

son. This fact we learn from the best possible authority. His father, Isaac Disraeli, the well-known author of the "Curiosities of Literature," and many other works, has told the world, in the preface to his latest volume, the "Amenities of Literature," how, in the midst of his studies for that work, he was "arrested by the loss of his sight." The book was nevertheless completed, though in an abridged form; and a touching paragraph in the preface informs us how it was done. "The author of the present work," he says, "is denied the satisfaction of reading a single line of it, yet he flatters himself that he shall not trespass on the indulgences he claims for any slight inadvertences. It has been confided to one whose eyes unceasingly pursue the volume for him who can no more read, and whose eager hand traces the thought ere it vanish in the thinking; but it is only a father who can conceive the affectionate patience of filial devotion." Thus the virtues are linked together; and in this case the grateful affection of the son foreshadowed the tenderness which made what seemed an ill-assorted union a lifelong happiness.

"LOVE IS ENOUGH."

BY WILLIAM MORRIS.

It is now some considerable time since the publication of the last volume of the "Earthly Paradise" completed a task as laborious and as fruitful as any that in our time has been chronicled in poetry. Mr. Morris thenceforth became an acknowledged master of narrative verse, and a new volume from his pen is sure of many readers. In this, his latest poem, the freshness, the grace, and the easy antique charm that held us captive to his earlier muse, reappear for our delight.

The poem is in form a "morality," one of those mediæval exhibitions from which sprang the modern drama. It is exhibited before an Emperor and Empress newly married, and the peasants flock to see it. Their comments on the play and on each other make a fitting introduction and conclusion to the main body of the work—the morality itself. The plot is simple, as in all Mr. Morris's works. King Pharamond, victorious and powerful after five years' struggle with his enemies, is seized with a melancholy, ceaseless and remediless. His life is in danger from it, and his faithful foster-father, Oliver, knows not what to do, when the king confides to him his secret. In his dreams nightly he sees, and for five years has seen, a woman fair as the day, to whom his heart is given. She has nerved his arm in battle; she has cheered his courage in adversity; and now that his dangers are over, and his kingdom won, he must find her or die. They set out together. After many adventures, they find the longed-for maiden; and though King Pharamond never regains his kingdom, he is satisfied, knowing that "Love is Enough."

The beauty of the poem is exquisite. It is written in the earliest of English metres—the alliterative unrhymed verse of Piers Ploughman, which in Mr. Morris's hands falls into such exquisite cadences that an Athenæum critic proposes it for the next translator of the *Iliad*. Interspersed with this are the songs in rhyme, where Love himself enters and the music swells to greet him. We have left ourselves but little space for extracts, but we must give this brief stanza:—

"Love is Enough; tho' the world be a-waning,
And the woods have no voice but the voice of complaining,
Tho' the sky be too dark for dim eyes to discover
The gold cups and daisies fair blooming thereunder;
Tho' the hills be held shadows, and the sea a dark wonder,

And this day draw a veil over all deeds passed over;
Yet their hands shall not tremble, their feet shall not falter,
The void shall not weary, the fear shall not alter
These lips and these eyes of the loved and the lover."

And with this song, as sweet and Elizabethan as one of Shakspeare's, we must close this short notice, which we hope will send many to the book:—

"Dawn talks to-day
Over dew gleaming flowers.
Night flies away
Till the resting of hours.
Fresh are thy feet,
And with dreams thine eyes glistening,
Thy still lips are sweet,
Tho' the world is a-listening.

O love, set a word in my mouth for our meeting!
Cast thine arms round about me to stay my heart's beating,
O fresh day, O fair day, O long day made ours!

Late day shall greet eve,
And the full blossoms shake,
For the wind will not leave
The tall trees while they wake
Eyes soft with bliss,
Come nigher and nigher;
Sweet mouth I kiss,
Tell me all thy desire.

Let us speak, love, together some words of our story,
That our lips as they part may remember the glory,
O soft day, O calm day, made clear for our sake."

EQUAL PAY FOR EQUAL WORK.

THE principle that women and men should receive the same payment for the same amount and quality of work is already accepted at Washington, as well as by one or two of the State governments, and will probably soon be admitted by all. It is plainly a just principle, but it will lead to some important results, which ought to be carefully considered. The great and most natural sphere of public employment for women is in the teaching of the young. In some of the States, the women engaged in this occupation outnumber the men by more than three to one. It is not, however, merely their natural aptitude for the office which has caused them to be employed, but the less remuneration they require; and they receive this inferior remuneration not because they are women, but because they are inferior to the men in certain respects, and more especially in preparation and in that attention to their duties which comes from regarding their office as a lifelong profession. A young woman usually begins to teach as soon as she ceases to go to school. She takes no especial pains to fit herself for the duty, and she regards it merely as a temporary employment until she shall be married, or settled in life in some other way. No doubt many men take up the occupation in the same way, but a large number adopt it as the vocation of their lives, prepare themselves for it with care, as for a profession in which they hope to rise to eminence, and are constantly engaged in study and self-improvement with the same view.

If it is decided that women engaged in teaching, as in any other public employment, shall receive the same pay as men, it will follow that they must make themselves equal to men in qualification for the office, or otherwise men will assuredly and very properly be preferred. If it becomes the general rule that teachers of both sexes must be paid alike, the result will be either that a much less number of women will be employed in that way than at present, or that women who intend to devote themselves to that occupation will have to prepare themselves for it much more thoroughly than many of them have heretofore done. There is little doubt that they will soon see this necessity, and that the result of the

new system of equal payment will be at once to elevate their standard of acquirements, and to exalt the teachers themselves proportionately in the public esteem. When women of good natural talents devote the requisite time and attention to the work of fitting themselves for the duties of this calling, which seems to be peculiarly their own, there is no reason to fear that their claims to preference will not be gladly acknowledged. Equal payment for really equal work will then be assured to them by a higher law than any enactment of a legislature—the law of human nature, which makes school trustees, like all other persons, desire to get the best return they can for their money.

BARGAINING.

ONE of the most unpleasant experiences of American and English travellers on the continent of Europe, is the necessity which they soon find of acquiring the art of bargaining—or perhaps it would be more correct to say, of chaffering. We are accustomed, in general, to consider that the price which a respectable merchant or dealer puts on his goods is the proper price, and to give it without hesitation if we want the goods. In France, and still more in Italy, this mode of buying would be utter extravagance. In the latter country it is said to be usually safe to offer a tradesman about the third part of the price he first demands. In France things are somewhat better, yet a great deal of shrewdness and determination in bargaining are required to secure one against being overreached.

A writer in an English periodical mentions some facts as instances of the kind of dealing which occurs in Paris. An American lady, attracted by a child's straw hat in the window of a very respectable shop, went in and asked the price. She was told sixteen francs, or something over three dollars, for an article which could have been bought in London for one-third of that price. She declined to purchase, and on going out told the circumstances to her friend, a French lady, with whom she was walking, and who had waited for her outside the shop. The French lady thereupon went in alone, and succeeded in purchasing the hat for her friend for six francs.

As an experiment, two French gentlemen, each accompanied by his wife, made the tour of the central markets in Paris, to lay in their provisions for the day—fish, vegetables, butchers' meat, poultry, and the like. The two couples had precisely the same list of articles to purchase, and they made their rounds with an interval of only half an hour between them. It was agreed that the one couple should take everything at the price asked, and the other should bargain, and get the things as cheaply as possible. It was predicted that the former couple would have to pay twice as much as the latter. The actual result was that the non-bargaining pair paid more than three times as much as the other.

This habit of dealing shows an obtuseness of moral principle. The seller who asks more than the proper market value of his wares seeks to take advantage of the ignorance of his customer. The purchaser who tries to beat down the price below the market value seeks to take advantage of the necessity of the seller. These principles are well understood in this country and in England, and are generally, though certainly not always, acted on. Perhaps there is nothing which marks so surely the progress of a country in morality and intelligence as the "one price" system of trade, and the disuse of the custom of "beating down." On the other hand, the capacity for bargaining, in another and better sense—that is, for judging of the quality of goods, and knowing how,

when and where to purchase them at the best advantage—is a faculty of great value to every one, and to none more than to housekeepers. The art of making the most of one's means, without stinginess or injustice to others, is a most valuable accomplishment—very different indeed from the habit of chaffering and cheapening, which sometimes actually results in extravagance, by inducing the purchase of things the buyer does not really need.

THE following extract is from a most interesting memoir of the late Dr. Meigs, of Philadelphia, by his son, Dr. J. F. Meigs. Dr. Meigs' long and useful life as a practitioner of one of the most difficult branches of medicine, and the intimate relations into which that profession brought him with women, are alike guarantees of the fidelity of the picture:—

"Are you not aware that the elegance and the polish of the Christian nations are due to the presence of the sex in society, not in the zenana? Do you not perceive that music, painting, poetry, and the arts of elegance, luxury, fashion (that potent spell), are of *her*, and through *her*, and in *her*? Versailles and Marly and the Trianons had never been built for men. The loom blends and sets forth the dyes that add richer reflections to *her* bloom: the wheel files for polishing the diamond that is to flash in impotent rivalry before *her* eyes. Sea and land are ransacked of their treasures for *her*; and the very air yields its egrets, and Marabouts, and paradise birds, that may add piquancy to *her* style, and grace to *her* gesture. Even literature and the sciences are in good measure due to *her* patronage and approbation, which is the motive-power to all manly endeavor. This is true, since, but for *her* approving smile, and *her* rewarding caress, what is there should stir man from the sole, the dire, the unremitted compulsion to act that he may live? With woman for his companion, he acts not only that he may live, but that he may live like a Christian and like a gentleman."

Again he says: "The female is naturally religious. Hers is a pious mind. Her confiding mind leads her more readily than man to accept the proffered grace of the Gospel. If an undevout astronomer is mad, what shall we say of an irreligious woman? See how the temples of the Christian worship are filled with women. . . . It is not until she comes beside him, in view of the people, that man ceases to be barbarous, and cruel, and ignorant.

"She spreads abroad the light of civilization and improvement as soon as she issues from the prison of the harem or zenana, to live with him in the parlor. Who made us human? Whose were the hands that led us to kneel down, and whose the lips that taught our infant voices the earliest invocations to Heaven?"

Dr. Meigs died in Philadelphia, June 22, 1869, at the age of 77, full of years and honors. By none should his memory be more cherished than by the women whose worth he so highly appreciated and for whom his sympathy was ever ready.

CHARITY.

PURE in her aim, and in her temper mild,
Her wisdom seems the weakness of a child;
She makes excuses where she might condemn;
Reviled by those that hate her, prays for them.
Suspicion lurks not in her artless breast;
The worse suggested, she believes the best;
Not soon provok'd, however stung and teas'd,
And, if perhaps made angry, soon appeas'd;
She rather waves than will dispute her right,
And injured, makes forgiveness her delight.

COWPER.

NOTES AND NOTICES.

A NOVEL SUBJECT FOR A PRIZE.—Prizes in colleges are usually given only for intellectual proficiency. But a "Western college," it is stated, has gone out of the beaten track, and has offered a "prize for good manners." Now genuine good manners spring from moral qualities—kindness, modesty, and a re-