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### WANTS OF WOMEN.

#### I.

#### MORAL EDUCATION.

By FRANCES POWER COBBE.

TRUE Moral Education includes both the Instruction of the Intellect and the Impulsion of the Will. It is useless if it lay down the straight rails of duty, but fail to supply the engine which is to urge us upon them. It is worse than useless if it provide the engine, having laid down the rails awry.

To say that both branches of Moral Education are generally neglected, would be feebly to express the real state of the case. The intellectual part scarcely enters into the curriculum of any school in Europe, and at the great English universities it has been represented for generations by Aristotle's Nicomachean Ethics, and Paley's Moral Philosophy—works bearing to modern morals the relation of Ptolemy's Geography, and Descartes' Vortices to modern physics. The training of the Will to virtue, if not so entirely disregarded, has been, perhaps, mismanaged no less deplorably; and instead of the early inspiration of pure and noble motives, the minds of children have been clouded, and their hearts made cold and worldly by the paltry ambitions, the false ideas of honour, and the mean hopes of reward, or fears of punishment instilled into them before they could attain the exalting conception of the love of

Right for its own sake, and of fidelity to Duty independent of either threats or bribes.

The Moral Education of Women is probably not worse, on the whole, than that of men. In some respects it is decidedly better; but it has certain special defects, whose practical consequences it is hard to over-estimate.

The Theory of Morals may be divided under four heads; 1st, "What is the Moral Law?" 2nd, "Where is it to be found?" 3rd, "How can it be obeyed?" 4th, "Why should it be obeyed?" Of the first three questions, it is not wonderful that the answers (disputed as they are by the different schools of moralists, and involving the most difficult problems of metaphysics) should remain outside of the ordinary education of women. But at least the simple lesson of "Why we should do Right" might have been instilled into every child with the first stirrings of conscience. What is actually done in the matter by ninety-nine parents and teachers, is to convey a mongrel principle compounded of Pious-worldliness or Worldly-piety (varying in proportions according to individual taste) as the motive which is to be the main-spring of Virtue. Young girls' hearts are commonly full of sweet and pure enthusiasm, ready to kindle in a moment at the suggestion of high and holy aims and unselfish devotion. But, instead of sanctioning and regulating such enthusiasm, their instructors teach them to sigh on Sundays for the rewards of Paradise, and to tremble all the week before the frown of Mrs. Grundy. I cannot now speak of the errors in the ordinary religious education of girls. Considerable as they are, they have not, thank God! quenched in the souls of women that sacred fire of love and faith to which the world may need to turn, ere long, for warmth and life in a great "Glacial Period" of Doubt. But as regards the moral motives usually instilled into the minds of girls, it is hardly too much to say that they tend rather to dull and distract the natural conscience than to spur and guide it. The young woman is never told—"Fais ce que dois, advienne que pourra," but she is taught Prudence to the verge (and often beyond it) of moral cowardice and base subservience. The rational lesson of respect for custom in indifferent things, and

avoidance of needless singularity, is caricatured for her in the perpetually reiterated counsel: "Whatever you do, never be singular! Never leave the beaten path!" The eye of God she need not particularly remember; that of the world she must never for an instant forget.

But if this be the almost universal training given to girls, what shall we say of that lesson concerning the chief aim and purpose of their lives, which is certainly taught to thousands among them more or less distinctly? There are, of course, many mothers and teachers who carefully avoid spoiling the simplicity of a girl's heart; but there are assuredly multitudes more who are untrammelled by such wholesome fears, and who miss the opportunity of instilling their own conception of the object for which every woman should strive. Do we ask what this object may be? Is it, as the old Puritans said, "To know God and enjoy Him for ever?" Is it to perfect herself and do good to all around her? Is it even to make one man's happiness by becoming his worthy helpmeet? The latter hypothesis is commonly assumed to be the fact; and, were it really so, we should all coincide that the girl was trained for an honourable profession, to which she had three chances in four of admission. But is it not a farce to say of many women that they are educated to be wives and mothers, when we know, and they know, and all the world knows, that their mis-called education will be thrown aside (like a gilded fly when it has served as a bait) the instant the girl becomes a wife? As Mrs. Grey has pointed out again and again, it is to attract a lover, not to make happy a husband, that a girl learns to play and sing, to dance and draw, to deck herself with chignons and crinolines. Who shall measure the moral degradation involved in the conscious, or semi-conscious, acceptance of this aim of "alluring," as the grand purpose of a woman's life? Let it be pondered what must be the consequence to a girl's character when she learns to consider her face, her figure, her voice, her hair, her eyes, as so much stock-in-trade; when she begins to cultivate her mind and talents, not from love of truth or beauty, but for display; and ends by moving through society with this idea of husband-catching secretly guiding all her apparent friendships and pleasures! When they have realized all this, let mothers and teachers ask themselves solemnly, "What difference would it make in the spirit of their Moral Education, did they intend to train—not an English gentlewoman, but a Greek Hetaira, or a Turkish Odalisque?"

Turning to the Practical part of Morals with its three branches, Religious, Social, and Personal, we find that the first great error of female education is, that the true relative position of what are technically denominated the Theological, and the Moral Virtues is turned well-nigh topsy-turvy. Instead of learning to be first truthful and courageous, and then kind, charitable, and resigned, a girl is instructed, above all things, to be sentimentally tender-hearted, and satisfied to accept any destiny her friends allot to her. Of the solid foundations of all goodness—plain Justice, plain Truth, and moral and physical Bravery (the safe-guard of all the rest), she is taught little or nothing. The result is but too sadly familiar to us all. Women are neither as just, nor as truthful as men; while as to Courage, not a few actually take pride in confessing their deficiency, and exclaim with more or less affectation, "Oh, I am such a coward!"—words which, if they had had a sound moral training, would seem as base as "Oh, I am such a liar!" or, "Oh, I am so envious and malignant!" Without Courage, moral and physical, active and passive, no other virtue, not even the stronghold of chastity, can have any guarantee of security; and to boast that we are devoid of it, is to call attention to the fact that all our principles of duty and honour lie at the mercy of the first comer who chooses to excite our fears.

It would be no harder matter, I am persuaded, notwithstanding their delicate nerves, to make girls steadfast, calm, and resolute in danger, than it is to instil those qualities into the hundreds of weakly boys who have become very heroes. Nor yet, again, would it be more difficult to make Truthfulness a point of honour with girls, nor to arouse in them a solemn sense of Justice far above the region of their eternal partialities, and personal prejudices. But to do all this their moral education must be conducted on better principles, and the whole scale by which they are taught to weigh

the heavier and the lighter matters of the law must be re-arranged. I know no sight to make the heart sicken more than that of a woman who can bear without a flame of indignation to be accused of a lie; or of one who meets a grave appeal for justice by the pitiful insistence on personal feelings and interests.

The second great error in the practical Moral Education of girls is, that they are commonly taught a Baby-house Morality, rather than the ethics of real life. The narrow lives of most mothers and teachers, and the longing to bring an element of infinitude into the small concerns with which they have chiefly to do, leads continually to the mistake of attaching false proportions to moral questions, and also of exaggerating the importance of the negative side of the law, because the affirmative seems often beyond their scope. They make mountains of mole-hills, and consequently fail to see that there are real mountains which it is their duty to climb. They are curbed by fear of wrong rather than spurred by ardour for right. They shrink with greater horror from the neglect of some trivial observance, than from habitually dwelling on a plane of thought and feeling unworthy of a human soul. The same woman may be heard debating with a tedious iteration the heinousness of desiring a servant to say, "Not at Home," while her own whole life is essentially unreal and insincere. The remedy for this state of things must come, in great measure, from the yearly enlarging sphere of women's pursuits and interests. For thousands of young women at this moment, it seems almost a cruelty to preach the adoption of noble aims in life, seeing that they are compelled by their parents to pursue a beaten round of mis-called pleasures and fictitious social duties, more dreary than the circle of the mill-horse, and out of which, if they can manage to find Keble's

"Room to deny ourselves—a road  
To lead us daily nearer God,"

and not a straight path to utter heartlessness and moral desiccation, they are fortunate indeed. Real duties are of their own nature ennobling. I have seen a poor shop-girl supporting and tending a blind old mother out of her little salary of fifteen shillings a week; every nerve strained to meet the grinding poverty, and to prevent her mother from suffering thereby; and I have thought that never could any "woman's work" be more holy or more noble. But the life of the daughters of rich men is often the reverse of this shop-girl's, for they can hope to serve no one through all the best years of womanhood—every door of usefulness being sternly shut against them, and only the gates of self-indulgence, folly, luxury, and vanity left wide open. These things must mend as time goes on. Meanwhile, even for those victims of "Society," and assuredly for all happier girls beside, it behoves the teachers who are awake to the true state of the case, to do their utmost to instil not only correct, but large and positive ideas of Duty, and of the meaning and purpose of human life. A quaint old preacher used habitually to speak of the young ladies of his acquaintance as forming the sect of the "Do-no-Harmites." It is high time that sect should become extinct. For women, as for men, the negative commandments no longer suffice. They must affirmatively love God and love their neighbour, love Truth, love Justice,—and that with such active zeal as shall make a life of uselessness and frivolity simply intolerable to their souls.

At the recent International Exhibition in London the sales of Works of Art and other objects effected through the agency of the price clerks appointed by Her Majesty's Commissioners, amounted to the following:—British Works of Art, etc., £4,410; Foreign Works of Art, etc., £6,180; total, £10,590.

We hear that a Household edition of the works of Burns is contemplated. Mr. Robert Crawford, who stood as a candidate for Dudley in 1865, and for Shrewsbury in 1868, is engaged in editing the volume, from which everything contrary to good taste will be carefully eliminated. Mr. Crawford's connection with Gavin Hamilton, the poet's friend and patron, and his long intimacy with the poet's sons, as well as his ability as a writer, render him eminently fitted for the task he has undertaken, and in the interests of Scottish national literature we wish him all success.

## BOARDING OUT.

THE discussion which has been going on vigorously in the *Times* for the last few weeks on the question of the Boarding-out of pauper children, has aroused a strong, and, it is hoped, lasting interest in the minds of many persons. From Mrs. Senior's last letter, and from the leading article which followed it, we feel that the advocates of the Boarding-out system have gained a complete victory.

For some time I taught in and continually visited a pauper school, and came away always with a feeling of deep depression. The cold, bare walls, the long, stone passages, the dull and colourless dress, and worse than all, the colourless lives, formed too sad a contrast with the glorious beauty of the woods and river near the School. Apart from the moral good and the development of family feeling, one point in favour of Boarding-out seems to me, in the late discussion, to be to a certain extent passed over. The question of health was brought forward, but not the question of form and muscle. The school I knew was fortunate, when I lived near it, in possessing a master and mistress who not only did the work for which they were paid, but spent a great deal of extra care and supervision. The master one day observed: "I have so much difficulty with the boys, from the want of a mother's care; they cannot walk properly, and are so often bandy, this prevents many of them from getting either into the army or navy, and, in fact, into many employments." With the girls it was much the same. The want of *individual* care affected their physique as much as their minds. An air of languor seemed to pervade them. At a school feast given them they did not seem to appreciate, as one wishes a child to appreciate, toys or sweets or games. Mrs. Barrett Browning's words would scarcely exaggerate their case:—

"For oh! say the children, 'we are weary,  
And we cannot run or leap;  
If we cared for any meadows, it were merely  
To drop down in them and sleep.'"

They are "orphans of the earthly love," and this orphanage is the more bitterly felt in the after-life. Any amount of kindness cannot compensate for home life; the essence of life is its individuality; the feeling of belonging to some one on earth is, next to Christianity, the greatest help towards ennobling and purifying human nature. Beginning life as "only a pauper whom nobody owns" is too hard a fate to inflict on the little ones, who are even too young to understand the meaning of the Fatherhood of God.

The objections brought against the Boarding-out system have been summarized by Mrs. Senior as the following:—1st. That a sufficient quantity of suitable homes could not be found; 2nd. That proper supervision would be wanting; 3rd. That the boarded-out children might be unkindly treated by the foster family; 4th. That the relations of the children would get at them, and might exercise an evil influence over them. To these objections Mrs. Senior has the following answers:—To the 1st, a letter from Sir William Johnstone, in which he states: "I was authorized to send circulars to the Established and Dissenting Ministers, and to the medical men of every parish in the county, requiring to be furnished with the names, addresses, and characters of such persons within their boundary as might safely be entrusted with the board and care-taking of one or more children, and at what rate per week. The replies to these circulars were so numerous and so satisfactory that, although from 300 to 400 children had to be placed out, no fewer than 130 applicants were disappointed in receiving boarders after the whole had been provided for." In regard to the second objection, I can strongly agree with Mrs. Senior's statement that the supervision in country villages would be ample. In Edinburgh, some of the smaller children are boarded-out in the town, and this arrangement is most objectionable. I have found children in one of the filthiest Edinburgh courts, and though they were treated with the strongest affection and tenderness, yet they certainly wanted for pure, fresh air. In a country village it is different; for the most part, the poor are almost over-visited, and any want of care, or any abuse of trust, would be almost instantaneously discovered; in fact,

this constant supervision would prevent any ill-treatment of the children suggested, in the third objection, as being likely.

The 4th objection is, to my mind, the most formidable; but if the plan adopted at Birmingham were followed, the objection would no longer exist. It is most desirable to keep children from the influence of bad relations; but if, as at Birmingham, the Poor-law officials were prevented from giving the addresses of children boarded-out, there would be little or no probability of their whereabouts being discovered.

Children boarded-out would be more child-like, brighter, healthier, and happier. Many childless couples would be thankful to have them, and care for them, and spend on them the love which, for want of children, has lain dormant in their breasts. In the village of which I have spoken the children of the cottagers were, for the most part, healthy children; but at the School you constantly saw the children with swellings in the throat, and more constantly with their eyes affected in some way, whilst their dull, heavy look contrasted painfully with the other children in the village.

Sir Charles Trevelyan writes concerning the greater expense of the pauper schools in comparison with the Boarding-out system:—"An entire village has been constructed in Kent for the reception of orphan boys, in which the households are elaborately got up in imitation of genuine domestic circles, although the boys might be adopted at once, at far less expense, into real families selected for their fitness for having children." He also states that there are nearly 30,000 children in purely workhouse schools. It is to be hoped that this system is doomed. The expense is far greater than that of the Boarding-out system, and the results are not so satisfactory. Sir C. Trevelyan, in the letter before referred to, says: "In a workhouse lately visited by me, the department adjoining to the school was that in which young mothers tend their illegitimate infants, which must have seemed to the poor girls next door the natural mode of returning to their pauper home. Under this system our union-houses are veritable institutions for handing down idle, vicious, pauper habits from generation to generation, and it will be impossible to break the continuity of this permanent caste, until effectual steps are taken to detach the children from the workhouse, and merge them in the body of the population."

We have sufficient proof from Scotland of the practical good-working of the Boarding-out system, and with the strong opinions of Mrs. Senior and Sir Charles Trevelyan in favour of the abolition of pauper schools, we trust that, for the future, the pernicious system of bringing up children of the State in herds will be abandoned.

S. M. K. KINGSLEY.

HERB ERNST PAUER commenced on the 6th instant a course of six lectures to women at the South Kensington Museum, on the Clavecin and Pianoforte. These lectures have been prepared so as to be useful for educational purposes. Not only will the student become acquainted with the characteristic features of the life of each composer, but also with the position he holds in regard to the general history of music. The gradual development of pianoforte literature and pianoforte playing will be illustrated by many examples. The influence of one composer on those coming after him will be traced; all technical specialities will be explained and the different schools classified. Each lecture is to last two hours; and it is desirable and useful that the audience should furnish themselves with copies of the pieces to be performed, so as to compare the musical effects with the text under their notice. The illustrations given in the first lecture were Scarlatti's "Sonata in A," Couperin's "La Favorite, la Diligente, Les Papillons," Rameau's "Les Niais de Sologne," Kuhman's "Suite in B flat," and Matheson's "Suite in E minor." The second lecture was given on Wednesday afternoon last, when the selection played consisted of Handel's "Concerto grosso in G minor," and Bach's "Suite Anglaise No. 3," with two preludes and fugues.

On Saturday afternoon, Mr. Sedley Taylor, M.A., late Fellow of Trinity College, Cambridge, opened his course on the Theory of Sound; considered as constituting the Physical Basis of Music. The inaugural lecture bore reference to the nature of Sound in general, and the Mode of its production and transmission; giving an outline of the theory of wave-motion, and its application to Sound. The subject was made exceedingly clear and interesting by means of diagrams.

## THE PERMANENCE OF MURAL DECORATION.

THE closing weeks of the Parliamentary session were rendered more than commonly noteworthy by two debates—one in either House—upon the subject of Frescoe-Painting. The speeches delivered by peers and commoners contributed nothing to the general knowledge (or lack of it) of the subject, as regards the condition of the works of art which adorn the walls of the Palace of Westminster. But if no new facts could be gathered from the discussions in Parliament, plenty of fictions were abundantly aired, and Mr. Bernal Osborne, in particular, distinguished himself by his announcement of discoveries which we would fain have him test by personal observation and practical experiment.

The Frescoes at Westminster were not the first productions in this special field of fine art undertaken in this country, and there is ample material for a comparison of these with other works; with subjects by several of the old masters. The skill and genius of Borgini, exhibited so long ago as 1755, may still be studied by those who care for the pursuit in the Church of West Wycombe, and in the loggia and colonnades of West Wycombe House; furnishing in their perfect state a practical and complete answer to the notion, which still prevails in some quarters, that there is something in the climate of England which proves highly detrimental to the permanence of Frescoes. Five years later than Borgini's success in the Buckinghamshire town, Burnici was employed (in 1760) to adorn the temple on the terrace at Rivaulx Abbey. Other mural paintings have been examined that were executed by Barker, about 1820, in the house of the Rev. Mr. Morgan at Bath; and by Severn, in 1845, in the Marble Hall at Gattou. These examples were in existence, to witness of the possibility, so often of late disputed, of Frescoe-Painting enduring all the vicissitudes of our changeful climate, when first the attention of committees and commissioners was directed to the subject of bequeathing to future generations, not only a magnificent Palace of Legislation, but at the same time lasting memorials of the historical research and artistic excellence which have characterised the last quarter of a century; and the influence which the known opinions of the late Prince Consort had upon the plans for the decoration of the Houses of Parliament was justified by the circumstance that the Frescoes which, in this country, exhibit the endurance of the art most perfectly are those which have been, for nearly 120 years, constantly exposed to the outer air.

The ill-success of modern Frescoe-Painting partakes, in a great measure, of the evil fate of everything in which our national pride was consulted in the provision of a new dwelling-place for the Legislature. Before the building could be finished, the stonework of parts in occupation was crumbling to decay; the tongue of the great bell was speedily silenced by the discovery of a huge crack where there had been a flaw; and the great painters of our time engaged upon the Frescoes laboured under the sore discouragement of witnessing effects that were not designed, but marred their designs, developing in a way they could not comprehend before their sight. The story of Maclise, as related by himself, is one which, if it were known, would relieve the art-world from the stigma, cast upon it by half-informed critics, of entering into a professional conspiracy to cheat the British public of hardly-earned money. Maclise was at work upon one of the subjects in the House of Lords, when the hot dew of perspiration gathered on his brow, as he observed signs of decay in the portion he had finished on the day before. An intense agony seized his sensitive mind; with the desperate energy of one possessed, he injected, with all the force of which he was master at the time, a solution he had by him into the colours upon the wall; and at last, to his inexpressible joy, he found the destructive influence was checked. The painting was saved: and it is this picture which at this moment is incomparably the best preserved among the Frescoes at Westminster.

The serious mistake has been made, by many persons, of viewing all the symptoms of decay in Frescoe as proceeding from a single cause. This hap-hazard method of accounting for facts which the majority are incapable of explaining intelligently, is correct only in so far as it suggests that the mischief is due originally to a want of exact knowledge of those conditions which alone can give permanence.

On coming, however, to the examination of minute details, it is found that there are many causes, and their operation is so diverse as to render necessary extreme carefulness in definition and statement. There are defects of the intonaco, which do not fall within the province of the artist, though, of course, they mar his work, despite his utmost care; and there are faults of colouring, affecting directly the manipulations of the painter and the materials he employs. Injuries of both kinds have been minutely examined by Mr. Francis Wright, the chemist to the Committee reporting to the Department of Works: the gentleman to whose instrumentality the nation owes aught of permanence which there is in these examples of art; and it is satisfactory to note that only one of the numerous subordinate kinds of injury—and that one not present in any work besides that of Watts in the Hall of Lincoln's Inn—remains unexplained. Of the first kind: that is, defects of the intonaco; the principal forms are—(1) a liability to contract, crack, and become detached from the surface of the wall; (2) roughness and irregularity of surface, adding to the difficulty of executing fine work with rapidity; (3) occasional pastiness, and absence of the quality of absorbence; (4) variations in the absorbent power, affecting the time during which the artist can work successfully upon different portions. The first head of itself embraces four varieties, viz., cracks confined to the day's work, and bounded by the joints; cracks of variable lengths, extending through adjoining parts, and not limited by the joints; smaller cracks, running one into another, giving a broken appearance to the day's work, and in bad cases permitting portions of the intonaco to be easily detached from the ground; and a reticulated condition of the intonaco, which, under close inspection, is found to consist of a large number of very minute cracks crossing and interlacing at all angles, but not of such depth as to endanger the stability of the work. After so much alarm has been excited by foolish and exaggerated statements made in the House of Commons, and echoed by the Press, we take comfort from the assurance given by Mr. Wright, that no one of the various defects he has described is of a sufficiently serious character to endanger the permanence of the Frescoes themselves; yet the sand employed in forming the lime-paste had not the grain suitable for securing the maximum of strength—the excellent quality of the lime, and the care taken in adjusting the proportions of the ingredients, resulting in the production of an intonaco which is almost wholly free from defects observable in works elsewhere. The principal conditions to be observed, then, in the formation of the intonaco upon which the painter may place his colours, are by no means difficult to recognise and follow. Lime should be slaked a given time before being used; it should be mixed with sand of fine, even grain, not globular in form; the lime and the sand should be mixed in definite proportions, to be ascertained by weight; the prepared wall should be allowed time to become perfectly dry before the intonaco is applied to it, as the thin layer of the latter will else crack with the contraction of the former; the plastering should be perfect; and there should be a judicious resort to fires, and to free ventilation, for the production of that happy compromise between undue dampness and extreme dryness which best subserves the intention of the artist. The intonaco at Stonyhurst College is spoken of by Mr. Wright as being admirable for its great strength and the uniform regularity of its surface; the ingredients of which it is composed being, simply, lime slaked six months previous to its use, and common, sharp river-sand, well mixed in exact proportions. No crack, contraction, or flaw can be detected, and, so far as defects of the prepared surface have aught to do with the want of permanence, if the same care had been shown in every instance, there would be no ground either of complaint or of regret.

The gravest faults, however, appear to be of such a nature that the blame rests with the choice of colours and other influences properly within the artist's control. And here, we imagine, Mr. Wright and his learned confrère, Professor Poynter,—whom we thank for his services to women in the lectures he has given (in the capacity of Slade Professor of Fine Art) at University College,—must have experienced the most insuperable difficulties in ascertaining facts, Painters have their predispositions in favour of, and their prejudices against, impossible and possible theories, and in the course of this

inquiry the path has been thickly strewn with the wrecks of innumerable foregone conclusions. The great bugbear was the damp. Painters love to use particular colours, and are loth to give them up; there may, perchance, be some cherished secret in the production of effects which are better appreciated than understood; and wanting the judicial tone of the philosophic character, they cling to the floating straw of any untenable hypothesis, rather than undertake the quest of an efficient substitute for the pigments, or the modes of applying them, which they are called on to throw aside. Of one of the artists employed on the Frescoes at the Houses of Parliament, it is known to many, connoisseurs and others, that, so irrevocably wedded was he to the theory of damp, he would imagine any incredible absurdity to force the circumstances into apparent harmony with his view. We would not be understood to imply that damp never forms an element of decay in modern Frescoes. On the other hand, few causes of deterioration are so certain, and so universally comprehended, as is this one. As an explanation, however, of the several series of phenomena observed in Frescoes, and affecting the pigments rather than the intonaco, it is totally insufficient, and calculated to provoke an incredulous smile on the part of those who hear it advanced. Whether damp occur from the excessive humidity of the atmosphere, or penetrate from behind the intonaco, it might be held to account for a gradual and sure, but general decay, but it will not explain the extraordinary circumstance of failure and success being found running in parallel lines—a man's beard for instance, rotting, upon a perfectly sound and healthy chin. The hypothesis of damp may possibly have softened the intellects of Mr. Bernal Osborne, for it was he who described the nose of the Iron Duke as vanishing from his face; whereas it would be quite possible, so hard and ineffaceable is that prominent feature, to strike a lucifer match upon it without in any way damaging its quality of endurance. Minor faults, such as the appearance of discoloured spots, the disappearance of the pigment used and substitution of a colour not intended, and the obscuring of the design by what may be called a species of milky haze, are without a doubt attributable, in the opinion both of Mr. Wright and of the Committee of Artists, to damp penetrating from behind, chemical incompatibility or impurity in the pigment, and the use of water containing lime in solution. Fatal injuries are coincident, however, with the use of certain colours, and are co-extensive with the sphere of their chemical action. Upon this point, the importance of which it is not possible to over-estimate, our painters appear to have been misled, not by their own judgment, but by the counsel of writers on the art of Fresco-Painting, and especially by the compiler of the generally excellent little handbook circulated by the Prince Consort as an authoritative manual for the guidance of those who were commissioned to decorate the walls of St. Stephen's.

Upon one point of essential importance, there is, happily, the clearest possible evidence. We often hear it stated that Frescoes cannot endure the climatic conditions of an English atmosphere. This is not correct. Mr. Dyce's painting, called "Hospitality," in the Queen's Robing Room, has stood for ten years without a sign of decay. The Frescoes of Stonyhurst and of West Wycombe are very nearly perfect. Indeed, of the latter, we learn that, although they are exposed to the outer air, they are as perfect as when last the painter touched them in 1755. The facts here are conclusive, and it is therefore to be hoped that the grand experiment of Fresco-Painting will be renewed at Westminster, under conditions which promise a greater degree of permanence than any which British art has yet attained.

J. T. DEXTER.

Mrs. WILLIAM BURBURY has written to the *Times* to state that the increase in the number of girls entered at the metropolitan centres, for the Cambridge University examination, commencing December 16, is 88, as compared with last year. Last year the numbers were—London, 173; Blackheath, 4; total, 177. This year the numbers are—London, 153; Blackheath, 11; Bayswater, 28; Regent's-park, 71; total, 263. This large increase is attributed in part to the formation of two new centres, but also, in part, to the letters which were published shortly before the entries were made.

#### THE CO-EDUCATION OF THE SEXES.

THERE are several very good and powerful reasons for the joint-education of boys and girls together in Schools and Colleges, and for the association of men and women in offices and professions, after that education is finished. The step to their association in after-life in the work of the world will be comparatively a short one, when once the principle of their Co-Education is established. One beneficial effect will be the juster appreciation of each sex by the other. Women are at present often taught (and when not actually so taught, it is implied in their general education) to look upon men as a lower order of gods, to be run after and courted on account of their immense superiority, or for the good which they may bring to women by marrying and maintaining them. Again, from want of companionship with men in earlier life, some women look upon them as a strange species of animals, are half-afraid of them, and inclined to run out of a room when they enter. Other women, again, go to the extreme of implying that men were created to pick up their handkerchiefs, carry their parasols, accompany them to the park, and so on. There is also an idea in many women's minds that men may be allowed to do exactly as may please them, on account of possessing different natures, and that what is sin in a woman is not sin in a man; and men, too, learn to think thus from their youth upwards. Men are also apt to despise women as beneath them in intellectual capacity; to look upon them as mere ball-room puppets, objects for their badinage, or as housekeepers and nurses provided for their especial delectation. Or else they exalt them into semi-angels, and say they are meant to be sweet, gentle, and beautiful all the days of their existence, and not fit to be real help-meets to men in the earnest work and sorrows of life. None of these are what can be called healthy relationships between the sexes, and it is to their association in education and the business of life that we must look for the restoration of simplicity and purity between men and women.

If educated together, boys and girls would learn not to despise each other; they would find sometimes perhaps to their cost, that some whom they formerly despised were quite equal, and possibly superior, to themselves in intellectual capacity. They would thus learn not only to appreciate each other better, but there would be more emulation in both sexes in the classes, and the education of either would make more real progress. Boys would look upon girls in a broad, kindly spirit, as on their own fellows, and then they would carry this liberal spirit into after-life, and would not be so narrow in their ideas as to what women can or cannot do in the matter of employments and professions.

The commingling of the sexes in education would also be more economical, as the same endowments for Schools and Colleges, and the same staff of masters, might serve for the training of both, and women would be surer of obtaining more thorough and solid instruction. There is nothing learned in schools for boys which would be unfit for girls, though there is much that is not necessary in view of some other subjects now neglected.

The only case in which I should not advocate the association of the sexes together would be in some portions of the science of medicine, and this only because I do not think that men are fit for it, and the women-students might be subjected to more insult than is quite agreeable. But there are divided opinions on this subject, and some eminent medical men at a discussion in London, not long ago, gave it as their opinion that the tone of morals amongst medical students would be improved by their association with women in medical education, and that those who were inclined to be rude would have good manners instilled into them by the others. I feel quite sure that those women who were earnest enough to choose the medical profession would not be likely to be light and flippant in their behaviour to the male students, and many have thought that the disgusting scenes which now sometimes take place in the dissecting-rooms would disappear in the presence of women. However, just at present, I should like to see the medical education of women provided for them apart from men if possible.

If boys and girls were accustomed to learn lessons together, play together, and work together, they would learn to look upon each other



as human creatures of the same mould, subject to the same faults, wants, and failings; and the superiority of one sex would not be unduly exalted. Men and women associated together would learn to look upon one another more as real companions in life, and less as fishes to be hooked from mercenary motives, or from a mere passing fancy. The morals of men more especially would be purified by companionship of a healthy nature with women, and they would not be so easily led to fall in love with each other at a moment's notice, but would be much more likely to marry from motives of a solid character, and from a love founded upon respect and knowledge. Boys and men would become gentler, and women become firmer, qualities of which neither could come amiss.

Objectors will urge that if boys and girls were educated together at Schools and Colleges, and men and women associated together in offices and professions, the chivalry that men should hold to women will be lost, and the beauty of the relationship between the sexes spoiled. But this objection is without foundation, for "there is chivalry and chivalry." No woman ought to care for the false politeness which flies to the winds the moment a man becomes familiar with her; nor for the chivalry which impels a man to pick up a woman's pocket-handkerchief, but which will not prevent him from staring her out of countenance if she be seated at a desk in the same office with him; nor for the chivalry which will cause a man to look upon a woman as a semi-angel, but will not prevent him from elbowing her out of the professions, or from the work in life which is really fit for her; nor for the chivalry which will not preclude a man from casting opprobrium upon those women who are nobly trying to find work for, and benefit their sisters. No, we want true chivalry, founded upon that respect between the sexes which it is certain will be brought about by their association in education. Of course, as in everything else, there must be strict supervision both by masters and mistresses in Schools; but from all I can gather, I find that in those Schools in America, and at the Birkbeck Institution in England, where the experiments has been tried, no impropriety has been found to exist, and there are appropriate rules made by the masters. In Scotland the lads and lasses are educated together in the Parish Schools up to 15 or 16 years of age, and the system has been found to work well, while the Scotch standard of education is generally admitted to be higher than the English.

Men would not find it so difficult, in after-life, if they were brought up and educated with women, to give them their hands and say: "Come and work with us on the same footing of equality; we will give you a fair field; and we will not look to see whether or not you have petticoats, but whether it is good work you give us." Then we should hear no more of that antagonism in work between the sexes which is so much to be deplored, but which is mainly fostered by their antagonism in education, and the hollow, flimsy politeness consequent upon that, which traduces and degrades the name of chivalry, but which breaks out into positive rudeness the moment a woman enters into competition with a man. Competition would be no stumbling-block in the way, if they were accustomed to compete in early education—to look each upon the other as going forth into the world hand-in-hand, subject to the same supreme spiritual, physical, and moral laws.

A. B. LE GENT.

On Monday, the course on the Elements of Physical Science, under the Science and Art Department, was begun at South Kensington; the first division consisting of six lectures by Professor Duncan, F.R.S., V.P.G.S., on Cosmogony and the World as a Planet; to be followed after the Christmas vacation, by Professor Carey Foster, F.R.S., on Physics, and after Easter by Professor Rutherford, F.R.S.E., on Physiology.

The Manchester National Society for Women's Suffrage celebrated its fifth anniversary by a crowded meeting in the Mayor's Parlour, last week. The principal speakers were Mr. Jacob Bright, M.P., Dr. Parkhurst, Mrs. Lucas, Miss Stewart, Mrs. Ling, Miss Lillias Ashworth, and the Rev. S. A. Steintal.

## REVIEWS.

SIMPLE QUESTIONS AND SANITARY FACTS.—ILLNESS; ITS CAUSE AND CURE. [J. Burns, Southampton-row, Holborn.]

A COUPLE of excellent treatises by an Irish author. These books have reached respectively a second and a third edition. "Simple Questions" would be an admirable addition to the School Library, and might very suitably be introduced into Parochial Classes for the poor, whom clergymen and others in authority are too apt to leave uninstructed on the causes of the simplest natural phenomena, and upon subjects relating to the functions and structure of the human body. The book is also especially valuable on account of the service it does in the interests of temperance and cleanliness. It contains a complete, terse, and plain exposure of the evils wrought by alcohol, and shows in simple language the fallacy of supposing wine or spirits to be in any degree nutritious or life-supporting. The second treatise, by the same author, is a dictionary of the commonest disorders, describing the symptoms of each, and the proper method of treatment to be pursued. The remedies commended are most simple, consisting chiefly of temperance and cleanliness. And, indeed, if mankind were but wise enough to understand that disease is always the result of DIRT in some way, either inside or outside of the body, hospitals, save for the comfort of the aged or the maimed, might cease to be. But such wisdom, like all other, comes only to the few, and that, by the grace of God.

THE DIETETIC REFORMER.—THE PENNY VEGETARIAN COOKERY.—THE BEST METHODS OF PROMOTING STABILITY AND ZEAL IN THE VEGETARIAN MOVEMENT.—AN ARGUMENT ON BEHALF OF THE PRIMITIVE DIET OF MAN.—VEGETARIAN TRACTS.—THE SCIENTIFIC BASIS OF VEGETARIANISM.—PROFESSOR NEWMAN'S LECTURES ON VEGETARIANISM. [Pitman, Paternoster-row.]

As it is quite impossible to examine each one of these pamphlets separately, we cannot do better than to quote a few telling passages from a few of their number. Speaking on the subject of the vulgar notion that flesh is necessary as an item of human food, Professor Newman says:—"Now among the poorer, as among the richer, there is but a small fraction of independent minds, who will follow argument and conviction, rather than example and fashion. Hence any richer man who desires that the poorer may not be deluded into a chase after butcher's meat, ought himself to try to show by his example, that he regards that food as of no necessity. . . . But there is a perverse influence at work of which we must take account. Rich men are ashamed to give cheap food to their friends, even when the cheap is better than the dear. And when the richer aim at expensive food, because it is expensive, the poorer imitate them, and thus get the worse food at greater cost." "It is our food which supplies the elements of our tissues," writes Dr. Trall (in the "Scientific Basis of Vegetarianism"). "We are literally made of what we eat. Our mental manifestations are dependent on the quality of our bodily structures. According to our dietary will be the condition of 'the house we live in.' Animal food always contains more or less effete matter, the *débris* of the disintegrated tissues, the ashes of the decayed organism, with more or less other excrement. . . . I can never mention Vegetarianism to a flesh-eater who does not introduce the teeth-argument as the conclusion of the whole matter, by asking triumphantly, 'What were carnivorous teeth put into our jaws for, if not to eat flesh?' I have an answer. *They were never put there at all.* They have no existence except in the imaginations of medical men, in medical books and journals, in the public newspapers, and in the jaws of carnivorous beasts." We have no space here to quote Dr. Trall's exposure of this common error about the carnivorous teeth,—our readers must get the pamphlet for themselves, its cost is only 3d. Here is a bit from Dr. F. R. Lees' treatise:—"Butchers have been called 'the helots of civilization,' but while we admit the helotism, we may be suffered to doubt the civilization, and to regard the fact as a mark of barbarism not yet erased. Without stopping

to defend the 'rights' of dumb-driven cattle—though rights they have—we object to the beastly slaughter and all the horrid paraphernalia and adjuncts of the system, *for the sake of man himself*. It is a sort of practical education which tends to blunt our finest feelings, and to lower the æsthetic taste and moral tone of all connected with it. This was strongly expressed in a sentence ascribed to Pythagoras: 'He that has hardened himself by killing a sheep, will with less reluctance shed the blood of a man.' A simpler diet, in economizing the labour of woman, would free her from the drudgery of 'fattening household sinners,' and leave her more of leisure to be devoted to the instruction of her children and herself. . . . 'Although,' says another author, 'woman is by far the greater sufferer from the present dietetic habits, it is to be feared that so strong is the prejudice created by the force of unreasoning custom, in favour of flesh as food, that the women of England too often interpose their influence against the practice of the vegetarian system, and those who know the nature of that influence will not despise it. . . . A vein of tenderness runs through woman's nature, which, however, may be most efficiently appealed to in seeking to reconcile her to Vegetarianism. There is something so revolting in the hardened cruelty necessary to be practised in maintaining the present dietary system, that very few women could, if the matter were fairly placed before them, avoid feelings of pain and disgust. . . . Paint to her in true and simple language all the disgusting processes through which the 'pound of flesh' has to pass before it finds its way to her table.'

Another of our authors remarks, "The wise and virtuous heathen will rise up in judgment and condemn us, unless we reform our dietary, and purify our feasts. It is recorded of a distinguished priest of India that, in his dying advice to his people, he said: 'Eat only fruits, grain, and herb! Let the predaceous animals prey on blood. Stain not the divine gentleness of your natures by one act of cruelty to the creatures beneath you. Heaven hath placed you at their head. Be not treacherous to the important trust you hold, by murdering those you ought to preserve; nor defile your bodies by filling them with putrefaction. There is enough of vegetable product, enough of fruit, pulse, and grain, to supply your appetites without oppressing them by carrion, or drenching them in blood.'" We wish that space permitted further citation, for the subject before us is all-important to the human race, and to the advance of natural religion. We will close our paper with this sensible and pithy reply of a Vegetarian to a carrion-eating acquaintance, who giped him on his rigorous habits:—"Yes, I am both a Vegetarian and a water-drinker. It seems to me, that no man who knows his own system, or the laws of life, with the conditions of health, can be anything else. I often smile, and the smile is a bitter one, at the many substitutes there are for Temperance, Exercise, and Cleanliness; but none of them ever answer so well as the things themselves."

CONCRETE ARITHMETIC; an Introduction to the Elements of the Abstract Science of Number. By TEMPLE AUGUSTUS ORME, Teacher of Chemistry and Physics in University College School, and author of "An Introduction to the Science of Heat." [Groombridge and Sons, London. 1872.]

Has it ever occurred to some readers of these pages interested, as all intelligent women now are, in promoting the practical education of the young, to inquire, in a philosophical spirit, into the causes of dulness in some, and quickness in other young minds, both starting under exactly the same conditions so far as external circumstances can affect the development of intellectual life? If it has not, we would earnestly recommend the investigation as one which *must* produce a rich harvest of results. We too often forget the vast distinction that subsists between education and instruction—the drawing out and the informing of the mind, and hence we fill up where we should simply clear the way for self-development, or assist the young intellect to find its way courageously amid all the dangers that beset its course, and when we look for the independent use of means we have taken so much trouble to furnish, we are startled by

the bareness of result. Let children be closely observed, whose parents are studiously anxious to teach, and those whose teachers refrain from everything save guidance and correction. The former will grow up possibly with an average share of ability, and the usual forgetfulness of 95 per cent. of all that has been packed into their unhappy little heads; the latter, on the other hand, will exhibit from a few months old an accurate perception of differences, a remarkable retentiveness of whatever may come within their grasp, and a consciousness of power in all that they say and do. The former have many steps to retrace—very much to unlearn ere they can be said truly to have started, if they ever do start, fairly on their way; the latter have always the firm unhesitant tread which comes of having personally gone unaided over the ground that lay before, all that is learned is so much absolute gain, and nothing that is gained is ever lost. By-and-bye, a mind of originally indifferent order, trained by the development (or leading on) process, will creep up to and pass with its slow and silent, unceasing progress the brightest and most subtle intellect which has been overlain and enfeebled in its powers by cramming.

And most notably is this certain to be the case with respect to instruction in arithmetic and geometry, the laws of number, form, and proportion. We cannot afford to let the youngest child, to whom we can teach anything at all, remain in ignorance of numbers; and yet how wearisome it is to be taught, how difficult it is to teach, and how gladly the results are forgotten by the jaded and perplexed little memory! What a confession of useless, nay, mischievous, labour is there in the lines of the old nursery rhyme:—

"Multiplication is vexation;  
Division is as bad;  
The Rule of Three doth bother me,  
And Practice drives me mad!"

The mistake lies in the endeavour to store the mind with abstract ideas, while it is yet—so to speak—putting out its tiny hands in the effort to grasp the concrete forms that it sees through the eye. Not that we begin too soon, but that we begin in the wrong way. A child should be educated first through the eyes; next by the use of the hands; and thirdly, through the sense of hearing. It will notice a clock if it have a swing pendulum, and will observe the numerals on the face, and the changing position of the hands; and, eventually, much more quickly than it could be crammed with the numbers 1 to 12, it will note the striking of the hours, and learn to divide the hours into minutes by the noise of the ticks. Uninterrupted, or with the least help in the world, any and every child thus acquires, almost as by instinct, the perception of things and rules that could not be learned in the abstract, and not only relative to numbers, but also as to time and mechanism, simultaneously; whatever is thus derived is gained with wonderful accuracy, and a sense of pleasure, which is the surest indication nature can give of the method which ought to be pursued in teaching anything whatever.

We have referred to the part which a clock may be made to bear in the elementary education of children, to whom very little of positive instruction can be given, as an illustration which is almost universally and readily applicable. But the principle is capable of indefinite extension in various ways. Mr. Orme shows how all the exercises of the earlier rules in Arithmetic may be pleasantly worked, by the help of a few cards, or, better still, blocks of wood painted and dotted in series, like dominoes or dice; and he promises to carry the system further, as we sincerely hope (after practical trial of the method with a bright little fellow of two summers) that he will.

Mr. Orme has succeeded in turning a difficult and abstruse, but necessary study, into what we may fairly call an intelligible shape. The work must have cost him considerable thought, and it reveals a close acquaintance with the capacity and habits of young children, for whose instruction his little manual will prove a priceless boon.

D.

THE personality of the late Mrs. Maria Mangin Brown, of Mayfair, sworn under a quarter of a million sterling, has been, in default of relations to administer or of any disposition by will, escheated to the Crown.





—are you not already represented through us? We vote actually, it is true, but you may always influence those votes, you know. And, mark me, Di, the indirect control you may thus exercise over our national affairs far exceeds the power you would possess were you endowed with that prerogative you desire."

"How?" cried Di, with amazing energy; "it is then possible that an English gentleman can deliberately support such an argument! Did I not hear you, Vi, the other day condemning unreservedly the conduct of the landlords and factory owners during the last election at home? Did you not denounce that conduct as corrupt and dishonest to the last degree, and assert your unqualified opinion that every man in the country ought to go to the poll to record the true result of his own political feeling, utterly unbiassed and uninfluenced by any other person soever? I am sure you did!"

"Well, yes, I did say so much," admitted Vivian, slightly embarrassed; "and I believe I was right. What then?"

"Why then," quoth Miss Diana, with some display of triumph,—"I throw the charge of inconsistency upon you, sir! Is it reasonable to condemn on the part of certain persons a system of pressure, or of temptation, while yet you advocate precisely the same conduct on the part of others? If it be wrong, as undoubtedly it is, for landlords to direct the votes of their tenants, or for masters to coerce their servants, it must be equally reprehensible for women to influence the choice of their male acquaintances. Political corruption cannot be absolutely reprehensible in one sex, and legitimate in the other! If we are judged worthy and competent to sway many votes in the hands of our friends, surely we must be judged worthy and competent to exercise *one* vote apiece on our own account! I find the course you propose, Vi, most unconstitutional. It is a *backstairs* method of getting represented, which to my English mind is exceedingly repellant and undesirable. If we are permitted to exert *some* influence in political affairs,—an influence indeed which no legislation could arrest,—then in the name of fair play—let us exercise that power honestly and openly, in the only legitimate manner an English Constitution ought to recognise! And, with regard to your last remark, that women already possess over national affairs an indirect influence which ought to compensate them for the non-possession of the franchise, I will only remark that all good, great, or influential *men* exercise a similar indirect influence, as well as a direct and personal voice in the country. But you will not argue that because they exert the first privilege, they ought to be deprived of exercising the second? Some years ago, before the electoral franchise was given to operatives, it was usual to contend that they were sufficiently represented by their employers. But this argument never contented the operatives, and it has now ceased to affect the Legislature. How unjust and unreasonable to force upon women an explanation which all classes of men refuse to accept as satisfactory! Why should a *vicarious* representation with which no body of men will rest content be considered sufficient for women? When everybody is striving to be free,—what wonder if we, who have been the world's toys and slaves so long, should begin to rattle our chains a little impatiently!"

"But," suggested the baronet feebly, "you women have different spheres of action from men, and different modes of thought. Suffer us to direct the legislation, because we are fitted to do so; you occupy a different stand-point altogether. There are scarcely two subjects of ethical or social interest, on which the masculine and feminine mind would be *d'accord*."

"Why there you furnish me with a fresh argument, Vi!" cried Diana, thoroughly excited. And the kindling eyes dilated with eagerness and determination, as might the eyes of a gladiator prepared for contest.

"Men and women," she proceeded, with an expression of intense earnestness, "are so radically different that all the Americanism in the world will never succeed in assimilating their natures. They differ as palpably and as necessarily in intellectual calibre and in moral disposition as they do in physical adaptation and outward appearance. It is absurd to suppose that the two sexes could ever be made identical, and if such an identity were possible to establish, I believe that the result would be utter social confusion and misery. [But it is just exactly the difference which *does* exist between men and women which renders it so imperative that both men and women should act together in forming the laws and in regulating the national affairs. A centre of political government is nothing else than an expanded home, the people are the children of the State, the lawgivers should be their parents. What, therefore, the man is within the limits of his own circle, as towards his family, such should be also be in the broader sphere of legislation as towards the people; what the woman is within the boundary of her own house as towards her children and her dependents, such also should she be in a more public office, as towards her kindred of the outer world. Every individual, of women as well as men, bears a definite relationship to the State, and owes it a definite duty. Just that which each one

of us aims to be in his or her own house, he or she should also seek to be to the Commonwealth. For the Commonwealth is but an expansion of the family, public life is but the growth and enlargement of the domestic circle. Man is the guardian, defender, and maintainer of home; it is his part to assist in the guarding, defending, and maintaining of the State. Woman is the arranger, the orderer, the beautifier of home; it is her part to assist in the arrangement, order, and comfort of the State. Together, men and women make the rules and ties of the hearth; together they should also make the laws and bond of the realm. We women are the mothers of the nation, no less than you are the nation's defenders. It is always spoken of as a sad thing, isn't it, Vi? when a family loses the mother, for with her is lost a guidance and a care that all the virtues of a father cannot replace. Well, it is the same with a nation, for a nation is only a large family. And at present this nation is a motherless one; the sweet influence and the moral guidance and the careful ordering of the womanly element is wanting in the Legislature; and so, because of that want, the Legislature blunders in just the very questions that women know how to deal with, and the people fail in those very points of virtue and purity which it is peculiarly the office of a mother to inculcate."

"I suppose, Di," said Vivian, more seriously, "that you speak of social questions?"

"Yes, chiefly. I think that women have a political and national function to discharge, exactly corresponding to their private duties. Women in particular are regarded as the orderers of a household, as the instructors of children, as the teachers of pure morality, as the mirrors and patterns of all gentle virtue and grace and beauty and consolation. These are just the attributes they ought to be enabled to carry into a wider sphere. There are many questions connected with popular morality, with the ordering of poor-houses, with the education of children, with the treatment and lodgement of the lower classes, which Parliament is manifestly incompetent to settle. All of them, and especially subjects affecting popular morality, are eminently *women's questions*, and until women have a voice in giving the laws of the land, such subjects as these will never be fairly dealt with."

"You are aiming now, Di, at the traffic of the London streets?"

"I am. In a case where women are mainly concerned, women certainly are fittest to judge of the complaint and to suggest a remedy. Am I not in the right?"

"But, my dearest sister, you are more Utopian than I had believed it possible for even you to be! Do you think that you, or any other of your sex, if you held all the power of the government in your hands, could put down the 'Social Evil?' The traffic is just like any other; so long as there is a demand, the supply must inevitably continue."

"True," returned Miss Brabazon, with glittering eyes, "but I would *put down the demand*. I know that it takes a long time to get rid of old prejudices and to engraft new views of morality, but there is no other way of rooting out so gross a vice as this we speak of, except that of destroying its origin. *It is not natural to be vicious*, the real source of all crime is artificial; and this particular evil of which we speak, is the result of a necessity created by unnatural institutions and the pretended adoption of a code of morality which few men can strictly observe. The whole religion and ethical standard of the nation are false, and are grounded on a false Ideal. That is the mistake that must be got rid of first, before we can have national virtue and national health."

Vivian laughed. "Ah, Di, Di!" said he, "what a dreamer you are!"

"So was Joseph," returned she, "yet he lived to be Ruler of Egypt."

"And of what do you expect to be Ruler, Di?"

"Of as rich a World, at least," she said, "of a fertile soil, wealthy with precious stores of budding thought and sustaining power that may furnish life and nourishment some day to a famine-stricken Israel—the heart and mind of Adelheid Stern."

"Oh," said Vivian, and his brow lowered.

Diana saw the shadow and took advantage of it for a leading question.

"How is it, Vi," she asked him, "that you, and such as you, are ready enough to countenance, even to assist reformatory measures generally, and to encourage the workers and ministers of such reform, but yet, if those who are specially dear to you desire to involve themselves prominently in the self-same labour, you are either offended, disgusted, or annoyed?"

"It is natural, Di, I suppose," said the baronet, twirling his wine-glass between his fingers. "We all admire Schneider, for instance, and we all adore — several other ladies I could name, who are well-known in public life, but few of us would care to be intimately related to any of them."

"Pooh!" said Miss Brabazon, effably,—"SCHNEIDER!"

The bangles glistened and clattered ominously.

"Come, come, Di!" said Vivian, "I *am* a little provoking perhaps. But I will be serious now, and I mean to hear you talk a little more."

Finish your argument, madam, and take another glass of your favourite Amontillado to help you through the intricate mazes of disquisition. You were observing that women ought to have a voice in the government of the country?"

"Certainly," resumed Diana, greatly mollified. "The nation is composed of men and of women. Half the population is feminine."

"More than half, by a long way," interpolated Vivian. "The women in Great Britain outnumber the men by something like a million."

"Well then," said Diana, "is it fair that more than half the nation should be thus peremptorily excluded from the liberties and privileges which the smaller portion enjoys? Is it fair that more than one half of the nation should be compelled to submit to statutes and methods of government framed and instituted by men who are chosen exclusively by the lesser number? It is imperative that delegated representatives should attend to the interests of their electors, but women have no delegates, and consequently their interests are invariably neglected in the Houses of Legislation. Besides, we are forced to obey the laws, but we are not allowed a voice in making them. It is absurd to suppose that one sex can legislate correctly and suitably for the other, and I am amused sometimes, when the motives and characteristics of women have become a topic of debate or allusion in the House, to observe the egregious errors which the speakers commit in attempting to pourtray the sentiments or motives of action which commonly affect feminine minds. Where two distinct parties and two separate interests are concerned, if justice is to be done equally to each party, then each party must be equally represented. We accept this axiom in another instance, for we give to the two great divisions of rank in the nation, two distinct Senates. For our aristocracy we have a House of Lords, for our commonality, a House of Commons, that the interests of each of these sections of the community may be separately asserted, and receive due and equal attention. Men and women can never be assimilated in character nor in interests, and men alone are incapable and unfit to legislate for both sexes."

"Ah?" said Vivian. "Do you know, sister, to what goal your argument tends? Practically, you are in favour of not merely feminine electorship, but of establishing a third House of Parliament, a 'House of Ladies.'"

"Well," said Miss Diana, "What then?"

"Why then," answered Vivian, "the members of that third House would never agree."

"You cannot prove a negative, Vi."

"It is not a negative. I judge by precedent. Did you ever know a feminine committee to be unanimous, or an assembly composed exclusively of ladies to be a genial meeting? Are you not divided among yourselves by numberless small rivalries, petty jealousies, and absurd prejudices?"

"You exaggerate Vi; and, as regards unanimity, I do not think that either of the present Houses exhibit striking examples of that particular virtue. I suppose we must have Government and Opposition everywhere, must we not? But I will admit that dissension is more common among women than among men. Why is it commoner? There is nothing normally implanted in the nature of women to render them quarrelsome or suspicious,—they have grown to be so through outward influence, and by force of the education they receive. I use the term 'education' in a large sense, and I mean by it the whole course of their moral, intellectual, and social training and treatment. Now, Vi, I assert that men,—to whom belongs exclusively, not only the power of the State, but the supremacy of the social world,—have so narrowed the orbit of women, and so restrained the scope of our functions, energies, and action, that there is positively but one ambition recognized, as proper to us,—the desire for admiration on the score of our physical charms. You have long laboured to teach us that the fit end and purpose of our existence is to render life tolerable to *you*, and that no woman ought to aim at a higher object than to please the man whom she desires to make her partner for life. You have given us for a kingdom the arena of Love,—there we reign,—there—so long as Nature gives us grace, we are supreme. But our numbers are many, and our kingdom is small, and we cannot bear rivals. Consequently, women are wont to view one another with suspicion and with jealousy. We say in our hearts,—each one of us—'I have a little power because I am beautiful, or witty, or fascinating, or clever. Such-and-such a woman has attributes akin to mine, and she is dangerous to my prosperity. By-and-by she will dethrone me. I have only a little royalty,—only a little supremacy, and I cannot afford to share it with her. I must elbow my rival from her place before she imperils mine.' Don't you see the whole thing, Vi? Isn't it a logical sequence of your folly in putting such limits as you do on woman's sphere? Don't you know that if any one profession or trade is overcrowded, there *must* be rivalries and jealousies and distrust among the struggling competitors? You place one exclusive object before a nation of women, and expect that no unfriendly feeling will result! We are all to be beautiful,

all charming, all amiable, all unenvious; our united efforts are to be exerted solely, continually, and individually, to please and attract the opposite sex; one of us must never be disturbed when her small share of power,—her sole heritage,—is rent away from her by a more brilliant queen, and she is bereft of the only good thing life is suffered to bestow upon women. You expect angelic things truly, you infallible logicians! Are you so Divine yourselves? Or can you seriously believe that the liberty which makes every man who receives it more manly would make every woman less womanly? Can you believe that while his nature best expands in freedom, hers must develop only in repression? How can that which is morally best for man be morally worst for woman? Has any physiological or psychological deterioration been detected in male constituents as a consequence of their political enfranchisement? Until one hears of some such instances, it must surely be illogical and impertinent to conclude that the exercise of the same prerogative on the part of women at long intervals, would produce any lamentable change of mind or heart! And again, there is the property qualification! Under the present system much important property remains wholly unrepresented, because it is in the hands of lady proprietors. I have always heard that in this country it is not the *man*, but the property which votes,—the *right* of voting is inherent,—not in him, but in that which he represents. We have household suffrage,—not manhood suffrage. Yet by a curious anomaly, although a woman may possess sufficient property to qualify a hundred voters, she cannot exercise *one* vote! Her sex is no reason for suspending the imposition of taxation, because, we are told,—it is not *she*, but her property which pays. But if so, why should that property forfeit the representation it earns by such payment, because its owner is a woman?"

"But, Di, you forget that the burdens of the State are not confined to paying taxes, they consist also in those personal exertions by which the prosperity of the State is maintained. Do you pretend to qualify women to serve as soldiers, sailors, or otherwise; for these are the liabilities of the men who possess votes?"

"My dear brother, do you really consider that member of the State, whose physical characteristics fit him to undertake muscular work in any rare emergency which may arise, a more valuable unit to the country than that member who gives to it its sons, who nourishes, trains, rears, and teaches the youth of the nation? Is the divine task of giving life, and of yielding nurture and support to the future generation a wholly unimportant office in the commonwealth, and are the risks and sufferings incurred by women in this their vocation, of no account or importance when measured beside the dangers rarely encountered by men in the service of the State? Is not the work of every wife and mother, compared with that of the possible soldier or sailor, at least equal to his in extent and value? Ah, Vi, indeed, I think that women fairly earn their equal rights with you, if personal service to the country be the test of citizenship! Surely we may be held entitled to corresponding respect and consideration at the hands of our law-givers!"

"Yes, dear enthusiast, but reflect upon another point. Do you know, I am really afraid most of you ladies would encounter so much violence and inconvenience in recording your votes at the polling-booths, that you might be apt hereafter to deplore your rights?"

"Indeed, Vi? Then I submit, if that be the probability, that the argument directs itself not against Women's Suffrage, but against *polling-booths*."\*

"A palpable hit, Di, cleverly and neatly put in! I score one to you! But now, a truce to fencing! Talking is so very wearisome. I presume that, in celestial regions, beings of another order converse by electricity. Is that brougham ready yet I wonder?"

\* Since this was written the introduction of the Ballot system has greatly smoothed the way for Women Suffrage.

TO BE CONTINUED.

NEARLY a page of the last number of the *Parochial Critic* is devoted to "Leaflets for Ladies," the leading articles in which describe the views obtained from the summit of the steps of the Albert Memorial at Kensington, and discuss the topics of Education (anent the Attorney-General's speech on the subject at the Liverpool Institute), Women and Medicine, and the Rescue of the Fallen (as nobly carried out by Mr. Charles S. Bruce and others) in New York, and other cities of the American Union.

It is gratifying to learn that the women discharged from employment by the Military Store Department and the Arsenal authorities at Woolwich are mostly provided for in other directions. A large number of them have been set to work manufacturing horse-shoes and nails at Battersea.

## CORRESPONDENCE.

[The Editor cannot be responsible for the opinions of Correspondents.]

## DR. ROUTH'S INAUGURAL LECTURE.

TO THE EDITOR OF "THE LADY'S OWN PAPER."

MADAM,—

WILL you kindly allow me a few lines in your Correspondence page, respecting the report of the inaugural lecture of this session at the Ladies' Medical College, which you reprinted from *The Times* in your last issue. I was very sorry to see the erroneous statements in the leading daily; but regret still more deeply that they should have been inadvertently admitted to your journal, where they will almost certainly come under the notice of the leading friends of woman's progress, and cause them to entertain a quite mistaken idea of the scope of the teaching, and the opinions of the teachers, of this very excellent little institution.

The passage to which I wish to refer runs thus:—"Dr. Routh believed that women were better fitted than men for ordinary cases of labour, but that men had fairly earned their position as accoucheurs, and that their physical strength and greater nerve would render them indispensable in exceptional cases." The obvious construction to be put upon this piece of reporting composition is, that Dr. Routh believes that women are competent only to attend ordinary cases; that when anything exceptional is discovered, a woman must immediately yield up the case to a man; and that, if any unexpected incident occur, necessitating interference, a lady in charge must calmly wait for male assistance—a man's help, according to the reporter, being *indispensable*—the patient's life, meanwhile, drifting away, while any ordinary man could give the required aid, and save a valuable existence. I think I am not wrong in saying that this must have been the impression conveyed to all readers of *The Times'* report. It is perfectly absurd.

If Dr. Routh had made any such statement, where would have been the reasonableness of his appearing in the position of a professor in a College, teaching obstetrics to women as thoroughly as they are anywhere taught to men? If women be competent only to attend ordinary cases of labour, a few months' instruction at a Lying-in Hospital from an illiterate nurse will be sufficient to fit them for practice.

At the Ladies' Medical College the curriculum consists of two winter sessions of theoretical study, the courses of Midwifery and Diseases of Women and Children, being as complete and full as those which are given in the ordinary Schools of Medicine and Surgery, the first class being actually taught by Dr. Head, the lecturer to the gentlemen at the London Hospital; while the courses of Anatomy and Physiology, Hygiene, Chemistry, Materia Medica, etc., though not so full as are required by practitioners of every branch of medicine and surgery, are yet more than sufficient to produce thoroughly educated obstetricians. Why should ladies spend brains, time, and money in acquiring such full obstetrical knowledge? Why should eminent physicians spend labour and time in thus educating women? if, after all, they are to confine themselves to ordinary cases. To quote Dr. Routh, "I think few ladies would be medical women on these terms."

The lecturer said nothing like what he is reported in *The Times* to have said. His actual words were: "This very smallness of the hand peculiarly fits them for especial manipulations, and it is only after long practice that men acquire that *tactus conditus* which enables them to compare their skill, in this respect, with that of women." But he proceeded to remark (and everyone understanding the matter will corroborate him), there are some few operations which require great physical strength, which cause the drops of water to rain from the brow of the most muscular man, and the actual conduct of which a woman would be quite ready to yield to a man. But these operations, few in number, comparatively, may generally be foreseen months beforehand, and the lady practitioner will choose her muscular confederate accordingly. It is a gratifying reflection that nearly all cases of emergency, which cannot be beforehand provided against, require in their treatment *arte, non vir*; and that the delicate hand of woman is better adapted for their treatment than the bulky hand of man. I think it important that this should be everywhere fully understood if the graduates of our excellent little College are to have fair play.

I remain, Madam,

Faithfully yours,

F. FENWICK MILLER.

Nov. 11, 1872.

## COLBURN'S MAGAZINE ON "WOMEN'S RIGHTS."

WE had hoped such sophistical and fallacious arguments as those used by a recent writer in *Colburn's New Monthly Magazine*, against what are termed "Women's Rights," had died a natural death; and for the future, when our adversaries condescended to break a lance with us, they would, if of the sterner sex, at least prove their claims to the possession of higher reasoning powers than those hitherto ascribed to women. We cordially agree with the writer in question that "Confusion of ideas and misuse of terms are among the chief causes of error and debate." Consequently, we maintain the right of women to earn their living in any honourable profession or honest labour, for which their capacity befits them, does not necessitate, though, at the same time, it need not debar from them, the performance of police duties, or the entering into the Army or the Navy, or even the breaking of stones.

Admitting, with the writer of the article, that all "rights must be limited by the duties and capabilities of the claimants," we decline to recognise men, or rather a section of them, as being the only judges of what woman's duties are, the sole arbiters of what she shall or shall not do.

The ruling of St. Paul, if it be waived in one matter, may with equal justice be dispensed with in another; and we regret that while Englishmen shudder at the comparative slavery of certain classes of men, they look on the demand of women for their freedom, even in the labour-field, as something contrary, not only to Nature, but also to Religion. Arrogating to themselves that intimate knowledge of the intentions of Deity to which no finite wisdom can ever attain, they imply their firm persuasion of the truth of the time-worn Pagan creed, which declares "That man was created to worship God himself, but woman God in man."

As regards the physical disabilities of women for the pursuit of such studies as Divinity, Physic, or Law, apart from the exceptional choice of those professions even by men, at the present time, it may safely be contended that women's capacity or incapacity can only be demonstrated by trial. Those most desirous of acquiring the right to earn their own subsistence in any way they choose must not be sought only amid the wealthy or upper middle classes, but also amongst those whom insufficient means or utter destitution compel to be their own bread-winners. Independence is, in these days, equally necessary and honourable in women as men, nor will its acquisition destroy the purity or innate refinement of true womanhood, which "with different talents formed will variously excel." The demonstration of this truth would be speedily realized if women were enfranchised.

L. A. A. S.

## RESULT OF THE CAMBRIDGE EXAMINATIONS.

THE Cambridge Syndicate, appointed to conduct the local examinations at the various centres, have issued a report on the results of the examinations for women at Cambridge, Cheltenham, Liverpool, London, Manchester, Plymouth, and Rugby. 154 candidates entered for, and 132 proceeded in the month of June to, examination; the increase upon the previous year being 30 in the number of entries, and 23 in the number examined. In the subjects comprised in group A, namely, Divinity, Arithmetic, English History, English Language and Literature, English Composition, there were 42 failures out of 114 examined, 15 passing in the first class; in group B, Languages, 12 out of 75 failed, 6 passing in the first class; in group C, Mathematics, the only two examined altogether failed; in group D, Logic and Political Economy, 1 out of 10 failed, 2 being in the first class; in group E, Natural Sciences, 3 out of 6 failed; and in group F, Art and Music, 2 out of 7 failed.

In Divinity the examiners report that great knowledge was in no instance observable, the historical matter and commentaries being by far the best got up; in Arithmetic there was a deficiency rather in quantity than in quality, but one candidate did exceedingly well; in English History the answers were generally good, but there was a want of thorough and careful study of the selected period; in English Language and Literature, four papers were of very great

merit in all respects—for knowledge of facts, for clear and vigorous expression, for real independent thoughtfulness; the leading defects being a certain want of thoroughness, a tendency to rely on the current phases of criticism without a real appreciation of their exact force, and in several cases a habit of discursiveness and irrelevance; in English Composition, the essays were generally clear and to the point, but many which showed power both of thought and expression were marred by a confused arrangement, and punctuation without any principle was extremely common; on the other hand, two essays in particular showed remarkable knowledge and judgment, one of them dealing with agricultural strikes, the other with the conditions of a free government.

A slight declension from the high standard attained last year is reported of the successful papers sent up in Latin; and considerable grammatical inaccuracy appeared in even the best papers in Greek, but none of them showed want either of capacity or of application. The answers in French exhibited, on the whole, an improvement upon last year. In German, the work was very satisfactory, composition being especially very creditable. In Italian the two papers were marked by an entire inability to grapple with the difficulties of Dante, or to translate from the English.

In the fourth group, greater excellence was shown in Political Economy than in Logic. The examiner remarks, in seeming irony, that an impression apparently prevailed with some of the candidates that Logic was a subject in which a certain kind of originality might supply the place of knowledge.

In Music, of four candidates three were distinguished, and the fourth passed. The examiner expresses surprise that candidates are so few, when those who have entered have done so well.

#### MISCELLANEOUS NOTES.

THE series of papers commenced in the present number of this Journal by the publication of Miss Frances Power Cobbe's article on "Moral Education," will be continued during six weeks by the following writers, each of whom will write on a special subject:—Miss Emily Shirreff, Miss Sophia Jex-Blake, Miss Elizabeth Wolstenholme, Madame Bodichon, Miss Julia Wedgewood.

THE opening of the winter session of Popular Readings in connection with the new Quebec Institute, on Tuesday evening, was marked by the inclusion in the programme of portions of the new lecture on "The Songs of Scotland," by Madame Ronniger. The first extract was illustrated by the charming ballad of "Auld Robin Gray," the second carried the audience back to the time when the flower of two armies lay dead upon the field, crossing which some centuries later Robert Burns gathered the inspiration of "Scots wha hae," one of the most stirring compositions to be found among the chief war-songs of any nation. The large hall in Lower Seymour-street was crowded on the floor and in the gallery, and the reception of the two selections showed that Madame Ronniger had struck into a highly popular vein—one that had hitherto been scarcely touched by her predecessors and competitors on Institute platforms, and whose abundant treasures found in her an exceedingly happy exponent.

WE have lost a good friend, and a clever champion. John Francis Maguire, M.P. for the City of Cork, is dead. Hard, indeed, it is to realize that he is no longer with us, and that when the new session opens, his place on the green bench of the House will know him no more! Many who read these lines will remember his brave and enthusiastic speech in support of the Women's Suffrage Bill last May—a speech which will live in the annals of our struggle for independence, and in the loving recollection of us all, for years to come. Others will recall his words of cheer and confidence spoken after the defeat of the Bill, upon the occasion of our Conference

at the Westminster Palace Hotel; and all will regret that when at last the day of our success comes, he, who was one of our best and warmest friends, will not be among us to participate in the hard-earned victory. Twenty years and more he did his country good service with voice and pen. Never silent when a word was needed, never idle when work was wanted, always ready to fight on the side of justice, even when justice was ill-supported; genial without flippancy, kindhearted without sentimentalism, earnest without the whims of the fanatic, sincerely religious, yet emphatically liberal; this was the man we esteemed so affectionately; this the champion we have lost; this was John Francis Maguire! God reward him, and hallow to us evermore the memory of a good and noble friend!

THE annual course of lectures at Helensburgh was commenced in the King-street Hall, in that town. Miss Taylour, of Belmont, gave the inaugural lecture, her subject being "Antagonistic Elements in Society." The lecturer restricted her remarks to some of the more familiar aspects of the subject, such as the antagonisms of our political and social condition, and the evils which result from them to all classes of the people. Her reasoning on the present conflict between capital and labour, the *Glasgow Herald* pronounces to have been lucid and convincing. Capital being the fruit of labour, Miss Taylour contended that the interests of both were identical, and should therefore work harmoniously together. She touched but slightly on her favourite topic—"Woman's Rights." Her reference to the contest between the lady medical students and the Edinburgh University authorities was very effective, and told in favour of the persecuted ladies. Miss Taylour was loudly applauded during the delivery of her lecture; and a vote of thanks to her was accompanied with several rounds of cheers.

WE are glad to observe that activity is being displayed in obtaining the needful sum of money for the erection of a fitting home for the New Hospital for Women, in Seymour-place, Marylebone. The institution was first opened in 1866 as the St. Mary's Dispensary for Women and Children, but after some years of useful effort it has been found that in very many cases the treatment required is purely surgical, and as a rule such cases cannot be well treated in the dwellings of the poor, and hence it became necessary to extend the province of the dispensary into that of the hospital proper. The site of the present house already belongs to the committee, and it is proposed to build for the accommodation of about thirty patients so soon as means shall enable the promoters of the hospital to take so desirable a step. The honorary treasurer, Mrs. Westlake, of 16, Oxford-square; the hon. secretary, Mrs. H. M. Jackson, of 7, Oxford-square; or the secretary, Miss Parnell, at the Hospital in Seymour-place, will gratefully acknowledge help in any form, or furnish particulars either of past work or future plans.

ARRANGEMENTS are in progress for meetings on Women's Suffrage in the City of London, Hackney, Kensington, St. Pancras, and other districts of the metropolis. The organization of popular feeling and opinion in London is little understood, and hence, it is very seldom attempted on anything like an extended basis. If the London National Society succeed in the present effort, an example will have been set that promoters of popular movements will not be slow to follow. There is no reason that we ever heard sufficient to determine that London should always lag in the rear in the furtherance of great reforms.

THE London Republican Club is not the only social institution admitting women upon equal terms to its membership. They are, and long have been received as members of the Birkbeck Institution and its various classes; and the New Quebec Institute, in Marylebone, draws no distinction between the sexes, provided the candidates for membership be of sufficient age and willing to comply with the conditions and regulations governing all its plans.

FROM J. Hounsell, Esq., Surgeon, Bridport, Dorsetshire: "I consider BUNTER'S NERVEINE a specific for tooth-ache. Very severe cases under my care have found instantaneous and permanent relief." From E. Smith, Esq., Surgeon, Sherston, near Cirencester: "I have tried BUNTER'S NERVEINE in many cases of severe tooth-ache, and in every instance permanent relief has been obtained." Sold by all Chemists, 1s. 1½d. per packet; or post-free for 15 stamps from J. R. Cooper, Maidstone.—ADVT.

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MADAME TESSARD'S.—A Portrait-model of Dinah Kitcher, who recently died an inmate of the Royal Cambridge Asylum for Soldiers' Widows, modelled by command of H.R.H. the Princess Mary of Teck, for a grand bazaar, held at Hampton Court Palace in 1870, is now on view at this Exhibition. Placed on an ottoman in the centre of the large room, it has so life-like an aspect that it cannot fail to deceive many, and to cause as much mirth as the portrait-model of the late Mr. Cobbett, so well remembered by all visitors.

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