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No. 3.

APRIL, 1892.

"TO STRENGTHEN SUCH AS DO STAND;
TO COMFORT AND HELP THE WEAK-HEARTED;
TO RAISE UP THEM THAT FALL."

A THREEFOLD CORD.

A Magazine for Thoughtful Women.

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No. 3.

"TO STRENGTHEN SUCH AS DO STAND;
TO COMFORT AND HELP THE WEAK-HEARTED;
TO RAISE UP THEM THAT FALL."

April, 1892.

A THREEFOLD CORD:

A MAGAZINE FOR THOUGHTFUL WOMEN.

NOTES BY THE WAY.

THE next Conference of Women Workers will be held in Bristol on the 8th, 9th, and 10th of November. The Central Conference Council has accepted the invitation of the Bristol Ladies' Association for the Care of Girls to visit that city, and, in conjunction with an Executive Committee for the Conference appointed by the Bristol Association, is engaged in making the necessary arrangements.

the best means of advancing the purposes of the Council. A meeting of members will be held in town during the season, of which they will receive due notice.

THE Central Conference Council desires to enrole ladies representing various branches of Women's Work, and will be glad to receive offers of help "for any manner of service," books for a reference library, notices of vacant posts open to qualified workers, reports of local work, &c., &c.

To meet the wish of many ladies who have felt that insufficient time has hitherto been given to the discussion which has followed the papers read, it has been decided to take two papers at each meeting, instead of three. The Conference will open on Tuesday, instead of Wednesday, so that Friday, Nov. 11th, may be devoted to seeing the Institutions in which Bristol abounds, and which will be of much interest to those engaged in kindred work. Meetings for mothers and for young ladies will also be arranged, and a preliminary devotional meeting will be held each day in an adjoining room to the Conference Hall. All communications with regard to the Conference may be addressed to the Hon. Sec., Mrs. Edward Goodeve, Drinagh, Stoke Bishop, Bristol; or to the Hon. Org. Sec., Miss James, Two Waters, Hemel Hempstead.

A NEW Association for the Care of Girls has been formed for Clapham, with the intention of supporting and enlarging the excellent work of the Refuge at 3, Chivalry Road, Battersea, of which Miss Hills is Matron, and which is largely helped by the Reformatory and Refuge Union, 32, Charing Cross, London, S.W.

THE Children's Aid Society was established in 1856, and, like many other national movements, it was inaugurated by a meeting at the Mansion House, under the presidency of the Lord Mayor. Since then it has been the means of benefiting in various ways several thousand children.

THE Vice-Presidents of the Central Conference Council met on March 28th, under the presidency of the Duchess of Bedford, for the consideration of

The following is a brief summary of the results accomplished:—949 children admitted to Certified Industrial Schools; 581 children admitted to Certified Reformatory Schools; 2,446 children placed in Voluntary Homes; 851 boys sent to

A THREEFOLD CORD.

sea; 160 boys placed in situations; 196 wandering children restored to friends; 778 children voluntarily removed from evil surroundings; 759 children have been otherwise aided; £45,270 paid in grants to Institutions for the maintenance of destitute children. Every year the Committee make grants to Institutions accommodating between 4,000 and 5,000 children.

**

ALTHOUGH the Society has its office in London, its benefits are not confined to the Metropolis. Grants are made to Institutions in all parts of the kingdom, and children from the Provinces are as freely aided as any others. About 1,100 new cases are carefully investigated every year; about five per cent. of these are found ineligible, and about as many more decline the proffered assistance. Many are ineligible for help in consequence of having a parent or parents living.

**

It is not generally realized that children under the neglect of dissolute parents are most difficult to deal with; their treatment often does not amount to indictable cruelty, and these children are in a much worse position than those who are orphans or homeless. The Act of Parliament empowering any one to remove children from the care of vicious parents, under certain specified circumstances, is vigorously enforced by the Children's Aid Society, which is the only Society which employs a staff of officers for the rescue of this sadly neglected class of children. By this means alone about 1,050 children have been rescued.

**

THE officers of the Children's Aid Society regularly attend the various police-courts to advise and assist the Magistrates in the disposal of cases of destitute or neglected children that are there brought to notice. The Society also co-operates with School Boards, with County Councils, and

with the various branches of the Charity Organization Society.

**

THE income of the Society from annual subscriptions is only £825 a year, and the expenditure last year was £2,550; so that a sum of £1,725 is required, in response to this annual appeal, to meet the requirements of the work, as hitherto carried on. The extent of the work of the Society is only at present limited by its income. Another Rescue Officer is at this moment much needed, to work in a quarter where there are many children whom the Society might reasonably hope to save, if funds for the purpose were placed at the Committee's disposal. Contributions, especially annual subscriptions, are solicited, not only to maintain the work on its old footing, but to extend it.

**

THE funds are divided into four parts: 1, for the support of children rescued by the officers; 2, for grants to institutions; 3, for the emigration of elder lads; and, 4, for the support of the Grotto Home, for the shelter of elder lads, and to give them "a last chance." Donors may, if they desire, have their gifts specially appropriated to any one or more of the above purposes.

**

THE Earl of Aberdare is President of the Society; W. Vincent, Esq., is Chairman of the Executive Committee; and Arthur J. S. Maddison, Esq., the Secretary. The Bankers are Messrs. Barclay, Bevan, Tritton, Ransom, Bouverie, & Co., 1, Pall Mall East, S.W., and 54, Lombard Street, E.C. The Annual Report, and any further particulars, may be obtained at the Office, 32, Charing Cross, London, S.W.

**

ST. MARY'S HOME for Working Women and Girls, Painswick, Gloucestershire, undertakes the care of those who need special watchfulness and training. Upholstery, feather cleaning, needle-

A THREEFOLD CORD.

work (by hand and by machine), knitting stockings, gloves, and shawls, are taught, as well as laundry work. Miss Wenyns, the Hon. Lady Superintendent, will furnish a list of prices, and give further information on the subject of the work of the Home.

**

THE York Association for the Care of Young Girls has held its tenth Annual Meeting. The proceedings opened with a special service in the Lodge Chapel of York Minster, when the Archbishop of York preached to a large congregation. The Lord Mayor presided at the meeting which was subsequently held in the State Room of the Mansion House. Miss Cockin, Scarcroft Road, York, has succeeded Mrs. Henry Richardson as Hon. Sec. of the Association; and Mrs. Thomson, to whose unvarying kindness and sympathetic interest the Society has owed much, is succeeded as President by the Hon. Mrs. MacLagan, whose interest in the movement and wide experience will be of much value to the Association, which is doing excellent work in York.

**

LECTURES for ladies in Cookery and Laundry Work were recently organized in Barnsley through the energy of Mrs. Sadler. There were four lectures (or rather demonstration lessons) in each subject. The fee charged was 6s. 6d. for the two courses, or 1s. each lecture; the profits, deducting expenses, gave a result of £15 15s., which was given to the Funds of the Hope of Hope.

**

MISS M. A. LLOYD, Hon. Lady Superintendent of the Princess Mary Village Homes, Addlestone, Surrey, is prepared to receive ladies to train in laundry work. A fee of £10 is asked. Pupils will be expected to help generally in the laundry, and to learn all parts of the work by doing it. Board and lodging can be obtained within easy reach of the Homes. In our Training Homes, Industrial Schools, Reformatories, and Peniten-

tiaries there is a steady demand for Laundry Matrons. It is hoped that the training it is proposed to give at Addlestone will be a means of enabling women of the educated classes to fit themselves for these positions of usefulness.

**

MISS CONSTANCE GLADSTONE having been compelled, through ill-health, to resign the post of Hon. Secretary to the Women's League, her place has been taken by Miss Rickards, 15, Eldon Road, Kensington, W., who has kindly undertaken the entailed duties. All communications should now be addressed to her, and not to Miss C. Gladstone.

**

THE Rochester Diocesan Deaconesses' Home, under the wise and loving guidance of the Head Deaconess—Deaconess Gilmore—is prepared to receive and to train well-educated gentlewomen, between the ages of 23 and 40, for the work of a Deaconess. After two years' training they are set apart by the Bishop for work under the parochial clergy. The Probationers are trained in the Battersea neighbourhood. Here they make a sick woman's bed, there they dress a wound or a burnt child, or give useful hints with regard to the nursing of the sick. Many of the working women of Battersea have learned to make beds and to put on a poultice as well as any trained nurse, through the teaching of the Deaconesses and of their probationers.

**

To stop a drunken row, to take a Mothers' Meeting, or a Cottage Meeting, and to give an address at them; to give lessons in the Sunday-school and the Parish Day-school; to hold a Ragged-school among the children who are still among the poorest, as they were once among the roughest in the district; to "turn to" in the house and learn practically to clean, to cook, to do housework, to cut out and to make clothes, to dispense simple medicines, to make ointments and lotions, to learn the theory and practice of

nursing, is all within the compass of a probationer's training. They are not spared any work because it is nasty, or what people call unsafe. Life at "The Sisters" (88, North Side, Clapham Common) is not a mere rush of work. Ample time is given for quiet reading, thought, and meditation, for the study of Holy Scripture, and of Church History.

The house serves as a House of Rest, to which those sent out can periodically return. Eighteen clergy are waiting for trained Deaconesses to take up work in their respective parishes. Five were set apart by the Bishop on St. Matthias' Day. Probationers should have sufficient money, if possible, to provide for their two years' training. There are two bursaries to provide for free training. All communications may be addressed to Deaconess Gilmore, "The Sisters," 88, North Side, Clapham Common, S.W.

MRS. BOULNOIS recently read a valuable paper at a meeting of the Liverpool Ladies' Sanitary Association on the work of the Association during the past year. Thirty years ago the Prince Consort emphatically asserted that "we must improve the dwellings of our poor neighbours before we can hope to see their morals raised." During the last thirty years our population in England alone has increased by ten millions, and still the dwellings of the people are a reproach to our civilization. Nor does the possession of money or of an imposing residence guarantee that our own dwellings shall be free from sanitary defects; nor is this likely to be remedied until from advanced knowledge we demand wholesome dwellings, good water, pure air, well-lighted streets, and a well-drained neighbourhood.

DR. RICHARDSON, the President of the British Medical Association, says, "I want strongly to enforce that it is on women that the full sanitary

light requires to fall. Health in the home is health everywhere; elsewhere it has no abiding-place. I have been brought, indeed, to the conclusion that the whole future progress of the sanitary movement rests for permanent and executive support on the women of the country."

LADIES desirous of helping their poorer sisters, by giving them the information they cannot easily procure for themselves, can arrange for simple Health Lectures from qualified teachers at a very low charge, and for more advanced addresses to cultivated people on Hygiene and Sanitation from qualified medical men; while ladies with leisure to make a thorough study of these questions may act as Sanitary Missionaries by talking to members of Mothers' Meetings gratuitously. The office of the Ladies' Sanitary Association is at 22, Berners Street, W. (Sec., Miss Rose Adams); and that of the National Health Society at 53, Berners Street, London, W. (Sec., Miss F. Lankester).

AN all-day Meeting of the World's Women's Christian Temperance Union for prayer and praise will be held at the Memorial Hall, Farringdon Street, E.C., on Friday, May 6. Lady Henry Somerset will preside, and the various Women's Societies will be represented. It is hoped that all who are interested in women's work will make a special effort to attend during the day, or at the public meeting in the evening.

YOUNG women whose homes are in the country frequently come to London to enter upon situations previously obtained without having secured proper lodgings, and with no friends to receive them. The difficulties surrounding them under such circumstances are so apparent, that the Bishop of London is willing to allow their parents, or the clergyman of the parish where they have resided, to communicate by letter (stating full

particulars) with the Rev. Prebendary Richards, London House, 32, St. James's Square, London, S.W., at least one week before their leaving home. Arrangements will then be made to meet them at the railway station on arrival, and to conduct them to suitable lodgings, where a lady will afterwards call and make their acquaintance; so that they need not feel themselves to be absolute strangers in London, but will have a friend to help and advise them in case of need.—*The Church Monthly*, March, 1892.

LIVING FLOWERS.

"Flowers that would bless you for having blessed them, and will love you for having loved them; flowers that have eyes like yours, and thoughts like yours, and lives like yours, which, once saved, you save for ever."—*Jeha Rustin*.

If you could kiss the rose's velvet mouth,
To charm the cruel canker-worm away,
And cry, "Awake, O North Wind, come, thou South!

Breathe on my flowers to-day!"

Would you not love to save them from the blight
And flush them into beauty fresh and new?
To bring them gifts of fuller life and light,
Sunshine and limpid dew?

This you *can* do for fairer flowers than these,
Flowers that have thoughts and feelings like
your own;

Whose stems are broken by the stormy breeze,
Whose freshest tints are flown.

Out in the darkness of the miry street

Those bruised lilies in their weakness lie,
Down-trodden by the tramp of reckless feet—
Left there alone to die.

Go, raise them gently, wash away the stain
On their white petals with your tender grief;
Your tears shall fall like showers of precious rain
Cleansing each sullied leaf.

Oh, give those human blossoms human love!
Uplift the fallen seventy times and seven;
Save these sweet living things to bloom above
In the fair land of heaven.

Sarah Doudney.

SUGGESTIONS ON PREPARATIONS FOR A MEETING, AND ON CERTAIN MINOR DETAILS.

BY LADY LAURA RIDDING.

"**B**REAK up your fallow ground, and sow not among thorns," said the prophet. This breaking up of fallow ground is a very true description of all missionary and religious efforts in this nineteenth century England, contrasting sharply in many points with mission work on the virgin soil of Heathen Lands.

This paper is not an ambitious attempt at comparison between these different kinds of Christian work, neither is it a reminder of the obvious results of sowing seed among thorns. I have chosen this precept for the motto of my paper, because it embodies teaching which emotional, eager natures in their hurried enthusiasm are frequently apt to forget. The common sense side of religious teaching is always in danger of being overlooked by such natures; and yet it is only through obeying these sober, practical counsels of wisdom of the Bible that we can hope to win a blessing on our work for God,—a blessing on our obedience as well as on our efforts. I want to be allowed to apply Jeremiah's precept to an instance in point, where noble intentions and just aspirations are often balked by our blind disobedience to this law,—namely, to some special effort for the furthering of some religious or moral Cause. The occasion may come to us as a call to help Home Missions or Foreign Missions as obviously needed work for God; or it may come with a terrible enlightenment about the need of Rescue or Temperance efforts to save the lost ones of Christ's fold, or the need of holier guardianship from the elders of the place over their children; or it may come with a sense of responsibility to the rough farm-servants of the village, or to the neglected factory girls of the town. These classes of Work usually appeal to us as work which we cannot undertake single-handed. We feel that with our individual call comes the conviction that we must win others to act with us in the matter; and in cases such as those I have quoted we generally find that our friends' interest is best aroused by gathering them

together and setting forth the claims that the Cause has on them, appealing to them for personal help, and so winning helpers from among them. If this work of persuasion can be done by private individual talks with each person, that is probably the most thorough way of doing it; but, as I said, more commonly it is done by addressing them in one gathering,—a Cottage Meeting or a Drawing-room Meeting, or perhaps a bigger gathering in some public room. There is no doubt that in these days such Meetings are important agencies for enlisting sympathy, for starting some new centre of work, for winning fresh members for religious societies, unions, &c.

If this method is to be used for awakening the interest of others in the cause which we have so much at heart, we cannot spend too great pains in arranging about the Meeting; and it is in respect to the necessary preliminary work that I want to enforce the teaching of my text. Very much depends on the first start of an undertaking. Often the inspiring spirit of its future action is generated at the first meeting together of people who will leave that meeting linked as future co-workers. Therefore it is worth every effort to make that first Meeting a power. We want all present at it to be fired with the warmth, the earnestness, the reality of our convictions; to be wrapped in the flame of our zeal, to catch the infection of our enthusiasm; but this cannot be accomplished without preparation. As the precept puts it, ploughing must precede the sowing; not only wrestling in prayer with God but wrestling with human wills and tough obstacles.

No gathering, however small, however humble, can be worth gathering together without an expenditure of real pains to make it worthy of the object. Some meetings fall from want of realizing this in regard to points of detail; I hope therefore that I shall be cleared from the charge of "laying down the law" on certain practical points, if I may be allowed to put shortly before my readers some suggestions about preparing for a meeting—suggestions founded on the experience and wisdom of others.

1. *Notice about the Meeting.*—Do not depend on such notices being given out in church or elsewhere verbally. Cards of invitation should always be sent to all whom you want to attend your Meetings. The cards should be put into envelopes

and addressed. Many people take trouble to come when they receive what they consider a personal attention, who would never come on hearing the notice of Meetings given out in church or on receiving an unenveloped notice thrust into their letter-box or under the front door. Poor people especially like the attention of a courteous invitation, which costs nothing to print with one of the household graphotypes, and only a few shillings if done by a printer.

2. *Explanatory Notices.*—If possible send with the invitation card some small leaflet, explaining more fully than is possible on the card itself something about the object of the meeting.

If the meeting is to be composed of uneducated people, a house-to-house call, giving the invitation cards personally and explaining the reason why the Meeting is called, with the attractive promise of an interesting address from So-and-so to be heard at it, is the best plan of proceeding. Many misconceptions and prejudices can be removed by these visits; explanations can be given which deal with objections that the leaflet you perhaps were intending to leave does not touch.

So many Societies are now known by the initials of their name that perhaps a caution against using these initials on the invitation form is not absurd. Initials convey nothing to the uninitiated; and, though the full title is too often undeclared, still it ought to convey some hint of the purpose of the Association known by its name. The leaflet supplements defective information. It should explain that the Girls' Friendly Society does not mean either a servants' registry office or a inquisitorial household visiting society; that the British Woman's Emigration Society is not an agency for supplying cannibals with European food; that Mothers' Unions do not mean the Workhouse; that the Woman's League is no off-branch of the Land League or the Primrose League; and so on. People refrain from attending Meetings because of ludicrous misconceptions of the subject to be brought forward.

3. *The Guests.*—Among other points of watchfulness, care should be taken to secure the right audience. If your meeting is about Rescue or Penitentiary work you can word your invitation to limit it to married and older women. This is a necessary precaution, as there are thoughtless mothers who bring their young daughters to every

kind of meeting, and such an error in judgment is as harmful to the girls as hindering to the speaker. If, on the contrary, your meeting is for girls, do not allow an influx of elder women to spoil it by making the girls feel shy in the presence of one another's mothers and grown-up friends.

4. *Avoidance of Combinations of Objects.*—By this I mean that, as we want to concentrate our guests' attention, we must focus it on to one point—the Object for which the Meeting is gathered. A tea, a presentation, a collecting of clothing-club pence, any such parochial Use joined on to the Meeting, is a mistake. If we ask a lady to come from a distance to address the Meeting, it always seems to me that it is unfair to her to mix it up with local interests. How can we expect her to feel otherwise than hopelessly bewildered if she finds the occasion when she is expected to deliver a stirring and pathetic address on Temperance is also to be used as one of a tea of welcome to some new worker; or of a presentation of an address to a departing one; or of settling up the quarterly business of the Mothers' Meeting; or of urging on the audience the claims of some parochial Guild, excellent in its objects, but perfectly irrelevant to the one she has come to speak about? It is in the hardworking places, where the need of stirring up the people to better thoughts presses on their busy workers, that the danger of this crowding together of remedies and recommendations is most likely to occur. Our text reminds us that fruitful sowing cannot be hurried; ploughing must precede the sowing of each separate crop.

5. *The Arrangement of the Meeting.*—With the choice of speaker, hearers, and place of meeting, we should choose our day and hour carefully, avoiding days of great social gatherings, or fairs, or of weekly markets, or hours of business or meal-times. Often eight o'clock in the evening is the earliest hour at which factory hands can come; often half-past two in the afternoon the latest at which miners' wives, who have to prepare their husbands' teas, or dairy workers, who have to milk, can leave home. Eight o'clock is generally the worst hour for an audience of ladies, while five o'clock—a hopeless hour for poor people—is often convenient for them.

When the guests arrive, each one should be welcomed at the door and made to feel that it is a real pleasure to see her there. It is a good plan

to have some friend acting as "pew-opener," who while you receive your guests at the door, makes it her business to show them into their seats. This avoids the awkwardness of all the back seats getting filled up, while two or three rows of empty chairs face the speaker. Nothing is so uncomfortable. An overflowing small room is delightful compared with a bare big one; but, if circumstances condemn you to use the latter, you should persuade your guests to come near the speaker, and then it does not much matter if a large empty space lies at the back of the listening group.

No one should be allowed to sit behind the speaker. She should face them all, and in that way speak comfortably to them, without being obliged to twist her head from side to side.

Then, if it is a question of inviting adherents to join a Society, pens, paper, and ink should be ready in the room. I would suggest a table near the door as the best plan for an uneducated audience, as they are often very shy about coming up to the central table or platform to give in their names, or to buy a book, or to look at a card. These things could be on the table near the door, ready for sale or for giving away; and the kind friend who shows your guests into their seats would probably also take the names there, and dispense your literature to your departing guests.

6. *The Conduct of the Meeting.*—The more serious the subject to be spoken about the more important is it that the hearers should not be kept waiting for the Meeting to begin, and so unconsciously allow themselves to drift into gossiping conversation. Punctual commencement should be firmly insisted on. However small the Meeting, a plan of proceedings should have been drawn up, so as to avoid waste of time and confusion. The proposed arrangements should be written down, so that whoever takes the chair, whether formally or informally, should be quite clear about the order to be observed. If the meeting is a religious one, the prayers to be offered at the beginning, and the hymns to be sung, and their numbers and tunes, should be selected and written down. The hymn-books should have been placed on the chairs, the music on the piano. After the prayers and hymn, the Chairwoman should without delay introduce the Speaker to the Meeting. The Chairwoman and whoever is selected to offer the prayers should

have been requested to take those duties beforehand. Sometimes the Chairwoman speaks before the special Speaker of the Meeting; but I think that experience proves that any words she has to say come best at the end, when she can fill in gaps and add information which local circumstances may require.

There is great art in bringing a Meeting well to its conclusion. If people seem tired or begin to show signs of leaving, let the winding-up be prompt. A good Meeting should never be allowed to dribble away. A hymn, or the Doxology, or a benedictory prayer make a suitable close. If refreshments are provided, let them, if possible, be prepared in an adjoining room. The moment's pause of passing from one room to the other is desirable, and avoids the clatter of tea-cups disturbing any of the audience who may wish to stay behind after the meeting to speak about it to you or to your other helpers.

6. *Offers of Help.*—If people's hearts have been stirred, they will come forward with offers of help. May I give one piece of advice about this? Accept thankfully, joyfully, such offers; only guard against enlisting an *Executive Committee* on the spot. The thoughtful, self-distrusting, reliable people, who make invaluable helpers to whatever Organization they join, wish to think over what they have heard, to pray, and to weigh the matter carefully, before volunteering to help a new work or to undertake a new duty in their already occupied hours. The gushers and the restless seekers after novelty, on the other hand, are effusive in their offers of help, because their emotions are stirred at the moment, and they feel that at last they have met with their heart's desire in the way of work. Too frequently discouragement and disenchantment follow in meeting the unavoidable trials of starting and working steadily at the new work, and then they fling up their share of it in disgust. Such allies ruin the best cause, and we have no right to risk such damage to what we believe to be God's work by hastily accepting them for offices of responsibility. If we have broken up the fallow ground, prayed, and prepared for the beginning of the work, we can well afford to pray and wait for the next stage. The dew of Heaven causes the tender blade to appear. The dew of God's grace must fall secretly on the heart when the seed has taken root, and will show us the fruit in due season.

But, if we must wait in patience for our fellow-workers, we must work with double earnestness till they come to share our labour. It is needless to insist on the folly and mischief of allowing the feelings called up on a special occasion by the earnest words then spoken, to effervesce in frothy emotion. Those feelings must be crystallized into some definite shape; some actual result must be formed out of them. What we only desire to say is, that this is to be done, not by accepting impulsive volunteers, but by selecting the right persons for the Central Executive. Thus the work begun before the Meeting, formulated at it, must be continued and carried on, till the broken fallow ground which has been sown in righteousness is reaped in mercy. Hosea bids us look forward to nothing short of this. Therefore, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

THE AFTER-CARE ASSOCIATION
FOR POOR AND FRIENDLESS FEMALE
CONVALESCENTS
ON LEAVING ASYLUMS FOR THE INSANE.

VERY few ways of helping those in need meet with warmer sympathy than Convalescent aid, in all its branches. "Tis not enough to help the feeble up, but to support him after," seems to be universally acknowledged. From the most serious cases of operation in our Hospitals, to the yearly weariness that attends town lives, the need of fresh air and change of scene is admitted on all hands, and liberally granted to those who cannot provide it for themselves.

But there is one class who, perhaps, need it most of all, but for whom no such provision is made. Among the 240 Homes to which the Charity Organization sends patients, scarcely one will admit a convalescent from a Lunatic Asylum. Although most educated people would, if asked, admit that disease of the mind or brain is capable of being cured by judicious treatment at the hands of skilled physicians, as other diseases are, by suitable remedies, yet so ingrained is the feeling that brain disease, or insanity, is a thing apart from

other complaints, that no provision whatever has been made for any recovery on the part of persons once consigned to the dreaded precincts of an asylum. The popular phrase so often met with, that a man has been "put away," too well expresses the common feeling that from an outside point of view he is entirely done with.

That this is not the opinion *inside* asylums may be gathered from a remark made by a patient in Bethlem Hospital, in answer to something that was said of the sadness of so many invalids gathered together. "Yes," she replied, "but it is so pleasant to see so many get well."

The enormous improvement in the treatment of insanity during the last fifty years can hardly be conceived. We would recommend to all interested in the subject Dr. Tuke's most valuable work on the "History of the Insane in England."

Few persons realize the numbers who are afflicted with the various forms of brain disease. It is estimated that there are 30,000 women of various callings in County Lunatic Asylums in England and Wales. Many of these are friendless; all of them are, in the eye of the law, paupers. It is this fact that renders the need of Convalescent Homes so imperative.

The cruel position of educated or superior women having to return to the workhouse (for however short a time) on being pronounced convalescent, or cured, led to the establishment of the Association for the After-Care of Poor and Friendless Female Convalescents on leaving Asylums for the Insane.

A brief record of the proceedings of this Society, from its foundation in 1879 to the latter part of 1886, appeared in the "Journal of Mental Science" for January, 1887.

Its first President was the late Earl of Shaftesbury, who presided at its annual meetings in 1881, 1882, 1883, and 1884. His lordship's cordial approval and steady support were of the greatest value to the Association, which owes also very much to the co-operation of, amongst others, Rev. Henry Hawkins, Dr. D. Hack Tuke, Dr. Geo. H. Savage, and Dr. T. Clay Shaw, of Banstead Asylum.

1886 was a year of new departure. In the early part Lord Brabazon consented, upon certain conditions, to accept the presidency; moreover he allowed the use of a room in his house, at 88, Lan-

caster Gate, as a place of meeting for members of the Association. He presided at the annual meeting in that year, and stated that he accepted the office of President as a legacy bequeathed by the late Earl of Shaftesbury.

On the same occasion it was announced that the Princess Christian had graciously consented to become Patroness of the association.

The Rev. H. Hawkins, who had been Hon. Secretary from the beginning, had, at several anniversaries, stated that a Secretary was needed, in the society's interests, who could devote more time and labour to its work than he could bestow; and in compliance with this suggestion the appointment was made of Mr. H. T. Roxby.

An Executive Committee was appointed, and Lady Associates elected, as well as Members of Council. The Archbishop of Canterbury and the late Cardinal Manning became Vice-Presidents, and the Jewish Board of Guardians expressed full sympathy with the objects of the association.

From this time the monthly committees have been regularly held, and the number of cases helped has steadily risen. The members of the Executive include, besides the doctors (several of them heads of County Asylums), the Rev. Henry Hawkins, who has been so untiring a friend from the beginning; and several Lady Guardians, who are most valuable in being fully acquainted with the Workhouse side of the question.

From among the various cases considered by these Executive Committees we select a few representative ones which show more clearly than anything else can do the need for such an Association, and the way in which it does its appointed work. It must be fully understood that any employer taking one of these cases into their service is told *privately* of the circumstances.

1.—A young girl, for some time very ill in a London asylum. Was placed in a Cottage Home in a Sussex village. After being there some time was sent to service at the seaside. Is doing well and is most happy. Is a member of the M.A.B.Y.S.

2.—This was a case from a Surrey county asylum. Was placed in a Cottage Home at Guildford, and after being there some time obtained work in a Midland town. Is a member of the G.F.S.

3.—A middle-aged woman discharged from a

metropolitan asylum. Tried to obtain her living by needlework. Was helped by the association until permanent relief could be obtained for her.

4.—A very highly-educated lady, quite destitute. Assisted by gift of clothing. Has obtained a situation as governess. Associate of the G.F.S.

5.—A young woman from a metropolitan asylum, placed in a Cottage Home in Sussex. Is now in service at Brighton.

6.—A middle-aged woman from an asylum in Surrey. Was sent to a Home at the sea-side, and afterwards placed in service at Dulwich.

7.—A weakly woman from Surrey Asylum. Most respectable; brother now dead, had been a Baptist minister. Boarded out in Sussex. Now doing well as assistant at a coffee-tavern at the sea-side.

8.—Respectable middle-aged woman from a Midland county asylum. After being placed in a Home, obtained work as a dressmaker and is doing very fairly well.

9.—A very respectable and superior woman. Is now doing well in a situation as upper servant in the West-end of London.

10.—This case was from the Essex County Asylum. After being placed in a Cottage Home, took a situation as servant to a small farmer.

11.—A very respectable young woman. After being a short time in a home, took a situation as housemaid. Very highly spoken of.

12.—A young woman suffering from fits. After being in one of the metropolitan district asylums for some time, was discharged recovered. After being placed in a Cottage Home in Surrey has found suitable work.

13.—A young woman from Australia became ill, and was placed in a county asylum. Assisted back to Australia by a grant of money.

14.—A young girl of 16. Member of the M.A.B.Y.S. After being placed in a Cottage Home soon became fit for work.

15.—A very respectable middle-aged married woman. Grant given to enable her to go into the country; she returned home much better.

16.—A young girl about 17. Suitable situation found for her in the country.

17.—A very superior woman. After being boarded out in a Cottage Home placed in domestic service.

18.—A respectable woman was assisted by grant

to meet the efforts of her friends to find a suitable home until occupation could be found for her.

19.—Widow. Assisted by grant until she could find work. Her daughters lived with her and worked as dressmakers, but their earnings were not sufficient to support themselves and mother.

20.—A middle-aged woman. After being boarded out, was placed in service, but her bodily health gave way; so returned to the workhouse infirmary; is better, and is visited by an associate, who sometimes asks her to tea at her house. It is hoped that a light situation may be found for this case.

21.—A young woman, who had undergone many hardships and at last become insane, was placed in a London asylum, and after a time was discharged as recovered. After being a short time in a Home in Yorkshire was placed in respectable service in York.

22.—A young girl 19. After being sent to the seaside for a few weeks, was placed in service.

23.—A girl about 18. Was taken ill while in domestic service, much valued by her employer. After being placed in a Home at the seaside, suitable occupation was found for her as an under servant.

24.—Very respectable woman who, after a few weeks' stay at Lindfield, in Sussex, was able to again return to her occupation as a superior dressmaker.

25.—A young woman employed in a factory in a Midland town. After being boarded out for a time, so much improved in health as to be able to return to her work.

26.—A very superior woman. After being boarded out in a Cottage Home, was taken by a member of the Committee into his service.

27.—A dressmaker earning her own living. Was, after discharged from the asylum, badly in want of a change in the country. Sent away for three weeks, obtained great benefit.

28.—A very respectable woman. Husband had been out of employment and could not provide proper food for his wife upon her discharge from the asylum. A grant of money was made and suitable work was found for husband.

29.—Brought up in a workhouse school and quite friendless. After being boarded out at Lindfield, had suitable situation found for her at the seaside as general servant.

30.—A superior young woman. Was taken by

a member of the Committee into service as housemaid.

31.—A very respectable young woman. After being boarded out in Sussex, for a few weeks, was placed in good service near London.

32.—A respectable middle-aged woman. Was helped by a grant of money and clothing. Suitable work was afterwards found for her.

33.—A lady who was a governess. Broke down under over-pressure. After having been in an asylum was sent away by the Committee for a change of air and scenery.

34.—A shop assistant. Sent to a Convalescent Home for two months, and afterwards suitable occupation found.

35.—A most respectable woman, been in good service. Sent to a Home at Brighton for a few weeks, and then placed in service.

36.—A middle-aged woman, discharged from asylum to workhouse, where she had given great satisfaction to the authorities. Placed in service, and doing well.

37.—A needlewoman. Sent away for a change; and work was afterwards found by a member of this association, who kindly helps to pay her rent, and in other ways befriends her.

38.—A most respectable woman. Grant made towards emigrating to her brother in South Australia.

39.—A most respectable woman, being partly supported by a niece who was on the staff of an institution. Grant made towards clothing, &c.

40.—Bookkeeper in a shop. Sent to a Home for a few weeks' rest and change.

41.—Was for some time in an asylum. Boarded out near Worthing, and afterwards placed in suitable service.

42.—An upper servant. Sent to a Convalescent Home for a time, and afterwards placed in service.

43.—A poor orphan girl about 19. For some time in an asylum. After being for some time in a Cottage Home, was placed in service.

But when all those for whom active life in the world is possible have been provided with situations, there will, we fear, always remain a remnant who, though not suitable cases for an asylum, are yet not able to battle with the anxieties of a struggle with daily life as at present constituted. These cases do admirably in an

organized life, where there is daily bread and daily work provided. They are anxious to earn their livelihood, and the necessarily hard restrictions of pauper life press terrible on them. For these the After-care does something in trying to provide a friend in one of the associates, but under present conditions it is but little that can be done for these exceptional cases.

One associate suggested to the wife of a rector that one of these cases, a superior woman, might be asked to join some parish Christmas festivity, but the suggestion was kindly but firmly put aside, as it would be felt by the other parishioners as a slight to mix them with paupers from the workhouse. The poor woman, however, was no loser, as the rector's wife invited her to tea herself, and no doubt was a more congenial companion than a miscellaneous gathering.

In another case, where the Secretary was urgently applied to by a poor woman to find her a situation (which experience had proved she could not keep), a lady offered some needlework as a pleasant distraction, but was told that the rules did not permit of its being given. These cases are alluded to, not to imply that the rules are not wise and needful, but to show that such cases as these are not in their right places in the able-bodied wards of any workhouse. Some suitable Home where those who have through brain illness been incapacitated from active work in the world, and yet who can and are willing to work, if work under certain conditions can be found for them, seems to be what would meet the case, as in such a Home all possible indulgences might be given that would lighten what must be a hard life under the best of circumstances. These cases we particularly recommend to the attention of Lady Guardians.

In the meantime kindly help is given (and more would be welcome) in the way of supplying newspapers or magazines, a little tea, or any permitted indulgence, and even Christmas cards.

To sum up in a few words the needs of the After-care Association,—Associates, ladies of experience, tact, and patience, with quick perceptions of what is the best thing to do in each individual case and, in connection with these, Cottage Homes, where, under the kindly supervision of the Associate, the homely, intelligent care of a house-mother of the Cottage, the habit of daily life in a

home may be restored, and the cramping influences of asylum life thrown aside for ever.

Then we need furniture and linen, &c., for a small cottage it is proposed to take as a permanent home to place two or three cases at a time in. After some years of boarding-out this has been found desirable, but will not in any way supersede the boarding in Cottage Homes.

Money is always needed. The sums given weekly for boarding-out may seem high (from 8s. to 10s. 6d.), but good food is needed, and the Cottages are to be carefully selected by the Secretary, and approved by the Committee.

Clothes are often needed, and in cases of governesses and women of superior position, these must be fairly good. In this branch of the work the Association often has to thank working parties for kind help.

Of course, there are travelling and various other expenses, including advertising for situations for cases, which is often wonderfully successful in placing what appear to be most hopeless cases.

Although the Committee were strict in limiting the action of the Association to the care of those leaving the asylums, much valuable work has been done in giving advice in cases that did not come immediately within its range.

In comparison with many charitable undertakings this is work that has little to show, because its object is to allow those benefited to slip back unnoticed into the current of daily life; it is a mercy that falls with the silence of dew from heaven, but we may hope that it is not the less blessed.

Cases have been assisted from the following Asylums:—

London County Asylum, Banstead.
London County Asylum, Colney Hatch.
London County Asylum, Cane Hill.
London County Asylum, Hanwell.
Middlesex County Asylum, Tooting.
Essex County Asylum, Brentwood.
Northampton County Asylum, Berrywood.
Three Counties' Asylum, near Hitchin.
Suffolk County Asylum, Melton.
Somerset and Bath County Asylum, Wells.
Sussex County Asylum, Haywards Heath.
Kent County Asylum, Barming Heath.
Royal Bethlem Hospital, London.
Nottingham Borough Asylum, Nottingham.

Peckham House Asylum, London.
Devon County Asylum, Axminster.
Birmingham Rabery Hill Asylum.
Nottingham County Asylum, Nottingham.
York, North Riding Asylum, Clifton.
Camberwell House Asylum, Camberwell.
Fisherton House Asylum, Salisbury.
Hoxton House Asylum, London.
Bethnal House Asylum, London.
City of London Asylum, Stone, Kent.
Metropolitan District Asylum, Leavesden.
Metropolitan District Asylum, Caterham.
Metropolitan District Asylum, Darenth.
St. Luke's Hospital, London.

Further particulars, reports, &c., may be had from the Secretary, H. T. Roxby, Esq., "The Church House," Dean's Yard, Westminster, S.W.

SPRING.

Birds showering fairy music take their flight
Adown these beechen groves of tender green,
And where those bars of sunshine intervene
Dance in their golden rays the wind-flowers light.
Each mazy winding of the wood is bright
With primrose clumps and "alleluias," seen
Through the dead leaves where last year's flowers
have been,
And perfumed undergrowth of woodruff white.
So from dark days of sorrow overpast,
Blossoms of Faith and Charity may spring;
So hearts, despairing, doubting, may at last
Arise and songs of trustful gladness sing.
Earth's days are not all joy, for 'tis not Heaven
Nor wholly gloom to whom that hope is given.

E.

STRUD with interest, attention, and comprehensiveness, the tradition of your epoch and of your nation, and the idea, the want which ferments within them; where you find that conscience sympathizes with the general aspiration you are sure of possessing the relative truth. Your life must embody this truth, must represent and communicate it, according to your intelligence and your means. You must be not only man, but a man of your age.—*Mazzini*.

THE CHAMBERED NAUTILUS.

Thus is the ship of pearl, which, poets feign,
Sails the unshadow'd main,—
The venturous bark that flings
On the sweet summer wind its purple wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chamber'd cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped its growing cell,
Before thee lies reveal'd,—
Its iris'd ceiling rent, its sunless crypt unseal'd!

Year after year beheld the silent toil
That spread his lustrous coil;
Still as the spiral grew
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreath'd horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Oliver Wendell Holmes.

DEMY is progressive, as the evolution of truth; it is modified and enlarged with the ages; it changes its manifestation according to the requirement of times and circumstances.—*Mazzini*.

HEALTH.

A GREAT many books are written now-a-days upon Sanitary matters, but most of them are far above the comprehension of the larger proportion of mothers.

I think the conductors of Mothers' Union Meetings would do well to give some simple instructions on the management of the children's bodies.

There has, in the past, been much erroneous teaching about the body. The old Manichean heresy has survived to our own time, which taught that the soul alone belonged to God, and that the body was an evil thing, unworthy of our care.

The Church of Christ teaches otherwise. It is the body upon which the sanctifying waters of Baptism are poured; it is by means of the body that we receive the Spiritual Food of the Body and Blood of Christ.

After death the bodies of Christians are treated with all due reverence and care, because they are the temples of the Holy Ghost, and because we believe in the resurrection of the body and the "life everlasting" of body as well as of soul.

By our Lord's Incarnation our human bodies are sanctified.

From the Church, then, our loving Mother, we learn the care that our bodies should receive from the cradle to the grave.

Body, soul, and spirit are so closely interwoven, that the one acts upon the other. A peevish, fretful child is generally a sickly one. "A healthful body makes a healthful mind."

Food, fresh air, and cleanliness are essential to the health of the body.

There is a great deal of ignorance amongst the poor respecting the proper feeding of infants, and it is most difficult to convince them that their own methods are wrong.

Doctors have said over and over again that until a child is six or seven months old it cannot digest solid food; yet how common it is to see a little baby fed upon soaked bread and water, in the mistaken idea that because it cries it wants something more substantial than the food with which nature supplies it, *i.e.*, milk. Poor little thing, its cries proceed much oftener from the pain caused by indigestion.

I never found a cottage mother—all honour to them for it—who did not try to feed her child

from her own breast; and in this she is a standing reproach to many a mother who considers herself her better. But often, through delicate health, overwork, or lack of money to procure sufficient food herself, she is unable to nourish her child entirely.

What is to be done, then?

It is generally impossible to buy cow's milk in the country, where the farmers make it into butter and cheese for the market; but Swiss milk may be had at 6d. a tin, and this lasts a long time, as one teaspoonful of it should be mixed with fourteen of water.

The milk and water should be given to the baby from a bottle with an indiarubber or washleather mouth, but great care should be taken to wash the bottle and its mouth every time it is refilled.

Nature will tell you when your child wants more solid food, by its cutting its teeth; then the milk may be thickened with cornflour (a tablespoonful to a pint of milk boiled for ten minutes), or very thin oatmeal gruel may be given.

The latter agrees with most children and is the cheapest food that can be had. A tablespoonful of oatmeal must be boiled for twenty minutes in a pint of cold water, with a little sugar, and strained through a piece of muslin.

Oatmeal is a most valuable food for old and young. Porridge forms the staple food of the Scotch, who are noted as being a hardy, healthy race, but it is little used in England. This cannot be on account of its price, which is 2d. a pound; it is owing, I think, first to prejudice, secondly to the trouble of making it.

Oatmeal porridge.—To make one plateful, put two tablespoonfuls of oatmeal in a saucepan with three-quarters of a pint of water, stir till it boils, let it simmer gently for half an hour, and serve it with milk, sugar, treacle, or salt, according to taste.

It is far more nourishing than either bread or potatoes.

Fresh air is as necessary to human life and health as food. A healthy man is said to consume 32 cubic feet of air in a minute.

The air we breathe must be pure. It is a mistaken idea to keep the windows shut to warm the room.

We exhale (breathe out) as well as inhale (breathe in) air, and the air we exhale is charged

with impurities; hence the stuffy smell of a bedroom in which several persons have slept, if the windows have been shut all night.

Pure air has no smell. If you are fortunate enough to live in a house where the windows open at the top, you should always leave a couple of inches open to ventilate the room.

Fresh air is health-giving, but draughts are not. The chimney is a most valuable ventilator of a room; do not stuff it up with a bag or put a board in front of it.

Cleanliness is all-important to health. Little babies should be washed all over every day in lukewarm water, and powdered with a little flour to prevent sore places coming in their fat little limbs.

Every one should have a bath as often as they can. If this is impossible, we should wash ourselves all over bit by bit. Florence Nightingale, the pioneer of English Nurses, said that any one could do that with a small basin or teacupful of warm water and a bit of soap and flannel!

Many people spend a great deal more time in scrubbing their floors than in washing themselves; both are necessary.

So many Ambulance Classes are held now, and Manuals of Helps in Sickness published, that it is easy to learn from them, in order to teach our Mothers' Union members. But few of them know how to make a bed without moving a patient, to disinfect a room, to stop bleeding, to dress burns and boils and bruises and cuts, to bind up a broken leg or arm until the doctor can be had, to make a poultice, or put on a fomentation without discomfort to a patient.

Very few can make beef-tea or mutton broth free from grease; fewer still barley water (which has been so soothing to feverish lips, lately, uring the influenza).

Many a man or woman battling against strong drink has not a notion of any substitute for it but tea.

They never heard of *Hopdrink* (half an ounce of hops to a quart of thin boiling barley water. Stand till cold and strain. A quarter of an ounce of bruised ginger and some brown sugar may be added to this if liked.)

Or *Cocoa* (six ounces of sugar, three ounces of fine oatmeal, four ounces of cocoa mixed to a thin batter, and a gallon of boiling water).

They do not know how to make wholesome lemonade. [*Lemonade for bottling.*—Dissolve one pound of lump sugar in a quart of boiling water, add two ounces of citric acid and two lemons sliced, stir all together, strain and bottle when cold. A tablespoonful in a glass of water makes a pleasant drink.]

We grieve at the intemperance around us, and think there is nothing we can do to prevent it; but I think, in teaching the women to use these substitutes for strong drink, we may, each in our small sphere, "Help the weak-hearted, and raise up them that fall."

Any knowledge we possess which we withhold from our fellow-creatures is a "talent hid in the earth." We are bound to share our knowledge with them; if we cannot persuade them to avail themselves of our instructions, then the responsibility is off our shoulders; but I think you will find, if you have gained the affections of your mothers, that they will generally give your methods a trial, and that some few will persevere with them.

FANNY BULKELEY-OWEN.

HOME-LIFE FOR PAUPER CHILDREN.

"What was the lot of these pauper children? Many of them were tainted with the taint of pauperism for the rest of their lives, and brought up without the cheerful, humanizing influence of home, for which the workhouse could be no substitute. . . . No cry appealed more to their pity and charitable feelings than the cry of suffering childhood."—*The Speaker of the House of Commons*, Jan. 23, 1892.

I CANNOT expect that this subject will be attractive to all readers, for it is little thought of, and still less understood. "Only a pauper," has become a byword for all that is contemptible and mean; and, if some persons are obliged to think about such a hopeless class, it is because they are Guardians of the Poor, or officers of the Local Government Board.

Nevertheless, I have something to say about one portion, at least, of the many thousands who are dependent on the rates paid by their more fortunate fellow-citizens; and I would claim a hearing from all who desire to do their duty to their country, even if they have no pity for the

helpless little ones,—who, by no fault of their own, have become the "Children of the State." Whatever may be our judgment upon the vices and recklessness of the adult portion of the pauper population, our best interests and wisest policy must be to ensure, to the best of our ability, that their descendants do not follow in the same path, which will surely lead them also to the goal of "Parish relief."

As I have said, there is little interest, and much ignorance, about the thousands of persons of all ages who constitute this class.* Philanthropic persons, who are supposed to make the care of their fellow-creatures their business and study, turn from this branch of philanthropy as unattractive, if not hopeless. Up to a period within the recollection of many, this was certainly the case; but of late years the reproach has, in a measure, at least, begun to be wiped off, and not a few persons are considering how best they may help those who cannot help themselves.

To those who can look back thirty or forty years, a great change is indeed apparent; and for others, whose memories do not extend so far, it may be well to note in what this change consists.

Within my own recollection, and twenty years after the passing of the "New" Poor Law Act, which was to reform all abuses, the workhouses contained every class of the pauper population, young and old, sick and healthy; even those which were situated in the heart of crowded London were filled with the same miscellaneous crowd,—and crowded indeed they were. Amid such surroundings, what hope or chance could there be of healthy life for children? Pauper surroundings formed their atmosphere, morally and physically; fresh air was impossible for them; and, amidst such circumstances, of what avail could be the few hours of instruction that they received daily from their teachers? No wonder that in those days the wards of the infirmary were largely filled by recruits from the ranks of former scholars, who, after a brief interval, returned to swell once more the population of paupers in the "house."

Here and there, no doubt, kind Guardians and their friends did something to mitigate the evils of such a lot. I can recall one such effort, the first

*200,000, indoor poor.

of its kind, to brighten so dreary an existence in a large London workhouse, by the introduction of a Christmas tree, with its wondrous gifts and treasures. Surely, if Fairyland had ever been heard or dreamed of by these poor little creatures, clothed in corduroy and workhouse print, it must then have seemed to have descended into their midst, and to have revealed another world to their dull minds!

Endless are the tales that can be told of the mental capacities of this class of children, who yet, no doubt, were able to repeat correctly their multiplication table, and do the sums they had been taught so diligently. (All of which knowledge, I have been assured by those who know the facts, is wholly wiped out of their minds and memories in the space of six months after leaving school!) Their deficiencies relate rather to the practical side of life; and what else could be looked for as resulting from years of incarceration between the four bare walls of a schoolroom and dormitory and a "play-ground," so called? Any one who has attended the meetings which are now frequently held on behalf of "waifs and strays," and relate to the conditions of child life, may have heard some of the stories to which I have alluded, as to the almost incredible ignorance of children reared in a workhouse with regard to the commonest affairs of life; and we regret to say that this is not only true of Workhouse Schools, but of the larger and quite different institutions which have now, in great measure, been substituted for them. The following tale indeed is told of one who had been trained in such a "District School" and had been sent thence to service. On being told to go to bed, and safely put out her candle, her mistress went up soon after to see that all was right, and finding the girl standing and staring at the candle, asked her what was the matter, to which she replied, "she could not find the tap to turn it off!"

To those who have had the trial of endeavouring to train a workhouse girl for the common duties of life after her education was supposed to be "finished," such stories as these are not incredible, and there are many others also. An entire ignorance of the world and its ways must, indeed, be expected. How should people who have never seen a coin know anything about money, or even be able to distinguish between a penny and a sovereign? And such ignorance is indeed a fact.

Again, experience has never shown that crockery can be broken; so, when it has to be used, it is treated like the tin utensils to which alone they have been accustomed, with the result that may be imagined. Other children prove to have been wholly unaccustomed to stairs, and tumble about when first attempting this novel exercise of their limbs.

Then, as regards the playing side of life, so prominent a feature of the existence of children, the majority of this class know little or nothing of it; and when toys and games have been kindly given by some sympathizing friend, they are utterly unable to use them, and stand listlessly gazing at the unwanted sight. So grudgingly have these gifts been received by the authorities that, on asking what had become of those that had been given, I have frequently been told that they were kept in the cupboard, "because the children broke them!" as if any other fate was destined or expected for toys.

But I must not dwell longer on the sad and numerous shortcomings of former plans, of which enough has been said to show the hopelessness of counteracting Nature's order and the dictates of common-sense in the training of children, whether they be rich or poor. I must, however, explain that the system of Workhouse Schools, to which I have chiefly referred, ceased to exist, as far as the Metropolitan district was concerned, and in some other localities, when the plan for "District Schools" was inaugurated many years ago. By this change great improvements were effected, though not all that was expected and hoped for has been the result. Still, we cannot but acknowledge the great advance that was made from the Workhouse London School to the fresh air and surroundings of the country, with the advantages of thorough Industrial training, especially for the boys, whose musical acquirements launch many of them into the admirable career of the army, and who enjoy many of the privileges of public schools; though we must always remember they are all deprived of the benefits enjoyed by the upper classes in their periodical holidays at home. For the girls, the lack of home training, with the knowledge of household work, is far more serious, and is but slightly compensated for by the supplementary plan of a smaller kitchen, with its cooking apparatus, adopted in some of the larger schools

for the elder girls before they are sent out to service. I shall not readily forget a visit paid many, many years ago to one of the largest District Schools near London, and the impressions I then received of official life, as connected with these poor children, deprived of all home ties and of the loving care of father and mother; the scourge of ophthalmia being then as great as now, and, apparently, ineradicable in all these large institutions, where hundreds of children, mostly of weakened constitutions, are massed together.

I have little hesitation in saying that had some of the recent plans been suggested at the period when all these gigantic buildings were created, there would have been fewer of them at the present time; but thirty years ago the only alternative was in the endeavour made by two or three private persons to rescue a small number of girls from the workhouse by taking them into Homes carried on by voluntary plans and means, but recognized and certified by the Central Board, for the reception of children under the Poor Law, — a plan of which I shall have further to say presently.

A later development of help for pauper children was the boarding-out system, which has rapidly spread during the last few years, and has been extended in its operations by gradual additions to the Act of Parliament, which makes it permissible for Guardians to place out orphan and deserted children, under ten years of age, with families of respectability, either within the limits of their own Union, or beyond it. Those who had long been aware of the manifold evils of workhouse life warmly supported this means of deliverance from it; and it has now been adopted by 243 Boards, for 4,549 children, under the care of 155 Voluntary Committees. We need not go into all the details of this plan, the features of which are simple and easy to be understood. Of such importance has it become that, since 1886, a special Inspector has been appointed by the Local Government Board for this branch of work; and the labours of Miss Mason in this Department are spread throughout the country, and are well known.*

As in many other matters, our insular position

* It is much to be desired that Women Inspectors should be appointed, for visiting all schools, and cottage homes also.

has induced us to take our own line and to discard till recently the experience of others in this scheme of Boarding-out, rather than adopt the long-tried plans of other countries, for in Scotland this has ever been the sole method of dealing with pauper children, while the same system prevails in our Australian Colonies and New Zealand, as well as in European countries also, which, with much sense, reject the massing of children in large institutions (of late well-named "barracks"), and provide them with natural homes in place of those of which they have been deprived. Yet, of the whole number of 81,000 children receiving indoor relief in England and Wales, only 4,549 are in homes with foster parents; while 7,000 are in District Schools, and the rest in Workhouse or separate schools. Thus there remains a large proportion of children who are receiving Poor Law relief without their parents, who could be treated in some other and more beneficial way than at present; and it is to this point that I desire to direct the attention of my readers.

The combination of voluntary with legal agency has been one of the most marked and hopeful features of the last few years, and it might be still more widely extended in many directions. But in none can it be better bestowed than in the care of these children of the State, who could thus be rescued from the depressing bonds of officialism. Kindly hearts can supply what guardians, with the best intentions, cannot; but the Poor Law can provide the funds, which would be otherwise an obstacle to any movement on so large a scale.

The plan which is intended to supplement that of boarding-out in families is the Cottage Homes system, by which a small number of children are placed in a humble home, under the care of a motherly woman, who is able to teach them all the household work necessary to fit them for service. A local Committee of Ladies supervises the management, and the children attend the nearest schools. Payments are made to the amount of the cost of maintenance in the workhouse, and these are supplemented by voluntary help. Children of any age can be taken; but if the girls are received for industrial training from the age of ten to fourteen, some remunerative laundry work may probably be attempted. About a hundred of such Homes are already sanctioned

and certified by the Local Government Board, for Roman Catholics as well as others; and a few only of these are for boys. Some receive them under the age of eight with the girls, and it is obvious that this plan approaches nearer to the family idea of supplying brothers and sisters as well as a mother.

But many more such Homes are needed, for Guardians are now, in several Unions, beginning to consider that this system offers a better chance to the poor children under their care than that which has hitherto been adopted. Homes for boys especially are being asked for, both for those under eight years and for older ones also, who can be trained in garden and farm work for future usefulness. To start and carry out such simple Homes would surely be happy and pleasant work for many ladies in country neighbourhoods; and we earnestly ask them to consider the matter and the possibility of carrying it out. The occasional visit of an Inspector from the Local Government Board is felt to be a help and encouragement, and is in no way to be feared as an objection; no supervision from Guardians or Poor Law officials is permitted, as it is desired to separate the plan, as far as possible, from all connection with pauperism.

The testimony of one matron of a workhouse would probably be that of many more—that since the girls of that Union had been sent to one of the excellent Cottage Homes not one had returned to the "house."

It is not possible to give the number of children so placed, as the Homes include those who are not sent by Guardians; but of the thousands who, as we have seen, are still left in workhouses, many could be rescued by means of the two plans of which I have endeavoured to give this brief account.

LOUISA TWINING.

Indirect influence is often far more successful than that which is direct; and for this reason—the direct aims that we make to convert others may be contradicted by our lives, while the indirect influence is our very life. What we really are, somehow or other, will ooze out, in tone, in look, in act; and this tells upon those who come in daily contact with us.—*F. W. Robertson.*

BABY.

Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get those eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm white rose?
I saw something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get this pearly ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into bonds and bands.

Feet, whence did you come, you darling things?
From the same box as the cherub's wings.

How did they all just come to you?
God thought about me, and so I grew.

But how did you come to us, my dear?
God thought about you, and so I am here.

Dr. George MacDonald.

Will the days ever come when men will see that Christ believed in humanity as none of His followers have ever done since; that *He*, knowing its infirmity better than any other, trusted in its capacity for good more than any other? We are constantly told that people can't be taught this, and can't learn that, and can't do the other; and *He* taught them nothing short of absolute perfection: "Be ye perfect, as your Father in heaven is perfect." Are we to suppose *He* did not mean what *He* said?—*Fanny Kemble.*

THE PROTECTION OF THE FEEBLE-MINDED.*

[Notes of Addresses given at Liverpool and Birmingham, February, 1892.

By AGATHA STACEY,

Member of King's Norton Board of Guardians.]

IT has been suggested that I should say a few words on a subject which has been forcing itself upon the attention of philanthropic workers, and which will be coming more and more before the public.

It is, how we can best care for and protect the feeble-minded, weak-willed persons, who are not sufficiently imbecile to be detained in a workhouse, or to be sent to an asylum, but who are so far deficient as to be unable to protect themselves, or to earn their living honestly. The number of these feeble-minded and yet not imbecile persons has been increasing of late years; so much so that many philanthropists have been setting themselves to devise some means of meeting this grave social evil.

I should like to try and define more accurately, if I can, this class that we call "feeble-minded;" for I find that those who do not personally come in contact with them are sceptical as to their existence. To begin with, they are the boys and girls whose intellectual capacity is not sufficient to enable them to pass out of the lower standards; some can never get through even Standard I. They can do some kinds of manual work very well, but they need constant watching and kindly supervision; they are generally affectionate. As they grow older, situation after situation is found for them,—in vain; they cannot keep any. They may be described as being "not quite bright," "not all there;" and their master or mistress will perhaps give a significant tap on their own forehead with their forefinger in speaking of them. They are not evil-disposed, but they are very easily led by those whom they are with, either to evil, or to good; alas! that it is most frequently to evil.

*Any inquiries on the subject will be at once replied to, and any donations will be at once acknowledged, by Miss Stacey, 50, Calverley Road, Edgbaston, Birmingham; who will also furnish copies of this paper to those desirous of having it in a separate form for distribution.

All training homes, refuges, industrial schools, and reformatories know them; and, when all that is possible has been done for them in these institutions, they sooner or later drift into the workhouse. All masters and matrons of workhouses know them; but I would say unhesitatingly that the workhouse is not the place for them. How can a deficient, weak-minded, weak-willed girl escape deterioration, when she is placed with the many evil-disposed women to be found in the able-bodied wards of even the best managed workhouse? But this is not the worst. As I have said, they are not sufficiently imbecile to be certified and therefore detained. A girl at 16 is an adult under the Poor Law, and can take her discharge when she pleases. Of course she will have fits of restlessness, and will not endure for ever the monotony of a workhouse. Whether she has friends to go to, or not, out she will go when she chooses; and, not being strong enough to take care of herself, easily falls a victim to the designs of evil-disposed persons. Sometimes a bad woman will take her out with her. Her degradation has then begun, and the downward course will be most difficult to arrest. It is not only the ruin of the girl herself that we must think about and deplore. We must face the fact that many hundreds of pounds will be spent over her illegitimate offspring, who will most of them be a burden upon the rates for the rest of their lives, some of them becoming more feeble-minded than their mother, and in their turn giving imbecile children to the world.

The intense sadness of it is, that one feels it might have been saved, had the right means been devised, for the poor girl was not bad to begin with, only weak-willed and helpless, powerless to take care of herself. I have known many such cases whose deterioration I have watched with sadness.

But now a little light is rising out of the darkness.

I said at the beginning that philanthropists had been setting themselves to find some means of checking the evil, and of helping these helpless ones. For two years or more, a Special Committee has been sitting in London, obtaining statistics on the subject, &c. Eighteen months ago, Miss Donkin, a member of this committee, wrote a paper in which she made a suggestion that has commended itself to every one. It was,

that if the law could be extended so as to give Boards of Guardians power to pay for feeble-minded persons, as they now do for the blind and the deaf and dumb, at special institutions, it might be possible then that the philanthropic public would be willing to start such Institutions or Homes, which might be made almost, if not entirely self-supporting; and that the girls might be made so happy in these voluntary Homes that they would not wish to leave. There can be no legal power of detaining them, we know, any more than there is in a workhouse; but we have a firm belief in the power of moral suasion, and in the power of love. Those girls who are determined to have their fling, as it is called, are not the ones whom we expect to reach.

My friend, Miss Clifford, read a paper on the subject at the West Midland Poor Law Conference, held at Malvern in May of last year; and she has since written a telling article in *A THREEFOLD CORD*, which has been reprinted, and which I should be very glad to send to any one who would apply for it. It is entitled, "How to Protect Simple Susan." It explains so clearly the reasons why Voluntary Homes are better than Poor Law Asylums, that I must quote one paragraph:

"But, you suggest, can we not have special workhouses—poor law asylums—adapted to these cases, and from which the ordinary able-bodied women would be excluded? We are obliged to answer that, without the power of detention, such institutions could only end in failure. Any little restlessness, and out the girls would go. We could not reasonably expect from average Poor-Law officials the fertility of resource, the untiring self-denial, and the enthusiasm which alone can persuade these women to remain in a branch workhouse for life. Such institutions would be an expensive, and, we think, an unsuccessful experiment."

Some social reformers would like to agitate for larger powers to detain paupers being given to Boards of Guardians, for they think that these feeble-minded persons, who have not the power of controlling themselves, ought to be controlled by the State. This, I think, would be a dangerous experiment, and open to much abuse; and I agree with Miss Clifford, that if weak-minded persons could be shut up for life, some of us would be nervous about our own fate!

But whether we approve of it or not, we must acknowledge that there is no chance, with the present feeling in the country, of further powers of compulsory detention being granted. The feeling in the country has been of late years all the other way. The lunacy laws have been made more stringent. Instead of the medical officer of a workhouse being able, as formerly, to decide of himself that such and such a pauper was not fit to have his liberty, and then to write down his name in a certain book *now* the opinion of a second medical man, unconnected with the workhouse, has to be taken as well as his; and no person can be detained unless both medical men sign the certificate of imbecility before a justice of the peace. This being so, it is not likely that Parliament would pass a law allowing feeble-minded persons to be detained against their will.

We may, therefore, put this debated question of compulsory detention out of our minds as an impossibility, and seek for some remedy which is attainable; and that remedy we think we have found in the formation of voluntary Homes inspected by the Local Government Board.

But, before discussing them in detail, I would like to quote some pregnant remarks by Dr. Fletcher Beach, in his paper on "The Care and Treatment of Epileptic and Imbecile Children." He says:—

"If the teaching of the feeble-minded is neglected, not only do the girls, as they reach maturity, lead immoral lives, but many of them, as well as the males, swell the ranks of the criminal population. Some time ago a society made inquiries as to the number of feeble-minded girls and women in workhouses and infirmaries, and they found that, though their returns were incomplete, during the year 1899 no less than 715 weak-minded women passed through 105 workhouses, and that at 56 workhouses the approximate number of such women leading immoral lives was 360. * * * * * Personally I am in favour of detaining the weak-minded adults in an institution where they can be suitably employed, and where they may lead happy lives. To allow these women to be at large is simply to increase the number of weak-minded imbecile children from year to year; and, therefore, merely from a financial point of view, it would seem cheaper to detain them and prevent

them mixing with bad characters in the outside world. To do nothing involves a very great expense,—to do something a much less one."

It would appear that Dr. Beach is in favour of "detaining" such persons by force, and by an Act of Parliament; we would also "detain" them, but by moral suasion and by the force of love; for we believe that the silken cords of love are stronger than the bars and bolts of workhouse or asylum gates. We have a little experience to go upon. There is a Home in the South of England (where others besides the feeble-minded are taken), where one young woman of this class has been remaining contentedly for four years, and where one or two others have so improved in strength of character that, at the end of two or three years, it was found possible to place them out in well-chosen service. There is another little Home which has been now working for nearly eighteen months, where "there is a feeling of hopefulness and of peace and safety, which is most encouraging;" and there is another little Home, receiving only girls from a large penitentiary, which has been opened for more than a year, and which promises to be very successful. There may be others that I do not know of. These are all more or less private, and not available for Boards of Guardians; but I mention them to show that the power of love is not a chimera, but a fact.

The Special Committee that I have mentioned is in communication with, and has memorialized the Local Government Board, praying for these extended powers to be given to Boards of Guardians, and adding the following sentence: "It is further suggested that special preparatory instruction for feeble-minded children should be provided in connection with Poor Law Schools." Appended to this memorial is a painfully long list of ninety-two cases of girls and young women of feeble mind, who have been unable to keep any situation, and whose short histories end almost invariably with these three sad words, "returned to workhouse." This memorial has been sent to all the London Boards and to one or two others with whom the Metropolitan Association for Befriending Young Servants has been working. It has been signed by a large number of these Boards.

The King's Norton Board of Guardians, of which I have the honour of being a member, has

drawn up a similar petition, and has sent it to all the remaining Boards in England and Wales, with a letter asking for its adoption. (A copy of the same will be found at the end of this article.) It is being very well received, especially by the larger Boards, who are, most of them, sending up similar petitions to the Local Government Board. Some of the L.G.B. Inspectors are in favour of granting these extended powers to Boards; and there seems every prospect that it may before long become law. When this prospect becomes a certainty, it is hoped that several special Voluntary Homes will be started up and down the country by the philanthropic public.

The M.A.B.Y.S. is proposing to start one near London. We are hoping to do the same at Birmingham.

I hope that I have shown clearly that, (1) The workhouse is not the proper place for feeble-minded girls, who yet may be saved from degradation; (2) That compulsory detention is impossible; (3) That Poor Law Asylums or Special Workhouse Wards, without compulsory detention, would be no better than the present system; (4) That the present system means an increasing social evil, and an ever-increasing burden upon the ratepayers. Therefore, the attempt is worth making to check the evil by the establishment of Voluntary Homes, inspected by the Local Government Board, aided by an extension of the law, providing that the maintenance of the inmates may be a charge upon the rates.

I must now say a few words as to the practical carrying out of this plan. I think that the Cottage Home system is better than having many girls together in a large house. I should say that not more than ten or twelve ought to be in one cottage, and with them there ought to be two Matrons. It would be well for the Head Matron to be called "Mother," and if it could be so arranged it would be an advantage that there should be a "Father" as well. As both the needs and the funds increased, it would be possible to add one cottage after another to the establishment. The whole must be under the superintendence of a lady; but it will be of vital importance that all the Matrons be women of refined and delicate feeling as well as high Christian character.

Remunerative employments must be found for the girls besides laundry work, as all may not be

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strong enough for this. Gardening and out-door work would be helpful to many. The average earnings of the girls might perhaps be from 8s. 6d. to 4s. a week each. Every inmate must be paid for, either by the friends who send them or by Boards of Guardians, at a sum to be determined upon; but I should hope that no Board would give less than 5s., and some Boards might probably give rather more.

Thus we can see that, should the Homes be worked by a sisterhood or by ladies who give their lives to it, they would, after the first year, be entirely self-supporting; but, if high salaries have to be given to all the Matrons, a small subscription-list would probably be needed. The first start must, any way, be made by the philanthropic public; but surely there need be no fear that appeals for sympathy and support will be made in vain.

Our proposed Homes near Birmingham will begin, we hope, on these lines, in a small way. Our first circular is just out, and I should be glad to send it to any one interested in the work. If the money comes in, we shall not wait to open them until the new law is passed. And we shall be willing to have girls as young as 14, we shall get the Homes certified under the ordinary Act, under which Boards of Guardians now pay for children under 16, and we should hope that Boards would send us girls of that age. We shall not refuse to take girls from any town, provided there is room; and if any town helps us liberally with donations we might give that town the preference in the matter of taking their girls, next of course after Birmingham and its immediate neighbourhood.

I will conclude by quoting an extract from the letter of a lady who had heard of our scheme:

"I am glad to learn that the project for forming an Industrial Home for the poor semi-imbeciles is gradually working out into a settled plan. I am glad to send a little contribution towards an effort of which every worker who has been brought into contact with workhouse girls must see the very great need. It is worth all the effort, if only a few poor weak ones are saved from misery and from adding to the population poor children like themselves. I hope you will be favoured to find the right women to work the Homes for you, and the right place."

The following is a copy of the petition drawn up and adopted by the King's Norton Board of Guardians, and forwarded to the Boards of Guardians in England and Wales (except London), with a letter asking for its adoption:

TO THE LOCAL GOVERNMENT BOARD.

The Petition of the Guardians of the King's Norton Union,

Sheweth,

That it is urgently desirable some provision should be made for the better care and protection of the numbers of young women and girls now in the workhouses of England and Wales who, though they cannot be certified as idiotic or insane, are so far deficient, or feeble-minded, as to be unable to protect themselves or to earn their living honestly.

That the permanent detention of such persons in an asylum would be a benefit to them and to the State; but at present this is impossible; and the conditions of the workhouses are not such as to induce them to remain there voluntarily.

That from experience it is found this class cannot receive in a workhouse the care, attention, kindly supervision, and occupation of mind they require.

That the majority of these women and girls would gladly become voluntary inmates of a Home where they could receive the protection they need.

That many members of this class first enter a workhouse under circumstances of disgrace, while in other cases they are the children of paupers and are brought up in the workhouse, which they leave as early as possible, and in their helplessness return to it quickly to become mothers of half-imbecile children, the hopeless paupers of a succeeding generation.

That any method which would prevent this serious and growing social evil would relieve a heavy burden upon the rates, and be of great and lasting service to the State, and also reduce pauperism of the worst type.

That this object would in a great measure be accomplished by:—

- (1) The establishment of Voluntary Homes especially adapted for such persons, and which to them would be permanent and real Homes, and safe Shelters from constant provocation to yield to the low instincts inherited by them.

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- (2) The granting to Boards of Guardians the power to pay the charges incurred in the maintenance, support, and instruction, in such Homes, of any person or persons of this class, chargeable as paupers.

Your Petitioners therefore pray:

That the powers given to Boards of Guardians by section 21, cap. 106, 30 and 31 Vic., to "provide for the reception, maintenance, and instruction of any adult pauper, being blind, or deaf and dumb, in any hospital or institution established for the reception of persons suffering from such infirmities, &c.," may be extended and made applicable to persons whom Boards of Guardians, with the concurrence of a Medical Practitioner, may deem to be feeble-minded, and on that account unable to protect themselves, or to earn their living honestly.

Your Petitioners will ever pray, etc.

The Committee desire to inform their friends that, as a commencement, two cottages have been taken near Barnet Green, which will be opened as soon as possible.

Whilst gratefully acknowledging the support they have already received, the Committee earnestly appeal for more help in furtherance of their scheme, for, in addition to these cottages and possibly the adjoining one, they hope to start other Homes in another locality for older and less innocent girls. At present Boards of Guardians can only pay for girls up to the age of 16; but there is reason to believe that the Local Government Board will, before long, take measures which will enable them to extend the payments beyond that age.

BIRMINGHAM,

March 19th, 1892.



THE HUNS AND VANDALS who will shipwreck our modern civilization are being bred, not in the steppes of Asia, but in the slums and alleys of great cities.—*Henry George.*

THE best way to prevent a bag from being filled with tares is to fill it with wheat.—*John Newton.*

THE GIRLS' FRIENDLY SOCIETY.

By MRS. E. M. FIELD.

IT has often been asserted that women cannot combine, and our supposed inability to associate ourselves for any practical purpose has often been urged as a sort of reproach to the whole sex. It must, indeed, be owned that women have been more slow than men to realize the value of united effort, the employment of which has become so mighty a power, whether used for good or ill ends, in recent years.

Such a reproach, however, is even now scarcely justified. Coalitions of women are day by day becoming more large and more numerous; and the most numerous of all among English-speaking women is probably the Girls' Friendly Society, numbering now no fewer than 202,054 girls and women, of all ages and conditions, in England and Wales alone, besides many hundreds in Ireland, Scotland, India, and the Colonies.

This year's Census shows that in England and Wales the 137,350 members were thus divided:

Various occupations—Teachers,	
nurses, clerks, in business,	
in laundries, in factories	44,089
In domestic service	57,918
At home	35,348

The Working Associates were 14,649; and the Honorary Associates, 14,714.

And this has been its growth in seventeen years, from the little beginning made in 1875, when Mrs. Townsend—in whose mind the idea had long been working of a union of women to uphold the purity of womanhood by mutual aid—was able, with the help of a few friends, to put it into living form. Already, in 1874, she had issued a little pamphlet designed to awaken interest in the work to be undertaken.

"If we only knew," said the writer, "how many poor girls are lost, how many lives wasted, that might have been given to the service of their Lord, not for the want of schools or expensive organization, but just for the want of a little love, a few kind words, a look, a smile of interest to show that they are cared for, that their career is watched with hope, that they are expected to do

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well, and that they can give pleasure and happiness to another by their conduct.

"It is no new work that needs to be done. Hundreds and hundreds of devoted women are labouring for their young sisters' welfare with loving work and untiring energy, but they are too often scattered and work alone. Take, for instance, the case of a lady working in a large country parish. She gathers round her a little company of young women. She meets them once a week, or oftener, to teach and benefit them; she makes herself their friend. One by one, however, the familiar faces disappear—their places are filled up by others, loved and cared for in their turn. But from time to time there comes news of those that are gone—sometimes glad tidings; but, alas! too often tales of shame and misery, of wasted lives spent in the service of sin and vanity instead of in the service of Christ. And the worker's heart grows heavy, and she feels that she is powerless. Far different would be the case if, the moment a girl went out into the world, she could be furnished with a letter to another friend, who would care for her well-being, who would seek her out, and, by kind interest, and loving words, and earnest influence, keep her in the right path; one, also, who would make her known to the clergyman of the parish, and thus obtain for her his guidance and spiritual instruction."

It is from this grain of mustard-seed, this idea of friendship and its upholding power offered to a girl in her own town or village home, and following her when she goes from it to face life and its trials and temptations, that the network of the G. F. S. has spread over all the country, and that all the varied departments of its work have evolved themselves, springing up naturally, one after another, as friendship learned to know the needs of those befriended. For the work, begun at first chiefly among village girls and young servants, spread rapidly among other classes of young women, until to-day there is no section of English girlhood unrepresented in it; factory hands and mill girls, shop assistants and barmaids, sick nurses, teachers, dressmakers, daughters at home—many of these last being girls of good family, whose mothers, perhaps, are Associates, and whose presence in the G. F. S. attests the truth that its objects are such as every Christian maiden may and should strive for, and that the bond of fellow-

ship and mutual prayer is of no small value even to those whose lives, by God's grace, are sheltered from most of earth's darker temptations.

The term *working girls* was therefore early altered to *girls* simply, and the objects and rules of the G. F. S. stand as follows, while its motto is, "Dear ye one another's burdens."

OBJECTS OF THE SOCIETY.

1. To band together, in one society, ladies as Associates and girls and young women as Members, for mutual help (religious and secular), for sympathy, and prayer.
2. To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance, and thrift.
3. To provide the privileges of the Society for its Members wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES.

I. Associates to be of the Church of England (no such restrictions being made as to Members), and the organization of the Society to follow, as much as possible, that of the Church, being diocesan, rural deanery, and parochial.

II. Associates (Working and Honorary) and Members, to contribute annually to the funds; the former not less than 2s. 6d. a year, the latter not less than 6d. a year.* Members' payments to go to the Central Fund.

III. No girl who has not borne a virtuous character to be admitted as a Member; such character being lost, the Member to forfeit her card.

The Associates of the G. F. S. are Members of the Church of England, but Members may be of any denomination. The rule provides also that Associates shall be "ladies," and certainly no woman is fit to lead and influence her sisters who is not a lady in the truest sense of a much-abused word. But the title is used with no conventional meaning; and valuable indeed have often proved the opportunities of intercourse thus afforded between women who otherwise would be kept apart by gradations of class distinction.

Of the chief modes of mutual help we propose to give some details. Sympathy, fostered by in-

* Every Member of a Branch pays 1s. a year, of which 6d. is paid to the Central Fund, and the other 6d. is retained for the expenses of the Branch.

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creased knowledge of the lives and trials of others, and mutual intercession are bonds to draw Associates and Members into heartfelt union. The young, the busy, the sick, those who cannot labour much for their fellows, may help at least by their prayers to make earth's steep ways smooth and its rough places plain; to bring the Kingdom of God on earth. And, remembering the gracious promise to "two" who shall agree on earth in the same request, we cannot but look for great blessings in response to the prayers of so great a number.

Honorary Associates need not undertake any active work in the Society beyond giving to it their prayers and such help towards its funds as may be in their power. *Working Associates* enrol and take charge of Members, and carry on all the various undertakings of the Society.

Not that Members have no work to do. Friendship should be mutual service. Their work is most important and valuable, especially that of elder Members, who train for and help to carry on many branches of work under the direction of Associates. Such are work parties for sales, correspondence with sick members accepted by their branch, *Braille* writing for the blind, help in the management of libraries, and in the great and rapidly growing work afforded by the care of *Candidates*.

Girls may be enrolled as Members at the age of twelve. Those whom it is desired to enlist before that age are received as candidates. They pay no subscription, but are given a card with texts and a special prayer, and are taught the objects and work of the Society, to which, if their conduct is satisfactory, they will be admitted when old enough.

Members on admission receive each a card bearing the special Members' prayer and a small guide-book, in which her payment is receipted quarterly by her Associate. These quarterly payments give an opportunity to the Associate of seeing and talking with—if possible—or, at the least, of corresponding with her Member, and so keeping in touch with her. The possession of the card and duly receipted Guide-book prove also a *non-distant* Member's right to the privileges of the Society; and the Guide-book contains lists of G. F. S. Lodges, Recreation-rooms, and Registries, so that a Member who by chance should find herself

friendless in a strange place need never fail to know where to apply for help.

The organization of the G. F. S. follows that of the Church, of which it desires to be the handmaid, being diocesan, rural deanery, and parochial; the Archbishops and Bishops are *ex-officio* Presidents and Vice-Presidents; and it is by the consent only of the clergyman that a Branch is formed in any parish. Until, indeed, its network is completed by representatives in every parish, the work of the Society evidently cannot be perfectly done. For it is by the principle of commendation that it seeks to carry out its object of providing its Members, wherever they may be, with friends who will care for and take an interest in them, saving them from loneliness and the risk of falling among evil companions. By this system, whenever a Member changes her place of abode, her Associate is bound to commend her on to the Branch in her new home. If there should be no Branch, then to the care of the nearest Associate; or, failing even this, by a special letter of commendation to the clergyman of the parish, who will thus at once be made aware of her existence and interested in her welfare. And as, in the case of a second change of residence, the Member must be commended back to her original Branch, and thence afresh to the new one, it follows that her first friends never really lose sight of her.

The third Central Rule limits the field of the Society's work, and defines what it does *not* undertake to do. The G. F. S. has no share in Rescue work; it aims at being an association of those who purpose, by God's grace, to stand fast themselves and to uphold their sisters. To seek and save the lost is, indeed, a blessed and a Christ-like work; but "to strengthen such as do stand, and to comfort and help the weak-hearted" is, by God's blessing, to diminish the number of those who need to be saved. "It is for God alone to measure the value of repentance; it is for us to try and shield our girls from all that may bring upon them the necessity of anything so bitter as repentance. All of us who have worked much in town or country know how lightly the loss of character is regarded both by the girls and their friends. Labouring people have among themselves nothing which represents 'Society' in what are called the upper classes. And we who have been born in 'Society,' and have grown up

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in it, can hardly estimate its influence and its restraining power. I am far from saying that the standard of 'Society' is what it should be; but, whatever its faults, it does not tolerate misconduct in its girls or towards them. . . . Cases of loss of character among young ladies are rare and isolated, and when one does occur the girl loses caste and disappears from 'Society.' It is (in part) to supply to other girls the place of 'Society'—of social opinion—that the G. F. S. has been formed." And a careful mother may feel that, when her daughter is commended to a G. F. S. Branch, she will be introduced only to girls who bear a good and pure character.

Moreover, there is much living testimony that the establishment of the G. F. S. has raised the whole tone of thought in villages and towns, and the fathers especially have thankfully acknowledged the value of its influence.

The word *Temperance* was, within the past year, added to the proposed objects of the Society in deference to the wish of many workers, self-control in all things being, indeed, one of the rays which make up the white light of Purity. That the G. F. S. seeks to supersede the authority of parent or employer is expressly contradicted by its inculcation of *dutifulness* to parents and *faithfulness* to employers; while *thrift*, the wise management of resources, closes the door to many temptations, and makes the blessedness of almsgiving and help to others possible even upon slender earnings.

The active work of the Society has been divided into ten departments, designed, not to separate class from class, but take care that the work shall be extended among girls of every occupation, and shall endeavour to provide for their special needs. The departments are as follows:

- (1) Members in professions and business (with sub-divisions for teachers, nurses, musical and art students, shop assistants, &c.)
- (2) Members in mills, factories, and warehouses.
- (3) G. F. S. Candidates from workhouses in the provinces and orphanages.
- (4) G. F. S. Members in service.
- (5) G. F. S. Registry work.
- (6) G. F. S. Lodges and lodgings.
- (7) Literature.

(8) G. F. S. Sick Members and Homes of Rest.

(9) Domestic economy and industrial training.

(10) G. F. S. Members emigrating.

In the first of these an interesting feature is the recent accession of many elementary school and other teachers as Associates and Members. To the teachers themselves the G. F. S. offers many advantages,—sympathy and friendship in lives of the lonely, opportunities of culture and recreation, the homelike comfort of Lodges and Recreation-rooms; while in the rapidly-growing work among candidates they may especially give valuable help.

To all Members included in the three sections many material advantages are offered by the power of this combination of women for mutual help. Besides those enumerated below there are also such encouragements as premiums for good service, bonuses on savings, Branch festivals and excursions, invitations of town members to the country or seaside, adoption of sick Members by a Branch, choral unions, and reading circles, and many more helpful plans locally arranged.

The Candidates in workhouses and orphanages are enrolled and cared for before leaving the Union, places are found for them with mistresses who will take an interest in their welfare, and in some cases they are sent to Training Homes before going to service. Great efforts are made to obviate the necessity of their having to return to the workhouse when out of place; and in March, 1891, G. F. S. visitors were admitted to 880 workhouses and 44 orphanages, and the number has increased; while matrons and other officials have in many cases themselves become Associates.

The *Registry* department has some 60 to 70 Registry offices, and by these and other means endeavours to secure that Members in service shall go to fit and respectable places only. During 1891, 8,477 applications for servants were received at these registries. The *Lodges*, between 50 and 60 in number, provide comfortable and social homes for girls whose employment takes them away from home. *Lodgings* in most towns are recommended by the Society; and for lonely even-

ings there are over 200 recreation-rooms, where, as at the Lodges also, classes of all sorts are held.

The *Literature* department grows yearly more important. It organizes libraries in each diocese, and in many Branches also compiles and publishes little books for use in the Society's work, issues two penny magazines—"Friendly Work," for elder and better-educated Members; "Friendly Leaves," for Members generally and Candidates. In connection with "Friendly Work," there is a Reading Union, for which the books may be borrowed; and a Postal Library, which supplies books useful for real study and of a class not usually to be found in parish libraries. The effort of this department of work is to guide Members in what to read, and to stem, so far as possible, the flood of silly and mischievous literature which is growing so sore an evil. Bookstalls are held at most festivals.

There are 48 *Homes of Rest*, 14 founded by the Society, the rest offering special terms for G. F. S. Members, besides Diocesan and Branch Sick-funds; and efforts are made to supply invalids with needlework of a really useful and saleable kind.

The department for *Domestic Economy and Industrial Training* will, it may be hoped, develop rapidly, since the need of such training has begun to be so strongly felt, especially by intending emigrants. There are at present six Training Homes, and examinations are held and competitions started for those who wish to test their knowledge.

The advantages of *protected emigration* offered by the G. F. S. are year by year extending, and proving their great value. Parties sail under the charge of a matron; and the most reliable information as to where to go and how to go may be obtained through the Society. Of the misery which too often results from *ignorant* emigration the past year has given some truly terrible examples.

Of no less value is the work of the G. F. S. on the Continent. Pages might be filled with piteous stories of the plights in which English girls have been found, and of the work done by the Society in making inquiries about situations offered, and providing Members with introductions to their countrywomen in foreign places.

Such is a brief, matter-of-fact account of the working of the G. F. S.—a Society about which

the strangest misapprehensions seem even yet to exist, as that it is an association of servants or a union for promoting the higher education of women. Tales, again, of its interference between employers and employed have been told, and probably with greater circumstance re-told. It can hardly be expected that in a Society with so wide and varied a field of labour no error of judgment should be made, no incautious words spoken, or mistaken step taken. But if those who cast random criticisms at a work of which they know little would but inform themselves, and those who perceive errors of aim or method would join in the work and show how it should be done, and if those who hear a gossiping tale of mischievous interference would bring it before the Society, instead of passing it on to roll up as a snowball and block the way of progress,—then more would be done in a work of which all are ready to own the need.

Women are the makers of the Home; from them the boy as well as the girl learn their first lessons. The raising of our young girls and women towards the ideal of Christian womanhood is the object of the work of the G. F. S., and its hope is in the future.

"Show Thy servants Thy work, and their children Thy glory."

LOUISA J. FIELD.

TENNYSON'S POEM, "THE ANCIENT SAGE"

"I cannot make this matter plain,
But I would shoot, however in vain,
A random arrow from the brain."—TENNYSON.

NO doubt others besides myself have been glad of the reminder given us by our Editor in the January number, that "self-education" is of first-class importance, and that "self-education" includes the study of art and literature. Are not many workers, and especially earnest young workers, apt to think that it is rather meritorious than otherwise to put aside these (perhaps much loved) pursuits, and devote all their leisure time to district visiting, teaching, &c.?

As one grows older one realizes more that it is not so much the amount of work done as the

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quality of it which the Master prizes; and, to make our service as perfect in quality as possible, we must cultivate our minds as widely as possible.

In a short paper like this it is not feasible to do more than offer a few suggestions, which may, perhaps, be useful to some who have not already considered the bearing of literature on practical and religious work. If it leads any one to study for themselves the brief poem to which it refers, it will have done a good work, for the poem is a rich mine of noble and helpful thoughts, for which we owe our Laureate hearty gratitude.

Perhaps there is no lesson which we all need more to learn than the lesson of Patience: "He that believeth shall not make haste."

Our Patience as Christians and as workers is liable to be constantly assailed in three points:

1stly, In our contact with the unbelief of the age.

2ndly, When doubt troubles ourselves.

3rdly, When disappointed by the imperfection of this "unfinished world."

Let us take these points in order, and consider why they specially demand that our hearts should be disciplined in Patience, and how literature may help to educate us in it.

Firstly. We are born into an age of ferment; the world is seething in thought and action; old-established principles and methods are being re-examined; and as we watch we wonder how many will outlive the crucial tests which are being applied. If we really wish to be not ineffectual servants of the Truth in the age in which we have been born we must, above all things, be alive to its tendencies, and learn to adjust our minds so as to comprehend them and to meet them patiently. Impatience of *mind*, even when combined with a zealous desire to do good, and loving intentions, may none the less have results disastrous to the souls of others.

We never know at what time some storm-tossed and anchorless soul may not be driven, or rather led by God, across our path; and if it should be stranded on the rocks of hard, impatient dogmatism grounded in our hearts, the wreck may be complete. It appears from the sketches of the lives of Mr. Bradlaugh and Mrs. Besant that this is what drove them finally from faith into agnosticism.

Tennyson's poem of "The Ancient Sage" is

very instructive on this point, showing us in what attitude of mind it is wisest to meet the doubter, should we be called upon to do so.

The poem is thrown into the form of a dialogue between a Sage who lived one thousand years before the birth of Christ and a youth whose scepticism, being united to a self-indulgent life, is just of the kind most trying to human patience. And yet the Sage perceives "the soul of good in things evil," the element of truth in things untrue, and fixes his attention rather upon that than on the error in which it is embedded.

The youth speaks to him of the "Nameless Power," and asks what evidence is there of its existence? By the term "Nameless" he implies that, if such a power exists, it is undefinable, unknowable. In this agnosticism the Sage at once discerns an element of truth, and, whilst recognizing this, seeks, with sympathetic touch, to confute the error. With St. Paul, the Sage is ready to own that "We know *nothing* yet as we ought," not even the commonest particles of the material universe. "We know in part" only—we see as "through a glass darkly." Like St. Paul, he prefers to speak of God as *One Who knows* rather than as *One Who is known*.

"We know God, or rather are known of God."—*S. Paul*.

"Till that which knows
And is not known, but felt thro' what we feel
Within ourselves is highest."—*The Sage*.

Yet as a child may have a true knowledge of a kind good mother without knowing her character or all that the name of "Mother" implies, as it learns to do when older, so the Sage asserts that to him the "Nameless" One is a Reality more certain than

"All thy frailty counts most real;"

and again that,

"Louder than thy rhyme, the silent Word
Of that world-prophet in the heart of man."

A reader who will take up the poem and thoughtfully study it will readily grasp the Sage's method of meeting doubt, for it is traceable again and again throughout the poem.

He is ever open to appreciate the slightest breath of truth in the gusts of error, and never turns away from any facts, however painful, for he fears them not. From the dreary fact of the decay to which even our most dearly-prized treasures

appear to be subject he draws a fresh motive for hope:

"Who knows! or whether this earth's narrow life
Be yet but yolk, and forming in the shell!"

"The shell must break before the bird can fly."

Might not many a man have been prevented from becoming an avowed unbeliever if he had but met with such patient consideration as this Sage was ready to give, and felt the sympathy of one who, having heard the Eternal Voice in "the Temple-cave of his own self," and climbed the Mount of Blessing, and seen

"The high heaven's dawn of more than mortal day,"

had eyes open to perceive the half-truths which lie at the foundation of every error and doubt, and could enlarge and supplement, instead of merely attempting to stifle them?

Secondly. This same poem teaches us in what aspect to view the painful necessity, under which we at times find ourselves, of having to face personal doubts, which, penetrating into our own hearts, tempt us—do they not?—to crave for some infallible authority to whose guidance we would surrender reason and thought, if only we might receive in exchange the repose of absolute certainty. It seems to us that if we were never driven by any rude blast of doubt to re-examine the grounds of our faith; if doubt were impossible, and the truths which we believe were beyond the region of dispute altogether, that then our work would be so much better, and our spiritual life so much stronger.

But Tennyson's Sage does not think so. He would teach us to exult in the conditions which he regards as absolutely essential for the growth of faith. Faith would not be faith if not called upon to exist in an atmosphere capable of being affected by doubt.

To the Sage this 19th century—storm-tossed, sceptical, full of uncertainties—to him it would be "an acceptable time," for no condition could be more propitious for the full development of one of the noblest qualities of which man is capable, the quality of *faith*.

This is what Browning means when he says

"You must mix some uncertainty with faith
If you would have faith be."

And this is what Tennyson conveys in the following lovely lines:

"Wherefore thou be wise

Cleave ever to the *warmer side of doubt*,
And cling to Faith beyond the forms of Faith.
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No';
She sees the Best that glimmers thro' the Worst,
She feels the Son is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they walled 'Mirage!'

And further on he exclaims:—

"No night, no day!"

Is not this a thought which is both a sedative and an incentive? A sedative, for it quiets the uneasy sense of discontent which disturbs us at times; an incentive, for it rouses us to put to the use God intended the circumstances under which we live. Those circumstances were meant to tax our powers and to try our metal, and, by doing this, to develop and strengthen and purify and ennoble.

"Then welcome each rebuff

That turns earth's smoothness rough,
Each sting that bids not sit nor stand but go
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the
throe."—*R. Browning*.

Thirdly and lastly, we may learn from this poem how to look not only patiently, but hopefully, even joyfully, on this present world; for, as Professor Drummond says, it is an "unfinished world."

"Humanity is little more than raw material. Almost everything has yet to be done." Perhaps the last expression may be a little too strong; and yet these words contain much truth. We must readjust our notions now that Geology and Astronomy are enlarging our views of God's universe, of His plans and method of working, and instead of singing

"The times are waxing late,"

and, consistently with this belief, rushing through work as fast as possible, and plunging at work for which we are not fitted, in order to remedy a few of this world's ills before the darkness gathers, we would do more wisely to consider whether we are not but in the childhood and springtime of Humanity, and to see to it rather that our work is of such a kind as will be abidingly useful, work of first-rate quality, or at

least as good as we can make it, for "The fire shall try every man's work, of what sort it is."

Regarding the world as

"Yet but yolk, and forming in the shell," will not incline us to fold our hands and say, "There is plenty of time; I can be idle,"—far from it. For if this is the germinal time of the world it is pregnant with infinite possibilities for Humanity in the future, and it is "by devoting ourselves to our share in the evolution of His Work, without interruption, without end," that we can fulfil "our charge here below," which is to "realize His thought." "And we know that the object attained, be it when it may, will be the result of all our efforts combined." (*Mazzini*.)

But this view of the world does incline us to throw more thoroughness into the small portion of God's work for the race which He has appointed for us to do now, at the end of this 19th century; and it does tend to make us more able "to serve Him with a quiet mind." "In quietness and in confidence shall be your strength."

But how does the Sage teach us this? These lines suggest such thoughts to us:

"But some in yonder city hold, my son,
That none but gods could build this house of ours,
So beautiful, vast, various, so beyond
All work of man, yet, like all work of man,
A beauty with defect—All That which knows,
And is not known, but felt thro' what we feel
Within ourselves is highest, shall descend
On this half-deed, and shape it at the last
According to the Highest in the Highest."

When seemingly fair enterprises fail, when really noble actions are marred by petty spite, when good work is well-nigh spoiled by narrowness, when individuals who have been heroes in our eyes display some unexpected failing; and, not least, when we are disappointed with ourselves, let us recall the thought of the "unfinished" condition of God's work. We see it in the making—this "unfinished world" of God's. It will pass

"Through evolution out of that which, as the whole
Was rough, ungainly, partial accomplishment, at best."
—*Browning*.

Gradually, not all at once, "the High God will enter it and make it beautiful," until Humanity has learnt to yield

"The submission of man's nothing-perfect to God's all-complete,
As by each new obedience of spirit I climb to His feet,"
—*Browning*.

H.

THE LAW OF LOVE.

Dio channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parch'd and dried.

For thou must share if thou wouldst keep
That good thing from above;

Ceasing to share, you cease to have,
Such is the law of love.—*Archbishop Trench*.

Books, Magazines, &c., Reviewed.

Books for Review to be sent to Miss JAMES, Two Waters, Hemel Hempstead.
[Prices of Books sent for Review will be given, when stated.]

Thirteen Essays on Education, by Members of the XIII. (London: Percival and Co., 1891).—A small number of professional teachers, who call themselves "The XIII.," have published this volume of essays read and discussed at their meetings. The essays will be of interest to teachers and to others interested in educational questions. The papers on the "Religious Education of Boys," by the Rev. J. E. C. Weldon, Head Master of Harrow; on the "Prospective Character of School Training," by Mr. Cotterill; on the "Teaching of Holy Scripture," by the Rev. J. Field; and on the "Teaching of English Literature," by the Rev. M. G. Glazebrook, Head Master of Chifton College, are very valuable, and appeal to all who desire that education should be something more than mere " cram."

Report of Special Meeting for Young Ladies.—Mrs. Arnold Toynbee, Miss Alice Malleon, Mrs. Molesworth, and Miss Lumsden spoke wisely and well to some seven hundred or more educated girls at a Special Meeting held during the Conference at Liverpool in November, 1891. Their papers on "The Right Use of Means and Leisure," on "Home Reading Circles," on "Fiction, its Use and Abuse," and on the "Study of Literature" have been

printed *in extenso* in a pamphlet, which may be had, price 4½d. post free, from Mrs. Allan H. Bright, 10, Mill Bank, West Derby, Liverpool. Ladies will find this pamphlet useful for circulation among young ladies who have left school.

Work among the Fallen, as seen in the Prison Cell, by the Rev. G. P. Merriek, M.A., M.B., Chaplain of H.M. Prison, Millbank (Ward, Lock, and Co.; price 1s.), is the record of a unique experience. Mr. Merriek tabulates some 16,000 cases out of over 100,000 of which he has kept particulars taken in shorthand from the statements they themselves have made. His remarks and inferences deserve earnest attention from philanthropists and social reformers.

How to Organize Temperance Meetings (British Women's Temperance Association, 25 and 26, Memorial Hall, Farringdon Street, E.C.; price 1d., or 6s. per 100).—How much energy is wasted for want of the necessary preparation for Meetings on behalf of some good cause! Although the hints given in this excellent paper are primarily intended to apply to the getting-up of Temperance Meetings, they may be assimilated with advantage by others also, and adapted, with discretion, to Meetings on subjects not admitting the precise methods which can be used in the cause of Temperance.

Mothers' Unions—A Series of Short Readings, by the Hon. Mrs. Bulkeley-Owen, is a re-publication by the S.P.C.K. of a little book which gives useful outline addresses on Love, Obedience, Humility, Peace, Truthfulness, Honesty, Purity, Temperance, &c., &c. It will be helpful to many who are engaged in Mothers' Union work.

NOTICES.

PUBLICATIONS.

A THREEFOLD CORD, price 1s. per annum, post free 1s. 2d., may be ordered from the Publisher, Mr. F. Kirby, 17, Bouverie Street, Fleet Street, E.C., or through any bookseller. The Editor will supply special terms for localization and for large quantities, and will be grateful to ladies who will make the Magazine known to their friends.

All communications for A THREEFOLD CORD should be addressed to Miss JAMES, Two Waters, Hemel Hempstead. Contributions for insertion in

the next number of Magazine should reach her not later than the 10th of June.

Friends in Need. Published price 1s., post free 7½d., may still be had from Miss James.

The Report of the Liverpool Conference may be ordered from Mrs. Allan H. Bright, 10, Mill Bank, West Derby, Liverpool, price 2s. 4d. post free.

The Englishwoman's Year Book and Directory, price 1s., cloth 1s. 6d., may be ordered from Mr. F. Kirby, 17, Bouverie Street, Fleet Street, E.C.; from Messrs. Hatchards, 187, Piccadilly, London, W.; or through any bookseller. Corrections for the Year Book may be sent throughout the year to the Sub-Editor, 7c, Lower Belgrave Street, S.W.

MEETINGS.

Miss James will (D.v.) take Meetings in Scotland during the month of April. She visits Yorkshire and Belfast during the first three weeks of May; and goes to the Western Counties early in June.

Miss C. Moore, Holy Trinity Vicarage, Paddington, will send a report of Miss James' work during the past two years, with a balance-sheet, to those friends who have sent her some help towards its expenses. It is hoped that the Report will be ready early in May.

Miss James is anxious to compile a list of addresses of ladies willing to speak to Meetings of Women on the lines of the Mothers' Union, and on behalf of Women's Work among women and children.

OFFERS OF HELP.

Writing in Braille, for the use of the blind,
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Carlisle.—Preventive Home, 48, Abbey Street, Carlisle. Annual payment, £13. Hon. Sec., Mrs. Henry Ware, The Abbey, Carlisle.

Exeter.—Preventive Home, 20, Holloway Street. Hon. Sec., Mrs. Ellis, Ottermouth, Budleigh Salterton.

Gatehead.—"The Lodge" Training Home for Young Servants. Hon. Secs., Mrs. Spence Watson, Bensham Grove; Mrs. Gurney, Rodsley.

Oxford.—Temporary Training Home (5s. per week), 102, Walton Street. Hon. Sec., Mrs. W. A. Spooner, 11, Kettle Road.

Bristol.—Royal Fort Training Home (8s. 6d. per week). Hon. Sec. and Superintendent, Miss G. Savill.

Preston.—Croston Industrial School. Hon. Sec., Mrs. Master.

Preventive Lodging Homes.

Brighton.—Girls' Shelter, 89, Buckingham Road (near the station).

Belper.—Temporary Cottage Home, No. 47, Short Rows. Hon. Sec., Mrs. John Hunter.

Manchester.—Female Strangers' Lodging House, B 105, Piccadilly. Hon. Treas. and Supt., Miss J. E. Wright, 9, Addison Terrace, Victoria Park.

Rescue Homes.

The Children's Refuge, Newport (Mon.). Hon. Sec., The Sister in charge.

The Children's Home, St. Andrew's, Southsea. Hon. Sec., Sister Emma.

St. Saviour's, Shrewsbury (for Children). Hon. Sec., Miss Butler Lloyd, 14, Belmont, Shrewsbury.

The Children's Aid Society, 32, Charing Cross. Sec., Mr. A. J. Maddison.

The Jersey Refuge. Hon. Sec., Mrs. Braithwaite, Terrace House, St. Heliers.

House of Rest, 39, Earl Street, Liason Grove. Hon. Sec., Mrs. Rawlins, Harewood Square.

Exeter.—House of Rest, 8, Melbourne Place, Holy Trinity, Exeter. Hon. Sec., Mrs. Ellis, Ottermouth, Budleigh Salterton.

Carlisle.—House of Help. Hon. Sec., Mrs. Henry Ware, The Abbey, Carlisle.

Preston.—Industrial Home for Women. Hon. Sec., Mrs. Swainson, c/o Mrs. Price, St. Luke's Vicarage.

Rochester and Chatham.—The Shelter. Hon. Sec., Miss M. Cobb, Mockbeggar, near Rochester.



Answers to Correspondents.

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A SLUM VISITOR.—You will find much helpful information with regard to the powers we already possess in dealing with the housing of the poor in a paper by the Rev. J. W. Hensley, entitled the "Housing of the Poor in Relation to Purity of Life." It may be had from the office of the White Cross League, 7, Dean's Yard, Westminster Abbey; or from Harrison and Sons, 59, Pall Mall. Price 1d., post free 1½d.

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