

COMPARATIVE SWIMMING.

THE INFLUENCE OF RELIGION ON LEARNING THE NATATORIAL ART.

The wisdom of teaching girls to swim is generally acknowledged, though, unfortunately, few girls have hitherto received the necessary teaching. At one of our large "female seminaries," however, swimming has been made a part of the curriculum—if so manifest a bull may be permitted. The report of the Professor of Swimming proves that he has been during the past year very thorough and efficient in the performance of his duty, and shows most unexpectedly that there is a very close connection between the religious faith of a girl and her ability to learn to swim.

Among the girls belonging to the seminary, almost every church and sect is represented. There are sixteen Baptists, twenty-one Methodists, thirteen Presbyterians, ten Episcopalians, two Roman Catholics, one Campbellite, one Reformed Episcopalian, and three girls who have no particular religious belief. The oldest of these girls is 19 and the youngest 11, but it does not appear that age has anything to do in learning to swim. The two best swimmers in the school are the youngest girl and her sister, who is 18 years old, and the Professor gives it as his opinion that it makes no difference at what age a girl begins to study swimming, we find that the Baptists largely excel all others. Fifteen of the sixteen Baptist girls learned to swim in three lessons, and from the first displayed a marked superiority over their fellow-students. This was due, in the Professor's opinion, to the fact that Baptists are early taught that no one can breathe comfortably under water. The first impulse of an ordinary girl who finds herself under water is to draw in her breath, with a view of remarking "Oh, my!" and as a result she instantly finds herself choking. The Baptists, in order to avoid unseemly disturbances when administering the rite of baptism, instruct their feminine converts that they must keep their mouths tightly closed when under water, and must on no account say "Oh, my!" The girl who has been taught this lesson is unquestionably better prepared to learn to swim than are other girls, and hence it was to have been expected that the Baptist pupils of the Professor would show a decided superiority.

Next in proficiency came the Methodists. Sixty per cent of the Methodist girls learned to swim in a given time, while during the same time 50 per cent of the Presbyterian girls and only 20 per cent of the Episcopalian girls became swimmers. While we readily see why Methodists, Presbyterians and Episcopalians should take to the water less readily than Baptists, it may seem strange that a Methodist should swim more easily than a Presbyterian, and that an Episcopalian should be so much inferior to either. According to the learned Professor, it is the back-hair element which explains this curious difference. The Methodist girl is very apt to wear her back hair cut short, and the Presbyterian girl is taught by her parents that to care for her back hair is to evince a sinful spirit of conformity to the world. On the other hand, the pretty Episcopalian, finding nothing either in her prayer-book or in the decisions of the first six Ecumenical Councils against back hair, takes delight in making herself as attractive in point of hair as possible, and hence is extremely reluctant to permit it to get wet. It is evident that no girl who goes into the water with her mind fixed on her back hair and with a firm determination to keep it dry can make any real progress in learning to swim, and we thus see that the relative quickness shown by Methodist, Presbyterian and Episcopalian girls in swimming studies is primarily a matter of back hair.

Of girls belonging to the Campbellite and Reformed Episcopalian sects, there is a lack of facts on which to base any theory. Neither the Campbellite nor the Reformed Episcopalian girl learned to swim. The former could not be induced to overcome her fear of the water, although she had been baptized by immersion, and the latter protested against learning to swim on the ground that she suspected the Professor of being a Romanist in disguise. The two Roman Catholic girls learned to swim, and their only fault was an excess of self-confidence, based, perhaps, upon a too vivid recollection of St. Peter's success in walking upon the water.

The three girls who had no religious belief were excused from joining the swimming class at the particular request of their parents, who, being agnostics, took the ground that it was very doubtful whether such an art as that of swimming had any existence, and that it was not worth while to pay any attention to the matter.

These facts are of great interest and of unusual importance to students of the new and popular science called sociology. They show us that swimming is a matter influenced to a very large extent by religion. It will be necessary for the Methodists, Presbyterians and Episcopalians to take prompt measures to instruct their girls in swimming while they are of tender years, and to modify their views as to back hair if they have any desire to rival the Baptists in proficiency in swimming.

The next report of the learned Professor of Swimming will be looked for with eagerness, and it is to be hoped that it will give us new and sufficient data in regard to Campbellite and Reformed Episcopalian girls.—*New York Times.*

The ingenuity of the slave mother in getting her little boy to run on the way to freedom by throwing a ball forward for him to get, has been surpassed by that of a French governess, whose employer, a very proper lady, said to her: "I am shocked to find that my daughter has been receiving letters in French from a young man." Governess:—"Pardon, madame; it is only my little ruse to cheat mam'selle into study. When she would reply to an unknown lover—a Frenchman—mon Dieu, how quickly she will learn my language!"

"You must love Miss Lawrence very much," said Jack to Miss Dashie, as they left that lady, whom they had just met on the street; "you gave her a most rapturous kiss on the cheek." And Miss Dashie replied, "I despise her!" "Then why such a kiss?" "Why, didn't you see? She was terribly painted, and I made a spot on her cheek with that kiss that will let everybody who sees her into the secret of her elegant complexion."

The Czar has succeeded in maintaining absolute monarchy; but he is afraid to come out to see how it is getting along.—*Burlington Hawkeye.*

THE MIRTHFUL MUSE.

ONE YEAR AFTER.

The East's all aglow  
With rosy streaks brindled;  
The crocuses blow,  
The East's all aglow;  
Get up, I say, Jo!  
The fire is not kindled;  
The East's all aglow  
With rosy streaks brindled.

CANNON-AIDING.

When'er a youthful lover  
His courtship has big gun,  
Howitzer prizes him to learn  
That 'tis not always fun.  
For instance, when he's planned his siege,  
And thinks the missile do,  
The girl's distrustful parent  
Shows him a trigger two.  
And as with much momentum  
He down the steps doth glide,  
And on the picket fence doth land,  
He feels much mortar-fled.  
The maiden in the meantime  
Escapes into the yard,  
And shrieks, with much emotion,  
"My pa has struck Petard."  
The young man thinks it over,  
And, though he'll not declare it,  
Concludes, since he can't fulfil,  
That he will have to bear it.

IN A DILEMMA.

The young man goes to see his girl,  
And then, what does he do?  
He wonders if \$9 a week  
Is money enough for two?

GREAT JOIX.

There is a young maid of St. Croix  
Who is "gone" on a clever young boy.  
They swing on the gate,  
Both early and late,  
And their lives are o'er-gushing with joix.

FOR THE RHYMING DICTIONARY.

Lord Byron had one rhyme for "ladies,"  
And only one—picturesque Cadiz;  
But those moralizers,  
The Bible revisers,  
Now give us another one—"Hades."

IN HIS MIND.

A statesman, called Roscoe the mighty,  
Grew so tall that his head became flighty;  
Whenever he bowed,  
He knocked down a cloud—  
Or he thought so, did Roscoe the mighty.

SATAN'S SOLILOQUY.

At a doorway stood the Devil,  
Feeling that his head was level,  
As he watched a midnight revel  
Where the fun was thick and free.  
'Mid the masking and the mumming  
Through his ears there went a humming  
Of the summer days a-coming,  
Which his feasting time should be—  
Who would fare so well as he?  
"Everything is lovely," said he;  
"Soon the parsons, staid and steady,  
Will be gladly making ready  
For their annual Summer spree.  
Then the rams and ewes and wethers,  
And the lambkins without tethers,  
Shall be swept away like feathers  
Into sin's remorseless sea—  
They will all be fish for me.

"This to me a splendid treat is,  
When the annual bronchitis,  
Or a threatening meningitis,  
Draws the shepherd from the fold;  
And the sheep, desiring freedom,  
Tell them that they do not need 'em  
In the Summer ways to lead 'em;  
So they fill their scrips with gold—  
Not a bit like those of old.

"Some go off to breezy highlands,  
Some infest the cake-and-pie lands,  
Others roam the Thousand Islands,  
Others flock to foreign lands;  
Then the several congregations  
Seek their several recreations,  
Not to speak of dissipation,  
While the Devil waiting stands—  
Keen to catch them in his hands.

"I, who never am afflicted  
With the ways I have depicted,  
Or to such delights addicted  
As the shepherds find so dear;  
I, who only work for glory  
With my patrons from Peory,  
Then will tell my pretty story,  
Which the people like to hear—  
I am with you, never fear!"  
—*New York Sun.*

A PLACE FOR EACH.

Brewers should to "Malta" go,  
Loggerheads to "Scilly,"  
Quakers to the "Friendly Isles,"  
And furriers all to "Chili."  
The little bawling, squalling babes  
That break our nightly rest  
Should be packed off to "Babylou,"  
To "Lapland," or to "Brust."  
From "Spithead" cooks go o'er to "Greece;"  
And, while the miser waits  
His passage to the "Guinea" coast,  
Spendthrifts are in the "Straits."  
Musicians hasten to the "Sound,"  
To some "Cape Horn" is pain;  
Debtors should go to "Ohio,"  
And sailors to the "Maine."

Gardeners should to "Botany" go,  
Shoelacks to "Japan,"  
Bachelors to the "United States,"  
And maids to the "Isle of Man."  
Thus emigrants and misplaced ones  
They would no longer vex us;  
And those not here provided for  
Had better go to—"Texas."  
—*Andrews' Base.*

San Diego, Cal., is said to prohibit by ordinance cigarette-smoking by boys.

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