The Shricking Sisterhood. From the Landon Saturday Review.

We by no means put it forward as an original remark when we say that Nature does her grandest works of construction in sileuce, and that all great historical reforms have been brought about either by long and quiet pra-paration, or by sudden and authoritative action. The inference from which is that no great good has ever been done by shricking, that much talking necessarily induces a good deal of dilution, and that fuss is never an attribute of strength nor coincident with concentration. Whenever there has been a very deep and sincere desire on the part of a class or an individual to do a thing, it has been done, not talked about, where the desire is only half-hearted, where the judgment or the conscience is not quite clear as to the desizableness of the course proposed, where the chief incentive is love of notoriety and not the intrinsic worth of the action itselfpersonal kudos, and not the good of a cause or the advancement of kumanity-then there has been talk, much talk, hysterical excitement, a long and prolonged cackle, and heaven and earth called to witness that an egg has been laid wherein lies the germ of a future chick—with proper incubation. Necessarily there must be much verbal agitation if any measure is to be carried the fulerum of which is public opinion. If you have to stir the dry bones you must prophesy to them in a loud voice, and not leave off till they have begun to shake. Things which can only be known by teaching must be spoken of, but things which have to be done are always better done the less the fuss made about them; and the more steadfast the action, the less noisy the agent. Purpose is apt to exhale itself in protestations, and strength is sure to exhaust itself by a flux of words. But at the present day what Mr. Carlyle calls the Silences are the least honored of all the minor gods, and the babble of small beginnings threatens to become intolerable. We all "think outside our brains," and the result is not conducive to mental vigor. It is as if we were to set a plant to grow with its heels in the air, and then look for roots, flowers, and fruit, all by the same process of excitation

One of our quarrels with the advanced women of our generation is the hysterical parade they make about their wants and their intentions. It never seems to occur to them that the best means of getting what they want is to take it, when not forbidden by the law-to act, not to talk; that all this running hither and thither over the face of the earth, and feverish unrest, and loud acclaim is but the dilution of purpose through much speaking, and not the right way at all; and that to hold their tongues and do would advance them by as many leagues as babble puts them back. A small knot of women, ' ribly in earnest," could move multitudes by the silent force of example. One woman alone, quietly taking her life in her own hands, and working out the great problem of self-help and independence practically, not merely stating it theoretically, is worth a score of shricking sisters frantically calling on men and gods to see them make an effort to stand upright without support, with interludes of reproach to men for the want of help in their attempt. The silent woman quietly calculates her chances and measures her powers with her difficulties so as to avoid the probability of a fiance, and who therefore achieves a success according to her endeavor, does more for the real emancipation of her sex than any amount of pamphleteering, lecturing, or petitioning by the shriek-ing sisterhood can do. Hers is deed not declamation, proof not theory, and it carries with it the respect always accorded to suc-

and disclosure.

And really if we think of it dispassionately, and carefully dissect the great mosaic of hindrances which women say makes up the pavement of their lives, there is very little which they may not do if they like—and can. They have already succeeded to a great extent in opening to themselves the practice of medicine, for one thing, and this is an immense opening if they know how to use it. A few pioneers, unhelped for the most part, steadily, and without shricking, stormed the barricades of the hospitals and dissecting-rooms, heroically bearing the shower of hardmissiles with which they mouthed were pelted, and successfully forcing way notwithstanding. the most successful of them are those who held on with least excitement, and who strove more than they declaimed; while others, by constitution belonging to the shricking sisterhood, have comparatively failed, and have mainly succeeded in making themselves ridiculous. After some pressure, but very little cackle-for here, too, the work was wanted, the desire real, and the workers in earnest-female colleges on a liberal and extended system of education have been established, and young women have now an opportunity of showing what they can do in brain work. It is no longer by the niggardliness of men and the fault an imperfect system if they prove intellectually inferior to stronger sex; they have their dynamometer set up for them, and all they have to do is to register their relative strength, and abide the issue. All commerce, outside the Stock Exchange, is open to them equally with men; and there is nothing to prevent their becoming merchants, as they are now petty traders, or setting up as bill brokers, commission agents, or even bankers; which last profesactually adopted in New York, some ladies there having established a bank, which, so far as they have yet gone, they are said to conduct with dettness and ready arithmetic. In literature they have competitors in men, but no monopolists. Indeed, they themselves have become almost the monopolists of the whole section of "light literature" and fiction; while nothing but absolute physical and mental incapacity prevents their taking the charge of a journal, and working it with female editor, sub-editor, manager, reporters, compositors, and even news-girls to sell the second edition at omnibus doors and railway stations. If a set of women chose to establish a newspaper, and work it amongst themselves, not a single law could be brought to bear against them; and if they made it as philosophical as some, or as gushing as others, they might enter into a formidable rivalry with the old-established; they would have a fair hearing, or rather reading, they would not be "nursed" or hustled, and they would get just as much success as they de-To be sure, they do not yet sit on served. the bench nor plead at the bar; they are not in Parliament, and they are not even voters: while, as married women with unfriendly husbands and no protection order, they have semething to complain of, and wrongs that are in a fair way of being righted if the shricking sisterhood does not frighten the world prematurely. But despite these restrictions, they have a very wide circle wherein they can display their power, and witch the world with noble deeds, if they choose—and

tive "working-women" in England,

platforms or made an hystorical parade of their work. Quietly, and with the dignity which comes by self-respect and the consciousness of strength, they have done what it was in their hearts to do, leaving the world to find out the value of their labors, and to appland or deride their independence. Mrs. Somerville asked no man's leave to study science and make herself a distinguished name as the result, nor did she find the need any more special organization than at the best books, a free press, first-rate available teaching offered. Miss Martineau dived with more or less success into the forbidding depths of the "dismal science," at a time when political economy was shirked by men, and considered as essentially unfeminine as top-boots and tobacco; and she was confessedly an advanced Liberal when to be a high Tory was part of the whole duty of woman. Miss Nightingale undertook the care of wounded soldiers without any more publicity than was absolutely necessary for the organization of her staff, and with not so much as one shriek. Rosa Bonheur laughed at those who told her that animal painting was unwomanly, and that she had better restrict herself to flowers and heads, as became the joune demoiselle of conventional life; but she did not publish her programme of independence, nor take the world into her confidence, and tell them of ber difficulties and defiance. The lady superintendents of our own various sisterhoods have organized their communities and performed their works of charity with very faint blare of trumpets indeed; and we might enumerate many more who have quietly lived the life of action and independence of which others have only raved, and who have done while their sisters shricked. These are the women to be respected, whether we sympathize with their line of action or not, having shown themselves to be true workers, capable of sustained effort, and, therefore, worthy of the honor which belongs to strength and endurance.

Of one thing women may be very sure, though they invariably deny it; the world is glad to take good work from whomsoever will supply it. The most certain patent of sucess is to deserve it; and if women will prove that they can do the world's work as well as men, they will share with them in the labor and the reward, and if they do it better they will distance them. The appropriation of fields of labor is not so much a question of selfishness as of (hitherto) proved fitness; but if in times to come women can show better harvesting than men, can turn out more finished, more perfected results of any kind, the world's custom will flow to them by the very force of natural law, and they will have the most to do of that which they can do the best. If they wish to educate public opinion to accept them as equals with men, they can only do so by demonstration, not by shrieks. Even men, who are supposed to inherit the earth and to possess all the good things of life, have to do the same thing. Every young man yet untried is only in the pesition of every woman; and, granting that he has not the deadweight of precedent and prejudice against him, he yet has to win his spurs before he can wear them. But women want theirs given to them without winning, and, moreover, ask to be taught how to wear them when they have got them. They want to be received as masters before they have served their apprenticeship, and to be put into office without passing an exami-nation or submitting to competition. They scream out for a clear stage and favor superadded; and they ask men to shackle their own feet, like Lightfoot in the fairy tale, that they may then be handicapped to a more equal running. They do not remember that their very demand for help vitiates their claim to equality; and that if they were what they assume to be, they would simply take without leave asked or given, and work out their own social salvation by the irrepressible force of a concentrated will and in the silence of conscious strength. While the shricking sisterhood remain to the front, the world will stop its ears, and for every hysterical advocate "the cause loses a rational adherent and gains a disgusted opponent. It is our very desire to see women happy, noble, fitly employed, and well remunerated for such work as they can do, which makes us so indignant with the foolish among them who obscure the question they pretend to elucidate, and put back the cause which they say they advance. The earnest and practical workers among women are a very different class from the shrickers; but we wish the world could dissociate them more clearly than it does at present, and discriminate between them, both in its censure and

## Friday in Russia.

A correspondent of the London Athenaum writes as follows from St. Petersburg with regard to the observance of Friday in Rus-

Was it by mere accident that Defoe selected the name of "Friday" for Crusoe's savage? or was there still in England some remnant of the mythical reverence for Friday, other than the fancy that it is an unlucky day? At all events, in some other countries, where Friday is even more holy than in England or Germany, it has been personified and even canonized by the Church. Prascovia is well known to all as a sort of typical Russian name, but it is less known that the proper Slavonic spelling is Paraskeva, day of prepasion, according to a contemporary, they have ration, or Friday. At what time St. Paraskeva was canonized would be difficult to tell, but probably at the same time with St. Anastasia (the Greek Sunday), for in the religious pictures they appear together. The common appellation St. Paraskeva among the Russian people is Pyatnitza, Friday-from pyat, five-lit. the fifth day of the week, and the churches dedicated to her are called Pyatniki. St. Pyatnitza, or Petka, is also very familiar to the Serbians, Bulgarians, and all the South Sla-vonians. With Pyatnitza there often appears alsa St. Anastasia in another form, as St. Nedyela (the old name of Sunday-lit, not working); and once or twice in the popular tales we meet with a Mother Sereda, or Wednesday. In many of the rural districts of Russia, and especially in the Ukraine, extreme reverence is paid to Friday, and no work at all is done on that day; carding, spinning, and ploughing being especially forbidden. In A. D. 1589 the Patriarch of Constantinople, by a circular letter to the Russ-Lithuanian bishops, forbade the practice of making Friday a festival equal to Sunday; and in spite of this we find that the peasants of the volozt of Tavrensky, from 1590-1598, made an agreement not to thresh, or grind, or heat the ovens on Fridays. There are legends that Mother Friday goes about in white clothes punishing those women who spin on her day with blindness, which can be relieved only by prayers and penance. Blindness is the penalty, because the dust and lint arising from the spinning are supposed to get into the eyes of the saint. She is very apt too to throw into as some have chosen. Of the representa-

we find none who have shricked on | all spun up in a single night. The old pro verbs say, "Begin work on a Friday, and it will come to nought"—"She who spins on Friday covers her parent's eyes with lint"-"An old woman has seven Fridays in a week." On the 28th of October, the Feast of St. Paraskeva, flax is washed, and the first portions are consecrated in the church. She is the patron of hus-bandry, and fruits are effered up to her image, prayers are addressed to her for a good harvest, and her pictures decorated with flowers and ribbons are carried into the fiel 48 in procession. Paraskeva-Pyatnitza is l',kewise considered the protector of mar dage. and many attributes are ascribed to her which usually belong to the Virgin. On the Feast of the Intercession of the Virgir., which the Russians call Sokrof, the veil-from the veil of the Virgin spread over Constantinople in the reign of the Emperor Lee to protect it from the Saracens—the girls who wish to get married sing "Mother Pyatnitza-Paras keva, cover me quietly!" The married women have their hair always covered with a kerchief, whence the song means "Find me a husband." The same prayer is often addressed to the

These and many other points in the cult of Pyatnitza identify her with the Slavonic goddess Pria, known as Lada and Siva-Lith. secura, (in Carniola, Friday is called Sibne dan)-who presided over love, marriage, and spring. Priz is the same as the German and Scandinavian Freya or Frigga, from whom Friday is named; and we find many of the same superstitions and legends connected with Friday in the German as in the slavonic countries. This is the case about spinning and weaving, which in Germany is also forbidden on Thursday evenings, not so much because Thursday was the great holy day, as because it was the eve of the day consecrated to Freya.

We know that the week was introduced into Rome from Egypt in the fourth century, and that the days were named after the planets according to a peculiar system of intervals. It has been supposed, by Mannhardt, among others, that the German and English names of the days were translations of the Latin names; in the case of Tuesday, Wednesday, Thursday, and Friday, the gods Tiu, Wodan, Thor, and Freya being thought to correspond to Mars, Mercury, Jove, and Venus. These names of heathen gods recurring weekly, induced the Germans, who had by no means got over their Paganism, to observe in particular ways the days consecrated to their old gods, and hence the veneration for Thursday and Friday. Now what is strange is that we see the same observances on Friday, and to some extent on Thursday, in Slavonic countries, where the names of the days have no reference to old gods, but are chiefly numerical designations. These observances are all evidently Pagan, and can in no way be traced to any Christian belief or tradition, Neither can we suppose that these observances were derived from the German ones, for they differ in some respects, and exist where no Western influence has ever penetrated. It is curious that besides the actual connection of the divinities who preside over Friday, those to whom Sunday is dedicated are feminine among both the Solavonic and German peoples. Wednesday's god, however, which is male in German, is feminine in the few Sclavonic legends which speak of her.

We seem therefore led to the conclusion that the reverence paid to Friday in Russia is owing to the fact that the days of the week were known before the introduction of Christianity. It is possible indeed that during the century between the coming of Rurik and the conversion of St. Vladimir, the Germans, who even then had certain commercial relations with Novgored, may have introduced the notation by weeks, and even the names of the days. But it is conceivable that the week may have been in use in both Russia and Germany long prior to the introduction of Christianity. Is there any proof that it was not brought to the northern nations direct from the East, without passing through Greece and Rome? It would be interesting to know if there exist in England among the lower classes any legends as to the origin of the connexion between Friday and

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tates gold coin.

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PITTSBURG, MARCH 15, 1876.

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The Transfer Books of this stock will be closed on the 21st inst. at 2 P. M., and reopened April 6, 1870.
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PER CENT, on the Consolidation Certificates of the Company, free of Government tax, payable on the same day, at the UNION TRUST COMPANY, New York.
The Transfer Books will be closed at the close of business on Saturday, the Nineteenth (19th) day of March instant, and will be reopened on the morning of Tuesday, the Nineteenth (19th) day of April next.

P 19 60t

E. D. WORGESTER, Treasurer.

OFFICE OF THE SECOND AVENUE
RAILROAD COMPANY.
New YORK, March 16, 1870.

The Annual Meeting of the Stockholders of the Second
Avenue Railroad Company, for the election of Directors
and Inspectors of Election for the ensuing year, will be
held on MONDAY, April 4, 1870, at No. 12 PINE Street,
Boom No. 3. Poll opens at 12 o'clock M., and closes at 1
o'clock P. M. The transfer book will be closed March 25,
and be reopened April 6.

3 19 20t

HARVEY H. WOODS, Secretary.

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The Semi-Annual Interest on the Pittaburg, Fort Wayne and Chicage Railroad Co. Third Mortgage Income Bonds will be paid on the 5th of April, at the office of WINSLOW, LANIER & CO., No. 27 PINE Street, New York City. The Transfer Bocks of these Bonds will be closed on the 21st iast, at 2 P. M., and reopened April 6.

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F. M. HUTCHINSON, Secretary.

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