

THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER I.

INTRODUCTION.

A peculiar feature of statistics is its power to teach us to distinguish effects from causes, so as not to confound them.

BECAUSE I love the science of statistics, and know a little of its power of teaching, and of the interesting manner in which it can give its lessons, I am very glad to have been asked to put before you a few facts which this wonderful science reveals concerning girl life throughout the world.

If what I have to say should prove what girls call "dry," I shall be very sorry; it has no right to be so, and I shall know that I have failed to present my favourite study in a manner worthy of it.

The science of statistics is a daring, yet a trusting, science; it turns the bright flash of its lantern into the most secret places of a life, whether it be of an individual or of a nation, revealing at once the dark unhealthy corners hidden within each, their cause and consequence, and having done this it firmly believes that the disease and remedy both being made clear, improvement, light, and health must of necessity result.

As a matter of course, girls and women have not escaped its scrutiny, and the object of these articles will be to place before you the revelations of its microscopic studies concerning womankind.

The work of statistics is by no means confined to exposing the evils of humanity; it brings out in equally strong colours its virtue, morality, and capability for good, and these it makes so weighty in blessings that it is wonderful girl-nature should choose any but the good and virtuous.

The science of statistics is also very clever in drawing comparisons, which it does with so strong a pencil that it will be easy for us to see the physical condition, religion, morals, health, and occupation of girls and women all over the world, and to see how we in England, with all our privileges, stand when placed side by side with these.

It has been said with truth that the most precious possession of a country is its population, and that it has no capital so valuable as the individuals who form that population. It should be our business to look into this, seeing that girls and women form more than half of this precious possession in every part of the world.

If this be so, and I shall prove it by the aid of statistics, then girls and women ought to be the chief object of the State's solicitude—they are part of its capital, and a source of its prosperity. This bond of loving union being recognised gives to each girl and woman a certain self-respect and responsibility. She must put no wilful obstacle in the way of her physical and mental improvement, there must be no waste of intelligence and strength, otherwise she will be guilty of squandering her country's wealth. And this is not all: every advance made by girls and women of a country in morality, in profitable and healthy employment, and in useful and religious knowledge, helps considerably to increase the wealth of their country, and to bring both it and them nearer to perfect happiness.

There is one point never lost sight of by statistics, which is, that without freedom and liberty there can be no healthy progress. It is so in a country, it is so in a family, and specially is it so with regard to girls. Statistics

never make assertions which they cannot prove, and they will be able to make clear that when girls are bound by laws too rigid and despotic their health and morals suffer, and that which is most noble in the character of woman is crushed. They prove that freedom is as necessary to the development of the higher and nobler part of our nature as light is to the life of our bodies, and that there is more security in the highways than in the byways.

We have already stated that the population of a country is its most valuable capital and a sign of its prosperity, while a decrease of population is a sign of a country's decay and a deterioration in the condition of its people. It is a subject of great importance and of unbounded interest to us, and I do not think it will be lost time if we go into the matter a little. There will be many things to consider under the head of population:—1st, the number of births in the world within a given time; what proportion the girls bear to the boys; how the comparison stands at the end of the first year, at the end of five years; what causes the anomaly; how the laws of a country act upon girl-life with respect to marriage; and in what way occupations affect the duration of life among girls and women. To see also which have the best chance of long life, those who are compelled to live an active life of labour, or those who live an indolent luxurious life. Statistics will help us to do this with an almost marvellous exactitude; they will also teach us how to guard these lives of ours, and how to avoid the evils which weaken and demoralise them.

CHAPTER II.

POPULATION.

Statistics dissipate prejudices and enlarge the field of human thought.

If we wanted to learn something of the structure and composition of the earth, we should devote time to geology; if we desired instruction concerning the structure and life of plants, we should study botany. In like manner must we appeal to statistics for help if we feel a need of reliable information concerning human society of which we women and girls form so important a part.

The knowledge they can supply is so immense that we shall be overwhelmed and puzzled beyond endurance with the amount, unless we first arrange in our minds what it is specially that we desire to learn concerning human society generally, and ourselves in particular, and then hear what statistics have to say upon these special points.

I do not think we shall be making a false start if we take population as the subject for this chapter, for in this word is embodied all the great landmarks in our journey through life. The population of a country is very like to Nature herself—ever moving, ever changing—never standing still, never the same; it is being born, it is marrying, it is dying, it changes its abode, it mixes its classes—indeed, so indelibly is change and activity marked upon everything connected with population, that it is almost impossible to get a correct census of a country, as in the very act of taking it many are born, many marry, many die, many change their occupations and places of abode.

Not a day or minute passes but babes are born into the world to gladden hearts and homes, to awaken hopes for the future and to

call out the unselfish, the gentle, and the protecting qualities of the human heart.

How many little babies do you think are born in the world annually? Will you be surprised to hear that there are 43 millions?—that is, about 117,808 every day and 80 a minute. These numbers are very large, and require thinking over to be realised.

Then, as you know, each day as it goes by bears witness to a large number of both sexes leaving their old homes and associations for new ones, entering upon other duties, forming fresh circles, and carrying with them the results of their early training to make or mar the happiness of those of whom they are to be the centres.*

Again, not a day passes but a large number depart this life, the number of deaths being about 39 millions a year—that is to say, 106,849 every day, or 74 each minute.

I have no doubt that the thoughtful among you will follow these facts much further than I dare do, as my duty is merely to introduce you to statistics and statistics to you, and put you in the way of forming a firm friendship one with the other, which will, I am convinced, prove to you a source of real profit and pleasure.

You will probably pause to ponder over the joys, hopes, and anxieties which the births of these 43 millions of babes, spread broadcast on the earth, and of the mighty power for good or for evil exercised by the young married people in their new homes and surroundings, and of the sorrow and forlornness which the 39 millions of deaths leave behind; and not a little will you consider how marvellous it is that these figures, embodying as they do so much of joy and sorrow in this world of ours, are repeating themselves year by year with an almost wonderful exactitude.†

We have seen that the population of a country is considered a valuable possession, and that the larger it is the more valuable it proves. For the sake of example, take two countries of equal size—one possessing three times the number of inhabitants of the other. You and I might think that the one containing the fewer inhabitants would be preferable to live in. Not so, however, for statistics prove that the one containing the threefold population is three times more honourable, powerful, wealthy, and secure than the other.

If increase of population be a sign of increasing prosperity, what will you think of the marvellous change wrought in Europe during the last hundred years? A century ago it numbered 145 millions of inhabitants; at the last census it had reached 327 millions, and probably to-day would give a return of 350 millions. The first thought which rises to our minds is that if Europe itself has not grown equally with the people on its surface it will fail to support them; but it was asserted only last week by one of our great statisticians that with this increase of population has come an increase of resources, and the increased population of to-day he declared to be much better off and wealthier than that of a hundred years ago, and, further, that this applies not to one class only, but to every

* Taking the average of many countries together, it is proved that a third of the population marry; this will be more or less in dealing with individual countries, as we shall see.

† The Finance Minister of Gotha says that the mortality of the earth's inhabitants, although in cases the result of accident, and apparently following no rule, yet, as a whole, obeys a law definite and invariable.

class; indeed, the mass of the well off are now as numerous as was formerly the whole population.

Of the individual countries of Europe, England has increased the most, being five times more populous than it was a hundred years ago. Russia comes next, being four times more populous now than then. Germany has two and a half times as many inhabitants now. Italy has nearly doubled its population; while France and Spain have only added about 50 per cent.

(To be continued.)

VARIETIES.

KNOWLEDGE AND IGNORANCE.

Knowledge—who hath it? Nay, not thou,
Pale student, pondering thy futile lore!
A little space it shall be thine, as now
'Tis his whose funeral passes at thy door:
Last night a clown who scarcely knew to spell;
Now he knows all. Oh, wondrous miracle!

TOO FOND OF DRESS.—I have known persons so anxious to have their dress become them as to convert it at length into their proper self, and thus actually to become the dress.—*Coleridge.*

A FORGIVING SPIRIT.—She that does not forgive others breaks the bridge over which she must pass herself; for everyone has need to be forgiven.

BORES AND BORED.

Society is now one polished horde,
Formed of two mighty tribes—the bores and bored.—*Byron.*

SERVANTS AT WORK.—It is an inference naturally drawn that if one servant does so much, two servants will do twice as much, and so on. But when this common-sense theory is tested by practice the results are quite at variance with it. Not simply does the amount of service performed fail to increase in proportion to the number of servants, but frequently decreases; fewer servants do more work and do it better.

COUNSEL AND EXAMPLE.—She who gives good advice builds with one hand; she that gives good counsel and example builds with both; but she that gives good admonition and bad example builds with one hand and pulls down with the other.

COMMON SENSE IN MARRIED LIFE.—How many marriages there are bitter as wormwood to both parties which might be sweetened by a little common sense.

GOOD WIVES.—There has nearly always been a good wife behind every great man; and there is a good deal of truth in the saying that a man can be no greater than his wife will let him.

DANGERS WITHOUT AND WITHIN.—Mentally and morally others can hurt us only by arousing in us that which is evil; and if this were not in us it could not be stirred up.

BEFORE AND AFTER.

God and the doctor we alike adore,
But only when in danger, not before;
The danger o'er, both are alike required,
God is forgotten, and the doctor slighted.

TRYING TO DO RIGHT.—Doing right is first hard, then easy, then delightful. Such is the history of each virtue in the race and in the individual. Its beauty may be hidden in the root of self-denial and effort, but it comes

into full bloom when, at length, the effort has grown into a pleasure that we would not willingly forego.

OURSELVES AND OTHERS.—According to your own disposition you judge of the ways of others.—*Plautus.*

WHAT IS GOSSIP?—Gossip is putting two and two together and making it five.

AT HOME.—There is no greater danger, and there is no greater evil in home-life, than the all too general habit of giving way to passing moods of ill-temper. Families feel that they are too closely united to part for small differences, hence they allow small discords to grow into large ones. This is a sad mistake; the need of home-courtesy, home-politeness, home-restraint, is one which presses everywhere and always alike.

ANSWER TO DOUBLE ACROSTIC (p. 30):—

M a d a M
A lexandr A
T r u n K
C hampagnE
H o u R
Match-maker.

ANSWERS TO CORRESPONDENTS.

EDUCATIONAL.

A SOUTHEAST BAPTIST.—Write to the secretary, office of the Civil Service Commissioners, Cannon-row, S.W., for all the latest particulars. We are much gratified by your letter, which is well written and expressed.

PHILLIS.—We do not think you quite competent to fill the situation of secretary and bookkeeper in any publishing office, as you have not yet acquired a sufficient knowledge of spelling and composition. In your letter to us you write "wether" for "whether," and "informe" instead of inform, and say you have been "used to writing post," adding, "please enter in correspondence as (Phillis)." We draw your attention to these errors in no unkindly spirit, but to show you the necessity existing for further education. See our article on "Repoussé Work," pages 260 and 456, vol. vi.

LAURA.—There is a home for governesses and pupils in Lette Verein, Victoria Stift, Königgratzer. Write to the lady principal.

A SCOTCHWOMAN.—We advise you to make application direct to the various insurance offices.

CAROLINE B. FORD.—You had better apply to the office, 9, Serjeant's Inn, Fleet-street, for reports and papers respecting Miss Ada Leigh's Home at 77, Avenue Wagram, Paris. There is also the Cottage Home of Rest, 2, Tilsey Villas, King's-road (7s. a week), close to Richmond Park. Apply to Mrs. J. M. Pearson, The Grange, Kingston Hill.

D. W. will find endless replies in our correspondence columns giving the several addresses of colleges for teaching students Zenana work. The addresses are as follows:—Zenana Medical Mission Home and Training School for Ladies, 71, Vincent-square, Westminster, S.W.; the Society for Promoting Female Education in the East, 267, Vauxhall Bridge-road, S.W. (secretary, Miss Webb, trains English-women for Zenana work, and for school-teaching abroad); the Indian Female Normal School and Instruction Society, 2, Adelphi-terrace, Strand, W.C. (secretary, Mrs. Allan Gilmore, Heron-court, Richmond, S.W.); the Delhi and South Punjab Zenana Medical Mission (Church of England), (secretary, Canon Crowfoot, Minster-yard, Lincoln); St. Deny's Home, Warminster, prepares female candidates for missionary work at £1 per week (address the Rev. Sir James Philipps, Bart). There is also the Mission Training House for Ladies, Alexandra-road, Addlestone, Surrey; and the Deaconess's Training Institution, Mildmay Park, London, N. We must request all future inquirers for training for missionary work to refer to this list, as we decline repeating our replies any longer.

SARDINIA.—1. Cookery classes are held at the College for Working Women, 5, Fitzroy-street, Fitzroy-square, W.C. 2. Write "The Right Hon. the Earl of —."

AN IRISH LASS.—For a person living in the country, there could not be a better and more interesting book than Hogg's "Vegetable Kingdom," or the "Flowers of the Field," by Johns, published by the S. P. C. K. "Caviare to the general" means "above the taste or comprehension of ordinary people." Caviare is a kind of pickle made from the roe of the sturgeon, and much esteemed in Russia; a dish for the rich, but beyond the reach of the general public.

A COCKLED GREY DRESS had better write to the college and make all her inquiries. The full address is, the Rev. J. P. Fauthorpe, Whitelands College, Chelsea, London, S.W. We suppose "caution money" is asked for to ensure the payment of fees, as a guarantee.

HAGAR and SARAI.—If you will read our series in last year's G. O. P., "Work for All," you will find many other occupations for girls besides teaching and the Civil Service offices. Nursing, medicine, pharmacy, and missionary work are all good fields. We should advise you to make up for lost time and try to pass this year.

BLACKIE.—You would enter on the career of a hospital nurse as a probationer at first, and if your health were strong enough you would be received permanently. Former illnesses would not matter. The two words in the idiomatic phrase "by-the-bye," are pronounced the same exactly, one as the other, the final "e" in the last word being mute.

COOKERY.

TABBY.—To make the cream for chocolate cream drops, take of best white sugar ten pounds, of water two and a half quarts, and one teaspoonful of cream of tartar. Mix the sugar and water together, and put it over a hot fire. When it boils add the cream of tartar and put in the thermometer. If it be summer, boil until the mercury marks 245 degrees, as the cream must be harder; but in winter 241 degrees is hard enough. By the finger test. (This is done by wetting the forefinger with cold water, immediately dipping it into the boiling sugar, and fetching from the pot a small amount of the syrup, which is then plunged into the cold water again.) The syrup should be of the consistency of jelly, so that it can be rolled up in a ball. As soon as it reaches the desired heat, take the kettle off the fire instantly, and set it in a tub of cold water, or in some very cool place. While it is still warm, but not hot, stir the mass briskly with a spatula, or long-handled pudding stick, until it turns as white as snow and is of a soft creamy texture. Before it is stirred it should be flavoured with two tablespoonfuls of extract of Vanilla. When beginning to stir the cream as it cools, the motion should be brisk and uninterrupted to prevent the syrup from becoming granulated, which would render it unfit for use. When it is creamed, take it from the kettle and knead it with the hands until there be no lump left in it, and the mass be of a uniform softness. The cream is then ready for use for various purposes, and will keep a long time if kept in a covered stone jar.

WORK.

TRULY RURAL sends us an account of how she managed to muffle her windows successfully, and we think it so good that we insert it for the benefit of our readers. She purchased some white flowered tissue paper, generally used to ornament looking-glasses, and, having pasted the pane over with flour paste, she put on the paper very smoothly, and after it was dry she went over it again with the paste. The effect was that of an ornamental frosted window. In the winter she intends to varnish the panes to prevent the paper peeling off. We have tried this with plain tissue-paper and gum arabic, and succeeded in producing a very good imitation of a plain muffled pane, the gum making the paper quite transparent.

LINGWOODS.—Directions for stocking-knitting were given at pages 111, 287, and 486, vol. i. But we always advise our readers to purchase a shilling or sixpenny manual as the quickest and easiest method of learning.

BILL'S DARLING.—If you be a good plain needlewoman, it is not unlikely that you might get some dress-maker to teach you. At any rate, you had better try what you can do for yourself. By inquiry you might perhaps go out as a servant and help in the work, and so learn your trade. "God helps those who help themselves." Clean the white satin with chalk or flour.

LILY and CARBINE.—Plush jackets would be pretty, but they would not wear, and you must have others for ordinary daily use. Plush or velvet hats would answer.

A MOTHERLESS LASSIE must read the papers on "Girls' Allowances," and how to manage them best, in the G. O. P. of last year; and with the monthly dress articles to give her hints she will become a clever manager in time.

DEVONIENSIS.—You can make the lace the same colour it previously was by using Judson's dye to it.

A GRATEFUL ONE will find numbers of small manuals of fancy work under the names of "Home Comforts," etc., at any work shop, for sixpence or a shilling each. One of these will supply her with ideas and patterns which she may adopt, and from which to work, and she would probably, if a good knitter, be able to obtain plenty of orders for children's socks and long stockings, which are always in demand. A vegetarian diet and magnetic treatment are often of great benefit in epilepsy.

ORIANA.—The prettiest edging for flannel petticoats is the knitted narrow lace done with fine wool. This is used in America and Canada, and the effect is very good. Besides, this lace washes and wears well with the petticoat and does not look shabby.

thought, *Lady Ann Tudor* for her indifference to herself. But she went a little too far. There was a momentary pause, while those in our immediate vicinity looked on with scarcely concealed curiosity and surprise. My mother fixed a look of quiet disdain upon her malicious visitor; then, with a slight bend of her head, and that peculiar inflection of tone with which one dismisses an impertinent intruder, she replied "Good afternoon." I need hardly tell you that Mrs. Derwent Kayes did not frequent our house after this occurrence.

Margaret herself laughed at it all. "One has to get used to snubs," she said. Of course the sting of it had been drawn by our indignation and contempt, and I daresay, too, she felt more than she chose to allow. "There is something in most of us which shrinks from acknowledging that anyone has intended a slight or insult," she said to me one day. "It is so humiliating to be forced into the confession that one can be an object of rudeness or pity, that we would rather hide even from ourselves the fact that circumstances have placed us in positions where such annoyances can penetrate. I am sure it is better not to discuss neglect and unkindness if this be our portion. The kindest and most sympathising will inevitably be bored at length by the long-winded recital of grievances; and one ends by mournfully adding to the list of troubles this fresh

item, that even your friends cannot understand you."

Margaret was looking bright and beautiful when she left us, a fortnight later, laden with presents from almost every member of the family. My father called us into his room on the morning of her departure. "My little Sybil tells me you are fond of painting," he said. "Now, judging by my own daughters, young ladies never have too much money to spend on their pursuits, so you will do me an honour by accepting a contribution towards your art messes," he concluded, laughing, and putting a cheque for twenty pounds into Margaret's hand. For a moment she seemed absolutely bewildered; her hands flew up and covered her face. It was only for a moment; then the blue eyes were raised with that sweet appeal altogether irresistible.

"Oh, Mr. Tudor, it is too kind, too kind! I cannot thank you—I—" It was the sight of my handsome father's kindly face and white hair that broke her down; they recalled so vividly her own happy past. We both knew how it was, and I suppose the tears swimming about in my eyes were somehow reflected in his, or so it seemed to me. Certainly he turned away and flourished his pocket handkerchief very vigorously, muttering—

"Dear me, very foolish, very, indeed!" Then taking Margaret by the hand, he kissed her cheek with an

old-fashioned paternal air, and told her he would miss her very much, and that she must soon come again. Ah, Magdalen, there are few men like my father and your grandfather nowadays! Most of them seem to be ashamed of the chivalrous bearing, the manly courtesy, the respectful deference to women, which used to distinguish gentlemen of my young days. I think with a regretful pleasure of the modest, highly-cultured manners, the womanly ease, the sparkling sweetness, never degenerating into insipidity, of my mother and her sister. No, my child, I am not running down the rising generation; on the contrary, I believe it to be vastly improved in many ways. I enjoy the enterprising energy, the earnestness and the capacity for fun of the young people I see; but I confess I tremble sometimes when I see energy sweeping away the old, safe barriers and despising ancient landmarks, when the laudable desire to be thorough carries those unable to swim into unfathomable whirlpools; when audacious originality drifts into levity, and rebellion against any sort of control. These are the signs of the times, and we do well to note their significance and steer our course accordingly. There is a Chart and a Pilot of unfailling security; if we study one and confide in the other, we shall not make shipwreck among the waves of this troublesome world.

(To be continued.)

THE GIRLS OF THE WORLD. FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER II.—Continued.

THE population of the world, nay, of every county, town, and village, may be divided into two great classes—the dependent and the independent—the supported and the self-supporting. To the former belong little children, the infirm of all ages, and the aged.

Although this class is not self-supporting and demands great sacrifices from the other division of the population, it performs a great work in the world. I think all of you will admit that little children, the sick, and the aged are among God's best gifts to us women and girls who are well and strong. They give us an object in life, someone to work for; they call out whatever is noble and self-forgetting in our natures; and in tending and nursing the young, the aged, and infirm girl-nature shows itself to be gentle, protecting, enduring, patient, and loving.

To what is due this valuable possession of the State—a large population? Well, to many causes, among others to cheap provisions; productive labour, by means of which people may be able to marry without fear of absolute poverty; to the manner of living; the moral condition of the people, and the method of Government under which they live.*

* Where culture is at a very low ebb, as in Africa, the means of life are too limited for any conspicuous increase of the population, and a supply only adequate for the barest subsistence is not conducive to the value of life. The marriages in Ceylon last year were very few. This circumstance was supposed to tell the unmistakable story of misfortune and hard times without any comment.

A large number of births is the result of many marriages, and these are, as I have said, regulated by the amount of toil requisite to obtain the means of housekeeping. Whenever the labour-market is in a prosperous state, the conditions of increasing prosperity exist, and more marriages take place, and looking at it in this light only, the increase of the population is an indication of prosperity in the land.

And now we will fall back upon the personal matter, and ask what proportion of the whole population, which consists of 1,455 millions, do we women folk form? After very careful investigation, it is ascertained that, although there are every year more boys than girls born in the world, yet, let the census of a country be taken when it may, there is always an excess of female population living. This is strange, but perfectly true, and to be proved. I am, however, so afraid of wearying you with figures, that I will place them in the form of a chart at the end of each chapter, to be looked into at your leisure, should you take pleasure in them.

There is a much greater mortality among boys than girls during the first year of life, an evidence that they are less able to endure the struggles and dangers which beset babyhood than girls. From the very first hour of their existence girls are self-asserting, and fight bravely for their lives; and this is not a peculiarity of English baby girls only, but is to be noticed in every country of the world, among the black population even as among the white.

Taking fifteen countries for a long series of years, it is found that, on an average, 106* boys are born alive to every 100 girls, but so great is the mortality among the boy babies in the first months, that the balance is often adjusted by the end of the first year, when we get an equal number of boys and girls, and subsequently a preponderance of girls, owing, it may be, to emigration, the peculiar danger of man's work, and military service, all of which act prejudicially to long life.

The large mortality of babies has been the source of great anxiety to the civilised countries of the world, and they in their perplexity have earnestly appealed to statistics for the causes and the remedies.

This anxiety is natural, for early deaths represent more than the loss to the family circle; they mean a loss of energy, hope, and happiness to the whole population, and any science which helps us to see and avoid the causes producing early death must prove a general blessing.

One or two interesting facts have been brought to light upon this subject by statistics which I do not hesitate to place before you, as all girls love babies and take an interest in them.

Out of one hundred children nursed by their mothers, eighteen die during the first year.

Of one hundred nursed by wet nurses, twenty-nine die during the first year.

* If you reckon the still-born, the average number would be 140 boys to 100 girls. Among the Jews, strange to say, the numbers differ, 111 boys being born alive to 100 girls.

Of one hundred artificially fed, sixty die during the first year.

Of one hundred brought up in institutions, eighty die during the first year.

These four lines tell a tale perfectly easy to read, and prove how much we owe to good mothering.

Statistics prove that the employment of married women away from their homes increases the number of deaths of babies who die through want of care.

A babe's health is affected for good or for evil by the circumstances which surround it—by light, air, warmth, nourishment, and cleanliness, and the want of any of these adds to the number of baby deaths.*

That much has been done to reduce the number of deaths of infants, not only by exposing the evils which produce them, but by making wise laws and improving the condition of life generally, I need only say that although the population of London has increased during the last half century to an almost fabulous extent, the deaths of babies under two years are only half what they were with the smaller population of half a century ago. And thanks to statistics which brought to light the variety and extent of the mischief, this improvement has taken place in many large towns of Europe.

Showing the value to the State of every individual life, a statistician declares that the amount of loss to a country by every emigrant who leaves it, is £22 10s., and that a like capital is transferred to the country whither he or she goes, and that this capital is not returnable in the way of trade or commerce, as the emigrant henceforth belongs to the country whither he immigrates. It is an absolute loss on the one side and gain to the other.

I hope you will not be offended with me if I say that statistics do not at all corroborate the general opinion that girls are delicate, fragile flowers, to be carefully tended and guarded from every rough wind. On the contrary, they prove them to be energetic, ambitious, resolute, and determined; asserting their right to predominance even in numbers from the time they are born, and with the exception of about four years of their life, keep on the winning side, and gain as a rule, two, three, and even four years more of life than men.

A few Facts for those interested in figures concerning the Population of the World.

1. The population of the world is estimated at 1,455,923,000.
2. Less than one-third of this population profess Christianity.
3. One-half of this third are Catholics.
4. Among the languages of civilised nations English is the most widely spread, being the mother tongue of 80,000,000 of people.
5. The British Dominions cover nearly two-thirteenths of the earth's surface, and contain more than one-sixth of its population.
6. The number of babies born annually in the world is about 43,000,000
Ditto ditto daily 117,808
Ditto ditto per minute 80
7. The number of deaths annually is about 39,000,000
Ditto ditto daily 106,849
Ditto ditto per minute 74
8. On an average, 106 boys are born alive to 100 girls, yet at the end of the first year boys and girls are almost equal in number.
9. Population of England at the time of the—
NORMAN CONQ'ST. | MIDDLE OF ELIZABETH'S REIGN. | 1885.
About 2,000,000 | 3,737,000. 11 per- | 27,132,449
6 persons to 100 | sons to 100 acres. |
acres. 38 to a | 74 to a square |
square mile. | mile.

* In Russia the mortality of children is very high owing to neglect and want of sustenance. Forty-four per cent. do not survive the seventh year.

10. The proximity of the people to each other is now 93 yards.

11. The tabular arrangement of births, deaths, and marriages, much as they stand now in the columns of our daily papers, dates back three or four centuries, the difference being that then they were arranged in three parallel columns, each headed by a rough illustration; over the first was the interior of a bedroom with a mother and her infant, over the second the celebration of a wedding in a church, over the third the digging of a grave in a churchyard.

12. The paper produced in the world annually is enormous, viz. 932,400 tons. The consumption per head of population in
United States 11 lbs.
In England 11 ”
Germany 10 ”
France 7 3/4 ”

13. The number of letters sent all over the world annually is about 4,020,000,000; per day, 11,000,000; per minute, 764, or three letters per head per annum for the entire human race. Telegraph messages: About 111,000,000 a year; 305,000 a day; 211 per minute.

FIGURES

showing the greater capability of girls than boys to bear the ills of infancy.

Out of a given number there died on the

	Boys.	Girls.
1st day of life	78	63
1st week	168	152
3rd week	56	39
4th week	29	20
1st half-year	536	420
2nd half-year	156	144
2nd year	223	201
3rd year	113	108

FIGURES

showing that even in France, where children get less of good mothering than in other countries, the baby girls show the same amount of determination of overcoming neglect.

Of 10,000 born alive of each sex there died in the

	Boys.	Girls.
1st year	1,844	1,507
3 next years	1,078	1,046
Difference in 4 years	69	

Another curious thing was discovered by Dr. Schwabe, of Berlin, viz., that the number of babies born dead increase or decrease according to the floor of the house in which the parents live.

He proved that in every 1,000 births the proportion of stillborn—

On the 1st storey is	20
On the 2nd storey	21
On the 3rd storey	22
On the 4th storey	27
On the ground floor	22
Underground habitations	24

REMARK.

In this case there are more boys than girls born dead, and if these were added to the births it would make 140 boys to 100 girls.

ANSWERS TO CORRESPONDENTS.

MUSIC.

F. E. R. F.—The Royal Academy of Music holds local examinations in harmony and counterpoint, singing, and instrumental music, at any place where twelve candidates present themselves, at a fee of £1 is. per subject. So that it may not be necessary for you to leave the country town in or near which you reside, provided that twelve candidates present themselves. However, there are students' homes in

London. One is at Russell House, Tavistock-square, W.C.; apply to Miss Mary Cail, the principal. Another is the College Hall of Residence, 1 and 2, Byng-place, Gordon-square; principal, Miss Grove. There is a College for Ladies at Westfield, where they are prepared for taking degrees at the London University. Address the hon. secretary, Westfield, Maresfield Gardens, Hampstead, N.W., where we believe residence may be obtained.

HERMIONE.—The following is a list of the colleges of music about which you inquire. The Royal College of Music, Kensington Gore, S.W.; the Royal Academy of Music, 4, Tenterden-street, Hanover-square, W.; the Guildhall School of Music (established by the Corporation of the City of London). There is also the Harrow Music School, for establishing Mr. John Farmer's system of pianoforte study, but this latter might not answer your purpose.

WORK.

BELMONT (Melbourne) will find a pretty selection of patterns and border designs at page 596, vol. iii. We are very much pleased to hear from all our young schoolgirl readers at Belmont House, Melbourne, and can congratulate them one and all on their good clear handwriting and well-composed, ladylike notes. Both do credit to themselves and their teachers.

APPLIQUE.—We are very glad to hear you have found the paper patterns so useful and so correct. We know how valuable a suggestion in dress is to those who make their own. Many thanks for the description of your fireplace ornament.

GRACE.—A good builder is the best person to inquire of, as he would know the last invention and could probably supply you with it also. At any rate, he would know best how to apply it.

HOPING MINNIE must remember that we are not obliged to answer anyone. We answer of our own free will. Many questions we receive will be, or have lately been, answered by articles in the magazine. Your question about your hair is one of these. See page 631, vol. vi. We always advise those of our readers who knit and who need long knitting recipes to buy a small shilling manual, as our space is so limited and valuable.

A NEW SUBSCRIBER.—We should think the doll a very nice present, or a pretty pinafore, which you might embroider with crewels or silk.

SEXAGINTA.—We do not know who would purchase charpie, save perhaps chemists or at a hospital. You must go in search of a purchaser.

HELEN.—No, we do not think dark blue and black serge would look well together, unless you cannot help yourself. But serge is not very expensive, and it is preferable to have either a black or a blue dress, not a mixture. A "keeper" ring means one that keeps the other ring on the finger. A "guard" ring is the same thing.

A LITTLE WOMAN.—White will dye almost any colour. We should think your dress is worth dyeing, and would look well in dark red or crimson. But we think you must be prepared to get new trimming, such as velvetene, to replace the broché.

MISCELLANEOUS.

SILVAN.—"Damaris" is a Greek name; the mention of her will be found in Acts xvii. 34.

MOSS ROSE.—Harriet is the feminine of Henry, which means, head, or chief of a house. The precise nature of the "Urim and Thummim" is not known; the words literally denote "lights and perfections." It was evidently the manner or thing through which a knowledge of the Divine Will was sought and conveyed, or rather, perhaps, it was the breastplate the high priest wore when God spoke by him.

ANXIOUS ONE.—Your employer, if dissatisfied with you, should have returned you your previous references, as they were so good, and his character of you being only for two months is of no value. You had better see the lady who gave you these good references, and ask her to repeat them. If she be a kindly woman, on hearing your sorrowful story, she will not object to do so. You need say nothing, in that case, of the two months during which you held your last place, unless questioned about them.

A HOPEFUL GIRL.—To gild the edges of a book, close the leaves tightly and lay a wash of clear white of egg over them; then press each sheet of gold-leaf separately on their edges, and let the gold leaves overlap each other at the joinings. Lift up the gold-leaf with waxed paper, or by touching your hair with the implement (but do not touch it with the hand) and press it upon the book leaves. When dry, give the gilding a coat of clear parchment size, and cut the leaves apart again with care. The gold for gilding sold in shells is applied with less difficulty, but it is more expensive. Pronounce Daphne as "Daf-nee."

QUEENIE.—Mix a tablespoonful of fresh brewer's yeast with a little water, and drink the solution before breakfast during a week or ten days, and you may find the treatment efficacious in removing spots on the face. Use camphorated chalk or carbolic tooth-powder in the morning, and Castile soap at night, for cleansing the teeth.

GOG AND MAGOG.—The "Queen of the Earth" appears to be a being of pure fancy, as there is no such person, of course.

and among others, wrote to ask it from Lord Shaftesbury. Almost by return post came back a handsome donation, enclosed in a most kind letter, apologising for the sum being no larger, and saying how difficult he found it to meet the many such applications for assistance which he would so gladly help, did his income permit. The same kind and ready courtesy was always shown to those who had occasion to ask for his votes for any of the innumerable charities in which he had an interest. Busy as he was to the last, one could not help contrasting the polite promptitude of his attention to such matters with the negligent tardiness of much smaller personages.

This is no sketch of his life—only a very, very small memento of our own purely

personal knowledge of so great and good a man. But when, three weeks ago, we sat in the gathering-place of England's highest chivalry, and listened to the Dean of Windsor's eloquent description of the departed Christian knight, whose banner must now no longer wave in St. George's Chapel, it was a thrilling remembrance that—just that once—the kind hand and brave heart of that true elder (earl) among his peers had sent us such words of personal greeting and goodwill. They were not written in vain; the letter was laid aside to be kept for after years, and its actual phrases were soon forgotten; but the germ of a good purpose was securely lodged in one childish heart, and the passionate longing to be enlisted in the great army of those who

fight against all kinds of wrong and fraud, took root, and grew apace from that hour. And when the echo of those knightly vows, by which all who receive the order of the garter are bound, seems to linger about the beauty, and melody, and glorious worship of that royal shrine—the vows to combat wrong and wage war against evil in the name of Christ—it is a pleasant thought to us that one day yet, when innumerable rescued ones, from ragged schools, mines, factories, give their testimony how Lord Shaftesbury's hand was the one to redress their sorrows and aid them to better things, we too may be allowed to thank him for help given to choose the higher quest—"to suffer ill rather than do ill," to "buy the truth and sell it not."

THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER III.

EDUCATION OF THE GIRLS AND WOMEN OF THE WORLD.

"Education is the guardian of liberty and the bulwark of morality."—*De Witt Clinton*.

"The object of education is to develop in the individual all the perfection of which he is capable."—*Kant*.

I SHALL try in this chapter to place before you the result of investigation concerning the education of the population of the various countries of the world, the attainments of girls as compared to those of boys, and the amount of education noticeable in girl criminals.

In these days education is appreciated and sought after by all classes and in all countries. None are thought too young, too old, too rich, or too poor to learn. Individuals and the states to which they belong are alike energetically working for the same end, a highly educated population, in the firm belief that, if education be accompanied by sound religious principles, it will elevate the nation, strengthen the national character, and check vice, intemperance, and pauperism. We owe our happiness, usefulness, and profitableness in after life to the class of education and training we receive in early days.

Our minds do not remain blank nor our nature innocent as when we were born; each day and hour as they fly swiftly by leave their mark upon us for good or for evil; if good seed be not early sown and carefully tended, weeds will grow, and at such a pace as to choke every aspiration after good, every desire for freedom. We shall be bound hand and foot by our own evil habits.

War against ignorance is being waged in all directions, and rightly so, for it is a great power for evil and an obstacle to all improvement. I remember reading many years ago the following lines upon the recklessness of ignorance, but I do not in the least know whose words they are:—"Knowledge certainly is power, but who hath considered or set forth the power of ignorance? Knowledge slowly builds up what Ignorance in an hour pulls down. Knowledge works patiently through long centuries to enlarge discovery, and, at length, makes record of it. Ignorance, wanting its day's dinner, lights a fire with the record, and the work of ages is shrivelled up in blackness."

Education and refinement may have their evils, but they are infinitely less than those which result from ignorance, and we must never forget that not only our own happiness

and prosperity, but that of future generations, depend upon our uniting in a crusade against ignorance, which is another name for bondage.

Statistics have been the means, not only of placing before us the giant strength for evil possessed by ignorance, and its power of tyranny over and enslaving those who bend beneath its yoke, but they have at the same time shown us the means of escape. We must, each one in her capacity of good citizen, consider the education of the young a paramount duty; we must publish the necessity of this way out of the difficulty, and show clearly the beneficial results of education in checking vice, and producing freedom, order, and happiness. Perhaps there is no surer test of the real condition of a country than the position of its women and girls, and there is no denying that in these days it is a noble and important one in most of the civilised countries of the world. It remains with us to strengthen this position by every means in our power, and carefully to put aside everything that would tend to foster decay in it.

To us women and girls is allotted the rule and government of the homes of the land. We are the companions of fathers, brothers, and husbands, and it is our privilege to influence them, often to work with and for them, and not rarely to comfort and sustain them.

If we keep these homes of ours pure, refined, and virtuous, we wage war against decay, and occupy the proud place of helping to build up the country, and strengthen the hands of the State. Loving, moral, and religious must be the character of the women and girls of a country if the homes over which they preside are to be pure, restful, attractive, and refined. Wherever the homes of the land fall below this standard, statistics prove that the strength, life, and progress of that country is sapped, notwithstanding its armies, its laws, and its institutions.

A great German writer* says, "It is in the home that the true sphere of woman's greatness lies. It is here that she is called upon to comfort those who suffer, to be content with a little, to do nothing for herself and all for others, and quietly but efficiently give new attractions to the uniformity of home life."

The same writer says, "For house and family the husband is everything; within the family the wife is all; she is the inspiring, embellishing, and controlling power. Home

is the central point for all the exertions of the man; for home he traverses, searches, conquers the world; the wife rules by goodness over the sanctuary for which the man has exerted his powers."

Luther, in speaking of the influence and rule of girls and women in the home, seems as though he could not speak too highly of them. He says that good home rule is the basis on which all good governments are formed, and that God ordained it to be the first and most important of all rule—for where the home is well and properly governed all else is well provided for.

You see, then, how noble is our position, how far extending is our influence. There is not one among us, be she ever so poor and lowly, but has the power of forming the thoughts and habits of those among whom she lives,* and through them of contributing to the morality and strength of the country.

Our privileges are great, our position noble, and it must be our care so to educate ourselves that we do not fall short of what is required of us. Until a girl is well educated she does not know what she is or what she is capable of.

By education I do not mean merely reading, writing, and arithmetic, for these are only the implements by means of which we may acquire and communicate knowledge.

By education, I mean the cultivation of the head, the heart, and the hand, so as to enable us to diffuse knowledge, provident habits, morality, piety, and happiness among those with whom we associate. In short, I mean the full and healthy use of all the faculties God has bestowed upon us.

This sort of education has been gradually increasing of late years among the women and girls of all lands, and wherever it has been at work there may be seen clearly a steady progress among the people in social and domestic virtues; there is less crime, less drunkenness, less scandal, less improvidence: a greater power of thinking, a greater desire for improved condition.

If education did nothing more than teach the poor habits of strict cleanliness, it would be a wonderful blessing in the amount of disease it would prevent.

It is not possible to overrate the influence of women and girls for good if they will have it so—for evil if they neglect the duties their privileges entail. The education possible to

* Do you remember in the story of "Seven Years for Rachel," how the heroine, a poor servant girl, influenced master, mistress, child, and fellow-servant for good?

* Zchokke.

girls at the beginning of this century and that which is now within their reach is widely different—the one so meagre, the other so liberal. It is stated that one of the reasons of the early emigration of our forefathers was the difficulty of securing an education for their girls in the old country. Even fifty years ago the education of the people was left almost entirely to private industry. There were no good schools in the United Kingdom for girls, and those that existed were as a rule held in ill-ventilated rooms and presided over by very illiterate people—people who were quite incapable of exercising and training the intelligence, and who certainly were not competent to exercise any good moral influence on the girls.

As short a time back as twenty years England ranked last of all the civilised nations of the earth with regard to education. A great statistician, speaking of the education of the English people at that time, said, "The schools are very bad, and yet much more is being done in them than formerly."

In 1872 education was made compulsory in England, and, indeed, it was time for the Government to make a vigorous effort in that direction, seeing that a large proportion of the population of both sexes was unable to read and write, and statistics showed that out of every hundred men who married, thirty-two were unable to sign their names in the register, and out of a hundred women forty-eight were unable to sign it. And this is not all. Ignorance of common words and phrases amongst the girls was quite remarkable. The following is but one example.

I was on a visit at a vicarage about ten miles from London, when one afternoon a respectable-looking girl of about twenty and a young man came to the church vestry to announce their desire of "being asked in church." The clerk, in a business-like manner, with his book before him, addressing the girl, asked—

"Your name?"

"Mary Bean, sir," was the answer.

"Spinster?" he continued.

Receiving no answer, he looked up, and to his astonishment, found the girl looking very red and angry. At the question being put a second time, she broke out in choked voice and with angry gesture, "Spinster! No, indeed! and I should like to know how you dare to call respectable girls such names, trying to take away their characters. No, sir, I am not a spinster, I am a respectable servant, and my mistress will speak to my character." And turning to her companion, said, "Come away, John, I'd rather not be married at all than be married here, where decent folk are insulted."

And away they went, to the great distress of the clerk, who came to tell the vicar the occurrence.

Ours was not the only country in which the education of girls was neglected. In Italy fifty-three out of every hundred girls and women were unable to write, and thirty seven per cent. could neither read nor write. In Belgium girls' education was almost entirely neglected. In France thirty-seven per cent. of the female population could neither read nor write. In Sardinia the education of girls was not only entirely neglected, but considered superfluous and dangerous. In Russia the little that was done to educate girls was done so badly as to be worse than useless. In the States, south and south-west of New York and New Jersey, notwithstanding the efforts made, nearly all the girls and women were without the commonest education.

In Algiers there were a few boys' schools in which the boys simply learned to read, but there was no provision made for teaching the girls whatever. In China only one woman

in a hundred could read. In the West Indies it was forbidden to teach the Negro either to read or write. In India scarcely a girl in ten thousand could read or write, or play any musical instrument. The women were kept in ignorance, some by their poverty, some by the jealous fears of their husbands, and more than all because no provision was made for teaching them. Ignorance was esteemed the safeguard of rank and morality. For the very few who could read the books were too corrupt to place in their hands, and thus it ever is where the women are kept in ignorance and deprived of their influence. In fact, look where you will, with one or two exceptions, such as Holland, Saxony, and Prussia, you will find that fifty years ago scarcely any provision was made for the intellectual improvement of women and girls. The picture is very different now, as you may see by the figures at the end of the chapter.

The cry is not an uncommon one that we are spending too much money on education in this age; but statistics prove that the money so spent is the best outlay the world ever made—that by its means the criminal population under thirty is decreasing rapidly, and much of the sordid poverty and depravity common among some classes are gradually being got rid of. Take, for example, the work of education in London; it has reduced the number of criminals fifty per cent., and so marvellously has it dealt with the habits and manners of the people that the head of the police declares that if things go on as now, there will soon be nothing left for the police to do.

To transform an uneducated population into a well educated, responsible, thinking people is not the work of a moment. It requires years of steady working to develop the physical, intellectual, and moral powers of a people. That this country and many others have made rapid strides in this direction no one doubts for a moment.

The increased opportunities of education and intellectual improvement have had a most beneficial result on the character of the girls of all lands; it may be seen in a hundred ways by the most unobservant of onlookers. They are less idle, less improvident, less depressed, less inclined to turn to frivolous pleasures in order to drown their sorrows, less given to gossiping and scandal. They are better daughters, better wives, and better citizens; their pleasures and recreations are of a higher class; they are more careful to preserve the dignity of woman, because they are awaking to its existence. Even in the poorest homes you may see the effect of the better education, in the struggle to keep up appearances, by a greater cleanliness and neatness, and by a desire to avoid debt. In the higher social position the good result of a better class of education is equally noticeable, and we have the assurance of Mr. Mundella that never in the history of our country has there been so much real and effective religious instruction going on as at present.

It has been a matter of great interest to discover how much power of learning girls have—whether there are any subjects better learned by them than by boys, and what subjects they fail to do as well.

Of course, there are two subjects peculiar to girls' schools, and with which boys have nothing to do, viz., needlework and cooking. The first of these the various Governments of the world encourage in every way, and it is the opinion of examiners that needlework, properly taught, develops in girls moral and intellectual qualities in a very marked degree. Their opinion is that it trains them in habits of observation, precision, patience, neatness, and order; that it teaches forethought, contrivance, and economy.

These are qualities which tend at once to

sharpen the wit and strengthen the character, and which prove valuable to girls of every condition of life—indeed, a good practical knowledge of needlework is essential to mothers; the saving it effects is in itself an income.

"No home," says an inspector, "can be attractive to a man where the wife is slatternly and the children in rags; when there is no stitch in time to save the nine, and where the waste caused by unmade clothes is an incessant drain on his slender resources." It is a shallow prejudice which regards needlework as beneath a clever girl's notice.

Cooking is now being taught in many of our schools, and that girls are enjoying and profiting by the lessons may be seen in the fact that last year the Government grants were bestowed on 7,597 girls in England and Wales, and the result may be seen clearly in the agricultural districts, where the food of the poor is much better and more economically cooked than formerly. These two subjects special to girls, if well taught and made practical, will make their mark in many homes and give an increase of comfort and order to a large portion of the population. Everything which tends to increase the comfort, order, and happiness of our homes is worth cultivating.

(To be continued.)

OUR LAKE.

By CLARA THWAITES.

EVEN Christmas trees lose their charm in time, and we set our wits to work to find some novelty for the children, some new environment for gifts and toys at Christmastide.

To those who frequent bazaars and sales of work "Our Lake" will be no novelty, perhaps, but to many a quiet country home it may prove a happy thought, as it did in our "home among the hills." Secrecy in preparation is a great matter in our pleasant scheme. Keep doors shut, dear mothers and elder sisters, while you call into existence in some large recess in your home, or in some boudoir, a gleaming lake surrounded with waving ferns, orange trees, or whatever forms of beauty you can find in your own or a neighbour's conservatory. The neatest housewife need not feel uneasy at bringing a lake into her pretty domains, as the materials composing it are dry.

Procure from your ironmonger a large sheet of polished tin (you can probably hire it for a trifle) and a sufficient quantity of Virginian cork to form an irregular border around it. Some stout brown paper, folded double, should be placed around the edge of the tin and surrounding carpet to preserve them from injury by damp pots and ivy. The cork will form a pretty border when placed irregularly and informally among the drooping ferns, *Osmunda regalis*, and other feathery growths, which will cluster around our mimic lake. Hide the pots with wreaths of ivy and evergreens, and on one side of the lake form a rustic bridge, over which the young anglers can cast their lines. (A small bench, with a back to it, from the village school, will answer this purpose, *faute de mieux*, or you will devise something to your mind.)

Our "fish" are candies, bonbons, preserved fruits, or more valuable gifts, folded in papers that are gold, silver, pink, or yellow, and neatly tied up. Each tiny parcel has a loop attached to it, which the hook of the skillful angler will catch up. Put some of your fish in the pond, keeping a reserve which may be thrown in when the pond is empty.

Our fishing-rods—let there be two—may be of the simplest description, with a string and hook attached to each, and the young anglers find it an exciting amusement to catch fish in "Our Lake."

the sea of sorrow to be crossed. None watched with Him through His hour of agony, but He has declared such loneliness shall never be His children's portion, for has He not said, "I will be with him in trouble"?—He who never slumbers nor sleeps nor grows oblivious of the smallest need of the feeblest of His followers.

The summer wore away; the long, light days were shortening considerably; the air began to grow chilly in the mornings and evenings; the wind now blew gustily at times, scattering showers of dead leaves; there was every sign of autumn having come, and winter would not be long in following.

Little or nothing had occurred during all these months to interrupt the even course of daily life at Ivy Cottage. Everything had gone on as usual, save that Miss Scott had come downstairs less and had remained in her room more. The warm weather this year had not seemed to revive and put new life into her as it had done in other summers, and now, with these chilly days, she had caught a fresh cold which had settled on her lungs.

It did not at first appear a more serious attack than many a former one, but perhaps she had less strength to fight against it. At any rate, the mischief rapidly increased; there came a day or two of anxious nursing and suspense, and then Miss Scott quietly passed away.

It was so sudden, so unexpected—not the less so that her life for years had been a precarious one—that Rosa could scarcely realise that it was true, that her gentle Aunt Mary

would never again need her ministrations, having gone to the land where there is no more sickness. She mourned for her sincerely; the house felt emptier and sadder; but this sense of loss caused her to redouble her attentions to the one left, to whom Miss Scott had been everything in this world, and to whom, therefore, the blow was an irreparable one.

In fact, Mrs. Dunn seemed stunned and prostrated by it. She and her sister had been the last remaining members of a once large family, and now she alone was left. She aged rapidly under her sorrow; a few weeks appeared to do the work of years upon her.

She no longer had strength or energy to rise from her bed, and not even the most exciting debates or the best written leading articles could any longer arouse the slightest interest in her. Rosa would gladly now have read on and on by the hour together if it could have cheered her or helped to turn her thoughts for awhile into a different channel; but what had formerly been so absorbing a topic now seemed a weariness: so the papers were put by.

But Rosa succeeded better when she brought out the Bible and read about the "Land which is very far off;" about the heavenly Jerusalem, the City of the King, where they whom He has redeemed shall be with Him and see His glory; and the aged eyes, which were so dim to earthly things, seemed to look with a clearer vision than ever before upon these unseen and eternal realities.

Mrs. Dunn's moods were very variable now. Sometimes the old impatient, hasty nature showed itself, and she was difficult to please; at others she was wonderfully subdued and gentle, and unlike her usual self.

"Thank you, child," she said to Rosa one day, when the latter had been rendering some service. "You are very good to the old woman, and she has often been cross and disagreeable, I know. You've been very patient with all her little ways, and you've been a great comfort to us both."

"Oh, Aunt Hannah! I only wish I could have done more."

"You have done all you could. You have done more than most girls of your age would have done, and I should like to thank you for it all before I go. Kiss me, Rosa."

The girl, astonished at such a request from her undemonstrative aunt, stooped down and pressed her lips to her cheek.

"I sometimes think I am nearing the end of my pilgrimage now, and that perhaps it will not be long before the pearly gates open to admit me, unworthy as I am. But it's Christ's worthiness, not my own, that I trust to. And now, dear, go down to your tea; I feel inclined to dose awhile."

The next day the blinds were all once more drawn down at Ivy Cottage, for death had again entered the dwelling. With early morning the summons had come, and Mrs. Dunn's long earthly life was closed.

(To be concluded.)

THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER III.—(continued.)



OW, as regards other subjects. Girls, without doubt, read and spell better than boys; their imitative powers are greater, and their imagination is keener. In grammar and analysis also the girls excel, but, unfortunately, as an inspector observes, this excellence has as yet but little power to alter the incorrect speaking of the homes. For example: a bright little girl, who had done her parsing and analysis papers admirably, being asked by him, "What do you mean by 'Invading us?'" gave

her answer at once, "Fighting us."

Girls are more curious than boys, and are not content with the knowledge their text books give them, but search beyond, and even if they are ignorant of the matter asked by the inspector, will be quick and ready to avoid raising a laugh against themselves.

A girl would rarely be found to give answers like the following,—

"Where is Birmingham?"

"In Warwickshire," said the boy.

"Can you tell me some of the things manufactured at Birmingham?"

"Yes, sir, guns and 'eavy goods, sir."

"What do you mean by heavy goods?" was the next question.

"Please, sir, our books don't tell us that."

Or again, the question being asked, "What is the world made of?" the answer given by a boy was "Muck, sir."*

You never get answers like these from girls.

Geography is not as a rule a favourite study of girls, but the various governments are offering every inducement to make it so. Government inspectors, who have a great deal of experience, declare it to be by far the most useful subject, except needlework, that can be taught in girls' schools.

They consider that it widens their sympathies, quickens their power of observation, cultivates their memories, and affords their curiosity abundant scope, interest, and amusement. In Germany girls excel in this branch of knowledge, perhaps because of the admirable manner in which it is taught.

In English literature girls and boys are about equal. Arithmetic is the one subject that girls fail to do so well in as boys. The following three lines will show that girls have the power to learn, and learn well:—

Of boys, 39 per cent. reach the standard "Fair" and "Good." Of girls, 42 per cent. reach the standard "Fair" and "Good."

Of the power of girls to teach we will speak when we come to the employment of girls.

The difficulties the children of the very poor experience in reaching these standards must be much greater than those to be overcome by children of well-to-do parents.

Think of the hundreds who go in the morning to school with little or no breakfast, how weary and faint they must be, and how much courage and determination they must exercise

before they can fix any knowledge in their brains. A most pathetic incident which occurred in a very poor district came to my ears a short time ago, and will serve as an example of what I have just said. It is the custom in all schools to say the Grace Before Meat when the children are dismissed at twelve o'clock, and the Grace After Meat when they reassemble at two o'clock. The schoolmistress of the girls' school discovered that the majority of her children never had any dinner at all, and as it seemed to her a mockery to have the Grace said, she discontinued it.

You have seen in an earlier part of this article how strong a prejudice existed against educating the girls and women of India in the beginning of this century; let us now see how these prejudices and difficulties have been overcome.

In the year 1821 a lady deeply interested in the work of education was sent out by the British and Foreign School Society to Calcutta, with directions to make an attack against the dense ignorance, idleness, and superstition which enveloped the girls, and to see if it were possible to teach them the very rudiments of learning.

She went to work full of love, devotion, and vigour, and the result she was permitted to see at the end of five years of incessant toil was the establishment of five schools and 600 girl and women scholars. The work was then undertaken and carried on by a society of ladies, whose self-imposed duty it was to educate the native girls and women, not only of Calcutta but of all India; a gigantic task indeed when you think of the prejudices and idleness of the women to be overcome ere one letter or figure could be taught.

It was not until 1849 that the Government came to their aid, and included girls' schools in their plans for the education of India.

* These answers were given only two years ago.

For a long time girls could not be induced to attend school without being paid for it, and those of the higher class could only be reached by consenting to teach them with a screen between teacher and pupil. Up to 1871 the Government thought it unnecessary to educate girls and women of low caste, but I am happy to say that now all tastes are free to attend school, and the desire for education is rapidly spreading among all classes.

As many of us are engaged in zenana work, it may not be uninteresting to mention that the apartments of the women in native houses are called the zenana, and the efforts to instruct married women in India go by the name of zenana work. In and about Calcutta some of the richer Hindus hire lady teachers to come to their homes and instruct their women. This in itself is a great step forward.

Missionary ladies all over India are engaged in this work of carrying learning and the knowledge of the Gospel to the secluded native women, while their husbands carry on the same work with the men.*

One school in India has attracted unusual attention; it is situate at Dehra, at the foot of the Himalaya Mountains, a spot better adapted to develop strength of mind and body than the plains.

This school is for native Christian girls; the five lady teachers are American. There are more than a hundred pupils, who are boarded, taught to read and write their own language, and to speak English well. The instruction is given in English, and the course of education is of a very high class.

The opinion of one of the greatest statisticians is that the progress of education in India since 1858 is one of the causes of the profound transformation it has undergone in the last thirty years. As yet only a little more than one per cent. of the population is receiving instruction, yet the effect upon the masses is most beneficial.

I should like to say a word or two about a part of the world unknown to civilised people a hundred years ago; I mean the Hawaiian Islands. Rather more than half a century ago Christianity and civilisation undertook a work here, and the result is a nation of heathen Christianised, and civilised, and furnished with a rich language of 20,000 words. The education of the people of these islands was undertaken by a few private people sent there by the American Mission. The chiefs soon enrolled themselves as pupils, and the whole nation followed their example. Not only were the men fired with enthusiasm to learn, but the women and girls in an equal degree, and fortunately no obstacle was placed in their way.

As soon as a grown-up person had mastered the wonderful alphabet of twelve letters and its combination of words and syllables, he or she was told off to teach others. From that time to this, the Hawaiian nation has placed the education of its people before all things, and has nobly supported its schools.

Every girl as well as boy is compelled to attend some school, to be instructed in good morals and elementary learning. Of the lady teachers in these islands the Hawaiian minister says that a more laborious and self-denying class of teachers does not exist than the ladies who have the immediate control of the Hawaiian girls. The Board of Education is required by law to render all assistance in its power to the girls' schools in the islands, the nation realising more and more the necessity of faithfully educating the future mothers of its subjects.

I ought to say that there has always been a very earnest desire among the Hawaiian girls to acquire the English language.

Again, in Japan the necessity of educating

the women and girls is keenly felt. Schools are established all over the country, and missionary schools are doing a great work in educating the girls and women. The written language of Japan is largely in the Chinese alphabet, and written in Chinese characters, and so the early days of school-life are taken up with learning the meaning of these Chinese characters. It would make this article too long were I to go to any more countries; but enough has been seen to convince us of the power of education among us, and that it is the most important means for effecting the social and moral elevation of women all over the world.

It seems wonderful that half a century ago the question of women's education did not exist, and that now it occupies a position among the public interests of the day in every country of the world.

We will turn now to girl criminals, and see what kind of education they have had; and in this matter we must turn to statistics, which have not only discovered the amount of education they have received, but have likewise brought to light many curious facts about crime.

Criminal women are nearly all of them uneducated; it is very seldom indeed that one well-educated is seen; and this is easy to understand, for uneducated people have no resources for their leisure hours; they cannot read, they know nothing of the softening influence of music, they have no self-respect, no restraining influences at work, and they see no harm in intemperance, which is the fruitful source of crime.

Criminal women and girls are far more hopeless to deal with than men and boys. They have often had no training but in vice, and not unfrequently they are more uncivilised than the savage. Perhaps some who read this may be working among these female criminals; if so, I think they will corroborate what I say, that when one first goes among them a strong feeling of aversion and repugnance is produced, and just as surely a more intimate knowledge of them creates an extreme pity and yearning in the heart, and a desire to do something towards improving their condition.

Nearly all the women and girl criminals are drunkards. To cope with the sin and misery of this class is an attempt almost bewildering in its magnitude.

Mr. Hoyle, who is well known, traces most of the crime committed to drink, and he speaks with authority when he says, "For every reduction in the consumption of drink there is a corresponding decrease in the amount of crime."

To test the educational condition of criminals, we will take a certain number of prisoners, and by the aid of statistics learn something of them.

Out of 192,746 prisoners in the United Kingdom, 66,295 could neither read nor write; 94,871 could read and write a very little; 14,276 could read and write, but had received no other instruction; 957 had received a good education.

Of the remainder it was difficult to speak with accuracy. The proportion of women to men criminals is, I am happy to say, small. Out of 4,113 in France, 733 were women and girls.

In Germany to 12,184 men criminals, there were 2,770 women, 1,059 girls under 18; and of those who had committed misdemeanours there were 126,652 men, 26,930 women, and 9,780 girls. In Italy, out of 7,598 prisoners, 453 were women and girls. In Victoria, 14,948 men and 3,846 women. Whatever country we select for example, the proportions are about the same. One great encouragement to the various governments to persevere in educating the people is that during the last

few years the number of girl criminals under twenty years of age is remarkable for its decrease.

Crime in towns is much more frequent than in the country, showing the country air to be purer than that of cities, and less exposed to temptation. For example, towns furnish 17 prisoners out of every 100,000 of the population; country only 8.

It is a curious fact that crime is much more frequent among the single than among the married people.

The proportion of those guilty of grave crimes is about 33 in 100,000 of single people, and 11 in 100,000 of married people, widows and widowers.

Another curious fact is that the proportion of criminals varies according to sect. For example, the proportion of the accused is—of Protestants, one in 4 4/5 of the population; of Catholics, one in 3,926; of Jews, one in 3,391.

The statistics of education of prisoners throughout the world show that in the case of women and girls the largest proportion of them are wholly uneducated, viz., three-fifths.

In England and Wales the proportion of girl and women criminals, wholly ignorant, is 39 per cent.; in France, 44 per cent.

A FEW NOTES.

Country.	
Great Britain and Ireland	3,570,423 girls are receiving a good education.
France	During the last fifty years schools have increased 75 per cent., scholars 70 per cent., and girls' schools have quadrupled.
Spain	1,314,353 girls are being well taught.
Portugal	A great deal being done, but in a primitive and inefficient manner.
Saxony	98 per cent. of the girls attend school.
Turkey	Every town and village have their girls' schools.
Italy	Great progress is being made, but still 47 per cent. of the girls remain uneducated.
Queensland	Education for girls of a very high order.
New Zealand ..	Children of school age, 105,235.
Victoria	Children of school age, 199,150; girls very well educated—94 per cent.
Japan	There are 25,459 elementary schools and above 2,000,000 scholars, of whom 500,000 are girls.
Brazil	Number of girls attending school, 570,000, and the number of illiterate is decreasing rapidly.

(To be continued.)

THE PRINCESS LOUISE HOME.

By ASNE BEALE.

WE are once more permitted to ask "our girls" to help on a second bazaar in aid of the Princess Louise Home. The secretary writes that "he shall be most grateful to the readers of THE GIRL'S OWN PAPER if they will do as they did on the last occasion—send in small money contributions towards the bazaar expenses, as well as fancy and useful articles for sale." He also tells us that the Princess Louise has expressed her willingness to open the bazaar, and, under Her Royal

* See Barnard's "Bureau of Education."

Highness's kind auspices, we think it will be a success. Already our old friend Veronica has sent a box of handsome articles, and Miss E. Morgan, of Hounslow, a parcel of work. This is our nucleus at present. The new laundry at the Home, containing six rooms, is to be opened shortly, when we hope our young washerwomen will drive a thriving trade and "bring grist to the mill." Our G. O. P. girls are doing well, and the contributors to the last bazaar may congratulate themselves on having not only sent of their abundance and given of their time and labour to the various sales, but have by so doing enabled eight girls to find a refuge in the Home. Address of the secretary and office, Alfred Gillham, Esq., 32, Sackville-street, London, W.



EDUCATIONAL.

ALPHA BEATA.—There is said to be no opening at all for governesses in Australia, except for those who are willing to turn their hands to anything in the house, and to go up the country. However, you will obtain an answer to all your questions from the best authority by applying to the Woman's Emigration Society, Carteret-street, Queen Anne's Gate, S.W.

AUDREY.—All possible information on the subject of nursing was given in "Work for All," page 119, vol. v.

MISSIE.—Judging from your writing, which is careless and indistinct, we should say that your chief trouble was lack of attention. Keep your head from wool-gathering, and try to interest yourself in what you read.

WANDERING ISRAELITE.—A full account of Wellesley College, near Boston, United States, America, was given in *Sunlight*, the summer number for 1884. Write to G. E. Baker, Esq., Clarendon-buildings, Oxford, for the Oxford Examinations; and to the Rev. G. F. Brown, St. Catharine's College, Cambridge, for those of Cambridge.

SWEDIE.—Read the articles, "On Sketching from Nature," by J. C. Staples, in vol. ii. They are invaluable. You will find Green's "History of the English People" the exact thing you want.

SIXTEEN.—You have only to take the trouble of reading our answers under the above heading, and in five minutes' time you would find a dozen replies to the same question. See, for instance, vol. vi., page 494. You would do well in reading our article on "Nursing as a Profession," which appeared in

our first volume, page 454, and if you have not got it write for the monthly number for July, 1880. This will give you information over and above what you will find in our answers to correspondents.

PERSEVERING ONE.—In shops, a good round-hand without flourishes, good spelling, arithmetic, and book-keeping would be required. In a Government office the education should be more advanced, and there would be competitive examinations to pass. All information, with printed prospectuses, should be applied for at the office of the Civil Service Commissioners, Cannon-row, S.W.

MARTHA TAULL inquires how she is to "go about a lady dispenser?" We should say the simplest and cheapest locomotive would be her own feet, if she have any; if not, she might hire a go-cart. There were first-rate ones at the Healtheries. If she desire information respecting those institutions that train young women to be dispensers of medicine, she should apply to the secretary of the Pharmaceutical Society, 17, Bloomsbury-square, W.C. (fees, £4 4s.); or else to the South London School of Pharmacy, 325, Kennington-road. Fees for a year's training, £15. "M. T." says, "I expect you think," etc. "Expect" signifies anticipation of what is yet in the future, and thus cannot be used in connection with what belongs to the actual present. Such a use of the word is simply a Yankee vulgarism. She should say, "I imagine," "I think," or "I suppose," which are in the present tense. "I expect," used in connection with what is present, is less correct as to time, and quite as vulgar as to say "I calculate."

A MOTHER.—There are many schools in Paris where English girls would be well educated and well cared for, otherwise than in convents; but we strongly advise her for her education to apply, as we have always recommended in reference to schools in every foreign country, to the resident English chaplain for advice, and of the addresses of any school with which he has, or can obtain, a thorough acquaintance. In Paris they may rely on any information given by the chaplain of the Embassy Chapel. But two facts must be borne in mind when placing a girl in any foreign school—French, German, or Swiss—that the quality as well as quantity of the food, daily outdoor exercise (weather permitting), or good indoor exercise substituted for it, and lastly, the sanitary conditions of the house itself, are subject-matters for strict investigation. The salaries vary from £40 to £120. In some schools, laundry, mending, and school requisites (books excepted) are supplied free. In all, doctor, dentist, nurse, and medicine are charged for; and so are music (vocal and instrumental), art in all branches, languages, and dancing; gymnastics, elocution, and cookery are extras. Bed and table linen must be bought, or an annual charge of £2, or a fee of £3, charged for it. A seat in church is charged at £2 2s., as in England.

HOUSEKEEPING.

BOOTHS.—Use the finest starch, and stir it several times round, before using, with a wax candle. We think nineteen and twenty-one years of age are decidedly too young to marry. Better wait five years, at least.

NOVICE.—Melt the wax in a pot on the fire with some clean water, and when the water boils pour both the water and wax into a pan. When cool the wax will be formed in a solid cake at the top, and the water will contain all the impurities below.

HOUSEKEEPER.—Bacon and hams can be smoked in a barrel by hanging them from sticks put across the top. Of course, both ends must be knocked out of the barrel or cask. Then place it on a heap of green wood sawdust, birch or oak being the best, and bury a bar of red-hot iron in the middle of the sawdust. Cover the top of the cask to keep in the smoke, and let the sawdust smoulder away, making a great deal of smoke and no flame. In farmhouses meat can be smoked wherever there is an open chimney in the kitchen. Where much meat has to be smoked a small brick smoke-house has to be built. The time required varies according to the size and description of meat. Beef takes the longest because of such close texture. A ham will take from ten days to a fortnight, the fire being lit once a day.

WORK.

ROUSAY had better have a regular lesson on the art of keeping her sewing-machine in order, and she ought to read a little book given with her machine. It requires oiling and cleaning before using, and if it slips stitches the needle is probably set too high up.

LILLY.—We suppose a sewing-maid would have the same duties as a lady's-maid, if she were hired by the month. The wages would be those of a lady's-maid, from £18, and more if she were a good dressmaker. She would have her meals with the other servants unless an arrangement were made to the contrary. No two households have exactly the same rules.

IGNORANCE.—We do not care to give long work patterns in our correspondence columns, when everyone can purchase shilling manuals in every fancy-work shop.

FILLROME.—As a rule, it is unwise to rely on such advertisements; they are only inserted to catch the pence of the unwary.

CREGA.—Window curtains are held back at present with wide silk sashes or ribbon, Liberty's soft Indian

silks in bright colours being preferred. Sateen sashes might be used for cretonne curtains, to match the general colour. Thomas de Quincey was a miscellaneous writer of great talent, born 1785, died 1859. He was called "the English opium eater," to which vice and to wine he was addicted, under the influence of which many of his books were written.

F. and M.—Spinning-wheels are not cheap. You do not mention whether they be needed for flax or wool. Mr. Helbronner, in Oxford-street, has usually a selection of them.

AN UNEMPLOYED ONE must take what she can get for her fancy work. There is very little demand for it, but inquiry may be made at fancy-work shops or children's outfitters.

THE LASS OF RICHMOND HILL.—Sponging the jacket with ammonia and water may be of service to it. The milking-stool may be stained with what is called Berlin black, which may be obtained of an oil and colour man.

GLOUCESTER.—The "Lady Dressmaker" thinks you a very clever person, and says the pattern appears a very good one. She thinks the back would fit better if more hollowed out at the waist.

J. M. S. COTTON.—The article, "University Hoods," will be found on page 564, vol. i.

SARDINE.—It is the fashion at present for girls to wear bonnets in town and hats in the country. At eighteen you are quite old enough to wear a bonnet.

SOUTHAMPTON sends us her recipe for knitting a double heel to a stocking. On the right-hand side of the heel the stitches are slipped and knitted alternately, the seam-stitch being purled. The inner side is purled except the seam-stitch, which is knitted. The first stitch on both sides is slipped, and if the stitch next the seam-stitch be knitted, the one after must be knitted also. Clean the wire hair-brushes with flour.

MEG.—If the white nun's veiling frock be very soiled, it is best to have it properly cleaned; but if only slightly so, re-trimming it might hide the stains. A crimson silk sash and crimson bows, with some new lace, might be useful in doing all you require.

NEMMY.—We are sure the dolls' clothes will be warmly welcomed at any children's hospital, but we hope you will try to put dolls into them now that dolls are so cheap, or else the present will not be half so valuable to the poor we sufferers. Then you might send them to the East London Hospital for Children, at Shadwell, E. The lines you send, "To err is human," etc., were written by Pope in his "Essay on Criticism," part ii.

CURLEY SALLY.—We regret that we cannot oblige you by again repeating our directions for making a Tam o' Shanter hat. Write to Mr. Tam to send you the monthly part for September, 1880, and see page 591. The directions are given in an answer to a correspondent.

AN OLD SUBSCRIBER might clean the white fur with flour, or with some hot dry bran or oatmeal, well rubbed in.

MISCELLANEOUS.

TOTTIES.—While a minor under your parents' roof you are not to sit in judgment on their conduct, nor set up your own in opposition to theirs. When independent, deny yourself any recreations you please, but be careful, even then, of an ostentatious and unseemly censure, by inference, of their conduct and liberty in all such matters.

E. and E. W.—Beware of catching the coughs and colds of your cats; they are very infectious. Keep them in a warm, dry place, and give them warm milk and water; also, when the cough is bad, give a few drops of paregoric occasionally, and a dessert-spoonful of Mindererus spirit every night. The neck should be kept warm, and the chest rubbed with ammoniated liniment. She should be rolled up well in a shawl, and held by one person while the medicine is administered by another. In no case should cats be turned out for the night. They incur much danger from accidents, loathsome skin diseases, bronchitis, and hydrophobia.

"A CHILD," etc. (age unknown).—Printers do not purchase poems for publication; their business is to print them. Very few earn their living by selling poems, for poets are reputed to die of starvation in a garret. True and faithful believers enter into rest now spiritually, and hereafter far more fully and really when the conflict is over, and they rest from their labours in the kingdom prepared for them from the foundation of the world.

A FRIEND seems to be young by her handwriting, but not too young to judge and condemn others. We are not quite sure that we should consider her friendship worth having.

BITTER PEARL.—The tales should be sent to the magazine which you think they will suit. If worth anything, they will soon find someone to appreciate them.

GIPSY has no choice, we think. Her duty, however painful to herself, is to obey her father, particularly as she appears to be deceiving her lover by allowing him to think he is acceptable to him. She must be straightforward and honest, submit to her father's wishes, and wait for time to help her. At twenty she is too young to marry against her father's wishes.

LEIGHTON BUZZARD.—The title of "Bleak House" was suggested, it is said, by the situation of a tall brick house at Broadstairs, which stands high above the remainder of the town, in which the author resided for several seasons.

thing unless it is dissolved first. Now at the sides of the ditch you see several little openings with small circles of hairs protruding like sea anemones. These are the tops of the *taste buds*, which taste the dissolved food out of the ditch, and by means of nerves tell the brain what it is like. This row of ditches and towers is arranged like a V across the back of the tongue, so as to catch part of everything that is eaten."

"Let me see, *filiform* for rasping, *fungiform* for touching, and *circumvallate* for tasting. I've a grand memory, Pill. But tell me why we cannot taste when we've a cold."

"Because a great many so-called tastes are really smells, Bozy. True tastes, such as sweets, and bitters, and acids are perceived when we have a cold. But turn round now and look at the roof for a moment. Towards the front you see it is rough. It forms a beautiful arch descending to that semicircular ridge (which, as you know, is the *gum*) that runs all round, and it is called the *hard palate*. It forms the floor of the nose above. Now, right about face once more."

And Belinda whisked round again, still standing on the low wall. In doing so she slipped.

"Jump," shouted Luke, "or you will be in."

Belinda sprang like a wild cat, and bounded right across the ditch, landing in safety on the side of the tart, on the top of which she then stood in triumph.

Luke was soon by her side.

"Well, Bozy, you had a narrow escape of being tasted," said Luke. "Now, look up; you see this great heavy arched curtain hanging across the end of our cavern, with this long uncanny 'finger' dangling down in the middle. That is the *soft palate*, and the finger is the *uvula*."

"What is it for, Pill?"

"Together with these two fleshy pillars on each side, by which the curtain is continued down to the tongue, it separates the front, or the eating, chewing, and tasting part of the mouth, from the back, or swallowing and breathing part. It is the boundary, therefore, between the mouth proper and the *pharynx*. It hangs quite freely, so as to move up and down; you will see why presently. When we are asleep, and breathe through the mouth, it often makes this curtain shake violently up and down, when it makes a dreadful noise which we call snoring. I know you are tired

now, but just look here before we go back. You see this fleshy pillar on each side of the curtain, and a little further back you see another pair. Now what is this between?"

"It is like a great pincushion, Pill, with large holes, but no pins."

"These pincushions are the *tonsils*, which swell up and nearly meet in bad sore throats or quinsy. Out of those holes a sort of gum or glycerine exudes, which helps the food as it passes through to slip down the throat. Behind this curtain, Bozy, lie the most wonderful curiosities; but I think it is time to go back now. It must be getting late." So saying, he turned round and cleared the ditch at a bound. Then stretching out his stick he helped Belinda across, and the two, after a fatiguing walk over the uneven surface, arrived safely beneath their little cave far above.

Luke climbed up the wire rope, which, fortunately, was long enough (the tongue being a little raised) and soon dragged Belinda up the giddy height—she prudently keeping her eyes again tightly shut all the way.

The weary travellers were not long before they were fast asleep.

(To be continued.)

THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER IV.

OCCUPATIONS.

"Know what thou canst work at, and work at it like a Hercules."—*Carlyle*.

"Labour is the only true source of wealth."—*Leoni Levi*.

PERHAPS nothing shows more clearly the progress of a country in civilisation than the class and character of the occupations open to women and girls.

The remunerative and various employments possible to them at this present time would have been out of the question in the years gone by; for, in the first place, many of them had no existence, and, in the second, had they existed the girls and women would have lacked the education, ability, and training to perform them.

With a people's advance in civilisation, a real, though scarce perceptible, change takes place in the manners, the customs, and the requirements of a country; and this change, acting and reacting on other conditions, creates new wants and desires which can be satisfied only by means of intellectual labour; and to keep the supply equal to the demand persistent and high-class workers are required.

It is a sign of the better education in all civilised countries of the world that girls can now be entrusted with responsible work of a high class such as formerly would not have entered into the mind of man to conceive them capable of performing. The history of the occupations of women and girls is in itself a history of the progress of the nation to which they belong. For example, in the years gone by the people of various lands were both the producers and consumers of the product of their labour; the flax a man grew, his wife and daughters spun and wove into garments for their own use; in like manner the flesh of the sheep was eaten by the family, and its wool made by them into warm clothing. The only occupations possible to the women and girls then were outdoor field-labour and indoor spinning and weaving; but as soon as

the farmer found a market for his sheep, corn, and flax, and could get in exchange articles he required for the better working of his farm and for the greater comfort of home, the state of things changed. The land became better cultivated, and supported a larger number of consumers; the occupations of women became more varied, and the nation advanced in prosperity. Men no longer produced for their own consumption, but supplied their wants by the exchange of industry for industry. The principle of exchange is an essential element of commerce; a man is compelled to go to market to sell all that he produces in order to buy all that he requires. This in itself is a stimulus to improvement, and rouses him from the rude state in which he had previously existed.

I think it is stated in one of the old penny magazines that "Everything we use sets going three industries; first, an industry or capital to grow it or bring it to us; second, an industry or capital to manufacture it for use and to bring it to market; and the third, an industry or capital to earn the means to buy it." And thus it is that new requirements open up new employments.

It will be easily understood that in some countries the occupations of the people are more favourable to girls than in others, but the rule holds good that a thorough education and training enable them to undertake a greater variety of work, as well as work of a superior class.

Occupations in which girls can take part are constantly changing; either circumstances arise to elevate the old occupation and give it a wider scope, or to bring in a new one, and the well-educated girl is ready for, and equal to, either opportunity.

It is a sign of the times that girls are no longer content to live idle, useless lives, lives of ease and comfort simply, but one and all are desirous of being up and doing, not necessarily for means of living, but that their time and talents, God's own good gifts, may be made useful to others.

It is quite certain that the more girls and women are occupied in profitable and healthful employment the happier and the better they are, and the more capable of contributing to the happiness and wealth of the country of which they form so important a part.

Labour may at times be irksome, and have certain little disadvantages, but if they were double what they are labour could never be productive of such misery as idleness. Nothing lowers the moral tone of women and girls so rapidly or so effectually as idleness, which carries such a troop of evil spirits in its train that one is bound hand and foot before one knows definitely that one is in its clutches.

Idleness is a burden which we women and girls neither can nor ought to endure.

Statistics prove that it is productive of misery and disease, and does much to shorten the duration of life. You may be surprised to hear that it has been clearly shown that the more unlimited the means we possess of satisfying every desire, the less likely we are to enjoy long life, and that, on the contrary, where there is an impulse to active labour there the duration of life is at once improved.

Statistics set forth the fact without any doubt that neither manual nor mental labour are at all detrimental to life, that, on the contrary, they tend to strengthen and invigorate the body and lengthen the duration of life.

Another fact equally clear is that the evil effect of idleness and luxury upon the health, strength, and life of girls is greater than that produced by the most unhealthy employment. One of our English statisticians remarks, "Truly there is compensation in this world if we but rightly understood it. The poor peasant of thirty years old who eats his or her scanty midday meal under the shadow of a hedge has a higher probability of thirty years more life than the possessor of vast domains robed in purple and fine linen of the same age." If it be true that profitable occupation sows blessings broadcast through the land, it

is equally true that the want of it is productive of misery, ill-health, and despair. We cannot, therefore, be too thankful that the time has come when work is no longer considered a degradation to women and girls; and that this point has been reached is greatly owing to the aroused intelligence which has enabled us to see that our dignity is enhanced by the practical use of our faculties; neither is it to be denied that the capable, yet modest way in which girls perform the work they have undertaken, has tended to strengthen the belief in woman's power of work.

One of the best signs of the present age is that girls whose social position precludes the necessity of work are just as active in looking out for it and doing it when found as the very poorest among us. It is impossible to tell the extent of good these gentle and well-nurtured girls do in the world. They may be seen in our hospitals and infirmaries, not always as nurses, but in the exercise of any special gift with which God has blessed them; they may be seen in the poorest homes of the land, tending and watching by the side of the dying; they may be seen also in our prisons, trying to convey comfort and hope to those of their own sex who have scarcely ever heard words of love till they listened to them from the lips of these brave girls and women. At this present time the self-imposed work of these voluntary labourers is permeating the world, and the result will only be known when God makes up His jewels.

These papers, however, are to deal with facts and figures, so we will begin at once with our own country, and discover what proportion the workers bear to the idle, or, in other words, how many among us are wholly or partly earning our living, and how many among us are content to be idle and live upon the earnings of those who labour.

There are in England and Wales 13,334,537 women and girls. We will not go into particulars as to how many of these are married, single, or widows, as that would be trenching on our next chapter, but we will deal simply with those who earn their living and those who refuse to do so.

Of the first of these, we are proud to say there are 3,393,918; of the second there are 25,275 who are able to get their living, and should be self-supporting, but who, nevertheless, are content to receive parish relief, and thus become a burden upon the self-supporting to the amount of 6s. 4d. per head.

The pity and the shame of it is that these idle ones feel no compunction or loathing of pauperism, nor does it trouble them that their self-respect, morality, and independence are forfeited by the taking of what is not earned.

I hope you will all quite understand that I have been careful not to include in this 25,000 any who are diseased in mind or in body, but simply those who should be self-supporting, but who are not.

The occupations by means of which the industrious earn their living will be given in detail at the end of the chapter. The figures you there find will help to corroborate the remark of a man who has studied the question, viz., "So far from our countrywomen being all maintained as a matter of course by us, the breadwinners, it will be found that three out of six are working for subsistence, and two out of the three earning an independence."

Before proceeding further you may be curious to know how many boys and men earn their living by some definite occupation. The number is 7,783,646 out of a total of 12,639,902, or 71 per cent. of all above five years of age. The number of girls and women employed in a similar way is only 29 per cent., but if we took into account the number of wives and daughters who assist husbands and fathers in their business, the

percentage would be about equal to that of occupied men and boys, a fact of which we should be very proud.

Of those who try to earn their living and fail in the attempt, there die of starvation about 31 annually. Of those who do not try, but, on the contrary, fly to drink to allay their misery, there die annually of violent deaths while in a state of intoxication about 46 persons, and on an average about 16 brave women and girls, I know not of which class, perhaps of both, lose their lives every year by rendering personal help in time of danger.

The wonderful way in which women and girls have made their way during the last few years may be seen in the fact that of nearly four hundred classes of work in England there are only about seventy in which they may not be found working, and perhaps the reason why these seventy occupations have not been invaded is because of their utter unfitness for women and girls.

It seems almost impossible to imagine that only a few years ago there was comparatively nothing for girls to do beyond needlework, domestic service, factory work, working in mines, and teaching, which last, we know, was most imperfectly done. Neither was there any encouragement for girls to work, but everything to deter them from so doing. Little by little, however, but surely, we have shown the world that both we and it are the better for work, and that we are willing and anxious to prepare ourselves for it by severe training, which all remunerative labour exacts.

Ten years ago the number of art students found no record; now in England alone there are 1,059. That girls could ever be shorthand writers and reporters was not dreamed of, yet already we have fifteen so engaged. This is a step quite in the right direction, because it is work suitable for women and girls. It is true that it requires a peculiar education and training, inasmuch as the work does not consist merely of rapidly taking down notes in shorthand of what is being spoken. These notes have to be rendered fully and accurately in faultless English, therefore must the girl reporter be well up not only in the construction of her own language, but in the great questions of the day, so that she may at once be able to supply any omission of country, name, or science. For a highly-educated girl it is a splendid occupation, and very remunerative.

Women editors, authors, and journalists have increased greatly during the last ten years, the number so occupied in England at the present time being 450. Of booksellers and publishers there are nearly 1,500; of Civil Service clerks, 3,200.

The occupations, however, which give employment to the largest number are teaching, in which 124,000 are engaged; dressmaking, millinery, and sewing, which employ 700,000; and domestic service, which gives employment to 1,258,285, more than half of whom are under twenty years of age.

I have had my attention called to one or two occupations in London which during the last two or three years have given employment to a great many girls, and which appear to me both suitable and remunerative. They are type-writing, newspaper press cutting, and preparing Kelly's Post Office Directories. For the first of these we are indebted to an American woman, for the second to the French people. I was allowed to see the girls at work in the newspaper press cutting, and was struck with the order, intelligence, and earnestness of purpose which marked the workers.

Of course all occupations are not equally healthy, though very much has been done of late years to remove the causes of preventible disease.

There are still in many cases long hours of

work, a constrained position of the body necessary for the performance of it, an inhaling of noxious vapours, as in the making of pearl beads, or swallowing the dust which flies off while polishing steel instruments, or an intensely heated atmosphere quite necessary in the carrying on of special trades. Each and all of these exercise an influence on the employment, and produce results on the health which can be calculated to a certainty.

Teaching stands out in bright colours when compared with other employments, and as so many of our girls are thus occupied, either as private or as pupil teachers, they will be interested in learning that it is the opinion of men whose lives have been devoted to the discovery of facts, "that there is hardly any existing profession in which girls can engage, between the age of fourteen and twenty, that can at all compare in health statistics with that of teachers."

One of these authorities cites, as an example, 465 girls engaged in teaching, of whom, during the space of three years, eleven only had any serious illnesses, and four only had slight indispositions which could be attributed to over study or to their work as teachers, a percentage of about one case per annum.

Dressmakers, milliners, and needlewomen are not so fortunate, even though so much has been done to render their occupation easy, healthful, and pleasant. *It may be that girls* who select these occupations are delicate to begin with, or it may be the effect of too much sitting, or the exercise of too little care when work is over, or the too great struggle for life among the poorest of the workers. Whatever it be, they are less able to resist disease than girls employed in other ways. We will take as an example 1,000 dressmakers and needlewomen and 1,000 shop or saleswomen in London; 400 of the former die of consumption while only 120 of the latter, and that at a greater age than the former. Again, in 1,000 of the dressmakers 106 die of fevers, while only 37 of the shopwomen die thus. We could trace this further, but these two examples will suffice.

There are about 160,000 needlewomen in London, and of this number about 30,000 are under 21 years of age.

Domestic service is by no means an unhealthy occupation, but the character of the work even here affects the duration of life, and not at all in the way we should at first imagine; for example, taking the indoor service first, we find that those whose occupation demands but slight exertion do not, as a rule, live so long by five years as those whose work calls for violent exertion; therefore, the housemaid has the advantage over the lady's maid, and the kitchenmaid the advantage over the cook.

In outdoor service those whose work demands violent exertion live as a rule a year longer than those who *exert themselves* but slightly. These figures have been tested in a variety of circumstances and in many lands.

Whether the style of our work or its conditions be all we desire or not, of one thing we are certain, viz., that work done and work done brings blessing with it; it not only helps to form our intelligence and build up our moral character, but it gives a restful content which the idle in vain try to obtain by dissipation.

Before passing out of our own domains I should like to say one word about a woman's work for the girls and women of Ireland. There is not one among us but has grieved over the want of remunerative labour for girls and women in parts of Ireland, who, in spite of the cheapness of provisions there, have been on the verge of starvation; but credit is due to one who not only grieved over it, but stepped out from among us, and with her

SOME OF THE OCCUPATIONS BY MEANS OF WHICH THE WOMEN AND GIRLS OF THE WORLD EARN THEIR LIVING, AND THE NUMBER SO OCCUPIED.

There are in	Women and Girls.	Who earn their living	Who could and ought to work, but will not.	Milliners, Dressmakers, Tailors, and Needlewomen	Teachers.	Laundrywomen and Charwomen.	Domestic Servants.	Clerks, Book-keepers, and Shopwomen.	Engaged in Art and Literature.	Bookbinders, Printers, and Compositors.	Actresses.	Engaged in Agriculture.	Engaged in Trade.	Engaged in Mines and Manufactures.	Paper Makers and Dealers.	Sisters of Charity, Nuns, and Merchants, Physicians, and Lawyers.	Engaged under the Medical Profession.	Engaged in Chemicals and Drugs.	Lace, Toy, and Flower Makers.	Shoemakers.	Engaged in Local and National Government.
England and Wales.....	13,334,537	3,393,918	88,752	709,000	124,000	360,179	1,258,385	799,563	29,413	12,794	2,368	64,171	19,467	65,575	25,799	71,622	41	4,418	40,225	35,672	6,223
Ireland.....	2,599,044	633,969	36,710	109,012	12,681	22,683	293,788	2,022	41,625	1,310	138	95,223	34,285	253,892	1,308	5,670	5	104	1,576	1,462	439
Scotland.....	2,017,791	493,471	3,809	48,525	10,460	44,728	154,407	1,455	297	2,587	219	52,689	10,689	131,071	4,612	220	26	415	768	1,867	1,151
Victoria.....	428,750	373,576	3,824	28,555	4,418	1,866	23,676	696	1,190	155	200	44,721	3,470	1,124	195	—	12	204	20	447	266
New South Wales.....	368,126	272,070	890	26,555	3,447	2,170	73,027	1,013	166	—	—	1,834	2,267	1,500	—	—	675	—	—	—	258
Queensland.....	102,060	91,305	715	2,400	3,900	533	15,785	—	—	—	—	7,000	1,026	—	—	—	—	—	—	—	—
South Australia.....	138,174	103,153	641	3,800	3,895	1,085	13,500	—	—	—	—	14,410	2,069	—	—	—	—	—	—	—	—
West Australia.....	13,215	10,974	259	345	200	195	2,645	—	—	—	—	2,341	100	—	—	—	—	—	—	—	—
Tasmania.....	57,348	43,814	398	1,027	669	329	3,160	18	764	26	—	3,138	371	—	—	—	—	—	—	—	—
New Zealand.....	234,404	162,400	837	6,030	1,074	1,551	13,140	368	18,825	—	—	604	1,952	—	—	—	—	—	—	—	47
France.....	18,748,772	5,393,343	263,394	293,093	58,992	46,876	1,557,266	34,631	18,825	—	—	1,592,000	340,548	1,694,461	16,542	107,218	5,223	15,779	55,000	—	48,031
Italy.....	14,194,245	3,700,660	98,766	307,875	46,877	56,309	478,748	—	—	—	—	3,006,261	124,131	830,895	65,614	—	—	—	—	—	—
Switzerland.....	1,451,476	525,784	12,400	85,326	12,577	9,160	10,360	11,000	11,451	10,128	3,299	175,616	52,989	154,168	—	—	—	—	—	—	782
Austria.....	1,345,897	3,976,269	737,688	386,087	82,685	406,449	671,169	—	12,451	—	—	2,729,833	78,917	534,325	—	—	—	—	—	—	—
Hungary.....	7,939,192	1,934,793	1,500,000	10,876	2,888	339,269	539,538	—	1,092	—	—	100,668	42,000	27,785	—	—	—	—	—	—	—
Germany.....	23,048,628	10,991,993	1,142,000	—	—	—	—	—	21,561	6,500	—	9,110,200	2,000,000	8,345,945	—	—	—	—	—	—	—
Prussia.....	13,864,245	3,270,800	118,594	—	—	—	—	—	1,890	—	—	1,500,460	395,203	204,046	—	—	—	—	—	—	—
Saxony.....	1,527,475	497,328	7,181	21,476	14,600	23,674	157,200	—	1,008	—	—	103,178	120,914	105,181	—	—	—	—	—	—	—
Russia.....	39,194,838	—	—	—	—	—	—	—	—	—	—	19,500,000	230,823	340,000	51,000	315,027	—	—	—	—	—
Belgium.....	2,829,475	961,290	1,558	5,886	4,524	13,910	87,987	3,296	—	—	161	460,076	29,570	71,111	935	15,205	—	—	—	—	—
Japan.....	17,714,813	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Cape of Good Hope.....	244,432	16,223	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
United States.....	24,636,963	7,500,447	—	459,008	154,375	62,491	938,910	33,821	10	4,831	4	594,000	338,854	643,910	16,948	55	—	—	—	—	—
Canada.....	2,135,956	—	—	20,862	12,124	20,116	128,137	—	25	992	—	101,244	1,223	4,400	—	—	—	—	—	—	—
British India.....	123,949,970	37,767,371	—	733,089	4,305	5,242,206	651,966	—	4,175	242	60,012	18,863,726	390,079	6,437,150	1,537	94,251	199,648	19,813	8,929	161,001	24,981
Isle of Man.....	27,798	7,040	—	1,337	209	391	3,546	14	21	13	4	325	503	243	—	—	—	—	—	—	—
Jersey.....	26,960	9,314	—	2,171	351	1,356	3,105	12	78	17	4	372	19,646	107	10	15	—	—	—	—	—
Guernsey.....	16,421	4,760	—	1,132	223	727	1,791	10	54	10	—	110	1,150	140	18	7	—	—	—	—	—
London.....	1,068,959	1,068,959	7,654	96,817	14,038	48,599	240,133	5,228	2,176	7,950	1,090	776	4,910	622,610	542	1,131	45	10,176	900	6,682	624
Paris.....	1,126,602	978,330	9,067	53,175	4,082	7,466	134,000	1,806	4,808	1,346	—	383	4,120	189,491	—	3,891	110	1,539	5,209	6,800	—
Dublin.....	129,796	96,777	6,019	9,431	1,093	3,330	19,890	284	1,941	908	49	60	4,559	1,114	—	—	—	—	—	—	—
Berlin.....	481,203	237,292	16,158	3,850	5,600	139,584	65,279	228	46	1,023	1,062	70	6,980	4,657	339	—	—	—	—	—	—
St. Petersburg.....	862,000	231,995	21,000	2,453	2,411	12,320	60,000	232	61	206	495	839	3,346	4,657	50	1,141	108	112	281	—	—
Vienna.....	373,156	187,449	8,775	—	2,790	49,376	75,238	2,378	78	1,818	739	—	3,688	4,857	—	—	—	—	—	—	—
Prague.....	131,397	—	9,472	—	931	1,738	—	771	25	—	197	—	2,019	1,636	—	—	—	—	—	—	—

SPECIAL OCCUPATIONS.—India: Workers in ivory, horn, whalebone, bark, pith, bamboo, and leaves, 406,814; workers in salt and glass, 35,826; workers in gold and precious stones, 13,799. Canada: Engaged in canned meat and fruits, 2,532. United States: Engaged in canned meat and fruits, 15,463. * Manufacturers only. ** The blanks shown in this Table indicate our inability to obtain trustworthy information from the respective Governments.

money, her time, her brains, and her power of organising, has set work going amongst them till at this present moment over 700 cottage girls and women and distressed ladies are resolutely and cheerfully working under this lady chief, who pays for work done, not in kind, but in cash. I will not say more here, as I am going to plead with our Editor for permission to write more fully about it in a chapter by itself.

Let us now take a glance at other countries, and we shall find that girls have been striving to keep pace with English girls, either for hand work or brain work, or for both.

The superior intelligence of the girls and women of France is much spoken of, and is said to be a result of the peculiar employment which occupies the majority of them. As you know, the population of France is largely composed of peasant proprietors; the girls therefore find their work principally in the home culture of silk, flax, wine, and garden produce, and the superior intelligence which they have brought to bear upon their work has rendered it most successful, and placed the labourers in a position of prominence and importance in that land. Still, this is not the beginning and the end of the occupations of the women and girls, as you will see.

To start with, there were 18,748,772 women and girls in France last year (1885). Of these, 3,469,616 were self-supporting, or, in other words, earned their living by some sort of labour, while 203,394 were a burden on the self-supporting. In this case, also, I have not included children at school or the sick poor.

In Paris the proportion of women seeking relief is considerably greater than men, there being forty-one of the former to twenty-four of the latter, and in this number who seek relief every profession and trade is represented.

Although details will be found at the end of the chapter for those who are curious, it is possible that those who do not like figures may yet like to know that 400 French women are physicians, 64 are notaries and auctioneers, 36,677 women and girls are engaged as teachers, and 84,300 are nuns. One very curious trade, that of corpse bearer, occupies 35,000, and France seems to be the only country where such a trade exists.

Again, in Saxony the population of women and girls is 1,527,475. Of this number, 407,328 are self-supporting, and 38,000 are without any employment; 20,000 are engaged in various industries, and 157,200 in domestic service.

Take Prussia next. There are 13,864,245 women and girls. Of these 3,270,800 earn their living, and the number of women and girls who live on the wages they earn is over 9,000,000. There are nearly 1,500,000 girls engaged in agriculture, 14,000 in teaching, 3,000 in literature and art, and 642,100 in domestic service.

In European Russia quite another state of things obtains. There are, in the first place, 39,194,838 women and girls. Of these 791,605 are noble, 348,015 are ecclesiastics, 230,823 are tradespeople, 127,228 are artists and artisans. Of peasants owning land there are about 19,500,000.

A large number of the peasant women and girls assist in the wood industries of Russia, which give employment to about 550 villages, and produce on an average annually in the Government of Moscow alone about £18,000.

The wood industry is a utilising of forest produce, and furnishes employment to a large number of women and girls, as well as men—carts, wheels, yokes, boxes, and wooden spoons being turned out in immense numbers. Of the wooden spoons 120,000,000 are made

every year. Division of labour is here quite as remarkable as in the toy industry; no one person completes an article. Take the making of spoons, which are made of birch, poplar, or box, the average price being from 19s. to 26s. per 1,000. One set of workers cuts the wood into lengths, another shapes the spoons in the rough, a third hollows it out, and a fourth varnishes it.

The alder tree yields the dye with which the workpeople stain the wood when required for furniture or concertinas, of which last they make 250,000 a year.

Of the bark of the lime the Russian girls make sacks and matting, and bast shoes to the amount of 100,000,000 pairs a year.

The best matting comes to England, and to supply materials for all this work 500,000 lime trees are cut down. Beside all this the women and girls are working at paper making, an industry which is consuming a large amount of wood.*

Again, the Dutch women and girls, whose sphere of labour formerly was very limited, may now be seen occupied in the fine arts, or as apothecaries, watchmakers, and clerks, and the number of these is increasing daily.

In Switzerland there are 1,451,476 women and girls. The land and its productions afford employment to 175,616 women and girls, whose labour supports in all 584,068 individuals. Industry, including manufacturing of all kinds, occupies 216,782, and trade employs 52,989 women.

A large number are engaged in spinning, weaving, dyeing, straw-plaiting, and watch-making, in which last trade about 15,000 girls are occupied, some of them performing the work at home, and others working at the factories.

It has been said by one who has made it his study that the intellectual and moral superiority of the girls in the Swiss cantons is more marked than elsewhere in Europe, and that the servant-girls and workwomen of Zurich and Geneva are thoroughly well educated, and know how to honour and respect their position. Women form a very important part of Swiss society; a careful education and the habit of sound reading have given them a decided character and definite opinions; they like intellectual pursuits, and are the principal educators of their children.

In Hungary there is a society for the purpose of encouraging employment among the women, and Buda-Pesth is making great strides in this direction. There are in Hungary 7,939,192 women and girls, of whom about 30,000 are gipsies and 5,658 are nuns. Of the whole number nearly one-half is at present maintained by the other half, but this state of things is rapidly changing for the better.

In Italy the female population is 14,194,245. Of this number 6,700,060 are occupied in earning a living or in contributing towards it. This is a wonderful advance within the last few years. It was formerly the fashion to treat the women of Italy with contempt, as some of their proverbs express but too plainly; for example, "Women, nuts, and donkeys require a heavy fist," or "Woman is like a bad chestnut; the outside promises much, but the inside is nothing."

The number engaged in teaching is 46,877; in domestic service, 478,748, of whom 30,948 are between nine and fourteen years of age; in the fine arts, 4,644 are occupied; 10,000 women and girls are engaged in the coral workshops; in trades 124,121; and in agriculture over three millions; in trades belonging to the toilette, 99,594 are employed. I am sorry to say there are 58,766 prisoners and mendicants, of whom 2,283 are between

the ages of nine and fourteen, and of those not willing to work there are 40,000.

In Smyrna the women and girls who work are almost wholly occupied with figs; they tend them, collect them, carry them to market, shape them, and pack them for foreign markets.

The girls and women of America are not conspicuous for their love of work, and this may be because men do the work for them. It is the young bachelors who do the work of the house which girls do in other lands. Many of them are clever, shrewd, business women, but they have not as a rule arrived at that stage in which all kind of work is regarded with favour.

A look at one or two of our colonies will show that the women and girls are doing their best to keep pace with those in the old country. In Victoria there are 410,263 women and girls. Of these, 229,123 are either entirely or nearly self-supporting.

In New Zealand there are 240,057 women and girls, of whom 182,400 work at trades and professions, thereby earning an independence. Even here the idle will crop up, and there are 837 content to live upon the earnings of the industrious. There are 1,974 engaged in the learned professions, or in art and literature; there are 4,552 engaged in the manufacture of textile fabrics and dress.

In the whole of the Australian colonies there are 1,342,680 women and girls, nearly two-thirds of whom are cheerfully and resolutely setting to work with hands and brains to do their part in the elevation of women by means of steady persistent work.

If I have been able to show that profitable occupation sows blessings broadcast through the land, it is equally true that want of it is the source of misery, distress, and often of immorality. None are so high that they can afford to live without it. Of course, the effect is more disastrous in some cases than in others. To many it means starvation, ill health, and pauperism; to others, the want of profitable occupation means life robbed of all its sweetness and usefulness.

We have seen how many more ways are now opened to girls of getting profitable occupation than formerly was possible, and yet with all the increased opportunities of work there are thousands in every large town who fail to obtain it, not from any fault or incapacity, but simply because the work they can do is scarce. There are often 1,000 applicants for one vacant post, and as one only can be successful 999 must be disappointed.

In London alone there are 20,000 girls who, most desirous of work, cannot get it. They answer every advertisement till they are weary with disappointment, and lose heart and energy in the constant failure. This enforced idleness is such a giant of evil that something should be done to stop its growth, and none so suitable for this work as the women and girls themselves. There are many girls of rank and wealth crying out for work. Strike out the work, then, for yourselves, and see what can be done to help these weary ones in your own immediate neighbourhood. A few such centres would soon make themselves felt.

I do not mean by help alms-giving, because that would offend and hurt these independent spirits; but make friends with them, find out what special work they can do, and look out for opportunities by means of which their work may be made remunerative.

(To be continued.)

* In St. Petersburg there are 2,000 artists and actresses, 5,000 teachers and professors, 1,800 prisoners, 11,000 women and girl beggars, and 60,000 domestic servants.



by the pianist Liszt, to ascend the Rigi, and visit various classical spots in Switzerland, and that our Liszt should have chosen these very scenes for a series of piano pieces. As he was not born until the end of October in that year, this must have been his father, who was a very good amateur musician.

In Ramann's book, "Franz Liszt: Artist and Man," to which admirable account of his early life and gradual development I am indebted for many details concerning the *maestro*, it is mentioned that the year of his birth, 1811, was a comet year. "Just as a comet heralded in his birth, so his coming was hailed by poets and critics." Ramann also tells us that, when asked by his parents what vocation he would choose to follow, Liszt pointed to Beethoven's portrait, and said, "Such an one."

He began playing in public and extemporising at an early age, and we find him in a first visit to London and Manchester in 1825 announcing the performance of an extempore fantasia for which the persons present were respectfully requested to supply the written *thema*. Upon whatever subject was given him he extemporised the most wonderful fantasias, even at an age when his small fingers could not stretch an octave! The French people went quite mad over their "Little Litz," as they called him.

As he grew older, his strong religious feelings prompted him to give up worldly pursuits and become a priest; but his father, in excellent and forcible words, dissuaded him, and showed him that he could serve God best with the talent given him to use for the benefit of the whole world.

He was much captivated by Paganini's violin-playing, and his attempt to reproduce upon the piano what he did upon the violin most probably led him to that vast insight into the capabilities of his instrument, which, until then, were neither utilised nor understood.

In some of his grandest arrangements of operatic subjects we are really hearing the original orchestral effects, and in his arrangement of Paganini's studies, etc., you feel the bowing of the violin. His treatment of Schubert's songs is really wonderful. In these things, as in his playing of Beethoven and the music of others, he not only reproduced, but produced, as Wagner said of him.

He appears later on as a literary champion of musical reform, and he has written several essays of value, such as those upon works of Wagner, upon the music of the gypsies, and upon Chopin, whose music may be said to have held him in restraint as much as the power of Berlioz drove him beyond the limits of the piano.

In 1849 we find him settled in Weimar as conductor of the Court Theatre for twelve years, and here not only did he bring to light works such as Wagner's *Lohengrin*, *Tann-*

häuser, and the *Flying Dutchman*, with others by Schumann and Berlioz, and those earnest workers whose efforts the world would never have helped but for his advocacy, but he himself, in this important period, transformed himself from piano-virtuoso into poet-composer.

Since 1862 he has lived either at Weimar, Pesti, or Rome, always surrounded by loving pupils and admiring friends. He has ever worked for the good of his fellows. His charitable and noble unselfishness has been exemplified in many and many a good deed throughout his lifetime.

Not very many years ago his orchestral works were studiously avoided or else ignored, but it is a sure sign of the times that now most of the orchestral programmes contain something of his, and a great reaction is undoubtedly setting in, for which, in England at least, we gratefully thank the untiring energy and perseverance, year after year, of his accomplished and devoted pupil, Mr. Walter Bache, at whose annual concerts we have been educated to join in his love for this great and loveable man.

ROBERT COCKS AND CO.

The Queen's Jubilee March. By Michael Watson.—A march of the usual type to commemorate an occasion for which, we doubt not, much music of all kinds will be written.

Sweet Marjoram (Morceau de Salon). By Cotsford Dick.—A graceful little piece, much less pretentious than its title would suggest, and quite free of musical fireworks.

The Fisher Girl's Quest. Song. By Alfred J. Caldicott.—A simple little ballad for soprano voice, by the popular music director at the Albert Palace.

Silver Chords. Words by Mary Mark-Lemon. Music by Alfred Redhead. Compass B flat to F.—Picturesque, sad words set to appropriate melody, with a well-written accompaniment.

While the Bells are Ringing. Song. By Cotsford Dick.—A gracefully written ditty—the music is much better than the words.

REID BROTHERS.

Melody in B flat. For violin and piano. By Marcella Cusack Clark.—A most refined melody, beautifully harmonised, and technically quite simple. We only wish it had been developed at greater length; what there is we heartily recommend.

JOHN HEYWOOD.

Evening Song. For piano. By Joseph Clarkson.—A very simple reposeful piece, without sufficient contrast.

ALFRED HAYS.

If You but Knew. Song. Composed by

Robert Gardiner. Published with French and English words.—Quite in the chaussonette style of Gounod's earliest period. Very easy to sing.

LONDON MUSIC PUBLISHING COMPANY.

Six Songs of the Seventeenth Century. Set to music by Erskine Allon.—The melodies are quite in harmony with the words, which are well-known selections from Herrick, Waller, and the Earl of Rochester. The accompaniments are decidedly modern, but very beautiful and original. We recommend this book to the brothers of our girls whose voices range from C to E, either basses or baritones.

OSBORNE AND TUCKWOOD.

Sing Me to Sleep. Song by Berthold Tours.—More simple in character than many of the greater songs of this well-known and esteemed composer. Published in G and A, the compass being in the former key from C to E. It requires good singing and playing. All Mr. Tours' songs help to make us better musicians.

Dearie. Within the Minster. By Vernon Rey. *I Must Forget.* By Lovett King. *Ora pro nobis.* By Piccolomini.—These four songs belong to a perfectly harmless school, which makes all things easy to sing and play, which invariably employs the same modulations, and which is never original. Those girls who have not sufficiently advanced in music to understand more intellectual things can safely manage these. They are separate publications.

Saxon March. For piano. By E. Boggetti.—Military in character, and contains a very taking second part or trio.

Viennese Dance. For piano. By Carl Malenberg.—This is a sort of gavotte in disguise. Bright and simple.

Vesper Voluntaries.—We have before us Book IX. of this series, by Theo. Bonheur. There are also books by A. W. Marchant, Arthur Carnall, W. Haynes, Nicholas Heins, and others. They are very short, and intended for the harmonium or American organ. The part writing in volume ix. is not always of the best.

Original Gems. Duets for violin and piano. By eminent composers. Arranged and edited by Odoardo Barri.—The number before us, a little uninteresting tune, is by that eminent composer, Mr. Barri himself!

PHILLIPS AND PAGE.

Just the Old Way.—A graceful ditty by A. H. Behrend, the composer of *Auntie, Effie*, and other well-known ballads of a sentimental kind.

THE GIRLS OF THE WORLD.

ACTS AND FIGURES.

By EMMA BREWER.

CHAPTER V. MARRIAGES.

"For better, for worse, for richer or poorer, in sickness and in health, to love, cherish, and to obey till death us do part."

Marriage Ceremony.

"God, the best Maker of marriages, bless you."
Shakespeare.

"Marriage resembles a pair of shears, so

joined that they cannot be separated, often moving in opposite directions, yet always punishing anyone who comes between them.

Sydney Smith.

I SUPPOSE there is no subject in the world more interesting to its women and girls than that of marriage. It is no matter that it is of daily, nay, hourly occurrence, the interest and the kindly feeling never flag for those who are

entering their new life; and each bride, whether she be young or old, white or coloured, is brought face to face as it were with God and her responsibilities in the marriage ceremony, and if she think at all, she knows that this is the most important step in her life.

"How to be Happy though Married" is the title of a pamphlet published in the seventeenth century. It really would have been more to the purpose had the title been "How

to be Unhappy though Married," for marriage is God's own institution intended to make His children happy. We have only to look at healthy and loving home life to be assured of this, and if married life be not the happiest condition on earth, there must be some fault in those who have married; either they have begun their new life with extravagant ideas of happiness which was to be enjoyed without any efforts on their part to deserve it, or may be they were not prepared for the self-denial and even forgetfulness of self which home life demands; or the young wife, petted and spoiled, may not have learnt how to obey gracefully, forgetting the old couplet,

"Man, love thy wife; thy husband, wife, obey;

"Wives are our hearts; we should be head always;"

as well as the advice of old Thomas Fuller, who, more than two hundred years ago, assured young married women that "the good wife commandeth her husband in an equal matter by obeying him."

It may be any one or more of these disturbing elements that cause the rift in the lute, but a good wife should never allow them any place in her new home if it is to be a restful and a happy one.

Before gathering in our facts and figures about marriage, we must call to mind a few statements made in the preceding chapters, viz., that a large and ever increasing population is a sign of a country's prosperity; that a large population is the result of many marriages; that many marriages are the result of plenty of work, good wages, and a good and wise government, that is to say, a government which understands the value of according liberty to its people, and the folly of hedging them about with vexatious and tyrannous laws.

If you will kindly go with me into detail you will see for yourselves that many marriages really do represent the prosperity and good government of a country, and that a low marriage-rate proves just as surely a scarcity of remunerative labour, lack of freedom and liberty, and a low standard of morality; for it is quite certain that in marriage as in all other subjects, if the highways are mischievously meddled with, the bye-ways will be thronged.

In the course of these chapters we have watched the girls from their birth, have seen their superior power of enduring the evils which beset children from earliest infancy, a power which has placed them, as regards numbers, far ahead of the other sex. And here I must pause to tell you an anecdote I heard only yesterday, which gives a reason for the superior number of girls to boys in the world. A Scotch gardener, hearing that his mistress had a baby, inquired of the nurse, "Is't a laddie or a lassie?" "A laddie," was the answer. "Weel," said he, "I'm recht glad o' that, for there's ower mony women in the world." "Heck, mon," was the reply, "did ye no ken there's aye maist sown o' the best crap?" This settlement of a vexed question is, I think, unanswerable, and we will abide by it.

We have also noted how the means of education and training have increased and improved for girls in all parts of the world, and not less how they have taken advantage of these opportunities, and thus rendered themselves more capable of performing their duties, whatever their condition in life may be, making them better wives if they marry, and enabling them to provide for themselves if they remain single. A well-educated and thoughtful girl will not be likely to make a hasty and foolish marriage, and being married will not readily wreck her husband's happiness by selfishness and wastefulness.

One great and blessed effect of education upon young wives is that it renders them averse to gossip and scandal,* two potent enemies of domestic peace.

We have watched these girls not only availing themselves of the education provided for them, but also putting what they have learned into practice, going out into the world with steady purpose to earn their living, and take upon themselves the burden and responsibilities of life. And seeing them thus, who can wonder that men admire them? To me there is no more cheery sight in the world than to watch these girls in the early morning going to their work with quick step and bright eye, with dress and figure so neat and trim, and with a resoluteness about their whole manner which assures you their work will be well done, whether it be of head or hand.

Having watched them thus far, it is quite natural that we should take an interest in their marriages, which place them in an entirely new sphere, and where, with God's blessing, they will be centres of happiness to all who come within the circle of their dominion. The heart of woman is so full of tenderness, devotion, and self-sacrifice, that where they have full scope the married life must be happy.

It has been said with truth that the English are a people much given to marriage, and also that the home life in England is so essentially bright, loving, and comfortable as to make it the envy of all nations of the world.

The English seem to think that marriage is the happiest and best condition for women; and so it is if it be a loving one; and just as surely is it the most miserable if it be wanting in love and confidence. Maria Theresa of Austria, when advising the unhappy Polish countess Wielopolska to marry, and so ensure her happiness, said, "God created woman to be wife and mother, to love her husband and her family. Happy is the woman who thus fulfils her destiny. She need not envy the empress her throne nor the high-born their position."

Notwithstanding that we are a people much given to marriage, and that we marry as a rule earlier than in any other European country except Russia, 30 per cent. of our girls and women never marry; and it is remarkable that this number is almost exclusively among what is termed the better classes, celibacy among the poor being very rare. Indeed, the chief obstacles among this class are the purchase of the ring and the payment of the church fees.

I think it would be sad for us all if there were not this sprinkling of unmarried women, who are the friends and confidants of our children and the ever-ready helpers in our trouble.

Switzerland is an example of quite another state of things. The proportion of marriages to population is so low that out of twelve European States there are but two lower. This beautiful country† has earned for itself a most unenviable reputation—viz., that of being the most divorced country in Europe; and, strange though it appear, it has been proved that divorces increase in proportion to the increase of public-houses and intemperance.

If we look at Ceylon at the present time we find the marriages are on a very limited scale, telling an unmistakable story of misfortune and hard times.

An example of the evil effect of too much

* Scandal is like dandelion seeds, which a breath scatters to the four winds of heaven, and being arrow-headed they stick where they fall, and bring forth and multiply four-fold.

† The religion of divorced persons in Switzerland:—Husband and wife Catholic give 97 per cent. of the divorces; husband and wife Protestant 28 per cent.; husband Catholic and wife Protestant 32 per cent.; husband Protestant and wife Catholic 45 per cent.

legislation as to marriage was seen specially in Bavaria, where until quite lately, when those laws were somewhat relaxed, there was much crime and immorality. One of the laws ran as follows:—"Marriage between individuals having no capital cannot take place without the consent of the principal persons appointed to superintend the poor institutions, who, if they grant such liberty where there are no means of supporting the children that may spring from such marriage, render themselves liable for their maintenance."

You can well understand that marriages between people of small means were few indeed with these restrictions, nor will you be surprised to hear that people led impure lives, that infanticide was rife in the land, and that the death-rate of babies was very high.

Many such laws were in full force in various countries of Europe, and even now many exist to harass and perplex the people, making what should have been an honour and happiness in the land a shame and a reproach.

In Germany there are still many severe laws restricting marriage, and which make it impossible for people of small means. Many an engaged couple become grey ere marriage makes them man and wife, because the income defined by law as necessary is not forthcoming.

I think you will agree with me that freedom in marriage, as in other things, is indispensable to human progress. To be robbed of this takes from man his dignity. A people must possess certain rights and privileges if they are to become brave, noble, and self-reliant.

There are so many interesting facts about the marriage ceremony that I scarcely know how to select from them. We will begin with the wife's taking the husband's name in marriage. This practice is derived from the ancient Romans, whose wives were called Julia, or Octavia, or Romola of so-and-so, the so-and-so being the husband's name instead of her own surname. We follow this except in the use of the word "of."

The honeymoon, during which the bridegroom keeps the wife away from her friends and relatives, may be traced to the marriage by capture or lifting the bride over the doorstep, which still prevails in many countries. Hence, also, the slipper thrown in mock anger after the departing bride and bridegroom.

The bride cake, without which a wedding would scarcely be a wedding, and which should invariably be cut by the bride, may be traced back to the old Roman form of marriage by eating a loaf of bread together, and which was called marriage by *Confarreatio*,* a form jealously restricted to patricians, and being of the nature of a religious ceremony was held to be indissoluble. Certain offices in ancient Rome could only be held by those born of parents who had been married by *confarreatio*.

The bridesmaids and groomsmen have their origin in the ten witnesses who were necessary to a Roman wedding.

From the Romans, also, we derive the custom of placing the ring on the fourth finger. The Roman bridegroom gave to his bride in marriage a ring by way of pledge, which she at once placed on her fourth finger, in the belief that between it and the heart a communication existed by means of a nerve running from one to the other. That a ring should be given at all in marriage is probably owing to the ancient practice of using a ring as a seal, the delivery of which to any person at once bestowed upon him or her the power that the giver himself possessed. Therefore it is that the bridegroom, when he places the ring on his bride's finger, says, "With this ring I thee wed . . . and with all my worldly goods I thee endow."

* *Confarreatio* (Latin, "Faz" corn).

The ring placed on the left hand is a sign that the woman is to be subject to the man.

The custom of wearing a veil is derived from the Anglo-Saxons, whose practice it was to hold a veil over the bride in order that her blushes might not be seen. This was omitted by them at the marriage of a widow, an omission still observed.

The marriage ceremony differs widely in the various countries of the world, but as a rule a marriage valid according to the laws of the country in which it is contracted is valid in every other country.

It is a curious idea of the pious Hindu that great evil will befall his house through several generations if his daughter do not marry as soon as she is of marriageable age.

The remaining unmarried of the daughters is felt to be an intolerable shame by all the native tribes. If they can be married without ruin, well and good; if not, they must still be married, for indeed it is often a matter of ruin to the family, as you will see by an extract of a letter written by a gentleman of authority in India.

"Among all classes of natives," he says, "the expense of marrying a daughter is, as a rule, excessive with regard to the means of the father. The expensiveness of marriage is one of the commonest causes of the ruin of families in the various districts. It seriously affects all classes, and often leads to the loss of landed property, for the paternal acres are sold or heavily mortgaged to pay the debt incurred to defray the expenses of a daughter's marriage, which is fixed by custom at a price far beyond what the parents can afford."

The case of a son is different, as his marriage is simply a question of personal preference or of ability to procure a wife. If he remains single, no social stigma attaches to the parents.

Marriage, after all, cannot be so pleasant to the poor Hindu daughter. In the first place, she is often frightfully tattooed on her wedding day, and if you take a peep into her home life it will seem to you almost a farce. At the break of day the Hindu wife rises, tidies up the house, and then touches her husband's feet to awaken him. This being done, she bathes, worships, and prepares the food which she offers to her husband, in the meantime turning and prostrating* herself before him.

A Hindu wife is not allowed to utter the name of her husband nor the names of any of his relatives, except those who chance to be younger than herself. If she lose her husband she is a very desolate and forlorn person. As soon as he is dead her hair is cut short, and she must renounce all her ornaments, her food is of the coarsest, and she is all but an outcast in her husband's family. So you see marriage from beginning to end for the Hindu† girl is undignified and unloving.

The Japanese look upon their wives as servants, but it is said they never beat them. The marriage ceremony in this country is simple. The couple drink wine together three times, exchanging cups on each occasion in the presence of friends or witnesses; the lady's teeth are blackened, her eyebrows shaven, and the ceremony is complete.

In China marriage is universal, and old maids and bachelors are unknown.

One of the most curious ideas about marriage is to be noted in Viti, one of the Fiji Islands, where the general belief was that to gain entrance into heaven it is necessary to be married and to furnish the certificate of it to the Divine Master.

In Circassia weddings are always accompanied by a feast, in the midst of which it is the correct thing for the bridegroom to rush

in and, with the help of some young men of his acquaintance who are daring and courageous, carry off the girl whom he loves by force, which action makes them man and wife.

In Armenia the girls have a certain amount of liberty; they come and go without veils, and are not debarred from the company of young men. This, in a measure, explains that marriages are often loving ones, notwithstanding the intense love of money which is the characteristic of the Armenians.

The Armenian girls marry generally at fourteen, and the young men at eighteen or twenty years of age.

The girl does not leave her home and family circle until the day of her marriage. From that day forward she is bound to veil herself from head to foot, and is allowed to speak with no one but her husband until her first child is born, when somewhat more freedom is granted to her.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

EDUCATIONAL.

LITTLE GUERNSEY BLOATER.—The star of Bethlehem, which appeared to the Magi to direct them to the birthplace of the Messiah, is not considered to have been a natural phenomenon, but miraculous. When it had answered its purpose it vanished.

TATTYCORUM is recommended to procure the "Handbook of the English Tongue," by Dr. Angus (address Mr. Tarn, 56, Paternoster-row, E. C.). All the rules and the exceptions are clearly given in that work. Add the verb at the end of the sentence you give, viz., "Edith is taller than I" am. You could not say "Edith is taller than me am." The nominative answers to the question "Who," viz., "Edith and I went to the park." "Who went?" You could not say, "Me went." Again, "Mary went with me to the park." "Who did Mary go with?" "With me," you could not say "she went with I."

NOEL (Barbadoes).—For persons coming from a hot climate Torquay, South Devon, would be very suitable. Provisions and apartments are abundant and moderate; schools abound likewise, and there is good bathing. The climate is cool in summer yet warm in winter. There are cricket, archery, racquet, and bicycle clubs; regattas are held in August, and there are libraries and everything that could be devised to suit the convenience and pleasure of all. At Exeter there is one of the best high schools in England. If your mother preferred the south-east of England, to be nearer London, Hastings might suit her; it is warm, cheerful, moderately expensive, and full of schools and masters.

WELSH FARMER'S DAUGHTER.—Apply to the matron of St. Thomas's Hospital, Albert Embankment, Lambeth. You might be thought eligible for the situation there.

DOODLE should obtain Cassell's small 1s. "Guide to the Postal Telegraph Service," also our article on "Work for All," in vol. v.

ELAINE.—The address of the College of Preceptors is 42, Queen-street, Bloomsbury, W.C. Secretary, C. R. Hodgson, Esq. Teachers are granted diplomas of three grades—associates, licentiates, and fellows—for which persons of either sex are eligible. When the lord replied to his unfaithful servant, "Thou knewest that I was a hard man," etc. (in our Saviour's parable), he was assuming, for argument's sake, that the opinion that servant had expressed about him was correct, taking him on his own ground; and that if so, then all the more was it prudent and essential that he should have done his utmost in trading with his master's money, so as to escape well-merited punishment. If he had thought him a weak-minded man there might have been a temptation to laziness; but if he thought so very differently of him, he showed himself a fool, as well as a knave, in acting as he did.

HOUSEKEEPING.

ELIZA has not read the article on "How to Live on £100 a Year," page 229, vol. vii., carefully, or she would have seen that the bread is made at home, and that both flour and yeast are named, as well as baking-powder. These appear to cost about £6 per annum.

A YOUNG HOUSEKEEPER.—Stains may be taken out of ivory knife handles by rubbing them the way of the grain with a little damp whiting; but "prevention is better than cure," and a jug should be kept in the pantry into which the dirty knives should be put in hot water to avoid the temptation of immersing them entirely in water, or of wetting the handles at all.

J. E. C. H. (Cheshunt).—You may use any of the kid or leather-revivers sold for boots or shoes to revive your leather bag. Many thanks for your kind note.

A. H. A. J. A. M. T.—If lard be properly rendered down and strained, with a little salt put in, it should remain good. But both that and bacon require a dry place. The kitchen, if not too hot, is good for bacon. Some people sew up hams and bacon in coarse cotton and then whitewash them over to keep them. Treated so, they keep for years.

OUIDA.—The term "dessert" is applied only to the fruit course after dinner. In some old-fashioned houses the cloth is removed after dinner, and the fashion is said to be returning to favour. But the cloth is generally left on, and the dessert put on the table from the first when the table is laid.

AN ADMIRER OF THE "G. O. P."—To wash white silk pocket-handkerchiefs, use primrose soap and lukewarm water; rub gently, and rinse in warm water, roll in a cloth, and iron with a cool iron.

OWL will find an article upon domestic poisons in the G.O.P., vol. iv., page 379, in which is a test for arsenic in wall papers and the method for using it. If she does not wish to do it herself, let her apply to an analytical chemist.

ZANTHO can remove the paint from the washstand by holding a hot iron close to it, and as the paint rises by reason of the heat, scrape it off with a blunt knife. Before commencing, however, you should wash the stand with a strong solution of washing soda and water to take off the grease and dirt. Stain with Stephens' or Benson's stains after scraping the paint off. Your canary is weak, and has probably got chilled after the moulting. The temperature of the room should never be below 70 degrees, and you should give it a little egg, saffron in its water, and dainty food.

MUSIC.

CRABSTICK.—We do not approve of doing one thing and thinking of another. Such work is but imperfectly done. Of course you cannot expect to sing "Humpty Dumpty" to all your scales alike. Perhaps, as there are three versions to "There was a frog lived in a well," one of those might serve as a variety. What do you mean by being "in pins and needles"? If the pins and needles be not in you, you may be thankful. Send any articles you have for soldiers to Miss Robinson's Institute, High-street, Portsmouth.

PRIS.—The composer Purcell was born in 1658, and died in 1695; Lully was born 1633, and died in 1687; Sebastian Bach was born in 1685, and was only ten years old when Purcell died, and G. F. Handel only eleven. Tallis, Palestrina, Morley, Orlando Gibbons, Lawes, and Lully preceded Purcell, and all the other great composers succeeded him. Tallis died in 1585; Palestrina nine years later.

IVY MURRAY.—There is a musical association which includes the practice of singing, of which Miss Mary James is the Hon. Sec.; address, St. Erme, Wells-road, Bath. It is a half-hour practising society. There are several early rising societies, of one of which the Hon. Sec. is Miss Maxfield, 82, Edith-grove, West Brompton, London, W. Rules free of charge.

MACDUFF.—There is an amateur musical club of which the Hon. Sec. is Miss E. Rees, Stafford House, Finchley-road, London, N.W. The practising is required to be for half an hour daily, and vocal music may be substituted for instrumental. The prizes are given in money at the end of each half year. There is another called the Musical Improvement Association, requiring an hour's practising daily. The Hon. Sec. is Miss Agnes Andrews, Fort Villa, Queenstown, co. Cork, Ireland. The annual subscription to this club is half-a-crown. Half-yearly prizes are awarded for the benefit of those members who have joined the society too late for the yearly prize.

MARTHA.—There are so many cheap editions, and so much good music clearly printed and moderate in price, that we cannot understand your difficulty. You do not say where you live, but if in London, go to Messrs. Novello's, Boosey's, or any of the large publishers, and inquire.

R. L. I. S. had better write and make inquiries about the Harrow Music School of Mr. Clement Templeton, Hilliers, Penrath, near Cardiff.

JENNY LIND.—We do not think twenty years of age at all too late to begin singing lessons. A vegetarian diet, including eggs, milk, butter, cream, and all kinds of cereals, is recommended in some cases of gout and rheumatism we believe, but you should consult a doctor first.

JOAN OF ARC.—It quite depends on yourself and your talent and industry how long you will take to learn to play the organ. All such old charms and tests as those practised on All Hallow's Eve, are now performed as amusements only. No one takes them in earnest.

M. B.—We could not tell what copyright the American edition of songs might infringe by such a vague description as yours. Why not look if one of Boosey and Co.'s editions would not be as good.

A. D.—You would find the instruction you desire at the College for Working Women, 7, Fitzroy-street, Fitzroy-square, W. It is open every evening. Also at the Hirkbeck Institute, Bream's-buildings, Chancery-lane, W.C., or at the College for Men and Women, 29, Queen's-square, Bloomsbury, W.C. We know of no other means, except that there are often singing classes in connection with churches and chapels which you might join.

* This practice of worshipping the husband is very ancient.

† Hindu is the term applied by Europeans to all the worshippers of idols in India.

But still in my journal is written
 What I would not have decayed;
 Of gladness and tender sorrow,
 Bright sunshine and grateful shade:
 They have all of them left their impress
 In letters that never shall fade.

Where the name of a lost beloved
 On the journal's page appears,
 Though spoken in faltering accents,
 And gazed at through blinding tears;
 Yet there let it stand for ever
 To hallow the lonely years!

And the love that through storm and sunshine
 Has guarded me day by day,
 The patient love and the goodness
 That have borne with me all the way:
 All these in the journal are written,
 And never shall fade away.



THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER V.—(continued).

MARRIAGES.

If you desire to see a wedding in Europe at the present time exactly as it was hundreds of years ago, you must go to Styria, of which Gratz is the capital. In parts of this country nothing has been changed with time, neither language, manners, nor customs. There is very little romance about a marriage in this country, and one of love is very rare.

If a young man admires a girl and wishes to make her his wife, he does not woo her himself, but engages an agent to do this for him. This agent, who is generally a friend of both families, begins by making very frequent visits to the girl's home, at which her parents appear to be much surprised, though at the same time they willingly make opportunities for bringing the matter to a favourable issue.

The two things necessary for the bridegroom to be assured of is, that the girl whom he desires to make his wife understands housekeeping thoroughly, and that she possesses means more or less according to her position in life.

As soon as all this is satisfactorily settled, and the assent of the girl and her parents has been won, the agent, or "bitte-man" * as he is called, fixes a day for the bride elect and her parents to pay a visit of inspection to the bridegroom's house, to see if it be suitable for the reception of a wife: no corner is left unseen either in cellar or stable. Of course the bridegroom omits nothing that would show off his house to great advantage, and he often borrows largely of his neighbours for this purpose.

This being satisfactory to the visitors, the amount of dower is fixed and the engagement settled, after which both bride and bridegroom pay many visits to the village pastor to be instructed by him on the religious significance of marriage, which is held in this country to be a sacrament. The pastor, being content with the result of his teaching, the work of

issuing invitations commences. This is not done by letter, but by a very important person called "Hochzeitlader" (wedding inviter), who, as the guests live often at great distances, requires fourteen days for his work, and this is how it is done.

He dresses for the occasion in holiday costume, with a hazel stick in his hand, a large bouquet in his hat, and another on his coat, both tied with long flowing red ribbons. Thus equipped he starts on his journey. On arriving at the several houses he stands on the threshold and delivers his message somewhat in the following manner:—

"God be with all in this house. I come laden with a beautiful prayer to you, which is that you will honour the bridal pair, and show your Christian love for them by being present in the church during the ceremony, and at the breakfast which will be set out in—(generally an inn or hotel). The service in church will be at nine o'clock, and the breakfast at midday. The food provided will be simple—a soup, a joint of meat, and some dough nuts—beyond this nothing; yet it will be a beautiful wedding, graced by the presence of many friends."

You can imagine the importance of this man, and how he would be besieged with questions and laden with good things; how he would have the best corner and bed in the solitary farmhouse. I should say it would be enough to spoil any man to have these fourteen days often repeated.

On the wedding-day the bridal pair dress in festive attire, the man with a red silk cravat and large bouquets on his hat and coat, tied with bright silk bows; the girl with a myrtle wreath on her head, a dark dress, generally a black one (light-coloured wedding garments not being considered at all in good taste), and a red silk handkerchief crossed over the chest and tied behind.

First and before all things on the wedding-day there is a full service in the church, to which all friends and guests go in procession. This is a very solemn service, and during the offertory an ancient hymn is sung by the people, the first few lines of which are,

"To the wedding, the wedding, come all ye pious guests,
 Oh, hasten, and tarry not, be no one the last,
 For Jesus Himself He invites you.
 To the wedding, the wedding, come all ye pious guests."

The bride and bridegroom then partake of the Holy Communion, after which the marriage ceremony commences. Before leaving the church a ceremony is gone through, which not even the poorest would forego. It is called receiving the blessing of St. John. The pastor, together with every guest, is provided with a tiny bottle of wine. The former going into the middle of the church, says in a loud voice, "Health and happiness to the bridegroom! Health and happiness to the bride!" everyone saying it after him, and with him putting their lips to the wine.

The last ceremony to be observed in the church is for the principal bridesmaid, who has throughout the whole service carried on the top of her head inside her wreath a plate containing three dough nuts and one or two guldens, to walk into the vestry after the pastor and present unto him this plate, which he graciously accepts. The money is sometimes more and sometimes less, according to the people's circumstances, but the number of the dough nuts never varies.

The return to the house is with music and singing, and the first thing the bride has to do on entering the house is to salt the vegetables, as a sign that she understands cooking. This is always done amid much merriment.

At the end of the meal, which is generally very long and noisy, dancing commences with a peculiar custom handed down from time immemorial. Previous to the wedding day a certain number of cakes are made in the shape of low hats without crowns, and given to the bridesmaids as soon as the breakfast is over, who set to work at once to fix lighted candles round the rim. This being done, they are put on their heads, where they must remain until the candles are burnt out. The wedding day is closed by a division among the guests of the food left from the breakfast, and which is taken home by them, the rule being that nothing must remain in the house.

* Bitten, to beseech.

The weddings of rich and poor are quite alike except in the quality and quantity of the food for the breakfast, but this makes no difference in the happiness of the guests.

Although it would be easy to go on multiplying these quaint marriage customs which obtain in various countries of the world, we must not linger over them, but turn to what statistics have to teach us upon the subject of marriages. You will be surprised to hear that what they have to teach is most interesting, and that the facts they have brought to light are very curious.

First, they use the marriage register as a test of a nation's progress in education. The better the education the more probable it is that the brides and bridegrooms will be able to sign their names to the register. To give you an example we will go back to 1843, when we find that out of a hundred bridegrooms in England thirty-two could not sign their names, and out of a hundred brides in that year forty-nine could not write their names. In 1863 the number of illiterate bridegrooms in every hundred was reduced to twenty-three, and of illiterate brides to thirty-three.

In 1883 we find a still greater reduction, so that throughout England and Wales out of every hundred married there are now only twelve men and fifteen women who are unable to sign their names to the register.

In London the register tells even a better tale, giving only six men and eight women out of each hundred who could not sign their names in 1883.

In Baden the register tells an exceedingly good story of the education of its people. In 1883, out of each 100 bridegrooms 0.07 and of brides 0.1 only were illiterate.

You see by these few examples the means

by which statistics arrive at the state of education in a country.

A very curious fact brought to light is that the proportion of marriages to population varies so little in the several countries of the world year after year as almost to lead to the belief that there is no voluntary action at all in the matter, but that marriages are all contracted according to fixed and unalterable laws. Even when bad years come and reduce the number of marriages, if you take an average of five years the numbers adjust themselves as if the order had never been broken.

You will see what I mean by just glancing at the following table, which gives the number of people married in every 1,000 of the population in England and Wales, in France, in Germany, Austria, Hungary, and in Switzerland, in each year since 1875.

	In England and Wales.	In France.	In Germany.	In Switzerland.	In Austria.	In Hungary.
1875	16	16	18	17	17	21
1876	16	15	17	16	16	19
1877	15	15	16	15	15	18
1878	15	15	15	14	15	18
1879	14	15	15	13	15	20
1880	14	14	15	13	15	18
1881	15	15	14	13	16	19
1882	15	14	15	13	16	20
1883	15	15	15	13	15	20

I have not troubled you with decimals, as without them you can see clearly how little the numbers vary.

Another remarkable thing is that the bad years affect only the marriages between bachelors and spinsters, rarely if ever those between single and widowed or between

widowers and widows, indicating that the widowed, having homes, have more opportunities of marrying than single people.

Again, there are certain eccentric or what are called abnormal marriages, which go on year after year in every country with the utmost regularity; for example: marriages between women over sixty and men under thirty, and men over seventy and girls under twenty. You would think to look at the number that each land had consented to allow of a certain number every year, neither more nor less. If we did not know to the contrary, we could scarcely persuade ourselves that they were voluntary.

Again, married life is freer from grave crimes than single life. In the latter thirty-three in every 100,000 are guilty, while only eleven in the same number of the married.

The proportion of marriageable men and women in various countries I will show in a little chart at the end.

I should like to close this chapter with neither fact nor figure, but with an earnest desire that those who are married may shine as bright centres of happiness and restfulness in their various homes, and that those who are hoping to marry may take Goethe's advice as to the best way of preparing for the new life they are looking forward to.

“Early let woman learn to serve, for that is her calling;

For by serving alone she attains to ruling—

To the well deserved power which is hers in the household.

* * * * *

To forget herself altogether and live in others alone.”

(To be continued.)

THE PROPORTION OF MARRIAGEABLE WOMEN TO MEN AND THE NUMBER OF MARRIED PEOPLE IN THE VARIOUS POPULATIONS.

	SINGLE.		MARRIED.		WIDOWED.	
	Bachelors of Twenty and Upwards.	Spinsters of Fifteen and Upwards.	Men.	Women.	Widowers.	Widows.
England and Wales	6,565,899	6,651,191	4,376,898	4,437,962	437,794	999,046
Ireland	818,632	783,475	696,542	712,525	95,860	253,091
Scotland	500,757	543,271	547,772	560,630	58,990	158,547
Victoria	87,071	97,667	124,654	126,042	12,866	21,743
New South Wales	90,597	68,205	11,218	107,833	9,848	16,064
Queensland	26,177	14,420				
South Australia	29,365	26,711	30,124	30,124	2,270	3,082
West Australia	4,858	2,501	43,955	43,683	2,790	5,860
Tasmania	11,089	12,733	4,275	3,976	539	508
New Zealand	60,123	37,126	17,744	17,134	2,378	2,974
France	6,956,601	6,025,797	73,331	72,807	4,904	7,299
Italy	7,911,351	7,068,204	7,520,186	7,426,105	1,025,731	1,964,557
Switzerland	675,678	569,343	5,149,721	5,211,318	571,214	1,322,004
Germany	9,767,052	9,143,239	458,189	460,998	57,357	124,049
Prussia	6,382,475	6,036,029	7,070,931	7,705,754	726,534	1,916,245
Saxony	869,184	863,750	4,601,924	4,631,620	418,093	1,171,050
Bavaria	1,059,120	969,491	533,848	534,077	39,560	124,265
Baden	379,968	394,357	881,968	883,853	91,699	201,600
Spain	4,565,470	4,514,314	257,676	257,676	27,504	62,358
Belgium	815,960	632,851	3,215,557	3,235,255	352,876	750,257
Canada	1,447,414	1,336,932	878,802	875,561	117,479	203,841
British India	56,521,018	36,254,160	690,544	689,537	50,895	109,475
British Guiana	64,051	35,555	54,518,665	54,878,995	5,691,937	20,938,620
Isle of Man	7,453	7,442	27,912	25,821	3,062	6,974
Jersey	6,214	8,458	8,234	8,086	1,039	2,593
Guernsey	4,689	4,889	8,538	9,059	959	3,624
London	929,223	545,553	6,016	6,295	641	1,674
Berlin	335,329	329,695	641,808	653,601	56,833	173,143
Munich	30,693	42,448	194,134	194,354	11,871	52,107
Dresden	31,782	34,876	38,155	38,338	2,912	11,828
Prague	45,476	50,236	31,132	30,539	2,366	10,122
Dublin	65,814	38,865	28,830	23,560	2,223	10,080
Hamburgh	135,245	131,484	79,439	78,218	5,022	16,272
Brussels	13,935	28,425	26,401	26,401	3,016	20,845
						8,124

So Mr. Mildmay took upon himself all the necessary painful arrangements, leaving Ethel as free as possible, that she might obtain the rest and quiet so essential after the shock she had undergone. Though there had been but little confidence between father and daughter, still the professor had been Ethel's all, and besides the pain of his loss, she suffered also from the knowledge that her whole way of living must be changed, though on the subject of her pecuniary circumstances she guessed very little.

So time wore on until the day of the funeral drew near. There was the usual course of people at the burial of a man of note—scientific and literary friends came from all parts, and the newspapers noticed the event. After he had paid the last tribute of respect to the dead man's memory, Mr. Mildmay, from motives of delicacy, refrained from intruding again where his help had been so substantial in the hour of need. Hence some days passed before he saw or heard anything of Ethel.

But about a week after the funeral he happened to meet an intimate friend of her father, and heard the astounding news that the professor had left very little but a name behind him.

"After all claims are paid, that is; he had been living too extravagantly. It will be a change for his daughter. I'm sorry for her, poor girl!" And his companion shook Drummond's hand warmly. "For I always fancied Mildmay was smitten in that direction," he thought, noticing the air of bewilderment on the other's face, due to joy, but which he attributed to another cause.

If Mr. Mildmay had been endowed with flying powers, he could hardly have reached Street more quickly than he did, after his friend's announcement that afternoon. "The wings of love" did indeed speed his errand. He noticed with regret

that the task of dismantling the house, which had been the scene of so many a pleasant and profitable evening to others besides himself, had already commenced, and an elderly lady, Ethel's aunt, was carrying away books and ornaments from the drawing-room, into which he was ushered.

Ethel, too, as she entered the room, said soberly, "I am afraid this is good-bye, for a time, at any rate, Mr. Mildmay."

"You are going away?"
"To live with my aunt in Boxley, a little town in Surrey."

"And how will you like that?" asked Drummond, gravely.

"It is not a matter of liking, but a necessity. I have no other home," said Ethel, evasively. "You have heard, of course, about my father's affairs? They have been town talk, I know."

Mr. Mildmay assented.
"So I am thrown, in a measure, upon my own resources," she resumed. "You remember I gave you a manuscript the—night before it all happened. What do you think of it? Will it sell?"

Drummond would have given almost all he possessed to be able to answer in the affirmative. It was hard for him to be forced to disappoint her at any time, but doubly so now. He accordingly softened his criticism a little. "For a first attempt," he began, "it is very fair. Faults there are, of course."

Her face fell. "It is not worth anything? I shall never make anything at writing?" she broke in impetuously.

"I did not say so; but, Miss Rivers, it is very hard to convince anyone that young girls who have seen nothing but the sunny side of life can write with any force tales of sin, suffering, and trial. You, like others, must wait for experience before you attempt such subjects. 'Suffering before you sing,' as

someone says, though God forbid that I should wish you anything of the kind."

It was hard truth. Such must be told at times, but Drummond felt relieved when his uncongenial task was finished. Ethel knit her brows, and fixed her eyes reflectively on the fire.

"I am sorry to have to say this, and you must not let it vex you," he continued more lightly. "You have time before you in which to improve, and, after all, there are other things quite as worth having in life as literary success, you know."

He took her silence for assent.

"And as for being thrown upon your own resources, I hope that such a time will never come. It will not if you will but give me the right to work for you and help you."

Then he spoke of his love for her, and begged her to be his wife.

For a moment Ethel longed to consent; her heart told her that the feeling she already entertained for him would soon be fanned into affection. But in quenching her hopes with regard to her manuscript Mr. Mildmay had bitterly mortified her pride, a very vital part of her character, and she accordingly stifled her real wishes, and replied, with considerable hauteur, that she had no intention of marrying, but resolved to give herself up to a literary career. "For I do not mean to be daunted by a first failure; I will succeed," she said, determinedly.

Drummond's disappointment was deep and sincere. However, his self-respect prevented him showing it unduly, and Mrs. Benton fortunately coming into the room at the moment, he rose to go, merely saying emphatically, as he shook hands with Ethel, "I only hope you will succeed. You may command any help I can give."

And so they parted for a time.

(To be continued.)

THE GIRLS OF THE WORLD.

FACTS AND FIGURES.

By EMMA BREWER.

CHAPTER VI.

SICKNESS, POVERTY, RELIGION.

"I was sick and ye visited me."

"The poor shall never cease out of the land."

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."



ACTS and figures of girl-life in the world would but ill perform their task if they did not give us their experience of the sorrow, sickness, and poverty which, in one form or another, make their way into every home in every land, and which love,

with all its power, cannot keep on the outside.

Novels generally close their third and last volume with marriage, as though it were the end of all things. Facts and figures, being the handmaidens of statistics, cannot so regard

it, but look upon marriage rather as the centre of life; one part being a period of preparation and training, the other a period of undoubted responsibilities and duties which admit of no shifting or neglect.

It may be that married life may bring with it an amount of happiness that girls in their time of training could scarcely have hoped for; yet, in spite of this happiness, sorrow, sickness, and death imperatively demand admittance into the happy circle, and will often take no denial.

Well for the domestic happiness if the wife in her period of training learned what to do in time of sickness; well for the home over which she now presides if she learned before marriage the value of careful supervision, good nursing, and constant watchfulness; and well indeed if she have learned the art of self-denial, temperate habits, cleanliness, economy, and order. Each and all tend to ward off and minimise the evils which are ever waiting their chance of invading the household.

In every population a certain proportion will always be found of sick in mind and sick in body. The causes of the disease may vary; it may have been transmitted from the parents, it may be the result of accident, or, as is too often the case, neglect, over-indulgence, idleness, or intemperance; but, whatever the cause, the result is suffering.

Our bodies are fearfully and wonderfully made, and if they are to fulfil their mission and do us useful service, we must learn something of their nature, their laws, and their requirements.

We all know that the more delicate and complicated a machinery is the more knowledge and care it requires to keep it in perfect working order; any ignorance or neglect will soon put an end to its usefulness. Exactly so is it with our bodies.

There is an all-important reason why our bodies should be kept in a healthy condition, and that is the great sympathy existing between them and our minds. It is well known that a diseased body acts injuriously upon the mind, and just as surely that mental depression acts prejudicially upon the digestion and the circulation; therefore, for the sake of the mind and spirit, whose dwelling-house the body is, it must be kept pure, healthy, and active.

Sickness and disease are alike common to rich and poor, but the rich can use their wealth to ameliorate their bodily and mental sufferings. It will bring them the best medical aid, the most careful nursing, as well as change of air and scene; in a word, it can surround them with anything and everything that science has discovered for the decrease of mental and physical suffering.

The poor, on the contrary, have nothing in their surroundings and condition to soften and tone down their sufferings, but everything to aggravate them; and it is here, as we shall see, that a good Government comes forward with money, skill, and comfort, such as no efforts of the sick poor or of their class could supply.

Statistics, by means of facts and figures, have placed before us not only the causes of disease, but the means whereby they may be avoided or minimised; they are ever on the alert to spot the mischief and its cure. Evils injurious to health which crop up in the daily occupations, and which have been borne with patience or indifference by generations of workpeople, are being traced to their source, and found to be quite capable of alleviation.

With purer air and better drainage, the giants of fever* are being robbed of much of their power to destroy; and with vaccination and isolation much is done to reduce the ravages of small-pox.

Of all diseases, we have most reason to dread lung disorders, which carry off one-tenth of the women and girls of the world, and are the cause of half the deaths between the age of fifteen and thirty.

Much has been done to reduce the mischief by collecting information as to the causes of lung disease, by investigating the lands where the ravages of the disease are greatest, and by causing to be removed the unhealthy conditions which provoke it, and still further by pointing out to us other lands to which those who are suffering may go and reside and so probably save their lives.

Formerly, consumption, being hopelessly regarded as hereditary, met with no opposition, but went on increasing until it had rooted out all the members of a family. Even now a fearful waste of life by consumption takes place through intemperance, through scanty and unwholesome food, and by the indifference of the working classes to the foul air of their workrooms. "If," says Dr. Guy, "the people had pure air, they would soon cease to regard spirituous liquors necessary to their existence." Habits of intemperance will not suddenly grow into disuse, nor will a desire for pure air be created in a day; the example must be set by the higher classes before we can expect it from the lower. A writer of some knowledge and authority says, "We are apt to look upon insanity as the result of intemperance, whereas in many cases it is just the opposite, viz., intemperance is the result of insanity." I am quite inclined to believe this; otherwise women and girls, knowing the ruin and loss it entails upon them and their belongings, could not and would not dare to yield to the temptation of drink.

It is a curious fact that even where the general health of a land is good a certain number of days of sickness, serious enough to disable from work, is experienced by every individual in a population. The average number of days so lost in a year by males is six, and by females five. There is a slight difference caused by the work in which each person is engaged and at the age in which the work is done, those engaged in light work having slightly the advantage of those occupied in very heavy work; but those who have no special work suffer more days of sickness than either.

There are other sorrows in families besides occasional sickness and disease. There are many who, from their birth or from accident, are wanting in one or more of those faculties with which God has blessed His children. The blind, the deaf mute, the idiot and the lunatic, whether they be in the families of the rich or the poor, excite our tenderness and com-

passion, but much more do they appeal to our hearts when we find them among the very poor and friendless.

The sick poor is a most appealing phrase, and it is one of the good signs of the nineteenth century that the Governments of the civilised countries of the world regard them as their special care.

You have only to go and see the institutions in the various countries, as I have done, to mark how great a contrast the gentle and efficient treatment they now receive is to that of former years, when the various Governments had not grasped the idea that they were the parents and protectors of the sick and helpless poor.

Of course in articles such as these one can but barely touch the fringe of the various subjects so interesting and important to women and girls, but if I succeed in getting you to think them over I shall have done something.

To begin with the blind. The number of women and girls so afflicted in the various countries of the world you will see in the chart on the next page. It is only within the last half-century that we have been able to obtain any correct estimate of their number. Unhappily, since the first trustworthy returns, they have been found steadily to increase and keep pace with the growth of the population. The blind women and girls may be divided into three classes:— "those possessed of private means, those who live on the kindness and charity of their relations and friends, and those who are paupers," the last being by far the larger division.

It seems strange that in such a wealthy and beneficent country as England there should be no national provision made for the wants of the blind, while in other and less favoured lands they are specially provided for. There are many, thank God, who devote their whole time, talents, and money to alleviate the condition of the blind; among these many are women; one in particular I have in my mind whom the blind of London love and bless.†

It is generally thought to be much happier for the blind not to be shut away from the seeing population. Those who have lost a sense have the greater need of those who are possessed of all their faculties, and by hearing what seeing people are doing, and by conversation and being read to, they are kept up in the affairs of their country and their friends, and have pleasant matter for thought.

It has been thoughtlessly asserted that "blind people have plenty of time to think," forgetting that the time to think will be useless unless they have material given them for thought through the sense of hearing. It is the duty of all who are blessed with eyesight to try and lighten the sorrow of those who are deprived of it, and doubly so where this calamity is combined with poverty.

A large number of blind people, shut out from the sympathy of the seeing world, become insane.

As a rule, blindness is more common among men than women, and if in the age of sixty-five and upwards we find more blind women than men, it is because there are so many more aged women than men in the general population.

Of blind women and girls over fifteen, about nineteen per cent. earn their living, partly or wholly.

A very small number, indeed, of those who are blind were born so.

The number of deaf mutes among our women and girls will be found in the chart. A very small amount of deafness in young children results in dumbness. As an example, the following is stated by Dalby:—A girl,

aged four and a half, became suddenly deaf, and in three months she had lost all speech except for two words by which she designated her father and mother. Thus it remained until she was six years old, when, by surgical treatment, her hearing was restored, and in about four months she could speak nearly as well as other children of her age.

The deaf mute owes much to the Abbé de l'Épée, who lived a century and a half ago. He did very much to reduce the teaching of the deaf and dumb to a system. He was much ridiculed for trying "to get access to minds shut up in prison," and his answer is worthy of note. "If," said he, "ideas can be conveyed to the mind independently of sight or sound, it follows that the blind can be taught to read by their fingers, and the deaf and dumb to speak by their hands and hear with their eyes."

There are institutions in every country, although very few are national. In France there are three expressly for girls; the boys' institution in Paris is that founded by the Abbé de l'Épée, but the few hundreds who are instructed are as nothing compared to those who need it. In the United States both the blind and the deaf and dumb are the special care of the Government, and by suitable training and education many of the poor so afflicted are rendered self-supporting.

Perhaps of all the sorrows which make their way into the domestic life none is more acutely felt, none more utterly destructive of happiness, than the development of idiocy and insanity among the members of a family, and, notwithstanding all that is being done by the Governments of civilised countries, it increases yearly, but more especially among women. The cause of this, you may be quite sure, has been sought for with diligence, and men who have given their lives to the search assure us that the sole preventive against suicide and insanity is to diminish the struggle for life among men and women, and by early training to develop in them well-ordered ideas and plans by which they may be able to attain to and satisfy their ambitious aims. You will not be surprised to hear that as culture develops so does insanity and suicide increase and multiply.

Culture, even while it elevates, arouses passions which strain and disturb the nervous system to such an extent that death seems to the unhappy person the only way out of the misery. It has been ascertained beyond a doubt that education has of late years been carried on at such high pressure as to strain and excite the nervous system of our girls.

Whatever the cause may be—struggle for life, culture, intemperance, unbounded ambition—there is no doubt of the steady increase of insanity, especially among the women and girls. There are twelve per cent. more women insane than men between the age of twenty and fifty, a very serious excess indeed.

Far back in the ages we find that insanity received very intelligent treatment at the hands of the learned priests of Egypt, and later by the great philosophers and physicians of Greece. Instances are given of the way in which these last treated mental disease. The early morning was divided between gentle exercise and reflection, music and study, followed by conversation, gymnastic exercises, and a simple and temperate diet. A cold bath, reading, and music concluded the day. This mode of treatment was not possible in all cases, but wherever it was practicable it was carried out, and that through many centuries; but during the Dark Ages, and up to the end of the last century, the idiot and insane were treated more like brute beasts than human beings.

The nineteenth century has returned in a great measure to the scientific and humane treatment practised by heathen philosophers

* It is very important to young wives to remember that nothing imbibes and spreads infection like woollen articles, either of dress or furniture.

‡ Haswell, in his pamphlet on the blind.

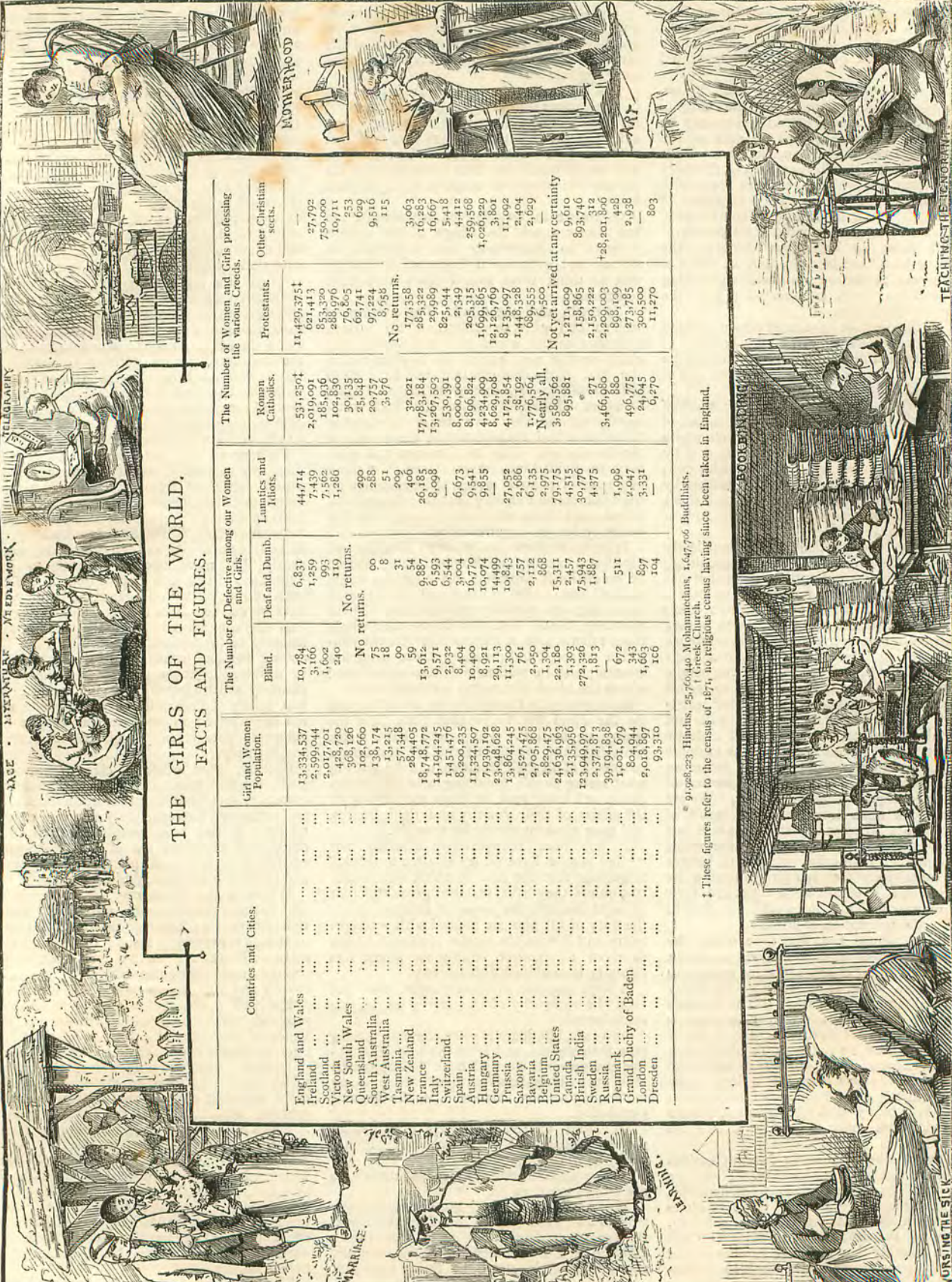
† Mrs. Starey.

THE GIRLS OF THE WORLD.
FACTS AND FIGURES.

Countries and Cities.	The Number of Defective among our Women and Girls.				The Number of Women and Girls professing the various Creeds.			
	Girl and Women Population.	Blind.	Deaf and Dumb.	Lunatics and Idiots.	Roman Catholics.	Protestants.	Other Christian sects.	
England and Wales	13,334,537	10,784	6,831	44,714	531,257 [†]	11,429,375 [†]	—	
Ireland	2,599,044	3,766	1,250	7,430	2,019,091	621,413	27,792	
Scotland	2,017,701	1,602	993	7,452	1,853,936	853,320	750,000	
Victoria	428,720	240	110	1,286	102,836	288,976	10,711	
New South Wales	366,420	No returns.	No returns.	—	76,805	253	—	
Queensland	102,660	No returns.	No returns.	—	25,838	629	—	
South Australia	136,174	78	00	288	20,757	97,224	9,516	
West Australia	13,215	8	00	51	3,876	8,658	115	
Tasmania	57,348	31	21	900	—	No returns.	—	
New Zealand	284,405	99	4	406	32,021	177,358	3,063	
France	18,748,772	13,612	9,887	26,185	17,283,184	285,322	10,285	
Italy	14,194,245	9,571	6,595	8,098	13,767,593	20,989	16,665	
Switzerland	1,451,476	2,932	6,544	8,098	825,044	20,044	5,418	
Spain	8,200,235	4,404	3,604	6,673	8,586,395	2,349	412	
Austria	11,324,597	10,400	16,770	9,411	8,806,824	205,315	250,468	
Hungary	7,939,192	8,921	10,074	9,855	8,234,908	1,699,365	1,620,220	
Germany	23,048,628	29,113	14,459	9,855	8,629,808	12,156,769	3,807	
Prussia	13,864,245	11,300	10,843	27,082	4,178,654	8,135,097	1,092	
Saxony	1,527,475	761	757	2,686	1,438,328	148,358	2,404	
Bavaria	2,705,868	2,050	2,568	2,686	1,776,152	689,555	2,629	
Belgium	2,829,475	1,304	2,568	2,975	1,771,911	6,500	—	
United States	24,636,963	24,186	15,311	79,175	3,886,462	1,211,090	9,610	
Canada	2,135,956	1,393	2,457	4,515	895,681	1,288,965	893,740	
British India	123,049,970	274,326	75,943	30,779	671	2,459,222	312	
Sweden	2,372,813	1,813	1,867	4,375	3,466,860	2,691,053	448	
Russia	39,194,838	—	—	—	496,775	899,199	2,938	
Denmark	1,001,679	672	511	1,998	24,645	11,270	803	
Grand Duchy of Baden	804,944	343	297	2,047	—	—	—	
London	2,018,597	1,663	104	3,331	6,270	—	—	
Dresden	93,310	166	104	—	—	—	—	

* 91,928,223 Hindus, 25,760,448 Mohammedans, 1,647,766 Buddhists, 1 Creek Church.

† These figures refer to the census of 1871; no religious census having since been taken in England.



some 3000 years ago. The influence of music, quiet, unexciting recreation, and moderate employment, together with a generous diet, is the treatment they receive in all our great institutions. I have been over the institutions in this country, in Germany, and in Italy, and am sure of what I say. I remember being specially struck with admiration when going over that in Genoa, and that of Hildesheim. It is, however, to London, the most populous and the most beneficent city in the world, that the honour is due of trying the experiment of separating imbecile and idiot children from the adult insane, and by amusement, education, and occupation making their lives not only bearable, but pleasant and useful. The institutions of the Metropolitan Asylum Board have shown the possibility of making good sailors out of idiot boys, and servants, useful and obliging, out of idiot girls. Their plans for the good of these children have been more successful than they could have dreamed of.

In the United States they have tried the same plans, and with the same results. These children are taught greatly by pictures, colour, and music. As they improve physically, morally, and intellectually, they are taught habits of industry, by means of which a large number become self-supporting.

It seems sad that there are no such institutions for the rich as are supplied and supported for the paupers. The Governments of the various countries have made good their claim to be considered the fathers of the sick poor, in the provisions they have made for their mental and bodily diseases.

Before proceeding to the next subject, I would like to give you, in a couple of sentences, the results of research into the cause and numbers of the blind, the deaf and dumb, and the insane.

"Blindness is very prevalent in Spain, Norway, and Ireland. The deaf and dumb are most numerous in Switzerland and Austria. The increase of insanity is more observed in France and Great Britain than in other countries, and in New York more than any other city. Political excitement may explain the increase in France, and business anxieties the increase in Great Britain."

The causes and percentage of insanity are thus set down :—

Hereditary	14 per cent.
Intemperance	33 " "
Various causes	53 " "
	100 " "

We now come to pauperism, which consists of two classes—paupers who are unable to maintain themselves through want of bodily strength or through mental disease, and those who can work, but either will not or cannot find employment. The right of the first of these classes to our help and compassion is not questioned, and no one will say that the people of any and every country are not willing and ready with their help. Of the second class, however, much has been said, much has been written, and many questions asked which are difficult to answer. I am not the person, neither is this the place, to answer them. One thing is certain that however bad the condition of the poor is at this moment, yet it can be said with certainty that pauperism is decreasing, thereby proving that the general condition of the working classes is improving. It would be very interesting to notice the history of each country's dealing with its poor, but that would take up much space. This little we can say here, that from the earliest times of Christianity till late in the Middle Ages the care of the poor throughout Europe was left to the Church alone. Then it became a matter of State police, and lastly the municipalities undertook the task of relieving both Church and police of these duties. But it was in England, in the reign of Elizabeth, that we first hear of a special house being set aside for the seclusion of the poor, and called a workhouse.

Of our girls and women it may be confidently affirmed that a larger number are yearly becoming occupied with remunerative work, that intemperance is becoming less among the poorer classes, and that now they have become more thrifty the pawnshops are less visited. Still, there is much poverty among us, and the difficulties of getting out of it are very great if one considers how much

more the poor have to pay for every article they buy than the rich, who buy in large quantities. For example, a grocer stated to a gentleman who was making inquiries upon this very subject: "The poor come into my shop and purchase the smallest quantity possible; daily, perhaps, half an ounce of tea." They therefore, as he said, have to pay him for the labour of weighing thirty-two quantities instead of one, for the extra amount of paper he uses for the thirty-two packets; then there is the time wasted in running to and from, beside the practice of using all within the little packet at once simply because it is small and the remainder they considered not worth saving. He calculated that the loss they suffered even in the purchase of one pound of tea would have bought them a pound of meat, and, of course, this runs through every article bought in the same manner. But these difficulties will, I hope, grow less as the present race of girls grow up carefully trained in habits of thrift and economy.

We do not intend to conclude these articles with the subject of sickness and poverty, but with the more hopeful picture of the large proportion of girls and women who have openly declared themselves as members of Christ's Church.

Of girls and women, there are in the world, in round numbers :—

106,250,000 Catholics,
59,898,400 Protestants,
42,500,000 members of the Greek Church,
4,250,000 of other Christian denomina-
tions,
3,187,000 Jewesses,*
53,125,000 Mohammedans, and
423,055,228 heathen and of no known creed.

Large as the number is that have declared themselves on the side of Christ, you see, by the figures I have just set down for you, how much larger is the number on the other side; therefore, there must be no ceasing of offering up the prayer, "Thy kingdom come," until every woman and girl in the wide world shall have joined the Pilgrim Band who "nightly pitch their moving tent a day's march nearer home."

[THE END.]

MY BROTHER'S FRIEND.

A New Serial Story by EGLANTON THORNE, Author of "The Old Worcester Jug," "In London Fields," "The Two Crowns," etc.

CHAPTER III.

SURPRISES.



LEFT school for good at the following Easter, rather earlier than I had expected to leave; but father, when, at Christmas, he told me that I was to spend but one more term at Miss Carefull's, did not explain his reasons for thus shortening my school course. I will not dwell upon those last weeks at school. They are not pleasant to recall, for my resolve to study hard and improve to the utmost the advantages I enjoyed bore but little fruit. It was soon forgotten, like most of my good resolutions, and I fell into my old idle, careless ways.

Without Mabel to look after me, I grew more recklessly daring in my deeds, and was constantly in disgrace with Miss Carefull. But the girls seemed to like me in spite of my waywardness; indeed, I fear some of them made the more of me on account of it, fostering in my mind the foolish idea that there was something brave and high-spirited in the way I set Miss Carefull's rules at defiance. Yet when I took my final departure from the school, it was not without a fleeting sense of regret that I said good-bye to Miss Carefull and my old school-life.

My governess kissed me very affectionately when we parted, and I felt touched to think that she could love me in spite of the trouble I had given her.

"I have been a great bother to you, Miss Carefull," I said, with a sudden rush of penitence. "I am sorry for it now; though I suppose you will say I am sorry too late."

"It is too late, certainly, for you to do better at school," she said, rather sadly, "but not too late for you to conquer your careless habits and set about ordering your life in a wise and worthy fashion. Oh, my dear Dorothy, do make up your mind to gain stability of character! My I fear for you is that you will constantly act in a heedless, wayward fashion, and be sorry when it is too late. And there is no greater misery for a human soul than to mourn over sins that cannot be wiped out, and the consequences of which nothing can arrest."

Her words made me look grave, and filled me with secret uneasiness. Surely I should never feel such remorse as she described? And yet, already, how often had I had to deplore the consequences of my foolish, hasty actions!

* The total number of the Hebrew race to-day is about what it was in the days of King David, viz., nearly 7,000,000. Of this number only 13,500 live at Jerusalem.