The Kind You Have

Always Bought

Always Bought.

Bears the

Signature

WOMAN'S LOT IS NOT SO ENVIABLE THERE

GERMANY NOT AN ELYSIUM FOR THE FAIR SEX.

Treated by Man as an Inferior Being-Her Life Passed in Unceasing Drudgery-She Must Do the Hardest Kind of Work for the Lowest Possible Pay-Shop Girls Get \$7 a Month, Housemaids \$3.

Munich Letter in the Sun.

Doubtless no American traveller in Germany has failed to remark, as one of the characteristic features of the land, the peculiar position, or lack of position, that Teutonic womankind holds. In getting into the country the first glimpse from a car window makes It casy to understand why the Germans speak jokingly of the "weaker Deep in his heart he means him-The women work in the fields not like the men, but like the beasts they are the backbone of the nation's economy. Then, in the first city, the thing is emphasized. An American, after the primal shock he gets from aspect of the men's trousers, which are built in Germany upon the pattern of a section of sheet iron stovepipe, is most strongly impressed by the fact that the women seemingly do all the work-or all the work that is hard enough to be called so. a place like this, perhaps the most typical of German cities of the old style, one minute's walk from the hotel shows that the hod-carriers are all women, that the laborers on the street car lines are likewise women, that a large portion of the convey-ances in the streets are small carts which would frighten an American pulled by women in partnership with dogs, that most of the wood-choppers are women, and that everywhere, under most circumstances in which the labor is rough and menial, the woman is doing the bulk of the work, while the man, even if pretending to help, is mainly occupied in watching her

It is not only in the lower walks of life that the proposition is to be re-marked-peasant or noble, the destiny of the German woman is work. Whether it be manual labor, or merely the vexing details of practical housekeeping, few German women escape; on the one hand, the work is ill adapted to woman's strength and often injurious to health, on the other it is none the less exacting and wearying. But it is, according to the German code, obligatory. Woman is not supposed to have an equal footing with man, and she herself would be the last to expect or demand it. For so is she trained-and has been for generations. Social usage even declares that she cannot speak to a man until he has spoken. She may glance at him in the street, but she may not recognize him until he has signified his desire to be recognized. That is the first article of the social law, and it is followed by others as arbitrary or more so. Woman's rights is a subject that has been heard of mostly in whispers in Germany; but Germans. densely, perhaps, have heard it spoken of as if it were the name of a new variety of cucumber. The new woman, if she dared to appear, would doubtless be regarded by most of them with the same indifference us the

efforts with approbation.

day afternoon to a concert at one of the big Munich breweries he would and occupy themselves in carrying beer all about him evidences of that and the glasses of beautiful German family life which is traditional. The German-and particplarly the South German-nearly al- by from 5 o'clock in the morning unways takes his family with him to til 9 o'clock at night for a stipend of share his Sunday pleasures, even to the dog. When it comes to sharing are light enough, to be eaten standthe beer and sausage, however, it is interesting to note what the average German considers a share. He orders according more to their degree of a liter of beer and a plate of sausages. Each of the family gets one sip of the beer, and that ends it not the beer. but the share. As for the sausages, materfamilies declares that she "has ne hunger;" and the children are supposed to be in the same condition. They thereupon watch papa while he bolts his sausages, and the dog gets on commission. The commission con the skins. This is not always the pro-sists, in almost all cases, solely of the cedure, but it is usually so. What it tips they receive from customers. exemplifies principally is the German idea. The Cerman man may be generous enough, but the German woman is the most self-denying creature in the world, and really believes that her needs and her rights are entirely different from and subservient to those of the man. It might go hard with her if she ventured to tolok otherwise; but there is harely danger of

The browery scene is entirely typical of the average German, or, more particularly, perhaps, South Germanfamily life. A German girl unds a husband by virtue of her dowry, or savings. The exceptions to the rule are hardly appreciable. Married, she enters upon a humdrum existence, a single year of which would some catenlated to unbalance the reason of an person less unimaginative and domestic in the baldest sense of the term. There are probably no happier women in any land; which shows how little the German feminine nature or training exacts. But whatever she axpects in matrimony, she gets one thing surely, and that is work. Even then her that of her unmarried sister. The Ger- feet constantly, in an atmosphere reck-man spinster is an object almost if not ing with smoke from the two-cent

must be something. With \$50,000 girl may have almost her pick of eligble suitors; with \$20,000 she may win a lieutenant in the army, (the amount is fixed by imperial law,) from that nount down to \$40-the smallest dowry that enters into consideration in the German matrimonial market—her hances are proportioned strictly in ecordance with the amount.

DOWERIES. Notwithstanding the imniense im

ortance of dowries, a majority of Geran unidens are dowerless. It reains with themselves, then, to make good the deficiency; and it is just there that the most poignant features f the German woman's lot become apparent. There are no remunerative situations open to women in Germany Beckkeepers, stenographers, milliners and dressmakers receive wages which are only a degree less pathetic than those earned by shop-girls. As a general thing it may be said that no woman employed in ordinary vocations reeives wages sufficient for her respect able maintainence and the putting by of enough to provide her with a husband or reasonable comfort in adverse days. It is true that there is an ad-mirable pension system for wage-earners in Germany and it is also true that the Germans can, and do, live on annuities which in any other country would seem ludicrous; but the main fact remains-the wages of women show no evidence of intention to provide for the ohesion of body and soul. It is held by employers, with a cyn-

cism that deserves a worse name that women wage-earners do not require living wages for the reason that they are capable of receiving outside aid. When they live with their families they doubtless receive that aid; and too often they are driven to invite it, whether they live with their families or not; but the great mass of honest working girls are obliged girl into disability to perform any work at all. There are shop girls here in Munich, for instance, who live, and have lived for years, on wages raging from \$7 to \$10 a month, paying for their lodging, their food and their clothing. It is a blessed thing for them that they can get furnished rooms for \$3 a month, a full dinner for 10 cents, and that they are sattsfied with a cup of coffee in the morning and black bread and beer in the evening, for that is all they get. Beer and black bread have saved thousands of lives in Germany

AS WAITRESSES

There is, however, one situation that girl may get, the earnings of which are more than likely to be good, viewed from the German standpoint-that of waitress in a restaurant or beer saloon the terms are practically evnonymous. The work of a kellnerin is not nearly so much like drudgery as most other work for women is; her earnings depend largely upon her personality, she wears good clothes, and her opportunity for making male acquaintances-with marriage as a potentiality-is of the best. But all girls may not become kellnerinnen; some indeed, consider the situation not respectable, on account of the associations and their usual consequences Then they must be pretty, otherwise they will earn little or nothing, even if they get the place; nobody knows better than the wirth how comely girls draw custom, and that is all he asks of them

Most German girls of a certain class then, in looking over the one ambition to become a kellnerin. They begin at the age of 16 as "water girls"-If an American should go on a Sun- that is, as helpers to the real kelinerinnen, under whose orders they arevariably go with coffee to Germanspeaking countries. They work usual-75 cents a week, plus meals, which ing. After an apprenticeship, varying from a few months to a year or more beauty than to their proficiency, they blossom into real kellnerinnen, get a hanging money pouch and a certain number of tables to look after and be come practically independent. That is to say, they receive no further salary, but keep daily accounts with the

SMALL EARNINGS.

Their earnings from this source vary exceedingly. In an ordinary cafe, par ronized chiefly by Germans, a kellnerin will make from 75 cents to \$1 a day only, because the German is not a reck ess tip-giver, and he rarely exceeds 245 cents, no matter how much service has exacted. He always gives some thing, however, and most Germans conit mean to give less than one cent although the imperial comage makes in possible for him to give one-quarter of foreigners on the contrary, a kellners will make sometimes as much as \$3: day and an average of \$10 or \$12 week is not uncommon. It depends wage of \$12 a week for a woman mean in south Germany, that she is almost she works exactly seventeen hours : day, and sometimes langer. During carmival, for instance, there are sev peral weeks ut a stretch when she has but there or four hours a day for sleep and rest. The work is probably the hardest, in a well-patronized cafe, ever in infinitely topeferable to invented by muo. The girls are on their always pitents. Receiving considera- eigars which in Germany, are considtion from neither man, woman or child, | ered cuperfine, and that she leaves at regarded usually as a burden and an 1 o'clock in the morning to seek a bedanomaly by her relatives, it is hardly from in which there is never fire from

Sunday School Lesson for November 27.

Instructions of Wisdom.

Prov., IV. 10-19.

BY J. E. GILBERT, D. D., LL. D., Secretary of American Society of Religious Education.

INTRODUCTION.-The internation- | the spirit of selfishness, that the prom- (again to the good way (Verse 18). But lesson committee made the topic of "Temperance Lesson." fortunately, the passage selected conheld to their original design, they may many have understood it to be the title given to the aggregated experience of the ages. The writer, with great insight and skill, sketches phases of the interior and exterior life, together with the secrets and consequences of good and of evil. In conducting the study of this fragment, therefore, a more comprehensive topic has been given as

LONG LIFE.-The lesson opens with an exhortation to hear. (Verse 10.) Then, as now, there was strong dispesition on the part of the young to turn a deaf ear to the voice of experience. The reason is obvious. The young are governed largely by the senses, while hope and imagination prevent the more thoughtful consideration of duty and destiny. They are liable to be annoyed by the sayings of their seniors, who, remembering the past and bringing forward the truths learned by mistakes, would caution those who come after. Having passed over life's way once, they are prepared to teach and ought to be heard. Surely, they who learn how to live may live long. (Chapter 3, 2.) Violation of physical law, whether by ignorance or through vice, shortens live.(Proverbs 2, 22.) The promise here made rests upon philosophical princi-ples not less than upon Scripture statements. (Exodus, xx, 12.) Those who love God have right to expect many days in which to serve Him.

RIGHT WAY .- The value of human ife is not to be estimated by its duration. Mere existence is not life at all. Hence wisdom seeks to introduce his on into the right way of living, (verse 11) and that by a two-fold process,-by teaching and leading. By the one method there is opened up to the understanding those great rules of life that he right may appear nitractive; by the other inducements are offered to persuade one to follow that right course. These two methods, theory and practice, supplement each other. The first forms principles, the second forms habits, and both are necessary. The results of such practice, supported by correct principles, is safety, (Verse 12.) The person's steps will not be straightened, he will not trend timidly and unertainly, (nealm xviii: 36) but may alk without stumbling. The thought is that it will be a plain smooth path, containing nothing that would cause one to fall. (Psaim xvi; 11.) Besides, in that right way one will be under the

FIRM GRASP-Such being the pesuit of walking in the right way un-der the instruction of Wisdom further advice is given to heed the instruction

a long memory she often finds that she

owes is the amount he says he owes-

there is nothing to show for it. As a

rule the Germans are long sitters, and

throughout the afternoon and evening,

has drunk, and dired, and smoked, he

unless she remembers—which is prac-

fically impossible in a large cafe-she

nust depend upon his word, although

everything she has ordered. It must

she herself has been duly charged for

be said in honor of the German, how-

kelinerin intentionally; were he to try

ever that he would hardly cheat a

to do so it is incontestable that all the

other men in the cafe would rise in a

body, hustle him into the street, and

SERVANT CIRLS.

lines of the kellnerinnen, there is al-

ways a host of applicants for every

own livings, they choose to become

housemaids. Perhaps there is no bet-

ter evidence of what German women

that afforded by the existence of this

latter class not the parformald nor

the famey cook, but the simon pure

maid of all work that every German

family with any income at all keeps to terrince to a degree probably unknown

to any working girl save the London

in the first place these girls go out to

become efficient, they are advanced

Very few get as much as \$5, nl-

20 cents a month as provision for

SCANT FARE.

of imitation coffee and a roll,

servants. Buter is unknown to her, as

eliging house "stavey,"

e obliged to make of their lives than

waitreeses rather than shoppirls or

cocunt place. They are mostly the

" them have received good edu-

Being obliged to earn their

Notwithstanding the extremely hard

hurt him.

a man has remained in a cafe.

her tips. According to the German cus- appears on the family table-coarset

tom, the patron of a cafe does not pay and cheaper articles being bought esuntil he leaves it, and the amount he pecially for her and duly measured out

sometimes forgets that he has had so seemingly happy of all the working

Then the kellnerin suffers, for girls. They do not often find husbands

pric of sed good might be obtained, while yet there was little regard to the instruction itself. This frequently occurs tains only a single clause referring to among the young who listen to father that subject (verse 17), and that is or mother only because they deem it subordinate. It is never prudent to prudent to do so. But here the advice distort Scripture, even to support a is to take "fast hold" of the good good cause—indeed, such a course in- words. Be eager to understand, delight ures a cause. The verses which we in them, let them not slip, hold them shall study form part of a continuous in the memory, meditate upon them. discourse, in which wisdom (chapter (I Tim. iv. 15.) Here is recommended a 20) is personified and is represented process of the highest educational as giving fatherly instruction to a value—the storing up in the mind of son. Taken in their connection and wise sayings that bear upon life, so that the truths therein contained may be made very helpful, especially to the discipline and nourish the soul, beyoung. Without doubt wisdom is here synonymous with religion, although pure desires, and the springs of the noblest endeavor. Words so remembered will become the very life of the individual, that is, the new and better life will spontaneously flow from them, as the stream from its fountain.

> EVII, WAY-Under three counts wisdom has shown what is desirable, what ought therefore to be sought. In contrast there is next presented what ought to be avoided-the way of evil men. (Verse 14.) Generally the first departure from the path of rectitude is through association. Various considerations prompt one to keep company with those who do not live rightly, and in that company to fall gradually into their practices. (Psalm I: L) While to an extent this is unavoidable in our at every step, ending in disaster. It mixed state, yet the warning is timely, is infinitely worse to have that course (Prov. 1: 15) and should be heeded by all who desire to maintain their integrity. The very touch of sin tones down the moral sense, leads to indulgence and ultimately to corrupt ways, (I Cor. xv: 33.) How wholesome therefore is the precept of the lesson. 'Avoid the evil way, pass not by it, turn from it, and pass away." Keep out of all those places where sin abounds, keep as far away as possible; do not suffer yourself to try any experiments in this matter. Many men have gone swiftly to ruin because they have not regarded this counsel, and many more are liable to follow in their

BAD MEN-The great danger in the vil way is from the men who are found there. Concerning these the young are liable to be deceived. It often occurs that they present a pleasing exterior, including in kindly words and nets to win the unsuspecting to them. Wisdom, therefore, draws off the mask and describes the wicked (Verses B and 15). They devise misblef, refraining from sleep for the purpose (Psalm xxxvl. 4) and arranging plans and methods by which some one may fall. Their secret studies, ontinued when others stumber, meck may have come under their influencethey are resitess and unbappy until their lives are sustained is gained in brough the disasters of others. The trice of the grape which activishes the SIMP (Prov. SE. D. Londe kings (Dan. I. 8), and used to stimu-

(Verse 13.) One might attend through in which are wicked men wisdom turns I wisely

Despite the bard work and tack of

food. German maids are usually come

that they are the most electful and

ly and robust, and it is underhable

while servents, being given to the ad-

not marry. Later on however, after

they have sayed enough from their

wages teven that is possible) to buy

a diminutive candy or cake shop,

the business. Even then, though they

may be happy, their lives are more

they easily find partners for life-

miration for the soldiery, who may

tate the animal passions (lea. v. 11).

this time it is not merely the way of wisdom, presented in verse 1i, good because regulated by virtue, but it is the self-chosen path of the just which is considered. This is declared to be bright and shining as the light, shining more and more as the just man advances even unto the perfect day, the time when all the shadows of earth disappear in the unceasing splendor of heavenly glow (Rev. xxi. 25). What makes that path-way luminous? God's smile rests upon it, the light or favor of His countenance (Psalm Ixxxiv, 15), brightness above that of the run Sam. xxiii. 4), not natural like that given to Paul on his way to Damas-cus (Acts ix. 3), but spiritual, vast'y more important, mentioner later by the same apostle (2 Cor. lv. 6). Resides, there is the light which proceeds directly from the just man (Matt. v 10, who was made to shine (Phtt, it 15), so that others might understand his good works and on that account glorify God (Matt. v. 16). In other words, the just man, passing through the world, makes a bright path.

DARK WAY .- In opposition to this luminous path wisdom calls attention to the way of the wicked, which is not only evh but dark. (Verse 19.) The distinction is important. It is bad enough for one to enter upon a course of living that will be beset by trouble so enveloped in uncertainty, so becouded that the real cause of the trouble will not appear at any time. What moment accident or peril may arise no one knows. Walking on in the imunseen objects, liable to fall at any moment, without knowing where or how-such is the state of the wicked. (I. Samuel, H. 9.) The patriarch understood this. (Job. xviii, 6.) Groping. halting, stumbling, the sinner passes along his way (Isaiah, lix, 10), unable to go forward or backward or to ither hand with composure (Jeremiah xxiii, 12), always peering into the gloom for some ray of light and hope only to be disappointed and filled with fear, (Hebrews, x, 27.) This closing deture of our lesson is by no means to reary. It has been presented to many who have trembled under the awful

CONCLUSION.-Stripped of all figuative language our lesson presents t strong plea for righteousness. Here stands the combined wisdom of cen turies lifting up her voice to those who are just entering into life. (Proverbs, i, 20-21.) The right way is pointed out the way of the just, leading to long life, a shining way ending in the blessthe overthrow of the right-our who edness of eternal life. The wrong way is shown in which go wicked men who delight in mischief, a way that is dark they have accomplished their devilsh and uncertain, constantly beset with purpose. The very bread by which danger. Here is the double argument -by the allurements and promises on this way-they make merchandle of the one side, by the peris and warn-the fortunes of others and prosper ings on the other-the true life is offered. It is for every person to choose wine they drink, rather than the pure | (Deutermony, xxx, 15) and thus determine his portion and his destiny body, a gift of God (Psalm civ. 15), is Throughout the entire life comes the which was devised by voluptuous What is it that binds so many and holds them in chains and leads then on to death? What is it that throws such charm over the svit? May ever BRIGHT PATH-From the evil way rout heed the instruction and choos

are also all the other things that most less round of drudgery which seems has earned nothing, or almost nothing, people like particularly to eat; she to be considered in Germany woman's for the day's work, notwithstanding never has the same food as that which natural birthright,

> The Usual Clean Sweep. "Who is the host:

'Retired commodore.'

'And his wife?"

Taughter of an admiral." And all those young fellows?"

Naval limtenants." 'And the pretty girl?

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