of the Virgin and Child cut out in lime-wood. It was known subsequently who had carved and affixed this figure (1680), but the soldiers, who in the sound of the Æolian harp heard the singing of angels, believed the appearance of this figure to be miraculous, and made for it a tin covering to protect it.

This spot became the resort of pilgrims, and the gifts and offerings of the people were soon sufficient to allow a wooden church to be built round the pine, and became known henceforth as the "Wohlfahrt Kapelle." It was subsequently consecrated by the bishop, and became more and more the resort of pilgrims; so that with the multiplied offerings they were able to begin the present building in 1693, and in 1697 the first service was held, although the church was not completely finished until 1709. The old man who told us all this said he had lived there as pastor for fifty years, and he knew and loved every stone in the building, and every man, woman, and child of his flock.

There is no sharp division between class and class in the Black Forest. The rich people live much in the same style as the poor. Or, perhaps, it would be more correct to say there is no extreme of position, neither very rich nor very poor. All girls are brought up from their earliest years in habits of industry; there is neither time nor opportunity afforded them for what is called whiling

away the time. The houses are generally in the style which we have sketched for you here, with deep projecting roof and quaint wooden galleries, the whole being built of wood shingle.

The cattle are housed in the lower part behind, and the family occupy the remaining portion. No woman thinks herself above house-cleaning, cooking, and laundry-work, and the girls are brought up to do the same. A good deal of the lighter work in the factories, such as polishing the cases and painting the faces of the clocks, is done by girls of the poorer class, for which they obtain a shilling or fifteenpence a day. Very few girls in the part of the Black Forest belonging to Baden go out to service, for there are very few absolutely poor, and there is plenty for them to do at home. This you will see in a moment when I tell you that the farms (the largest about twenty-five acres) are mostly worked by the women and girls. In the summer they are in the fields working and attending to the cattle, for the men are otherwise employed; in the winter they spin and plait. And thus the years roll on. Here and there one sees a machine making its way into the farms, but this is very rare, as the people do not like them. I asked the women why they objected to machines, which would evidently advantage them so greatly. Their answer took me aback. It was this:

"We like the blessing of God upon our farms, and as we throw in our handfuls of seed into the ground it is our practice to say or to pray—

'I sow the seed,
God give it speed,
For me and those in need.'

How can we say this over those ugly iron things?"

The girls living in the Wurtemberg part of the Black Forest sometimes go out to service and bear a very high character; they may be met with specially as nurses and cooks in all parts of the world.

The work of the girls must necessarily vary according to the part of the Black Forest in which they live. In one part wood cutting

and raft-floating is the principal occupation; in another, charcoal burning; in another, glass-blowing; in another, weather-houses form the principal industry, or wood carving, or pottery, or clock making, or organ building; but wherever their home is, the daily routine is work, indoor and out. There is little or no excessive drinking in the Black Forest. It is true the men meet, as a rule, in the village inn, if there be one, but it is more to smoke and talk than to drink. We have had to pass through these rooms often to get our supper, and as a rule there is a large map and a case of books in these smoking-rooms, and we have frequently seen the men tracing their own travels or following the route of their comrades who are out in the world selling Black Forest clocks; and once, in passing through, we heard the host of one of these little inns reading, in good English, aloud to half a dozen men with pipes in their mouths, an article out of the GIRL'S OWN, and a request was made to me that I would sometimes send a number out to them.

There is nothing coarse in the manners and habits of the people of the Black Forest; they are a very independent race, and value much more the good opinion of their own immediate circle than of any formed of them at a distance. I should like you to notice on the sketch of head-dresses, No. I., which every girl is expected to wear on her marriage day; it is most curious, and made of the most tawdry materials, such as showy buttons, bits of glass, ends of bright ribbons. I cannot learn the history of it. If it were not for this, her dress on the occasion would be pretty. The ceremony of marriage in the Black Forest is quiet and homely; the clergyman, who knows all his flock, takes a special interest in the young people, and never omits to give them a kind, fatherly address in addition to his blessing.

A thing which strikes me very vividly is that here in the Black Forest the girls, who have none of our amusements or excitements, and none of our leisure, are happier, more restful, and more amiable than many a girl among us who has every luxury and nothing to do.

THE OBLIGATIONS OF SCHOOL LIFE.



As a general rule, we should not expect school life to be as enjoyable as that of home, while usually offering much to compensate the young student for her temporary absence from its peculiar privileges, and the society of those most dear to her.

Yet schooldays are sometimes fraught with

many joyous memories in after life, pleasant to recall when the less sunny days of advancing autumn, or the winter of age, follow in their due course.

The retrospect must be varied in its aspect according to the circumstances attendant on the springtime of life in each individual case; the special happiness of the home, lost for the time; the health, and the particular disposition of the young student, whether bright and sociable, and a need of companionship experienced; or shy, sensitive, and reserved, and likely to suffer from any exchange of intimate relationships for the uncongenial association with strangers. If the youthful schoolgirl be unhappy, let her take an honest view of her case, that she may not lay the blame of this premature "winter of her discontent" on the wrong shoulders. If these young days be "dark and dreary," let me offer my aid to trace out the cause.

Apart from the advantages that accrue from the solicitude of a motherly lady principal, or the results arising from the carelessness or undue severity of one wholly unqualified for her position; apart from the personal *agrément*s provided in the matter of food, accommodation, and domestic service, or the "do the boys" character of the system adopted;

apart from the description of teachers and companions, amongst whom for a time the scholar's lot is cast, very much of the happiness to which I allude depends upon herself.

But what are the essential characteristics, the possession of which will promote its enjoyments? What should the young student do, or refrain from doing, which may ensure to her those advantages which school life affords, and mitigate the inconveniences which are scarcely separable from it?

The chief characteristics, active and passive, are five in number, *i. e.*, (1) an honest endeavour to compensate her parents for the expenses undertaken for her benefit; (2) sweetness of temper under petty provocations; (3) unselfishness towards her companions; (4) the never-forgotten maintenance of self-respect; (5) a quick-sighted tact regulating her words and actions with reference to all around her—teachers, schoolmates, and servants. Let a careful regard to these points mark her special individuality amongst her fellows; for, believe me, dear young sisters, the secret of securing a reasonable degree of happiness in your position as a schoolgirl, and of the ultimate advantages school life might afford, depends on the exhibition of these qualifications.



A SCHOOLGIRL'S HOLIDAY.

You cannot afford to dispense with any one of them, for, if you need an exemplification of the fact, however unselfish and generous a girl may be; if gloomy, irritable, or sulky, her temper may estrange her best friends and render her a nuisance. However good-humoured she may be, yet, showing no tact, she may form undesirable intimacies, make disastrous confidences, press jokes too far, utter injudicious remarks without reflection on the possible consequences, repeat those made as thoughtlessly or maliciously by others, and so *prove a firebrand* amongst her companions, such as "the whisperer, that separateth chief friends."

The compensation of parents is an object which few school-girls have in view. The discipline, the restrictions and privations of school, the friction endured against ungenial personalities, and jarring of discord around them, in which they may take no part; the undue favouritism exhibited by those in authority; the lack of supervision which permits of tyranny, injustice, and the indulgence of petty annoyances amongst the girls, and, in any case, the banishment from home; these, or some of them, form the all-engrossing trials which divert a girl's mind from the one paramount duty devolving on her—to requite her parents. She must learn to bear the yoke in her youth, and surely it ought not to be hard to submit to the will and further the wishes of those we love and venerate.

Before proceeding further, let me say a few words to my little friends fresh from home for the first time. Some of you have confided your griefs to the editor, as may be seen by the answers in the correspondence department of this paper. I have felt very sorry for you, dear little girls, in your first experiences of the troubles of life. But you must try to remember that we do not deserve any of the pleasant days we so often enjoy, because we think so little of the good Lord who gave them to us; show Him so little thankfulness, and try so little to please him in return. So, from this time forth, now that I have pointed this out to you, you should only feel surprised when you have had a happy day, when teachers and schoolfellows have been kind to you, and you are quite well, or have recovered after having been sick, or have had a nice letter from the dear mothers or sisters at home, because you think so little of your Heavenly Father above, who provides all these pleasant things for you.

Perhaps you wonder how your parents can part with their dear little girl. It is for your sake, that you may not grow up a dunce and good for nothing to any one, and they are spending a great deal of money for you, which they might have kept for their own comfort and pleasure. Even if you did not love them so dearly as I hope you do, surely you could not be so mean as to take all the teaching they pay for, to help you to be a useful and happy girl, and make them no return for it? It seems to me that you would be little better than a thief if you did.

But I think I hear you say, "How shall I repay them?" Answer that question yourself. "I must do my best to learn my lessons well; I must be patient and good-tempered if the girls tease and interrupt me; I must be respectful and obedient to my teachers, and keep all the rules of the school; I must be *polite to the servants*, as well as to all my companions; and the more good marks I get for conduct and diligence by breaking-up day, the better I shall have repaid my parents, and pleased the blessed Lord Jesus too. He was subject to His parents when He was young, and left me His example to follow."

Perhaps you agree to all this, and see what your duty is; but all the same you "do not see the use of so much learning."

My dear child, there may come a day when

your parents are old and sick, or have less money than at present, and then it may be your duty to pay for a home and many other things for them, which they now pay for you, and if you were a dunce you could not earn money to do so. But supposing they were rich instead of poor; still your good education would make you useful both to them and other people, in a great many different ways, and happier to yourself. You would also have more of those "talents" to spend in your Heavenly Father's service, of which you may read in the twenty-fifth chapter of St. Matthew.

Do not think that I cannot feel for you. I am sure it is sad to part from the little ones at home, and the dear mother; the games in the play-room, and the happy hours, it may be, in the pleasant garden left behind. But you are too young to know what may be best for you; so you must ask for the help of the Holy Spirit that you may be patient. He is the blessed "Comforter," and knows all your little troubles, and will protect and lead you in the ways best for you.

I must now address myself to the elder girls, whose first grief at leaving home has worn off, but who chafe against the rules and peculiar characteristics of school life, and are disposed to view all with rather a jaundiced eye. There is a certain degree of antagonism fostered amongst them towards the authorities of the house. These latter seem to be regarded in the light of opponents, instead of leaders, helps, and guides, labouring in their behalf. A fellow-feeling towards your schoolfellows, and sympathy with them, is quite natural, and *esprit de corps* is perfectly legitimate. A special regard for your own school, college, ship, or regiment, is expected by them as a matter of course, as your relatives and special friends have a superior claim on your good offices, to that of strangers. But the sentiment on the part of the schoolgirl of separate, and even opposing interests, between her and the authorities under which she is placed, must prove very disastrous in its influence upon her own character, advancement, and happiness; and equally so on all those to whom her injurious ideas have been communicated. "The powers that be are ordained of God," and if you be "under tutors and masters," at your parents' desire, you should "show them all honour," as being "over you in the Lord."

Whatever A or B may think of the regulations, domestic or otherwise, they would show more tact and good sense in keeping their own counsel, and refraining from the encouragement of discontent amongst their companions. Their respective mothers should be their only confidants, who should know everything without exception; but girls should beware of exaggeration, and of giving false colouring to any event or statement, as well as of occasioning needless distress, by complaints of petty grievances; or making a fuss about a finger ache.

I must now warn my young friends against the odious habit of teasing. It is unkind, and therefore ill-bred; yet it obtains in all schools, more or less. Dull girls are objects of ridicule, and the touchy and irritable offer still more opportunities for showing off the bright wits of the satirical. The "diamond cut diamond" entertainment is a dangerous one; and when teasing is brought to bear on some quiet, sensitive natures, that prefer to conceal the wounds a sharp tongue may inflict, and refrain from making any retort, it becomes a case of cowardly assault. But only a minority prove so self-restrained, and the more the object of ridicule appears to wince under the game made of them, the more pitiless their tormentors. Much of this "bantering" is carried on by merry bright girls with a strong sense of the ridiculous, through lack of due reflection, or weakness of moral purpose. They

yield to a temptation, made the stronger by the laughter their remarks elicit amongst bystanders, and belie those better feelings of kindness which, *au fond*, really exist.

There is nothing ill-natured in having a little joke against anyone, but the exercise of tact is most essential, to know when the pleasantry should stop. Never press a joke beyond very narrow limits; a small amount of observation will suffice to determine its due scope.

I have heard bitter complaints made by girls of the apparent indifference of some companions to their protestations of affection for them. How is it they fail to see that it cannot be reciprocated at the arbitrary will of anyone? You cannot make yourself love an acquaintance in the sense in which these romantic girls employ the term, nor ought you to bestow your confidence and personal friendship indiscriminately. Prudence, self-respect, and a due regard to the wishes of your parents (considering your relative positions in life), should restrain you from hastily forming intimacies which must cause you embarrassment on leaving school, if not regret before parting from them.

I spoke of self-respect as being essential to your happiness and protection from much evil. By persecuting a companion with unacceptable protestations of affection, you not only place yourself in a most undignified position, but you completely defeat your own object. Nothing is more irksome and repugnant to the feelings than persistent persecution with unwelcome attentions, and the forcing of an uncongenial intimacy upon you. It is far more disagreeable to the object of such persecution than any annoyance from an antagonistic companion. Remember that the intimacy may be far from desirable on many other grounds than those of personal merit. This is a fact which the persecutor is not likely to recognise, nor to give due weight to the objections possibly presented by her own personal characteristics and social standing or connections; nor may she be able to recognise the existence of a scarcely definable yet powerful influence, which either attracts or repels, over which we have no control, and which is sometimes magnetic on one side only.

You may be friendly, considerate, obliging, and forbearing to all your fellow students; helpful to all that need your assistance, gracious in your acknowledgments of any kindness received, or personal partiality exhibited, without compromising yourself by "vows of eternal friendship," or being betrayed into giving your own confidences in return for those made to you unasked. "Be courteous," be sympathetic, but never forget your own self-respect. It will preserve you from awkward positions and future regrets, and, moreover, restrain you from being a party to indiscreet and unseemly conversations, and those "vain talkings and jestings that are not convenient."

Avoid the habit of borrowing. Apart from the principle of common honesty, or the higher motive of Christian obligation, mere self-respect should compel you to remember little debts. Make a point of so doing, down to the loan of a postage stamp.

Lastly—yet need I say it?—protect the weak, the girl that seems to stand alone, as the "speckled bird" whose "fellows are against her;" even though her isolation result from personal infirmities of disposition. Be watchful over the little ones also. There is no lovelier characteristic in a young girl than the early dawning of sweet maternal instincts that led her to fondle and protect those still younger than herself, before the dearly-treasured, though dilapidated, old doll was consigned to the dust heap, superseded by the games and studies of the schoolgirl.

The new phase into which a girl passes when

she enters her teens often shows her to little advantage in person or character. The first loveliness of early childhood, and all its pretty ways and words, are frequently exchanged for awkwardness and shyness, accompanied by a good deal of wilful self-assertion and conceit. A disposition to be rough and masculine possesses many, and the early love and tenderness of the little one just finding its feet, for the babe who can only crawl, is felt no longer. Keep or cultivate the sweet

womanliness which should be yours by nature and budded in your babyhood. Do not ape the distinctive appearance and characteristics of a different sex, and thereby make yourself ridiculous in your impotent effort at imitation. Even supposing that you could attain to the summit of your ambition, and rise to the giddy height of being mistaken for a boy, still, believe me, there is no prettier spectacle than a boy nursing an infant, or leading a little one tenderly by the hand. But why should you

be a would-be sham? Of what have you to be ashamed? The true dignity existing in all that is purely womanly, is acknowledged and appreciated by that sex of which you attempt so puerile and contemptible an imitation. Be true to your more natural instincts, and begin by a tender solicitude for the little ones, in the spirit of Him who condescended to their weakness, and "took them in His arms and blessed them."

SOPHIA F. A. CAULFEILD.

WHEN WE WERE GIRLS TOGETHER.

A STORY OF SCHOOL-GIRL LIFE.

By SARAH DOUDNEY.

CHAPTER XVIII.

BOSOM FRIENDS.



WHEN breakfast was over Mrs. Mayfield was not to be seen in her usual place in the schoolroom. Miss Sand, too, was missing, and so was Jennet Fowler. But Miss Thornhill was at her post, and Pamela Rye fancied that she looked brighter.

"What can have happened?" thought Pamela, with an uncomfortable consciousness of carrying Charlotte's keys in her pocket. "Is it possible that Charlotte suspects me? Of course, she will hear of Jennet's disgrace, and I shall tell her that I left the books somewhere, and Jennet found and read them. And even if—if she believes the worst, she won't say a word, for her own sake."

A little later Miss Sand and Jennet entered the schoolroom together, the former looking somewhat unlike her usual prim self, and the latter very pale. Mrs. Mayfield followed, and the duties of the day went on in the ordinary way. But it was a long morning to Pamela, and her frequent lapses of memory drew upon her some sharp rebukes. When twelve o'clock came the girls were set free for an hour before their early dinner, and then Mrs. Mayfield beckoned to Pamela Rye.

The girl knew that the two English teachers were attentively watching her face, and she also knew that she turned white and faint with fear. She marched up to Mrs. Mayfield with a sort of desperation, but the principal only spoke a few commonplace words.

"Miss Rye," she said, coldly, "you borrowed Charlotte Ashley's keys on Saturday. Go up to the sanctum, and return them to her at once."

If the look and tone had not been so cold and severe, Pamela would have felt immensely relieved. But as she went her way out of the schoolroom all her fears came back in full force.

Why had Charlotte told Mrs. May-

field that the keys had been borrowed? Pamela's heart misgave her as she turned the handle of the sanctum door, and she shrank from coming face to face with her friend. Her friend! All their school-fellows had combined in speaking of these two as "friends," but their alliance had never been of the closest kind. They were companions in mischief, confederates in school-girl plots, but their intimacy had never risen to the height of a friendship, and now it was very near its ending.

Charlotte's foot was getting well, and she had quitted the couch and taken to an easy chair. Her face was turned towards the door, and she was sitting by the fire with a book on her lap. As Pamela entered, half timidly, her glance encountered the proud gaze of those bright dark eyes, and she silently prepared herself for the worst.

"So you have brought back my keys?" said Charlotte, in her haughtiest tone. "I am sorry that you borrowed them. It is the first time that anything of mine has been put to a base use."

"I don't understand you," replied Pamela, laying the keys on the table, and turning away.

"Oh, yes you do. Because no one saw you put the book into Jennet's box, you will probably go scot-free. Some people in your place would feel it a relief to be punished, but I daresay you are mean enough to rejoice in your escape."

"I don't know what you mean," Pamela muttered, beating a hasty retreat, shutting the door behind her.

Charlotte proved to be right, and Pamela did indeed get off scot-free. The affair was hushed up, and the true history of the whole business was never fully known to the pupils who were not concerned in it. A few days went by, and then Charlotte Ashley came back to her place in the schoolroom, and reappeared among her companions in a new character.

She was now known to everyone as the friend and faithful ally of Jennet Fowler. There was nothing ridiculous in her display of this friendship; for all that Charlotte did was done with a grace which was peculiar to herself. It did not matter to her that some of the girls recalled her first prejudice against Jennet, and sneered at the change. "If

we never changed, we should have to cling to our mistakes," she said, in answer to a charge of fickleness.

To Jennet the college had suddenly been transformed; it was no longer a world of strangers, where all were proud and cold; it had become a sunshiny home, full of kindness and content. It was Charlotte who was creating a new atmosphere around the shy, reticent girl; and in its warmth and pleasantness Jennet speedily began to blossom as the rose.

"What do you think of Jennet Fowler now, Miss Thornhill?" Charlotte asked, triumphantly, one day. "Isn't she beautiful? Now that she has left off glooming and mooning, one can't help admiring her all the day long."

"Yes," Miss Thornhill answered, smiling. "And one can't help seeing what a power Charlotte Ashley possesses. Ah, Charlotte, the gift of brightening other lives can never be used too often. I am glad to see you turning it to good account at last!"

The very thing that Miss Thornhill had longed to see had really come to pass. These two girls, both dear to her, had formed an alliance which resulted in mutual good. The gravity, almost amounting to melancholy, which was the characteristic of the Fowler girls, was now gradually giving way, in Jennet's case, to the spell of Charlotte's sunny manner. Jennet's smiles were more frequent; she began to develop a quiet gaiety, and to make herself at home among her other schoolfellows. Unconsciously, too, she was of use to Charlotte, and acted as a wholesome check whenever her friend was disposed to indulge in any lawless outbursts of spirits.

Both girls kept quietly aloof from Pamela Rye, avoiding the least sign of open hostility. No further reference was ever made to the discovery of the novel in Jennet's box, but Pamela felt that the truth was known, and that the principal had lost all confidence in her. She understood, well enough, the kind of grim politeness with which she was treated by Miss Sand, and knew what it was that iced Miss Thornhill's pleasant manners whenever that teacher had occasion to speak to her. As to Charlotte and Jennet, their friendship, she declared, would soon end in a bitter