

knew, dearie, seeing he ain't dead yet. (No loss if he was, perhaps," she muttered to herself). "Anyhow, you have no call to fret. You seem a good little lamb."

"Oh! but, Hannah, mamma said it was nice o' die, because she would see papa and be always well and happy, and —. But that gentleman said—," cried Kitty, still trembling and crying bitterly.

"Never you mind what that gentleman said!" interrupted Hannah, huskily. "You mind what your ma told you. Here's a bit of cake for you, my dear. Wipe your eyes, and make haste down, or else your aunt will be cross."

From that time Hannah was kind to her in her rough way, and the only specks of brightness in her dull, uneventful life were those the old servant created for her.

Miss Spencer would have been righteously indignant if she had been accused of being unkind to her niece.

She would have answered that she did her duty by her, that she was fed, clothed, and cared for as carefully as her own mother could have done. What more would the child have?

Had Kate been asked the question, she would have said, "A little love, a little praise when I do well." But, then, she was not consulted, and such a reply would have been thought most unreasonable.

When Kate Morton had come there, she was only eight years old, and naturally a happy, merry child. Her only grief had been her parents' death, and though that loss had

been a very heavy one at her age, the feelings are elastic, and had she had a pleasant home, she would have been a thoroughly cheerful girl.

As it was, as she grew up she became a quiet, reserved, but accomplished young lady.

Her aunt had been her instructress—a position for which she was excellently fitted, as her talents were of a very high order.

Very few persons visited Miss Spencer. Of these, the gentlemen were like Mr. Green, the ladies like her aunt, and of each and all of them Kate was much frightened.

They greatly pitied Miss Honor for having the care of so strange a girl, and did not scruple to say so, but felt they had a perfect right to criticise her conduct.

As these remarks were invariably made in Kate's presence, they did not tend to make her less strange or quiet, but they did make her very unhappy.

Kate lived entirely in a world of her own. She peopled her dull surroundings with radiant splendour, and wove bright fancies of a fairy prince coming to free her from her bondage.

She wondered, sometimes, how it would have been if anyone had loved her, and sympathised with her, or tried to be kind to her, and hoped for happier hours to come.

But as that time did not come, only the weary days dragged on in the same monotonous way, without any great trouble, but without the slightest joy, her dreams faded; she simply became a handsome machine, doing whatever she was told to do in a listless manner that would have warned anyone who

cared for her that there was something greatly amiss.

But at this sad time a change was coming, and brightness was, at last, to enter into her dull life.

(To be concluded.)

## THE SINGLE LIFE.

THERE are precious and beautiful things that are enjoyed by but a limited number, such as costly jewels, rare pictures, rich stuffs; there are other things, which are very fair and sweet, which bring blessing and profit to many, such as the herbs or flowers whose extracts are used to make medicines or perfumes; the sunbeams, which creep into desolate, gloomy places; the breeze, that carries health to palace and to cottage alike. Such a part in God's world as the healing herb, as the kindly, warming, cheering beam of light, as the refreshing breeze, does the single woman play, if her heart and mind are right, if they are true to the pure and the noble; she is, or should be, the salt of society, which is scattered broadcast by Almighty love through the length and breadth of the land.

In these days, when so many men have only small incomes, which almost prevent their marrying, at least for many years; when money losses are so frequent, even in families of limited means, that the daughters, as also the sons, have often to



"WHAT IS YOUR NAME, CHILD?"



shift for themselves; when, above all, so many fields of high and useful work for God and men are open to women, we should be doing at once very foolishly and very wrong if we did not educate our girls in such a manner that they may be able, if needful, to lead single lives, contentedly, bravely, and for the good of others, and their heavenly Master's glory. Let us tell our girls, from their very childhood, that very likely they will never marry. Let us keep out of their young minds, as we keep a poisoned plant out of a wholesome herb-garden, the pernicious, old-world idea that there is anything lowering and unfortunate and worthy of pity in a single life for a woman. Let us teach them such things as will enable them to stand alone, and, if needful, to gain their own livelihood, and we shall be laying to their characters deep, firm foundation stones that will, perhaps, bring wondrous strength, and blessing, and profit to both themselves and others in their future story; for who can say, amid life's varied scenes, where the lots of even our tenderest, and fairest, and best-guarded blossoms may be cast?

We would dwell very earnestly for a moment on one point we have named above. We mean the resolute crusade which all of us who have the ease of Christian womanhood at heart should make against the notion and the feeling that to remain single is, in the remotest degree, a disgrace to a woman. We should try to instil into our girls, and to spread abroad through all classes, the plain, Christian truth of the fact that a single woman stands just as high in the sight of God and a right-minded man as a married woman; that there is just as much beauty and dignity in the single life as the married life. That the single woman, as well as the wife and mother, has her own special appointed place, her own special fields of work, her own special duties in God's world. If mothers, and governesses, and schoolmistresses, and elder relations, and friends in general would but talk to our girls in this true, simple, straightforward, sensible, healthy way about the married and single states, if they would always put before them rationally and naturally this view of the matter, then would that most degrading and disgusting sight to all lofty, Christian womanhood pass gradually away from among us as a dark, ugly thing of the past—the sight of the girl who is resolved, come what may, to be married. There is nothing to our mind so unwomanly and undignified as the language of many mothers and aunts who talk of their daughters or nieces as of so many articles for sale that they will part with to the highest bidder; who speak of those young women who are growing old in their maidenhood as having failed in life. While our elder women think and speak like this, our girls will lower themselves and their sex by trying, at any price, to rush into the married state.

A single life, even if it is an exceptionally solitary one, is a far, far happier condition for a woman than an uncongenial, loveless marriage. No Christian girl should scruple for a moment to remain single all her days if she does not receive an offer from a man that she can love and honour, if the man to whom her heart is secretly given does not happen to return her attachment. The single life has many sweets, many duties, many noble arenas of action, and no woman of sense and high principle need fear to enter upon it. When some relation or friend tells an English Christian girl that to make what is called a good match is to be the one object of her life, let her lift proudly her fair young head and say that such a rule of conduct may be suitable to women in Mahomedan lands, where the name of Jesus is not known, where the crown of woman's royalty is cast into the dust; may

do well enough in Roman Catholic countries, where, if a girl does not become a wife, she must, almost of necessity, pass into the shadow of the cloister; but that she, by a God-given right, is above all such laws. It may be her queenly will and pleasure to live a single life till the end of her earthly pilgrimage, and if this is the case, let her take fearlessly her Christian woman's privilege, and as a single woman do brave, good work for God.

When a woman leads a single life, she must be careful that she does not fall into the temptations which especially beset it for women. One of these is narrowness of interests and feelings. She who is single must enlarge her sympathies and affections, must broaden her views, must be many-sided in her tastes and work; must keep wide open the doors of her heart to let many in—the erring, the sorrowing, and the suffering. And besides narrowness, another common failing of single-womanhood is the growing small and trilling in aims and pursuits; the deliberate, apathetic wasting of time and powers. The single woman must remember that she has no more right than the wife and mother to sit idly down by life's highway, or to squander precious hours and minutes in useless fancy-work and petty gossip. She must be up and doing—here in the school, there in the hospital, now in the class-room, now at the desk, now at the easel—according as the gifts given her by God call her.

A single life, also, often inclines a woman to become self-absorbed and selfish. She makes for herself a warm, soft nest, full of her own ease and comfort and convenience, and shuts herself up in it, to the exclusion of all the world besides. Outside the nest she frequently builds, to justify herself fully in her own eyes for her proceedings, a high fence woven of prejudice and bigoted opinions, and, thus entrenched, she leads a life of calm, self-complacent indulgence, without the smallest bit of work done for her Master in heaven, without so much as a kindly thought given to her fellow-men and women who are in the midst of the struggle and the noonday heat.

Very different from this is the picture of Christian single-womanhood. The single woman who is a true servant to her heavenly Master places herself, of her own free will, in the midst of the thickest trouble and trial of the world, that she may bring help, and healing, and comfort. To her, bruised hearts are brought for binding up; at the flame of her burning Christian love and charity cold, weary hearts are warmed; to her those that have erred and failed come to confess their wrong-doing, for they know that they will receive in return mild warning and gentle guidance; to her soft, yet strong and queenly hands the fallen look up that they may be raised; to her troop the boys and girls for counsel; towards her patter the feet of little children, who know well that they may ask and ask again for the tale, and the caress, or the sweet Bible story.

It must be owned that single women themselves have, in some measure, to answer for the sneer and the shrug of the shoulders, or the hard, outspoken contempt and dislike with which the term "old maid" is so often used among us. A single woman should always be very careful not to accustom herself to small peculiarities, and prim-set forms and habits, and little eccentric whims and fancies, and self-imposed rules of life; all these things, harmless, perhaps, in themselves, tend towards separating her from her neighbours, towards making others look upon her with mistrust, towards waking up ridicule, towards raising a barrier between her and those around her. Why should a single woman make herself, in these ways, unacceptable and ungracious and unlovable, more than wives and mothers?

There is simply no reason, except that the single women themselves choose to let themselves slip, in the course of their daily lives, into all sorts of little grooves, and contract all sorts of strange, foolish notions. When a single woman feels that she is beginning to form any habits of this kind, she should instantly and resolutely root it out of her life. Doubtless she has a stronger tendency, through her solitary life, than those women who live in the midst of a large family, towards such ways and ideas; but all the more must she struggle against them; the best cure for her is, in general, constant contact with others, free circulation of thought around her, rousing up of her sympathies for everyone and everything in the world except herself.

In these days there are many careers open to single women, and our girls' educational training should tend towards fitting them for one or the other of these, according as their talents and qualities of character and mind may lead them. There are all the arts—music, painting, literature—by which a single woman, if left alone with a small income, may place herself in easy circumstances; if, therefore, a girl shows a decided vocation for any of these, let her talent be carefully cultivated by herself and those who overlook her education. Then there are the callings of teachers to the young and sick nurses, both of which need more and more to be undertaken by highly-cultivated, large-hearted Christian women. There are the doors of several public offices open to give employment to female industry. There is untold work for God to be done by women-workers in Eastern zenanas, in the homes of our own poor, in the back alleys of our towns, in ragged schools, in keeping classes for and instructing men and boys among the lower ranks of society, over whom their influence may be of the holiest, and most lofty, and most beautiful order. The single woman, however, who resolves to devote herself to any especial calling or work, must remember that, to be successful in them, methodical, punctual ways and habits are necessary. It is not unusual to hear men and women say that such ways and habits are not needful for girls to acquire, but such a notion is a fatal and great mistake; we should be just as anxious to bring up our daughters to business-like, practical modes of thought and action as our sons.

It is an entirely wrong and very unjust line of conduct when the single woman of a family is regarded as a sort of universal slave and drudge, on whose shoulders may be laid all the unpleasant, uninteresting work that some one has to do, but every one, if possible, leaves undone. While we use our single women in this manner, it is vain, and worse than vain, to expect them to take any good and fair position in the community. Let all single women employ calm but steadfast strength of will against those who would thus take away from them their right to freedom of action; they should always retain in their own hands the power of choosing their own arena of work and usefulness, and of dedicating themselves, if they have the talent for it and the energy, to any special vocation.

A single woman should never be careless of her dress and appearance, and rude, and un-courteous, and unprepossessing in her manners. There is sometimes a tendency in single women, who are intrinsically good and noble, utterly to neglect their exteriors in these respects. At first sight this may seem a small matter, but in reality it is far from an unimportant one. A single woman is just as much bound as a married one to be sweet and gracious in her ways, and looks, and words. For women always have been, and always will be, somewhat more judged by outward and visible signs than men, and that especially by men themselves. However high a position a



single woman may reach by her own talents and industry, it ought never, in the slightest degree, to make her unwomanly. Her manner and words, especially towards men, should always be gentle and modest, and she should never think it beneath her to please and to charm.

Single women who have won a foremost place in the world have sometimes neglected to follow this rule, and the result has always been that they have caused intellectual women, and women of work and thought, and themselves especially, to be spoken of with dislike, and looked upon as a sort of social excrescence. Moreover, when a clever, active woman is careless about such external things as those of which we have been speaking, she is sure to lose, at least partially, one of womanhood's highest and most effectual powers of usefulness—the power of influence. An ungracious, harsh-voiced, abrupt-mannered, unwomanly woman, who affects in dress, and tone, and bearing as far as may be to imitate a man, will never gain the sweet and queenly sovereignty of influence, which is one of womanhood's best prerogatives, and which the single woman has opportunities of exercising more than any of her sex. The young girls whom she meets daily in society, the children who sit on her knee, the men who are her friends, wives just beginning married life, mothers in their cottage homes, artisans in their workshops, lads in field or stable—all these may come under the spell of a sweet, gracious, Christian single woman's influence, and thank God that they have known it as being one of the highest blessings of their lives.

To the share of the single woman falls all the woman's work in the world which the duties and position of the wife and mother must and ought to prevent their taking in hand, unless it is in very exceptional cases. The single woman, however, as she follows her calling, whatever it may be in the world, must never be without the modest grace which makes the wife's fairest ornament, or the tender dignity which floats around motherhood. Motherhood is, indeed, a part of every true woman's nature, whether she is married or single, and this is what makes the noble, thoughtful, working Christian single woman's heart a refuge for all the weary and lonely; this is what makes her gentle hands so strong to raise the fallen.

Above all, let the single woman give herself to the service of Him whom Martha loved to serve, who praised the meek teachable faith of Mary. Let her work in the spirit of His gospel, in the strength of His love, whatever her calling or vocation may be; let her rejoice in that she is able, more than a woman who has family cares, and ties, and worries to distract her mind, to devote herself to His service; let His mark be upon all she does, or writes, or speaks, and hers shall be abundant riches of love, and peace, afforded her in this life, and laid up for her in the next.

## ANSWERS TO CORRESPONDENTS.

### WORK.

**DAISY.**—There is a very good and instructive article in "Silver Sails" on "How to Preserve Flowers and Leaves." Of course they must be pressed first before being fastened on to the cards.

**LOU.**—We think the pressed ferns would look very well as a border, but would prove a great disappointment later on, by wearing badly, and making your screen shabby. Thank you for the recipe you so kindly send us.

**CEVROT.**—Make the bird's plumage with long stitches one over another of various lengths, and use French knots for the heads. See instructions for making lawn tennis nets on page 478, vol. iii. We suppose you mean "macramé" lace by "cramone" lace.

**SCOTCH ROSE.**—Re-trim your black jacket with moiré silk. Were the lace cleaned, it might be replaced upon it. You write a very queer hand. It is too large, and not legible, which is a still worse defect. But we could decipher your kind remarks and good wishes, and thank you for them.

**A SCHOLAR.**—We do not know of any society that "supplies necessitous ladies with needlework," but there are many that endeavour to dispose of their work. There are two societies at Clifton—one at 6, Portland-street, the other at No. 2 in the same street. For the first apply to Miss Walker, 4, Buckingham Villas; for the second, to Miss Read, 2, Pall Mall.

**BUSY FINGERS** should inquire at shops where she or her friends deal for sample-scrap of ribbon, silk, or other materials. In some places they will give them away for charity; in others they sell them. At a dressmaker's small scraps may be obtained. Surely you might obtain a good many from friends.

**VIOLA.**—We do not know what you could do with your ring, save to take it to a good working jeweller, and see if he can re-polish it.

**OBSCURA.**—Work the boots with two needles only.

**G. O. P.** sends us a very good idea for making use of old stockings and socks, by unravelling them, and winding the ravellings round a book and tying them at intervals as you would do fringe, then cutting them and sewing them on in tufts to some coarse stout material like sacking, to make rugs, mats, and bedroom carpets. If a pattern be desired, it should be marked out on the foundation before beginning, and the colours must be sorted so as to carry it out.

**GINX.**—We cannot help you to procure the carpet thrums, but we think the recipe given above by G. O. P. might be very useful in the same way, and would be quite as pretty if task and skill were both used. The consecrated oil is furnished by the Royal Apothecary, who receives £100 as his fee. The sacred oil had four ingredients—myrrh, cinnamon, calamus, and cassia, with olive oil. We suppose that all consecrated oils are made after the one pattern given in the sacred Scriptures.

### MISCELLANEOUS.

**AN IVY SPRAY.**—See page 615, vol. iii., for an answer to your first question. Psalms 25, 34, 37, 111, 112, 119, 145 are called "alphabetic psalms," because in some of them every line begins with a different and new letter of the alphabet, while in others a longer interval intervenes between the succession of the letters.

**A NATURALIST.**—"The Home Naturalist," price 4s., and the "Chain of Life in Geological Time," price 6s. 6d., would both be useful books to you (published at 56, Paternoster-row, London, E.C.).

**A SUBSCRIBER TO 'THE GIRL'S OWN PAPER.'**—Insect powder may be purchased of all chemists. A bunch of "feverfew" is also very good to spread on the shelves, and will help to rid you of any kind of insect-pest.

**LADY MAUD LISLE.**—You may leave off mourning if a year has expired since your mother's death, and you may wear any jewellery you please. Try and write copies to improve your hand.

**MAD HATTER and MARCH HARE.**—Put a little unsalted butter on the tar, to take it off, and then use a little turpentine to remove the butter. If any mark round the place be left, some spirits of wine will take it out. "March Hare" should read "Bright Eyes, and Teeth Like Pearls," page 390, vol. i.

**MADGE G.**—It was, we suppose, a picture of his own son at which he was looking. Your writing is neat.

**LILY.**—Many thanks for your kind letter, and also for the trouble you have taken on our behalf.

**A GIRL IN WHITE.**—How can you expect us to find fault with so kind a letter as yours, even if the writing were really very bad? We think you do not write on an even surface, and that you stoop when writing. If we be right, correct both drawbacks, and you will probably see an improvement in your writing.

**QUEEN BESS.**—The best solution of the custom of "April fools' day" is said by Brewer to lie in the fact that March 31st used to be New Year's Day, and April 1st was its octave, or the day on which the festivities culminated and ended. Your writing is large and ugly, and you use too much ink and too coarse a pen.

**MARGUERITE MERRELL.**—The correct way of commencing would be "My dear Annie," but we suppose that a little pleasantry is intended when the surname is added. The name Ralph is pronounced as either "Rafe" or "Ralf." Both are right.

**WOODBURY.**—The letters "I. H. S." are a Latin corruption of the Greek, meaning "Jesus"; the long "e" being mistaken for a capital "H," and the dash perverted into a cross. The letters being thus obtained, St. Bernadine of Sienna, in 1347, made a suitable representative in the words, *Jesus Hominum Salvator*. We think you had better not use the instrument named to the upper lip.

**FRANK R. W.**—The top of the filter is a large flower-pot, and the lower vessel is of earthenware also, in which it may fit. You may use a plate or a cloth to cover the top if you like. There is no difficulty whatever about making the filter.

**ACADEMY.**—"Banns," in the Feudal law, were a solemn proclamation of any sort, hence arose the present custom of "asking banns" or "calling banns," and giving notice before a marriage, which is said to

have been introduced into the English Church about the year 1200. Accent the first syllable of the name "Adema."

**M. R. P.**—We should advise you to try St. Mary's Hospital, Paddington, W., where nurses and gentlewomen are trained for one year, or fifteen months, if required by the matron. They serve as "assistant nurses," and are paid at the rate of £10 a year, and the uniform supplied. Write to the matron and make inquiries.

**MOVOLA.**—All who bear the Queen's commission, officers of the Army and Navy, &c., are entitled to use the cockade.

**ELLICE.**—A lady should leave her husband's card when calling at a house where there was a gentleman; and if there were two gentlemen, she would leave two cards. You have been misinformed, we think.

**H. J. R.**—The staple diet of all parrots should be bread and milk. Use stale bread cut in slices, and steep them in warm water for a short time; then take them out and squeeze as dry as possible; after this pour over them as much scalding milk as will make it soft, without being in the least degree pappy or watery. You may also give them nuts, biscuits, and almost any kind of fruit. Never allow them meat, or they will pick their feathers out. Give them plenty of coarse clean gravel, and of clean drinking water. You had better get a little book on the care of parrots. The 31st of March, 1864, was a Thursday.

**WILD ROSE.**—Warm the grease spots on the leather, and apply blotting-paper until you have nearly taken it all out. Then with a flannel touch the spot with turpentine lightly; if this should leave a mark, use a little spirits of wine.

**A LOVER OF READING.**—Spanish white is the softest and purest white chalk, elutriated, made into balls and well dried. It is used as a cheap white paint.

**SEMIRAMIS and CHEOPS.**—Stains may be taken out of mahogany by applying a mixture composed of 3 oz. of spirits of salt and  $\frac{1}{4}$  oz. of powdered salt of lemons. Drop a little on the stains and rub them well with a cork, until they disappear, when you may wash it off with cold water.

**PANSY and TULIP.**—The coloured blinds should be cleaned by a proper cleaner. They should never be wet, we believe, but the process is not generally known.

**ALICE IRENE.**—1. There is no reason why you should not have "Christmas Roses" or "Silver Sails" bound with the yearly volume if you so wish. 2. "Time is finished, or 'ended,' is the translation of your Latin quotation.

**KELSONIANS.**—There is no satisfactory explanation of the verse you name in the 11th chapter of 1st Cor., though many commentators have offered one. In fact, the very nature and functions of the angels are a mystery, and we learn of them by implication, not by direct teaching. If you select all the texts about them from the Scriptures, you will see this at once. Had it been needful for us to know more, we should have been told more.

**M. BENNETT.**—The address should be very legibly written at the top of each and every letter and note, and the envelope should be fully and clearly directed, not omitting any particular that will enable the postman to find the owner. The neglect of the first-named rule is constantly leading to trouble and loss.

**RED LAVENDER.**—We quite agree with you, and are glad to hear that you, like ourselves, always stop to kick or push the orange peel off the pavement. Judging from some recent accidents we must now begin to look for other slippery things, like gooseberries and apple peel. We should like to know that all our girls attended to this matter, and were careful to beg everyone with whom they have any influence to avoid throwing dangerous things of this kind about.

**ST. AUBYNS.**—Those entitled to use the cockade are Ambassadors, members of the royal household, officers of the Army, Navy, Militia, Yeomanry, and Volunteers, as well as the Lord Lieutenants of counties.

**ADIEU.**—Gentlemen do not raise their hats to each other. Cards are always printed, not written, and the address should always be placed on the card. Do not omit the prefix "Mr." or "Miss." It is quite unheard of in society. Young ladies do not have separate cards; their names would be printed on their mother's card.

**J. B.**—To bleach straw bonnets, wash them in pure water, scrubbing them with a brush. Then put them in a box in which has been set a saucer of burning sulphur. Put on the cover of the box so that the flames may bleach them. Remove the wire before washing. They are sometimes washed over with the white of an egg to clean them. You would have to serve a regular apprenticeship in the art, we think.

**PSYCHO.**—The initials Q. P. mean *quantum placet*, meaning "the quantity may be as much or as little as you like." Q. S. means *quantum sufficit*, meaning that as much is to be added as is required to make the medicine up to the quantity desired. These letters are appended to the prescriptions, as instructions to the chemist who makes them up.

**A FRESH SUBSCRIBER.**—You should have used the word "new," instead of "fresh." White seems to have been in all ages peculiarly sacred to the priesthood; it denotes purity, simplicity, and candour, innocence, truth, and hope. It was worn by the Jewish priests, by the Druids, Egyptians, Greeks, and Romans, and the robes of the Magi were white.