HELP FOR STUDY AT HOME.

A lady, who is probably the best woman Greek scholar in the land, has gue- runcously helped an effort now being made to raise a college for women in London, and so guided, helped, and made it easy for girls to study. She looked with pity on my own youth; I had a pining, a longing after knowledge, which it seemed impossible to satisfy. I am very pleased girls have such opportunities for self-improvement.

In London and our large towns facilities for higher education abound and increase. Small towns and villages and in remote country places there are many girls with the hunger for knowledge, and the means for gratifying it: no living teacher: in these hard times, it may be, no money to pay for lessons, could they be had, but little to spare for books and other means. Such girls as the Christian Women's Education Union has begun this year a students' branch, to assist by means of correspondence those whose schoolroom days are over, and who are anxious to carry on their studies.

Members of the students' branch will be expected to work at least six hours a week, which may be divided into periods of not less than half an hour each, unless an uninterrupted study. In addition to this, half an hour is to be given daily to the Scriptures. The only subject prescribed is this. Only those who have tried it know what a thorough and systematic study of the Bible is, not merely a desultory reading through a chapter every day, but an earnest, reverent endeavor to grasp its meaning. To do this, the Scriptures are numerous and not costly.

Members will be encouraged to avail themselves of the help given by the various University examinations, now open to women, or they may select one or more of the following subjects:

- English Language
- French
- Mathematics
- English Literature
- German
- Greek
- History
- Latin
- Physical Geography

Once a quarter accounts of studies and lists of books read are to be sent in, and members will receive in return comments upon work done, and suggestions for continuing it. They are invited to mention all difficulties met with either then or as they arise. The students' year to consist of forty weeks, so that plenty of time will be allowed.

Members will be asked to pay by a year to- wards the expenses of postage, &c. All communications to be addressed to Miss Petrie, Hanover Lodge, Kensington Park, London, W.

The women who undertake this work are no fancy students; they have proved themselves fit to teach others by hard study and good success at the Universities. For instance, the one who overlooks the Latin and Greek has lately passed the classical tripos at Cambridge; the one who undertakes English language and literature is an undergraduate of Oxford, where she has won the first prizes for those subjects.

In conclusion, one word may be added as to the estimable value of such sacrifices of study, when the mind is full of vigour and enthusiasm, and there is little to oppress or distract. When middle life comes, with its more domestic occupations, and the tread of another's heels, till the day is not nearly long enough for all. However great, then, the opportunities, time fails, and, like bees in winter, the mind must store away the treasures of life's spring and summer.

E. F. W.

A GOOD DAUGHTER.

R. CARLYLE, in his recollections of Mrs Carlyle, daughter of the Haddington phy- sician, says:—

"She always spoke of her mother with deep affection and great admiration. She said she was so noble and generous that no one ever came near her without being the better. She used to make beautiful presents by saving upon herself,—she economized upon herself to be generous to others; and no one ever served her in the least without experiencing her generosity. She was almost as charming and affectionate as her daughter."

"Of her father she always spoke with reverence; he was the only person who had any real influence over her. But, however wilful or indulge she might be, obedience to her parents—unquestioning and absolute—lay at the foundation of her life. She was accustomed to say that this habit of obedience to her parents was her salvation through life— that she owed all that was of value in her character to this habit as the foundation. Her father, from what she said to her, was a very strong and noble character—very true, and hating all that was false. She always spoke of any praise he gave her as of a precious possession. She loved his reverence; and she never spoke of him except to friends whom she valued. It was the highest token of her regard when she told anyone about her father. She told me that once he was summoned to go a sudden journey to see a patient; and he took her with him. It was the greatest favour and pleasure she had ever had. They travelled at night, and were to start for their return by a very early hour in the morning. She used to speak of this journey as something that made her perfectly happy; and during the journey she had told her that her conduct and character satisfied him. It was not often he praised her, and this unreserved flow of communication was very precious to her. Whilst he went to the sick person, she was sent to bed until it should be time to return. She had his watch that she might know the time. When the disease eftected the landlady brought her some tea, but she was in such haste not to keep him waiting that she threw the match away and ran several miles to fetch it! This was the last time she was with her father; a few days afterwards he fell ill of typhus fever, and would not allow her to come into the room. She made her way once to him, and he sent her away. He died of this illness, and it was the very greatest sorrow she ever experienced."
with a lighter heart when she looked up at him, with her eyes shining with happiness and a tinge of colour in her face.

"Our son is quite a big boy, Alice," she would say, as Reggie stumped up to them with a headless doll in his arms, and she had always some little tale to relate, to which he would listen patiently. She might talk about the children as much as she liked, but when she spoke to him of his work, he would refuse to answer.

"Never mind my work, Violet," I heard him say once. "I want my wife downstairs again; that is a subject closer to my heart." And I believed him. No work, no ambition could have replaced her; with all his faults she was the dearest thing to him in life.

I think all this made her very happy, for there was always such a contented look on her face; so no wonder she grew better and stronger.

"I think illness teaches one to value one's blessings more," she said to me one Sunday evening, when the children were in bed, and I was still sitting with her. "I am afraid I have been very intolerant and have wanted my own way about things. I used to long for a quiet country life. No, I never said so," as I seemed inclined to interrupt her, "but the wish grew almost morbid."

Perhaps my long rest has done me good, but I do not feel a bit afraid now; I don't think I shall feel so tired over it again. I see it is the place Providence has intended for me, and by-and-by I shall have a longer rest still.

I saw what she meant; life was strong within her, and she did not believe she should die; she was only girding herself for the daily struggle, making up her mind to fill her place nobly. But I knew she would need to dress the part. Her husband's strong arm would interpose between her and any great difficulties; she would not sink again because her day's work was too heavy for her.

(To be continued.)

THE STUDENTS' BRANCH OF THE CHRISTIAN WOMEN'S EDUCATION UNION.

Readers of The Girl's Own Paper have often been referred to an article called "Help for Study at Home," which appeared in these pages on June 18th, 1885. It was written by a member of the Christian Women's Education Union, and gave an account of the newly-formed Students' Branch of that well-known society.

The time has now come for replacing it by a newer record. What I with two friends had then started on a modest scale (for I was only beginning to feel I cared for teaching), is now in these days of a college, and to help three or four girls in an informal way has since grown into an organisation of which we little dreamed. Nearly eleven hundred students have been interested in the movement, and fifty-six friends have co-operated with me in the work.

Let me first speak of our purpose, and then of our plans.

Many and varied are the opportunities that women now have for getting a good education. Not only is the number of first-rate schools growing fast; fresh means are also continually being found for building up the foundations laid in the schoolroom.

Of the three great English universities, one, the University of London, has thrown open its doors to women. The plan of residence at Oxford and Cambridge have taken the first steps in the same direction.

Colleges such as Lady Margaret Hall and Somerville Hall, Oxford, and Gilton and Newnham Colleges, Cambridge, and the College at Westfield, Hampstead, for the London degree, have been founded.

For those who cannot go to college there are public examinations to read for at home, and classes and courses of lectures to help forward study that is undertaken either from a desire to improve oneself or for a desire to gain more of the "knowledge that step by step may lead us on to wisdom."

But for many girls all this is out of the question. Their means are small, or their homes are in remote places, or their time and thoughts are much occupied with domestic duties and domestic cares. They resolve, nevertheless, that, in the interval between the set work of the schoolroom and the actual work of life they will not lose what they have already gained.

So they choose a subject, and find some books, dull and old-fashioned, confused and superficial, maybe, upon that subject, and plan to give a certain time every day to reading in it.

Those who are very resolute, very studious, very fortunate in outward circumstances and sympathising friends, persevere and enjoy, and grow up into intelligent and well-informed women.

Others begin equally well filled after awhile, discouraged and disappointed. The books are difficult; there is no one to whom they can appeal for explanations; working alone, when no one else knows, or even knows about the work, is very dreary; interruptions break up the appointed time, and private study comes last of all in the day's duties, for nothing from without binds to it. They arrive at the sad conclusion that "it is all very well for those who are clever," but for them "it is no use."

These are exactly the girls whom the Students' Branch tries to help before they go on to conclude that study is neither interesting nor repaying, and cannot therefore be necessary for them. It offers guidance as to books, and then as to ways of reading them, companionship with others in study, and constant intercourse with a teacher who has made the subject her own, and who has in most cases been distinguished in it at the university. Finally, there are rules providing the "must" that is so necessary in its results from the "may" of our solitary schemes.

Such is the plan; and I will now speak of our plans for carrying out that purpose.

All our instruction is given by means of correspondence. The teachers are almost as widely scattered as the pupils, and the classes form a sort of college by post. Who may join? How do they join? And what happens when they have joined? No one is admitted who is already receiving regular instruction at home or at school. No one is admitted who is under sixteen years of age. Only those are admitted who are able to abide by the rules.

For Students may join either as Members or as Associates. Both are expected to belong to a Scripture class, and to give half an hour every day to the regular study of the Bible at home. God's Book comes first on our list; for what is other learning worth apart from knowledge of "the sacred writings which are able to make us wise unto salvation"?

The Scripture classes are in the four following groups, since our aim is to follow out rather than to supersede existing organisations for Bible reading:

(a) Members of the Bible and Prayer Union.
(b) Members of the Christian Progress Union.
(c) Members of the Young Women's Christian Association.

Girls whose other opportunities for secular instruction make them independent of our union, or girls whose needs are so numerous that they could not set apart time for secular study, are invited to become Associates.

Members also belong to one or more of the other classes, and give at least six hours a week to reading in connection with them.

The following are the subjects taught:

1. English Language and Composition.
2. English History and Literature.
3. Greek.
4. Latin.
5. Arithmetic.
7. French.
8. German.
9. Physical Geography.
10. Church History.
12. Political Economy.

The three terms begin February 1st, June 1st, and October 1st. New students are admitted three times in the year, viz., early in January, May, and September. After applying, they are in accordance with the rules, receiving a card of membership, and are put into communication with the ladies whose classes they wish to join. From them they receive a plan of work for the term, suggestions for carrying out that plan, and, further on, an examination-paper. They are welcome to ask questions on difficulties as they arise, and at the end of the term they send in a report of what they have done.

Occasional papers of a general kind are issued by me, addressed to all the students. There are no fees, but students pay their trilling subscriptions towards expenses of postage and printing.

Application for a copy of the rules should be made to me, enclosing a stamped envelope; and I can assure my readers that it is a real happiness to us to lend others out of the dull monotonous or empty amusements that too often deserve a girl's life, into some of those paths of intellectual and spiritual effort that we have ourselves found so pleasant.

I have only described that branch of the C.W.E.U. which I was asked to organise. The section as to its organisation as to its membership may be had from its founder, Miss Cavenish, Addlestone, Weybridge. Its object, throughout, is to bring Christian influence to bear on the women and girls of the higher education, and to raise the intellectual standard of education awesomely religious.

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