THE GIRL'S OWN PAPER.

bonny as she was, there could be little hope that she had temporal happiness if self were to continue to be over the foremost of her thoughts.

(To be continued.)

MOURNING ATTIRE

The outward symbol of affliction has been dignified with the name of the reality which it so feebly portrays. In the reality, and in its external shadow, I find a rather subject for our consideration.

It has been a necessity of our poor human nature to give vent to feelings of distress in some manner from the earliest period of the world's history, ever since the days when the 'soul is brought into the world, and all our woes.' And in the history of nations—as in those of each individual being, from the cradle to the grave—there is the expression of mortal anguish when it "must have way."

It is my intention to take a three-fold view of the three chief mourners: the Jew, Gentile, and (in the best sense of the term), and practical, and further, to consider the case of those who feel no satisfaction in wearing black garments; those who feel none in so doing; and those who, desiring to wear mourning, have not the means to purchase it.

The Jews used to fast and weep and rend their garments, and to make themselves wet with sackcloth, haircloth, or coarse black or brown cloth. They sat in ashes, threw them on their heads, tore out their hair and their beards, douse on their breasts, and bare them, made loud weeping, and went barefoot and bareheaded. All the time of their mourning, they sat at home or went to mourn at the grave, and ate no bread, except for the dead, and all the duties of the toilet. It was, of course, impossible to protract a mourning of this description, and the ordinary limit was restricted to a week, but extended to a month on special occasions. Contemporary nations used to "cut themselves with knives and lancets," and went out to loud, and what we should regard as extravagant grief; and, as we are informed in Holy Writ, they made themselves bald for the dead (Jer. xvi. 6, 7).

The mourning by Joseph and the Egyptians for Jacob was of seven days—"a great and very sore lamentation"; and in the Book of Daniel, tenth chapter, three weeks are named as a period for mourning. From the prophet Zephaniah tells us, it would seem that men and women used to part company on such occasions, and give vent to their sorrow. They put on mourning apparel, and abstained from their "anointing with oil." (See 2 Sam. xiv, 2.) It was also a custom to hire public walling women to mourn after a comeliness. Still, they allowed them to themselves bald for the dead" (Jer. xvi. 6, 7).

But throughout Europe, the United States of America, and our own colonies and dependencies, the custom of mourning is also maintained by the outward expression of distress, while those of another allow of little or none. It is simply possible to find, even in the Bible, the outward expression of distress; and so even among members of the same family features and characters vary too. Therefore as others differ from us in occurrence, we must check all unkindly criticism, misjudging of motives and personal vain-glory. There may be no difference whatever in the depth of feeling between the individual who is buried in crape, and he who wears but the most trivial expression of mourning; experience continually proves the fact that each alike may . . . . have that within which passeth snow.

A strong prejudice against the wearing of black is consistent with great strength of feeling, you might be better advised to judge. In their behalf I would observe that there are no black flowers in Nature, although there are sombre lilies. Still there is nothing really black in the nearest garment with which our world is clothed. Even the firmament above, though inkily-dark at night, is wondrously glorified and gladdened with its courts and stars. I have even known a great lover of the beauties of Nature who mourned for the loss of one beloved for years so recently that she could scarcely endure the sight of them that day of her death. And yet she had such an objection to being wrapped in black attire that she omitted to wear it on some occasions when it required its adoption. A sincere feeling of sorrow was veiled under an ordinary garb, for she wished to look up from the narrow bed, with bright clear eyes, and a well-arranged place of rest beyond the channel house, and to shake off as much as possible all depressing influences, that her mind might be the more strengthened in thoughts of the love of the hereafter. In reference to these mourners after a fashion of their own, I may quote the words of one who had studied human nature amount of mental and physical strain. The nerves demand an "opening of the flood-gates." The bereaved ones must be left

At the same time our sympathies may be as tenderly and truly enlisted in behalf of that still larger company feeling a necessity for a vent for grief. Like the outburst of tears and sobs, that unendurable pressure of the nerves provided for all living, so the adoption of a sable garb supplies somewhat of consolation to mankind in general. And this is the limit of ordinary custom, in the amount of their crape and the duration of its wear, we must not be censured for having them charged that may even for folly. Leave them alone and undisturbed for a season. Let it suffice for you to know that the hand of God is upon them, how heavily, for their sake but then there is the loss of nerves, of faith, He only and they themselves can realize. Doctors will sometimes prescribe crying, even aloud, under a certain amount of mental and physical strain. The nerves demand an "opening of the flood-gates." The bereaved ones must be left
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to turn their sad faces to the wall, and to unbend their hearts for awhile unstrained.

'What heart knows the like? God only knows it as well. 'In all their affliction He is afflicted,' of whom it is recorded when in a scene of mourning—

"Jesus wept!"

'"It is a gracious act of Christian charity to supply them with cloaks of their friends, or of their relatives, lacking the means to purchase them, with a black dress, bonnet, or out-door covering which their position in life would demand of them, or occasion. For amongst these indigent persons there are those who would derive much consolation from showing outward marks of respect for their loved and lost."

'"In every ordinary respect the general rule, as poor gentlefolks, who struggle to keep up a certain appearance suitable to their birth, both because they wish to associate with their own connections, and because they would thereby struggle under on unseen privations, than prove a burden to their relatives, however unintentionally. 'Withhold not, therefore, to any who come as the poor wan faces with a gleam somewhat akin to a smile, by helping them to vest their sufferings in some little external exhibition, in holding the outward mark of death within."

'In Nature the heavier the shower, the sooner the break in the cloud, the clearer the light, and the warmer the sunshine that follows. As the old proverb has it, "a storm after a showery after a good sort."

'"Show no imputation. Let them give free vent to their trouble in their own way, having this consummation in view."

'"The third and last portion of my subject— the practical part of so-called 'mourning.' To many a few hints may prove of service."

'As to the length of its duration for the several relationships in life, there can be no fixed and unalterable rule. A widow, however, could not, with ordinary propriety, leave off her "veeds" under a twelvemonth; nor should deep mourning be left off for a parent under that time. A year is not too long to wear it for a brother or sister; but under any circumstances it should be avoided from the first deep crane until six months shall elapsed. From three to six months for an uncle or aunt would be within ordinary rules, unless there were circumstances of early residence under the same roof, or close interval of much affection or obligation. There is a palsy affection of mourning which is very objectionable for women for a two-fold reason: because, while acknowledging the wearer's feeling of obligation to wear it, the least possible expense and trouble are conceded to that feeling. Better make so sign at all, than one so poor and mean. I allude to the wearing of a band of cloth or crane round one arm, the wearer being otherwise dressed in colours. This is a foolish and a mischievous freak of fancy: it is that it is an aping of a masculine style. In many respects men are allowed more license than women, and often wear a coloured overcoat, if not out of suit, together with a crane on the hat alone. Women are hedged about by stricter rules; they are expected to show a greater semblance of grief in family troubles, and are therefore attended. To any hardness or indifference to the usages of society, is to throw off a certain amount of feminine propriety and tenderness, at once unnatural, and not becoming a blonde or hat, and black gloves, in lieu of that of strap round one arm; and your sister, though not a black dress, may be worn by as true a mourner, and as true a "lady," as any in the land.

All mourning should be plain, without or dark outer covering, be all the attempt within your power to make, to conceal your ordinary dress when out of doors, do not fret over your necessary to do more. An action of this kind tells as much on behalf of your loving remembrance, as the costly and elegant costume a wealthy neighbour may purchase, who considers the great expenditure a faithful Christian may afford. Think of it as the utmost that the wise provision of God permits you to do. You regarded the widow's mitre as no more than all that the risk, of sacrificing, thing cast into the treasury, because it was "all that she had." Could your best ones revisit your dwelling, they would but say approvingly, "She did do what she could." If all, like you, regarded it as a matter of principle, it is wrong to purchase mourning when the money is due for rent, taxes, or other responsibilities, or when your children are being starved for warmth, or for suitable food for yourself, or your family.

I have now no more to say on the question which we have considered; yet I cannot lose it to remind you of the somewhat remarkable example left us by David, when he lost his child. While yet he lingered in life, when he was not numbered among the living, but when God took him, he "washed and anointed his head," and, laying aside all external expression of grief, he resumed his duty. The example is acceptable, yet the example is worthy of consideration, not as that recorded in the sixteenth chapter of the prophecies of Isaiah, twelfth verse, and first, but as that recorded in the sixteenth chapter of the prophecies of Isaiah, twelfth verse, and first.

"The days of thy mourning shall be ended."

S. F. A. CUFFIELD.

ANSWERS TO CORRESPONDENTS.

EDUCATIONAL.

Winnie.—At the Teachers' Training and Registration Society, Skinner-street, Rochdale-street, Educational training is given without residence: for teachers over nineteen years of age in the middle and higher girls' schools; the fees amount to £3 per month, and £3 per month for the middle-class school. The principal (last year) was Miss M. L. Smith, of Manchester, Miss Louisa Brough. We believe that the Provision for the Promotion of the Kindergarten System holds considerably the same principle, as is the Order of the session of the year; the means being a question for the Budgets of the Boards. In the middle-class school the means for the period of the year, which is 16 shillings the course. Apply to Mr. E. M. Dyott, 60, Westminster Road, Manchester, or to Miss E. F. M. Briggs, of Lancaster University, for the particulars of the course.

Esther.—We see no reason why you should not pass an examination in any subject in England as a foreigner quite as fairly, and as well as a native. Try to pass the Senior Cambridge or Oxford Examinations for Women over eighteen years of age. Turn for information to the article "Germany" in vol. iii. of this paper. Your hand is next, but why make curbs on your "do's" like little pigs?

Evelyn Kirkwood.—We think that a fair knowledge of German would be essential. Your English education is not, however, sufficiently completed to qualify you for facing such a situation. You employ the word, "if," when you should substitute, "whether, and you confound "would" and "should," and should as though they were synonyms. Instead of saying, "Let me know if I would require," you should say, "Let me know if you should require." Also, in regard to spelling, you should not spell the "a" in the words "sincerely" as "sincerely." Your writing is correct, and we thank you for your kind letter.

Chua and Cumber Hall.—We advise you to write to the "Education in the East," 56, Vauxhall Bridge Road, London, which teaches to young English women for Zenana work, and also to the "Christian College," which is one of those desiring appointments as medical missionaries. In the appendix to the report of the Medical Missionary Association, on the authority of a paper published last year, expressly to supply such positions. But we cannot be responsible for those with which we do not profess to be personally acquainted.

Harriet.—To restore black see page 116, vol. i. We thank you for the recipe for a mandarin.

"Mary* B.—Our correspondent "Mary" is peculiar in her fancy for inverted commas. She says, "my