THE AUTHORESS.

If of my words but one
Should holy thought enthrone,
That were enough to raise
A joyfulness and praise.

If into several hearts
My word some truth imparts,
What bliss without alloy,
What gratitude and joy!

If everything I wrote
Responsive hearts could quote—
Upraising truer men—
Ah me! what for me then?

Would all wash out of me
A sinful pedigree?—
The stain of youth, the pride
And selfishness beside?

The work of One alone
Will for such ills atone,
And near His side I lean,
That I might get me clean.

The best of all I say—
My highest, greatest lay—
If good it is, I wis
That it is wholly His! C. P.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

PART I.

WE, whose lives are full of interests, of hurry, care and pleasure, are apt to overlook the fact that surrounding us are many helpless people who are passing away the hours we find so busy in a state of idle and wearisome monotony, laid aside as it were from the turmoil and joy of existence, with nothing to do, and nothing to think about except their own incurable ailments and the fact that the only change they can ever know is in the quiet corner of a crowded churchyard.

In thinking of the inmates of our various workhouses, the general idea is, that they are excellent homes for those whose infirmities and age preclude them from gaining their own living, and who are without relations rich enough to keep them. Theoretically, all this is true; but there is another side to the question, and one that does not present itself to our minds until we have, by visiting in the workhouse, found it out for ourselves.

The able-bodied pauper, be it man or woman, are all employed in work for the good of the community, and their labour is a kind of payment for being housed and fed until brighter days come to them. They come into the workhouse for the winter and leave when they can again earn money. They are employed while taking refuge there, and they have the hope of better times in store, and with them life, however rugged and hard, is still life among their own class with its joys and sorrows.

But there are others in the workhouse for whom there seems no hope, and whose fate has condemned them to live in what is known as the "Idle Rooms" of the place. These are the crippled, the imbecile, the aged. They are incapable of hard work, mentally afflicted, paralysed in limbs, broken down with toil, and in fact are useless, and know themselves to be useless. These unfortunates, whose whole previous life has been one of incessant toil, have now nothing to fill up the weary hours but sleep, and the discussion of the coming or eaten meal, or of the shortcomings of the matron or nurse or their own complaints. They are fed, they are clothed, they are warmed, but no public institution with its multifarious duties can attend to the amusing of such waifs on life's stream, and it is only private kindness and devotion that can help. Forced inactivity to the poor is a much greater deprivation than to the rich. For them, however crippled, there are books, interest in the world's doings, the visits of friends, the home life, and the thinking life.

The home life of the poor is sordid and full of care, the weary hours of toil are many and the joys few; but take it all away, remove them from the familiar cottage whose scanty furniture was acquired by their own toil, cut off the visits of the gossiping neighbours whose news is food for the mind, and let them feel that they are useless and have no part in life, and can you wonder that the unwonted idleness is no boon, and that their minds, no longer able to work in accustomed grooves, become clouded, that their disease increases, and that deprived of all they cared for they live the lives of the least intelligent of the animals.

That to be idle is not to be happy we very well know, but we don't believe it, but place ourselves in the same position as these afflicted ones, deprive us of all outdoor interest, cut us off from home life and shut us up with others as ill and as desponding as ourselves and we should soon understand. Work to the poor has always been associated with the bringing in of the daily bread and with the smaller and larger interests of living, and when the hands and feet are too feeble to make the toil repay the effort, still the idea that work can bring them comforts is not gone, and the wish to work has not died away, and the knowledge that by their own labour they can procure such extras as tea, tobacco and sugar, gives them an interest in life, and the mind is stirred to throw off the torpor that is surely stealing over it.

It is to help these old people, and to brighten lives fast fading away, that we draw the attention of our readers to the matter, and wish to show them where private help can come in, and how to set about that help so that it may be successful. We are sure of the sympathy of our readers, and of the ready aid always given when any appeal to their kind hearts is made, but the wish to do good requires guidance, and it is necessary to learn by what means these poor people can be helped so as to be self-supporting as to the materials they require for their work.

The necessary first materials are supplied by a grant of twenty pounds from the Brabazon Society, founded for the special purpose of helping the aged and infirm, but what is wanted more than all, and what can only be supplied from the general public are men and women as teachers filled with an endless pity, and an endless patience who will set apart one day in the week to the work, and not take it up hotly for a short period, and abandon it or set it on one side when it interferes with some pleasure. Also they must understand that there is no romantic halo surrounding the task, and must be prepared for a certain amount of failure. It is difficult to teach the aged and the helpless, difficult to make the horny or shaky hand hold the crochet-hook or carving tool; it is wearisome to repeat and repeat the same instructions, or place the hands over and over again in the required position; and pity and patience will both be largely tried, but the clouded mind brightens in the end, and the feeble fingers become supple and the knowledge of the good done repays all the toil.

Under the teaching of several ladies, who weekly visited at various workhouses, a one-armed cripple succeeded in embroidering a serge table-cloth with crewel work, although he had to help out his one arm with his teeth, while a bedridden cripple became skilful in fretwork.

A man of seventy-eight years of age copies decorative paintings on to boxes, while one of eighty-three paints flowers upon screens, and a more ambitious cripple sketches out his own designs and paints them, while others are fully occupied with poker-work, crochet and knitting. All these workers are exempted from manual labour by the guardians by reason of their infirmities, and without the patient outdoor help that has taught them some new employment, would live absolutely useless lives.

There are also endless examples of the humanising effect of the efforts made to interest these people; the guardians acknowledge that it has raised the whole tone of the place; the doctors, that the patients derive the greatest benefit from being occupied, and that they are happier, more contented and more amenable to discipline, and this opinion is shared by the officials who have charge of them; the visits of the ladies to the wards, the present of flowers and plants, the chat upon every day and common events, the interest excited in the work, and the emulation among the workers, brings in a whiff of home life, and brightens the white-washed walls and the bare tables without in anyway increasing the poor-rates, or making anyone capable of living outside anxious to become a burden to the ratepayer. It is this fear, that the workhouse should become too attractive, that has sometimes set the guardians of the poor against any attempt to lighten the sorrow that these walls enclose; but after several years of trial, the system wherever it has taken root, has been found to be an inestimable boon to the infirm, and as only "those who are exempt from work by reason of age or disease" are taught, it is not likely, or feasible that an able-bodied man or woman would enter the workhouse to benefit by a system for which they are not eligible.

B. C. SAWARD.

OUR PUZZLE POEM: "A NORFOLK BARLEY-FIELD."

SOLUTION.

A NORFOLK BARLEY-FIELD.

SONNET.

A-*raised* platform square AND-*flat* AND-*high*
THISBEAUTEOUSFIELDOFNATURES cloth of G-*old*
SO cl O SE THE barley G rows WE S EE NO mould
ANDIFWE WOULD T WOULD SEEMTHAT *wes*-C OULD D-*high*
a cross *on*-barley-tops TO hedge of greenest-dye
T hat DOTHEACH side THE field LIKE frame N fold
THE bearded heads stretcher fourth FROM shoulder|s-old
UN-*touching*-E ACHT H OU G H EA C H-*stretched* ALL-*awry*
HOW-*like*-TOL fife THIS-FIELDOF barley IS
BUT listen T THES *tall*-w ART men THEIR scythes PREPARE
THE ste|a|d Y (S-*wished*) IS he|a|rd & WI thaw HIZ
THOSEME L-*low* ED forms UNTO c O LD ear thres pair
BUTW hat IST hat ORE apeR shave ac|a|re ("× 4" left out by
A lark A-*rises* AN D-*ascends through*-A-IR [mistake)

A NORFOLK BARLEY-FIELD.

SONNET.

A RAISED platform square and flat and high—
This beauteous field of Nature's cloth-of-gold;
So close the barley grows we see no mould;
And, if we would, 'twould seem that we could hie
Across, on barley tops, to hedge of greenest dye
That doth each side the field like frame enfold;
The bearded heads stretch forth from shoulders old,
Untouching each though each stretch all awry.

How like to life this field of barley is!
But list! the stalwart men their scythes prepare—
The steady swish is heard, and with a whiz
Those mellowed forms unto cold earth repair.
But what is that? O reapers, have a care—
A lark arises and ascends through air!

PRIZE WINNERS.

One Guinea Each.

Marguerite G. Hendley, High Street, Thame, Oxford.

Annie B. Shoberl, Hookwood, Edge Hill, Wimbledon.

Half-a-Guinea Each.

Jno. Chambers, Woodhead Vicarage, Manchester.

Margaret Jaques, Harrington Villa, New Barnet.

Elizabeth Lang, 17, Rue Bayard, Pau, France.

W. B. McMaster, 23, Ross Road, Wallington.

E. Mastin, 261, Western Bank, Sheffield.

Eleanor Whitcher, 21, Hove Park Villas, West Brighton.

Special Mention.

Bessie Coulson (would have taken a half-guinea prize but for rule).

Very Highly Commended.

Mary Bolingbroke, 57, Pimlico Road, S.W.

Highly Commended.

A. E. Atkinson, Marion Bryant, A. Alison Easten, Arthur Hayward, Florence Hayward, Eleanor Hearsey, W. S. Hollis, Mrs. F. Jarvis, V. Odom, Helen B. Younger.

Honourable Mention.

F. Ashworth, Margaret Archdale, Annie A. Arnott, C. M. Baker, M. F. Bischoff, Robert Black, N. Campbell, Mary Chislett, Louise M. Collins, R. A. Cuthbert, W. Farrington, Jessie Harrison, Lilian Holloway, Miss Howard, Ada K. Lingwood, Annie Manderson, Kate W. Nelson, Jennie Reed, Henry F. Richards, W. R. G. Rivington, Alexandrina A. Robertson, Annie Robinson, Kate Robinson, Florence E. Russell, Ethel Jessie Shepard, Fanny Shepard, M. M. Skrine, May Stephens, Emily Mary Tatton, Dora H. Thomas, Pollie Thomas, Lily Todd, Sydney Welford, Anne Levina White, Florence Whitlock, M. Wilkins.

EXAMINERS' REPORT.

THE puzzle was undoubtedly much more difficult than usual, and a serious mistake in line 13 (see key solution) did not add to its beauty. Naturally enough all the solutions had some errors, and it is a long time since the average merit of the work has been so low.

At the same time no one can plead that any of the hieroglyphics were incomprehensible, for all have been solved over and over again by one or another. Even the diminutive "acre" (with the additional a—making *a care*) appeared in a large number of papers, and, what is more remarkable, appeared for the most part without any marginal note.

Surely many solvers must have detected the mistake, but only three had the courage of their conviction and mentioned it. In common fairness we could not give credit to those who made an acre out of a rood, clever as the feat was; and in judging we ignored the end of the line entirely.

It is no longer necessary to give an exhaustive analysis of these puzzles, but it may be as well to briefly refer to some of the more difficult points.

In line 1 "A rising" was a very common reading, but, as the context clearly implies that the barley had done growing, *a raised* is better. We always leave accents to be supplied by the imagination.

"And broad" instead of *and flat* appeared in many solutions, a reading which takes no account of the position of the letters. We may also observe that if the "platform" was "square," it could only be as broad as it was long.

The next three lines were simple enough, but line 5 seems to have given much trouble. "Cross barley-tops" was a favourite but quite inadequate rendering of the beginning; "trees" and "copse" often did duty for *hedge* (either of which we kindly accepted), while the bottle labelled "Judson most green," utterly baffled a large number of competitors. The end of line 7 was correctly given by only a small minority of solvers; for the comfort of the majority we don't mind confessing that we ourselves should probably have failed at this point.

In line 12 we often found "heads" (presumably bill-heads), "lines," and "sheaves," instead of *forms*. "Sheaves" strikes us as being the outcome of a guess; neither of the other alternatives is bad.

There is no need to distress ourselves by again referring to line 13, and the last line calls for no comment.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

PART II.

IN our first paper we devoted our available space to draw attention to the condition of the helpless inmates of the workhouse and to excite a desire in our readers' minds to come to their aid. This paper will be occupied with giving an insight into the various formalities required before an entrance to the "Idle Ward" is permitted, and to the way to behave when such admittance has been granted. Our future papers will treat of the various occupations these poor people are most successful at, and that a trial of ten years at the Kensington workhouse have been found the best to teach.

It must be remembered by all would-be teachers that they are only granted admittance to the institution as a favour, therefore they must enter on their work with a humble mind as to the authorities, not in a spirit of opposition to them and championship towards the inmates, and also they must not be puffed up with a sense of their own importance and deep charity. Many a good work in the outer world has come to an unsatisfactory end by reason of these foibles being indulged in by really Christian people, therefore if this spirit is carried into the walls of a house where obedience to fixed rules must be maintained, it is sure to neutralise the good work hoped for, if it does not bring the whole scheme to a disastrous conclusion.

Ladies who are willing to undertake this work should form themselves into a committee and elect from their number an honorary secretary who is a capable woman, an enthusiastic and persevering worker and endowed

with the gifts of organisation and persuasion. This lady and the committee should try to become personally known to the Poor Law Guardians, and explain to them privately what work they are desirous of doing, and how that it is not intended to increase the rates or diminish their authority. This done, a formal application for permission to enter the workhouse and to teach the inmates is laid before the Board of Guardians, and the whole scheme submitted to them with accounts of its favourable working at various other workhouses. If the Board allow the scheme to be tried it must be left to them to settle the day and the number of hours they will allow the ladies to come and teach. The time generally granted is one afternoon a week.

The next step is to secure the interest and co-operation of the matron of the infirmary; as no one can be employed without her sanction, and the apportioning of labour is one of her prerogatives; therefore, unless she views the work in a favourable light, only the most decrepit amongst the women will be permitted; but should she be convinced that no infringement upon her rights is intended, and that the work will help in maintaining discipline and harmony, women who are afflicted and yet intelligent will be allowed to become workers. There is a much greater choice amongst the men, many of whom, although incapable of hard manual labour, are not absolutely crippled; but in many instances the men, though able to set about their tasks, are not very willing, and ladies must persevere in their encouragement of interest in the undertaking until a sale of the work done is organised and the sum received expended in gifts to the workers or the general community. That sale once successful there will be no need to set forth the advantages of work; all who can hold a tool or thread a needle see what it can do and are eager to help the common cause.

The intelligent help of a matron is of great importance to the success and permanency of the undertaking, and pains should be taken to conciliate her. She being in authority and constantly at hand (while the teachers are away) can incite the inmates to persevere and can help them in various ways; to her is entrusted the cards of membership for distribution, and on these cards she writes the names of those people whom she selects for employment, and no person can do needlework, etc., without producing this card when called upon to do so. This system of giving of cards is arranged to check the patients doing needlework for their friends and receiving in payment for the same money or spirits. Anyone unable to produce this card, and yet engaged in needlework not belonging to the establishment, is at once detected in breaking one of the rules of the establishment.

The committee of ladies having gained an entrance into the workhouse, and obtained the co-operation of the authorities and a certain number of workers, next proceed to find out what each individual is most capable of doing, and each lady is given the teaching of one particular branch to the workers, and presents her report to the secretary of the materials necessary. The secretary having communicated with the Prabazon Employment Society and obtained their grant, buys what is required, keeps the finished work and all materials not in use. She also undertakes a general supervision and the completion of any articles for sale, and enters the cost of each article to make and the price it should obtain in a book. It must be always remembered when buying materials that the grant of twenty pounds is only a loan, not a gift, and that this money must be realised before any profits begin, therefore that great care in selection of good and yet reasonably priced materials are required, as should the money be wantonly or carelessly expended, the poor people's profits will be very small, if any.

The work given out is chiefly knitting, crochet, embroidery, netting, basket-work, iron filigree-work, carving, poker-work, and decorative painting. The men can embroider and knit quite as successfully as the women, and they can make nets for lawn tennis, for fishing, for covering shrubs, and for hammocks and as they are more exempt from the labour of the workhouse than the women, it is amongst them that the best painting, filigree-work and poker-work is produced. Both sexes can do basket-work, either of the useful or ornamental kinds. All the necessary materials, with the exception of the poker-work machine and the carving tools, are inexpensive, and friends interested in the undertaking will often give the committee materials that they might hesitate to purchase by reason of their expense. Amongst the articles required for starting the undertaking are spectacles; these are often absolute necessities, and are permitted to be bought out of "the grant."

When a certain amount of work is finished, a sale (not in the workhouse but in the town from which the inmates are drawn), is organised; and for this the articles should be priced to obtain a fair profit and no more, it being most important to sell them, as nothing encourages the workers to fresh effort so much as the knowledge that they have found purchasers for their work, and all articles bought are a kind of advertisement of the needs of the very poor, and extend the knowledge of the effort being made in their behalf.

The money obtained from the sale is divided into the sum paid for the cost of the material used, and the sum that is all profit. When materials are expensive and lasting (such as tools and machines) a certain portion only of the price is deducted from each sold article. This money goes to furnish fresh materials and to replace the "grant" money, while the profit money is expended for the benefit of all the infirm in the "Idle Room," not only for the benefit of the workers.

The guardians are informed before the money is expended as to what uses it is to be put, and only after their sanction is obtained is it spent. What is most liked by the inmates is an invalid or bath chair which all can use, or money spent in hiring one. No greater boon can be given to the afflicted than a change from the monotony of the sick-room, and a breath of fresh air without bodily fatigue. Next to the chair, come parcels of books, plants for the room, warm vests, tea, workboxes and tobacco. Money is never given, as it is difficult to know how it is expended, but a small sum is sometimes put away and used to help people who have only come into the workhouse as temporary inmates.

The ladies who teach sometimes find the people too infirm to learn anything else but how to read, and when this is the case they teach them to do so, and they also strive to humanise many an imbecile or idiot by playing to them, by singing, repeating short prayers, and by any wholesome light game that these poor people can take an interest in, so that as far as human aid can be given no one is left out, and the kindly light of religion, sympathy, love, and charity is shed upon all who will avail themselves of this great blessing, and all being done in the name of the blessed Saviour, it is hoped that it will work for the spiritual comfort of the recipient as well as for the temporal.

B. C. SAWARD.

WINIFRED'S WARDROBE.

By JOSEPHA CRANE.

CHAPTER V.

MR. and Mrs. Lyle were wise when they sanctioned, as they did with all their hearts, Winifred's engagement with Eric Despard. Winifred was young, and had all the innocent love of a girl for pretty things and what money can give, but she had also a good deal of what has been called the "saving grace of common sense," and that, added to her high principles and habit of judging herself even in small details by a high standard, made them both free from uneasiness. They knew too that there was real love in the case, and that the affection had a likelihood of endurance, as each was worthy the respect of the other. Though Winifred's parents would not have been pleased at her marrying upon love and poverty, still they felt that it would do neither her nor Eric harm to exercise self-denial, work and live simply during the first few years, if not to the end of their married life.

The engagement was not likely to be a very long one, and the spring was thought of as the time when Winifred would leave her home.

One very foggy day in November May came to see Winifred, and gladly accepted the invitation of the latter to stay the afternoon.

"I hoped you would ask me," said May, smiling, "and I brought my thimble, as I knew you would find something for me to do. Before I do anything, though, I must mend this braid, which has come undone at the bottom of my dress; I caught my foot in it, and very nearly came headlong in your hall. Fortunately I caught hold of the banisters, or I should have been down."

"I see you bind your dresses differently from my way," said Winifred, as May threaded a needle. "You double the braid and put the dress between the folds, and then sew through."

"I believe the braid was put on differently when the dress came home new," said May, "but I can't remember how it was done, and this was the only way I knew. I never looked when I was taking off the old binding how it was sewn on."

"Let me show you—here is a piece of braid," said Winifred, and she doubled a piece as you see in Fig. 1. "This is doubled, May, and then laid inside the dress. You must be careful to get both sides quite together—the sides of the braid I mean—as if you only hem down the side towards you, the inner side pushes itself beyond the edge of the skirt, and looks very untidy. See, you hem it closely down with strong cotton that matches it, and of course I need not tell you that the stitches do not go through to the right side of the dress."

"No, Winifred; I should be careful about that. How very much nicer than my way, it was so hard to push the needle through the thickness of dress and braid. What close stitches you are putting."

LIFE LESSONS.

THE saying of an ancient sage,
Repeated still from age to age,
Bids man his inner self explore
If he would open wisdom's door.

For deep within the key is found
Whereby all knowledge is unbound;
And he is wisest who best knows
The narrow heart whence life outflows.

First stage whereby the soul ascends,
The dawn where idle dreaming ends,
To know thyself may cost thee tears,
May be the work of patient years.

But harder lesson yet remains,
And wider knowledge for thy pains:
"Forget thyself," a Voice divine
Whispers within the inner shrine.

"Forget thyself," if thou wouldst rise
From earth and higher good surprise;
"Forget thyself," if thou wouldst love
And know the spring of life above.

Who loses self in brotherhood
Forth-giving ever gathers good;
And who for truth or right would die,
In falling gains the victory.

The spirit wrought to noble aim,
The thought that sets the mind aflame,
The faith that wins in deadly fight—
Forgetting self, have greatest might.

So wisdom centres at the heart,
Like subtle sense that every part
Moves unperceived in perfect health;
And knowledge thrives in larger wealth.

But chiefest to the soul perplext—
By doubt or wayward evil vext—
Oppressed with woes or worn with strife,
This whisper opes the gates of life:

Not what thou art, but what He is
In whom thou livest, makes thy bliss;
Count self and all its searchings loss
Before this wisdom of the Cross.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

PART III.

IT will be found necessary, when first undertaking the teaching of our infirm poor for whom we are appealing for help, to begin with the very simplest of the arts, and with the easiest of the saleable articles, and then when the unaccustomed hands have become more supple and manageable to introduce basket-weaving, chip carving, bent iron work, and embossed leather-work. The easiest of all handwork is knitting and netting, but although the names are household words in our homes, and directions for working abound, it is often most difficult to find among the mass of complicated printed patterns, the simple ones that are necessary for commencing with; therefore, leaving all elaborate patterns to our readers' own research in the pages of the "Girl's Own," we devote this paper to a number of knitting and netting recipes easy to teach, easy to make, and when finished articles of general utility.

Knitted Dusters, or washing-up towels last much longer than linen ones, and are also useful for drawing-room use, as they can be kept separate from the kitchen dusters, they are also the easiest of all articles to make. Use No. 2 knitting cotton, or thick fleecy wool of any good strong colour, and knitting needles No. 3. Cast on eighty stitches for a towel and fifty stitches for a duster, and knit in plain knitting backwards and forwards for sixty rows for the towel, and forty-five rows for the duster. Just after fastening off, take a crochet-hook and work a chain of twelve stitches. Make a loop of this chain by inserting the hook with the last chain on it into the knitting, draw through and cast off.

Knitted Baby's Blanket.—This can be made of white fleecy wool with a border of pale pink or blue wool, or of coarse grey wool for the centre, and crimson wool as a border, the advantage of this blanket is that the border is knitted with the centre part. Perambulator covers, and *couvrepieds* can be made from the same recipes. Use bone needles No. 4, one pound of wool for the blanket or cover, two pounds of wool for the *couvrepied* (the border wool is calculated as part of this quantity), cast on one hundred and forty stitches, and knit two plain rows. For the border: first row, knit ten, purl ten, seven times: second row, purl ten, and knit ten, seven times; repeat these two rows five times. Eleventh row, knit ten, purl ten, double-knit one hundred stitches, then knit ten, purl ten, at the end of the row. Repeat this eleventh row until sufficient length of blanket has been obtained, merely reversing the order of the knit and purl border stitches at the commencement and end of each row. Finish by repeating the first ten rows, and end with two plain rows.

Knitted Bed-socks.—There are many very elaborate directions for these socks, but as knitting is so elastic and will shape to any size the following simple plan is quite sufficient for the purpose. Use either four thread superfine fleecy of which four ounces will be necessary, or of three thread superfine fleecy, six ounces. Work with needles No. 9. Cast on sixty stitches and work backwards and forward with plain knitting for six rows to make a heading. Work in double-knitting for nine inches, then decrease in every fifth row five times, and work on in double-knitting until a length of sixteen inches is worked, work in plain knitting decreasing in every row for another inch, when cast off. Gather the narrow end of the sock together and sew the two edges of the knitting carefully together to form the foot and leg.

Rug-knitting.—All odds and ends of wool, strips of coloured flannels, dress materials, Smyrna wools, double crewel wools, and odd lengths of braid can be used up in this rug-knitting. When various kind of materials are used, it is well to have a small coloured diagram prepared as a guide where one colour should end and another commence, but this pattern should be of the very simplest kind, consisting only of a centre formed of stripes with a plain dark border. Use needles No. 8, and for the foundation cotton, Strutt's knitting cotton or very fine twine; cut the thick materials into three-inch lengths and lay them out in separate heaps, cast on sufficient stitches to cover a surface of sixteen inches and work in black or other dark pieces for a length of four inches, then carry on the dark border for three inches on each side, using in the ten-inch centre all the lighter and brighter pieces of wool and material. The rug should be thirty inches in length and is finished with a dark border similar to the one described. This rug is of sufficient length and width to form bed-room and other mats. A hearth-rug made in the same materials must have the foundation of strong twine, and is seventy inches long by thirty-one wide. To knit in the pieces; first row, plain, second row, purl, third row, plain, fourth row, slip one.* Put a piece of wool or material between the needles and knit plain, turn the wool so that both ends are on the side of the work away from the knitter. Knit one, repeat from * to the end of the row. Fifth row, plain, repeat fourth and fifth row to the end of the rug.

Bed-cords.—These are very much appreciated by all invalids, as by their aid, they can raise themselves in bed, and sit up in bed, without having to be helped. Knitted or crocheted cords are much preferable to ordinary bell-rope materials, as they are wider, and a firmer grip can be taken of them, also they are softer to the hands. Use Strutt's knitting cotton No. 3, thread No. 4, and needles No. 8. Cast on forty stitches and work in plain knitting backwards and forwards making a length of three yards. Sew the two ends together, thus forming a wide double band.

Fasten to the foot of the bed by looping it over the iron rod there, and it will be found strong enough to raise the heaviest weight.

Knitted Crossover.—Fleecy wool and long pins No. 10. Cast on from twenty-five to thirty stitches according to size of chest, and knit one hundred and twenty rows, increasing at the end of each row, so that one hundred and forty-five or one hundred and fifty stitches are on the needle. Should there be one hundred and fifty stitches, knit sixty-six stitches and keep them on the needle unworked. Cast off the next eighteen stitches, and knit the remaining sixty-six backwards and forwards without increasing for twenty-four rows, then decrease in every other row, choosing the decreasing side to be the one where the cast-off stitches are. Having worked to a point, fasten off, and recommence by working the sixty-six stitches left on the needle. Work these down to a point, first with twenty-four plain rows then decreasing in every other row, choosing the decreasing side as before. This cross-over starts from the extreme back, is worked to the neck, which is formed by the centre stitches being cast off, and then continued on each side to form the fronts. An addition of a crochet edging is a great finish.

Emigrant's Vest is a new term given to the crossover knitted as a straight piece and then sewn up. Cast on one hundred stitches and knit backwards and forwards for one hundred and fifty rows, or a length of thirty-eight inches. Sew the two ends together, also the two pieces at the top in the very centre, leaving two spaces unjoined for the arms to be put through when the crossover is worn.

Knitted Sash for Tennis.—One of the few fancy articles that can be made for men. It should be worked with bright coloured crimson silks, and orders could be taken to work it in the colours of local clubs. Use knitting silks. The sash will take six ounces of silk, of which quantity two ounces are put on one side for making the fringed ends. Use needles No. 5. Cast on fifty-one stitches and knit in Brioche stitch, namely: first row, make one, slip one, knit two together, repeat to the end of the row, using up in the last, two together, the last two stitches. Commence every row as the first row, and work till all the silk is used up, then cast off very loosely. Take the six ounces of silk and cut it into lengths of from twelve to thirteen inches and tie them into the two edges of the sash, five strands at one time and twenty-five knots to each end. Make the knot with the help of a crochet hook, thus: double the strands, draw the doubled end through the knitting as a loop and draw all the ends of the silk through this loop, then pull tight. A more elaborate fringe can be made, but will take more silk. In this, knots of twelve strands, each twenty inches in length are looped into the knitting at even distances apart, the length taking thirteen knots. The strands in the knots are then divided, six from one knot, six from the next looped together, thus forming a vandyke border. For the last row, the original twelve strands are again looped together. The sash when pulled out lengthways should measure three yards.

Netting Patterns.—The making of fruit-nets, bags to hold onions, salads and other kitchen articles, and the netting of long purses as market bags should form the first lessons, and then when the knot is quite mastered, better work undertaken.

Fruit-nets should be done in square netting for bushes and in oblong netting for wall-fruit. A wooden needle and spool are needed such as are used by fishermen. Twine or ordinary string afterwards steeped in linseed oil are used. For square netting commence with one loop, increase by netting two knots into it. For the third row, turn the work and make the increase into the first loop to be worked. Repeat for every row, always making the increase at the beginning, not at the end of the row. When from a yard and a half to two yards has been worked (ascertained by measuring one of the sides) net a plain row, and then decrease by netting together the last two loops on every row. This method of netting forms a perfect square, and one that retains its shape without stretching. For oblong nets, net as already described until the required width is gained, then increase on one side and decrease on the other. Work the increase (always on one side) in one row, and the decrease in the next row at the opposite end to the increase. The length of the wall net will be given by the increased side; this being reached, net one plain row and decrease as already shown.

Ordinary netting requires a foundation which can be used over and over again. The foundation is simply square netting increased until a certain number of loops are formed. The pointed end is then tied up and the long line of loops arranged as a straight foundation.

Long Purses as Market Bags.—These are netted with fine twine, using a one-inch spool and working on a foundation of twenty loops. They should be made one yard long sewn up at each end, and there ornamented with balls of coloured wool. The same kind of wool is used to buttonhole round the opening left in the centre of the purse.

Tennis-nets.—The club size for these nets is thirty-six feet in length and three feet four inches in width. Use strong twine and spool one inch, work from the one loop as in oblong netting and decrease on the same side as the increase. Saturate the net with linseed oil, and while it is wet, stretch the net between poles to keep its shape accurate.

Hammocks.—Use fine but strong twine, and spool one inch and a half. Make a foundation of thirty loops, and net sixty rows without either increasing or decreasing; should the sixty rows of netting be too short, continue for ten rows more, as the netted part should be six feet long. Provide narrow lathes twenty-eight inches long with notched ends to fasten into the foundation stitches of the netting, and to form the head and foot of the hammock. With twenty-four yards of strong coloured twine attach the two ends of the netting by long loops to a centre knot, enclosing an iron ring, and decorate the sides, end and knots of the hammocks with large tufts of blue or scarlet wool.

Football Goal Nets are now fastened on each side of the goal stakes to catch a ball not fairly thrown into goal, and stop any discussion on that point; they are squares of from six to eight feet, made of coarse twine with wooden needles and spools, the steel needles not holding enough twine.

Window-curtains.—Made of two lengths, sometimes as half blinds, at others as full-sized curtains.

For short Window-blinds.—Use coloured macrame thread and two flat ivory spools half-an-inch and quarter-of-an-inch in size. Work from a foundation, first three rows with the smallest spool; fourth row, with the large spool, one loop in every loop; fifth row, gather three loops together in one loop, using the small spool; sixth row, make three loops in every loop with the large spool. Seventh row, repeat from the first row, continue until sufficient length is obtained, and end with a plain row, and run the netting at top and bottom on to very fine brass window rods.

A large Curtain can be netted from one loop with Strutt's knitting cotton No. 4 and spool half an inch wide, and ornamented with a darned border, or can be worked with a foundation of six hundred loops and with two spools as described for the short blind, or in a number of open strips with machine lace between.

Edging for long Window-blinds.—Netted edgings are both pretty and durable, they will bear constant washing and form a pleasing variety to the coarse lace so much used. They are worked with crochet cotton, ivory spools of narrow widths and steel needles. The heading is netted, and the scolloped edging when the former is complete, as follows: upon a foundation set up four or five loops, net backwards and forwards as a straight band for the required length, using a round spool No. 14. The band finished, net along the lower edge a row of loops, using the round spool to make nine knots or loops, and a flat spool (No. 1) for the tenth. Fasten off at the end of the band and recommence. Net nine loops into the large loop, using the largest spool; turn the work and net one loop into every one of these nine loops, using the fine spool, turn and net a similar row. Run the cotton along the heading band until the next large loop is reached and repeat the scollop, but when working the last row close to the edge of the first made scollop, join the three loops on it close to the heading of the ones being netted.

For a wider Edging.—Net a heading on a foundation of nine knots, the length secured, darn on to this heading with Strutt's knitting cotton a succession of large diamonds placed at even distances from each other. Each diamond should fill a square of five meshes, and be placed at a distance of five meshes from each other. To this band add handsome scollops made with two descriptions of cotton and with three different sized spools, one a flat one of an inch wide, and the next, a quarter of an inch, the third smaller. Each scollop takes up a space of fifteen loops. Commence the first at the eighth loop; in this make a large loop and fill it with twenty knots worked with the largest spool and the coarsest cotton, turn, and into each of the twenty work a single knot with the finer cotton and the second sized spool, and fasten the ends of the row into the edge of the heading band. Work five rows with this spool and cotton, then one row with the coarser cotton and the same sized spool, and two rows with the finer cotton and the smallest spool. The scollop, if fastened correctly into the heading band will have taken up seven loops from the big loop; leave the seven next loops untouched and recommence the scollop at the fifteenth loop from the last scollop.

Netted Frills for Hams and Dishes.—These frills starch and wash and wear for ever and are exceedingly easy to make: Use boar's head cotton No. 10, and a large and small sized ivory spool. Set up upon a foundation fifteen loops and net six rows with the largest spool. Seventh row; use the small spool, net two loops into every loop of the last row. Eighth row; net the second loop on the row and then the first. Ninth row, net two loops together. Tenth row, repeat from the first row, repeat the ten rows six times for a small dish, eight times for a ham frill, starch stiffly, iron the way of the netting, double together and tack together to form the upper part into a stiff frill.

Long Silk Purses.—Use coarse netting-silk and spool No. 13. Make with fine crochet cotton a foundation increasing until eighty loops are formed. Net in plain netting a length of nine to ten inches, sew the sides together leaving an opening quite in the centre, which ornament with button-holing; damp and pull into shape and smooth with a warm, not hot iron, then sew up the ends, and add rings and small ornamental knobs.

B. C. SAWARD.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

BASKET-WEAVING.

PART IV.

Of all the industries that are recommended for the help desired, that of basket-making is one of the most profitable and most agreeable to the workers. It is in itself an art that can be easily acquired, while the plaiting together of rushes to form one description of web is an employment that any bedridden person can do with ease, the material not being heavy to hold, and being both clean and small. Then it possesses the further advantage of the materials and tools being cheap, and the articles made being in general demand and in daily use. Hardly a housekeeper but will not buy a basket of some shape or other, and there are very few people who do not prize a new basket, no matter how many others they already possess.

The art is but a very old English industry revived, as even in the days of Juvenal the work of the ancient Britons was so celebrated that baskets made by them found their way to Rome, and are mentioned in his writings. From his time for several centuries it afforded employment in many agricultural districts, and it is still carried on in Sussex in a modified form. The decay of the British industry was caused by the superiority of the osiers grown abroad and the large importation of foreign

FIG. 1.

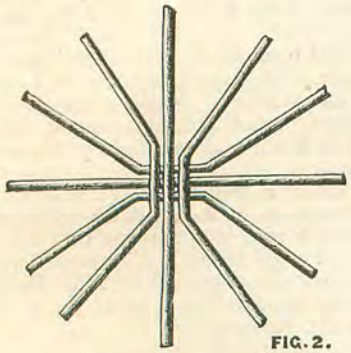


FIG. 2.

work in England, but during the great war, when English ports were closed to foreign manufacturers, some good and successful plantings of willow-beds were made in Lincolnshire and other marshy localities, and the work now could form a means of livelihood to many poor people if they could be taught, and some supervision of the labour organised.

The tools used consist of a strong knife for cutting the cane or osier, bodkins of a large size to help fasten off rushes and fine work, drills for boring holes, lead-weights for keeping the work steady while weaving, and a heavy piece of iron, known as "a beater" and used to hammer the plaits together and keep them closer than they would be without pressure.

The osiers used are a species of the *Salix*, but the grey or brindled kind, with its bark streaked with red, is the kind employed amongst the varieties of willows; that kind known as the Welsh is both tough and durable, while the French is the best for all small articles, and for fine basket-work.

Osier or willow before using are soaked in water, and their bark stripped off. They are then cleaned with a sharp knife, and left to dry in the sun and air. After being divided as to size into bundles and kept in a dry place, they are ready for use. The large-sized rods are used for making the uprights that support the work, the finer for the interlacing twigs. These are not generally used without being again divided, and they are given distinctive names when they are thus reduced. Those known as "splits" are the twigs divided equally into four parts, by means of an instrument that divides the rod longitudinally down the pith. To make these "splits" into what are known as "skains" another implement is used that makes the twig smaller and more regular in shape, but this latter kind is not much used in the basket-making of the infirm.

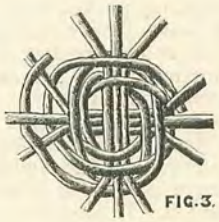


FIG. 3.

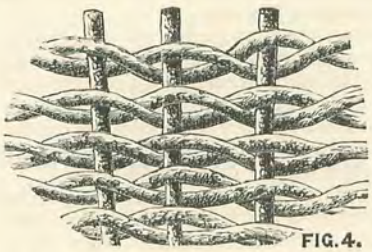


FIG. 4.

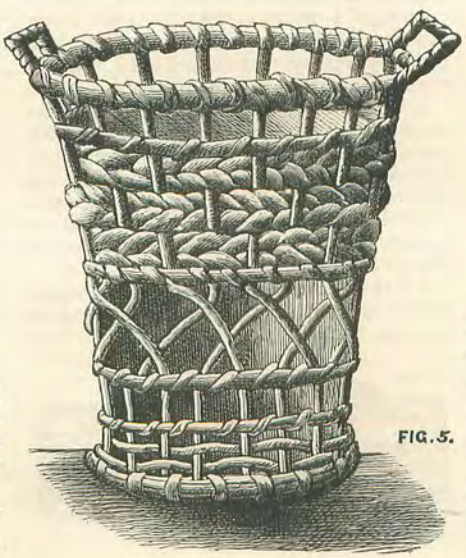


FIG. 5.

Canes when required are bought ready prepared, and of two different kinds, the round and the flat. There are sixteen to eighteen sizes of the round cane, and twelve of the flat; the finer round canes cost from 2s. to 1s. 2d. the lb., the coarser 1s. the lb. In the flat, what are known as "chair-canes" cost from 2s. 2d. to 1s. 8d. the bundle, and the rest from 1s. 3d. to 1s. 6d. the lb. Rushes can be bought ready plaited for 1s. 3d. the fifty yards, but they should be plaited by the inmates, and when the leaves of the long reeds can be bought these should be dried, remoistened, and used for most kinds of coarse plaiting.

All basket-work is of the nature of weaving, and if this fact is borne in mind its simplicity is soon apparent. The supporting-rods that are necessary for any of the strong makes, represent the "woof," while the rush, or "split" or fine cane used for the interlacing, is the web or warp. The various movements to be remembered in the work are better understood from drawings than from a written explanation only, therefore we have illustrated

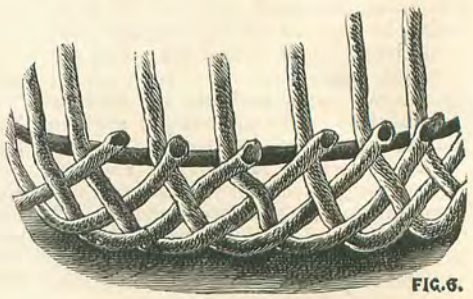


FIG. 6.

FIG. 7.

some of the work actually made by the inmates of the Winchester Workhouse, and easy enough to be copied by the poor in other places.

Fig. 1 illustrates a hamper-basket, and can be made in almost any size; that given is only small, and is used to hold a jam- or soup-jar for taking jelly or soup to the poor. The supporting-ribs are made of fine but unsplit osiers or willows, the interlacing with splits. The bottom and the lid of the basket are made in the same way, the position of their

ribs being shown in Fig. 2; the first interlacing in Fig. 3. This basket measures four inches high, sixteen inches round at the top, and fourteen and a half at the base, while the diameter of the bottom of the basket is five inches. The bottom of the basket is first made, pieces of willow six inches long are damped and laid, as shown, the side pieces being bent. These are held down with a weight, and rather fine whole rods wetted and used instead of splits. They are woven in and out, over three and under three to commence with, as shown, and then over one and under one, until a round measuring the right size is manufactured. Fresh supports are now inserted as uprights; of these twenty-three will be required. They are run a little way through the weaving, and are fixed on each side of the bottom supports, which are cut down to the size of the bottom of the basket. The supporting-rods are wetted and made supple before use, and should be about thirteen inches in length. They will easily turn upwards and be bent a little outwards. The "splits" are now woven in and out, as shown in Fig. 4, and pushed together constantly with the beater. Fresh splits are easily inserted, and their ends hidden, as is also the little ring made of twisted rush. When the basket is five inches in height, the twenty-three supporting-rods are bent and interwoven with each other to form the raised twist that finishes off the top of the basket, while a few fine rods are damped and twisted round the bottom as a border, to hide the cut-off ends of the supports used in making the bottom. The lid is made like the bottom, but the rods are bent upwards in the centre, and it will be rather larger, as it has to cover a wider space.

The handle is made by bending a few fine supports into a half circle and covering them with a "split," and binding the ends one to the lid and one to the body of the basket very firmly, and covering the places over with the split. The loop that is used to shut over the ring in the body of the basket is made of fine twisted rushes.

When this make is used for hampers the work is the same, but much coarser materials are used.

Fig. 5 and Fig. 6 are illustrations of waste-paper baskets. Both of them have a round piece of wood inserted into them to make a bottom, and therefore do not require a woven one. The lower part of Fig. 6 only is given, in order to illustrate the fancy edging that can be made by the supporting-rods, before they are required for the closer part of the basket. The height of this basket is nine inches, but the supports (which are of split cane) are much longer. They are damped and interlaced, as shown, then the round wooden bottom is inserted (it is five inches in diameter), and each cane is nailed with a very fine nail to it. The supports are bent outward, and are cut nine inches high (from the nail). The first part of the basket is made with a wide rush plait, which is interlaced for a height of six inches, and fastened off. The upper part is finished with a weaving, as in Fig. 4, but whole willow or osier rods are used instead of splits. For the very top a double interlacing of rather finer willows serves to conceal the edges of the uprights, while the nails at the bottom of the basket are hidden with a rush plait laid over the outside, and just thrust inside at its ends.

In Fig. 5 the wooden bottom is used to nail the supports to, but it is placed two and a half inches above the edging, which is made of rounds of whole willows bound firmly together with fine "skains." The diameter of the wooden bottom is seven inches, the height of the basket thirteen inches, the number of supports forty-five, circumference of basket at the bottom twenty-four inches, at the top thirty-six.

The only split osiers used are the ones interwoven at the bottom edging; more are used than shown, but the working out of the design from an illustration made it necessary, for fear of confusion, to only draw a few splits. Strong whole willows make all the rounds that are detached, or finish off the rush plaits. The supports are twisted, as shown, where no weaving is introduced, and the handles are made of short strong pieces of willow thrust into the rounds and secured with fine skains, the same kind of skains binding the rounds to the supports.

Fig. 7 shows the manner of finishing off a basket used for holding plants in pots. The supports are of fine round cane, the weaving either of flat cane or osier "splits," the bottom is of wood, the little ornamental band of rushes, a similar band finishing the bottom. For this shape use long but pliable pieces of cane, bend them in the centre, as shown; interlace one within the other, straighten the two ends for a depth of four inches, and secure by nailing firmly to the wooden bottom. There will be eight supporting canes between the interlacing and coming back again of each cane, therefore the number of canes used and their distance apart will require to be carefully measured over and marked on the bottom piece of wood before the work is commenced. The rest of the work is but a repetition of work already described.

There are many other articles that can be made besides the ones described, but the principle of all work is the same, namely, to damp the materials before using to render them pliable; to always use a good support to all articles that must stand alone, to work with uneven supports when close weaving is required, and always to go over one support and under another when not directed otherwise.

Among the articles that can be made are work-baskets, lamp- and table-mats, card-baskets, chair-back fire-screens, sponge-baskets, racks for holding newspapers, small racks for holding letters, and workmen's baskets for carrying tools, or provisions. The simplest way to make these flat baskets is to sew together in their shape a plait of rushes, this plait to be made wide and thin, but close, using from five to seven strands in the plait. Work as for a round, and damp and shape over a block of wood.

B. C. SAWARD.

A WILFUL WARD.

By RUTH LAMB, Author of "Work, Wait, Win," "Sackcloth and Ashes," etc.

CHAPTER VI.

In a few seconds after Mr. Jem Capes had called attention to his presence by means of the knocker, a neat kitchen-maid opened the door of the servants' entrance to the hall. The sight of a trim, female figure pleased Captain Torrance's messenger. He was young, and according to his own notions, good-looking, and with plenty to say for himself, therefore well calculated to make a favourable impression. He glanced admiringly at the girl, and with a full consciousness of the absurdity of the remark said, "You are the lady's-maid here, I believe, miss?"

"You are mistaken," was the quiet reply. "I am a kitchen-maid, but if you want to see Cameron, who is Miss Mountford's own maid, I will let her know."

"I have no desire to see any face but yours, and I'm sure I couldn't find a prettier, if I had my pick of all in the house. I mean of course, amongst them that are in service here. It isn't for such as me to pass an opinion about the ladies."

The girl heard this flattering speech with an unmoved countenance, and, much to Mr. Jem Capes' surprise, ignored it entirely when next addressing him.

"Please to tell me what you want, or whether you wish to see any of the men-servants. There are none of them in the house just now," she said.

The groom's face fell at the ill-success of his insinuating looks and compliments, and he answered, rather sharply, "I want nothing with servants—men or girls. I have had enough of one outside, the coachman, I think, who is about as sweet as a sloe or a crab-apple."

"You are speaking about my father. What is your message, please?"

Probably Jem Capes never felt so angry and humiliated as he did at this moment, when, for the second time, Patty Mountain, ignoring alike his compliments to herself and his impertinent allusion to her father, asked his business.

"My message is for your mistress, young woman," he replied in a sullen tone. "The gentleman who sent this note and something along with it, said I must give it into her own hand. What I have to ask you is, can I see the lady?"

"I cannot tell, but I will find out," then after civilly requesting the groom to take a seat, Patty disappeared, in order that the inquiry might be made through the waitress.

Capes was not sorry when he saw

the old bishop's palace, within which building, in the year 1530, the "Augsburg Confession" was proclaimed, in which the Protestants maintained their right to worship publicly, according to the dictates of their own consciences. It is an interesting fact that perhaps nowhere in Europe, where the inhabitants are so nearly balanced as to numbers, do Catholics and Protestants live together in such harmony as at Augsburg.

A magnificent street, called the "Maximilian Strasse," about a mile long and bordered on either side by lofty gabled houses, covered all over with remains of old fresco paintings, divides the town into two almost equal parts. At the north end is the cathedral, and at the south the noble church of SS. Afra and Ulrich, and about the middle of the street rises a very lofty tower, three hundred and thirty feet high; the lower portion of this building dates from 1036, but the upper only from the seventeenth century. This is called the "Tower of Perlach;" it is really attached to St. Peter's Church, but is used as a watch-tower for the city, with fire-engines kept ready in a structure at the base. Close to this tower is the Rathhaus, a noble Renaissance building, with two dome-capped towers, and a little way further down the street is the old mansion of the Fuggar family, the great wealthy bankers of Augsburg in the Middle Ages. The mansion of this illustrious family is now used as an hotel, and is covered externally with modern frescoes, illustrating the history of the family who were such generous benefactors, not only to their own city but to their country at large. Their magnificent monuments are to be seen in the great church of SS. Afra and Ulrich, and in the Protestant church of St. Anne, formerly a Carmelite church, which owed its existence to their generosity. The noblest monument, however, is the curious institution called "The Fuggerei," a veritable village constructed in the city, entered by its own gates, surrounded by walls, with its four streets, church, houses for four hundred inhabitants, gardens, fountains, etc. This little settlement was established for poor weavers, by James Fuggar, called "the rich," and is liberally endowed by its generous founder.

In the Maximilian Strasse are three large fountains with bronze groups: dolphins: sea gods and Tritons, and what produces a splendid effect is the volume of waters. The dolphins seem really to bathe in it and dash it about with their tails, and the sparkle from the fins of fish with which these fountains are lively adds a charm to them. The Fuggars and their fellow-citizens were liberal in all their gifts, and even when they gave water, "the bowl was flowing over." Why, in London, when we do for once in a way erect a fine fountain, is the whole thing rendered paltry and ridiculous by the want of water altogether, or by a wretched little dribble which is still more miserable.

Augsburg is excellently supplied with water, an artificially cut branch, we think, of the Wertach, passes through the city; this is dammed up in places so as to flow over a series of weirs and turn innumerable water-wheels. The effect of the volume of water falling over these obstructions in great cascades and dominated by the steep gables and lofty church towers of the city, is singularly picturesque, and we have attempted to convey some idea of it in our sketch.

The inhabitants of Augsburg in the olden time were celebrated for their great wealth and commercial activity, and the daughters of the wealthy burghers were attractive to the nobles in more ways than one; for many of them possessed not only heavy purses but great beauty. Three of these fair maidens formed marriages with the highest in the land; two of these unions turned out happily, but the third ended in a disastrous tragedy. The first of these marriages was that of Clara von Detten, who married Fredrick the Victorious, the Elector Palatine, they were ancestors of George the First of England. The second was that of Philippine Welser and the Archduke Ferdinand of Austria. Philippine was born in 1530, and married in 1548. The pair appear to have lived very happily together, but the Emperor, Ferdinand I., for some time refused to forgive his son for marrying so far beneath him, and positively declined to receive or acknowledge the bride. Philippine, however, appears not only to have possessed great personal beauty but to have had brains as well, for after carefully watching her opportunity, she one day found a chance of presenting herself unknown before her haughty father-in-law, and her beauty, wit, and genuine worth won him over so that he acknowledged the marriage.

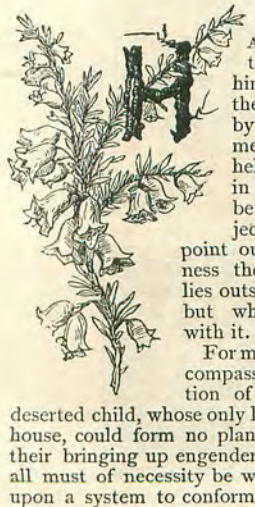
The third of these marriages is however one of the most painful episodes in the whole history of Germany.

Agnes Bernhauer was the daughter of a barber, and was born in 1411, and secretly married to Albert Pfalzgrave of Vokburg, son of Ernest, Duke of Bavaria. The father, who was a proud and resentful man, was not long in finding out what had taken place, and tried by every means in his power to break off what he considered a disgraceful intrigue between his son and a maiden of low degree. The son, who was as haughty as his father, then publicly acknowledged his marriage, which of course he ought to have done at first. This so enraged the father, that he determined to break off the connection either by fair or false means. Albert and his beautiful wife retired to Straubing, where she appears to have won the hearts of all by her gentleness and kindness. Albert, however, had to leave for a time to take part in the war. Duke Ernest seized this opportunity of having her falsely accused of witchcraft; he obtained a sentence against her that she should be flung from the bridge into the Danube. This was done to the sorrow of all beholders, but she did not sink, and would have escaped had not a brute, contrary even to the unjust laws in vogue even in trials for witchcraft, pulled her back with a boat-hook and held her under water until all was over. When Albert returned from the wars his fury knew no bounds, and he at once rushed into an unnatural war against his father, which lasted for many years, and plunged the land in blood. Whether poor Agnes did not suffer a milder and more merciful fate in the waters of the Danube than to have lived the wife of such a man is a question. With this sad story we must bid adieu to Augsburg.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

BOARDING OUT OF CHILDREN.

PART V.



HAVING given, we trust, a few useful hints upon some of the simplest methods by which women of means and leisure can help those whose lot in life is very dreary, before leaving the subject we are anxious to point out a way of usefulness the sphere of which lies outside the workhouse, but which is connected with it.

For many years those who compassionated the condition of the orphaned or deserted child, whose only home was the workhouse, could form no plan to modify the evils their bringing up engendered. Compelled as all must of necessity be who are brought up upon a system to conform to rigid rules and regulations, the idle freedom and happiness of child-life was unknown to them. The individual care of a mother or a woman standing in that position to them, found no equivalent in the kindness of a busy matron who could not indulge one child more than another, and who had no time at her disposal to watch and note the frailty of body, or the bent of mind of any particular little waif and stray. Debarred therefore from all home-life, from its influences, its cares, its love and the teaching of mixing as equals with others of its own station, a workhouse child when it had to earn its living came into the world utterly unfitted for the battle of life. Without any ties of love or friendship, without the tradition of morality and respectability that hedges in the child brought up in an honest, God-fearing home, it fell an easy victim to the first temptation, and added the pitiful sum of its little life to the ranks of the criminal classes.

How to combat the evils that arose from the workhouse system was long anxiously debated by philanthropic men, who at last determined to propose a scheme to the government for the outdoor instead of indoor relief of children, that should allow the guardians of a union or parish to send a child to live with respectable cottagers who had been recommended for that purpose by a boarding-out committee formed of independent ladies and gentlemen. This scheme fortunately was favourably received and was sanctioned in 1877 by the Local Government Board. By becoming a member of a local boarding-out committee, or a visitor to the children, and so a helper of the committee, the help we mentioned is given, not of money (which is never required) but of time, and of kindly interest in the well-being of the children visited; and this help is rarely withheld when it is realised how great a boon to the child is this return to home-life, and how beneficial to the welfare of the nation is the chance of that child being trained to love a domestic and God-fearing life.

A boarding-out committee must consist of three or more members who are known to and approved of by the guardians of their parish, and who have no pecuniary interest in the matter; they have the power of selecting their own secretary, who communicates or sends in returns twice a year to the Local Government Board, and who reports to the local guardians the death and resignation of any of the committee quarterly, and of all the business that has passed through their hands.

It is the duty of this committee to find the cottagers who will take in the child for a weekly payment, and to see that they are respectable

people, clean, honest and well-behaved, and who are in the habit of frequenting some place of worship and taking their children.

The home of the foster-parent must be within two miles of a school, and five of the lady who visits; the religious persuasion of the child (ascertained from the registrar of the workhouse) should be the same as the foster-parent, who must sign a paper promising to take it to church or chapel and train it in habits of industry, truthfulness, honesty and cleanliness. To bring it up with her own children and see that it is happy, well-fed, and suitably lodged, and to mend its clothes and wash them. Four shillings a week is allowed to a foster-parent, and besides this, extra money for school-fees and medicine, while new clothing and medical attendance are provided by the authorities.

A foster-parent taking a child is not allowed to receive relief from the poor-rate during the time the child is with them, and cannot take in more than two children at the same time unless they are of one family, nor are they allowed to take in a child should they have five of their own children. Want of clothing and illness must be reported to the relieving officer when he pays for the weekly board or to the lady-visitor of the boarding-out committee, who must call to see the child once in six weeks, and may call once a week if the boarding-out committee undertake to distribute the weekly payments. A child can be taken away from any foster-parent at once, and is only promised to them for three months, when the agreement has to be re-signed.

The duties of a lady-visitor consist in calling upon the foster-parents (already selected by the boarding-out committee) and asking to see the child, and taking note of its health, cleanliness and general appearance; seeing where it sleeps, and inquiring into its conduct at home and school, and listening to any complaints made by the foster-parent or the child. A report of these visits (which must be made every six weeks and can be made oftener) is drawn up by the lady-visitor and sent in quarterly to the boarding-out committee. A child not visited or reported as to health and condition for four consecutive months is either taken back to the workhouse by the guardians, or the relieving officer is required to make a report of the matter.

The schoolmaster of the school the child attends, besides the school fees, receives a penny a week as a remuneration for drawing up a quarterly paper stating the progress in learning made, and the general conduct, while the medical officer if called into a case or visiting to see to general condition receives a fee of two shillings and sixpence.

It is left to the discretion of the guardians to allow the boarding-out committee to select homes in their union or in neighbouring parishes, and it has been found by experience that it is better to send the children away from their own parish. They are not so well known then, and escape the influence of idle and impoverished relations, and are more likely to form respectable ties of their own. Some enlightened guardians have under consideration the merciful idea of clothing the boys who remain in the union, or are boarded out, like the children of their own class, as they are anxious to increase self-respect, by freeing them from the stigma of "workhouse brat," so freely bestowed by town boys upon these unfortunate mortals, and all who have their well-being at heart trust that when home influence is combined with the removal of a dress that points out their friendliness, that nothing will remain to hinder their attaining and keeping a position of usefulness and dignity in life.

Arrangements can be made by the boarding-out committee to take under their own supervision the weekly payments to the parents, thus relieving them of the visit of the union officer. This when carried out throws more work upon the lady-visitor, and necessitates a larger staff, but in some towns and villages it is considered to do good. It is more gratifying to the foster-parents to be directly under the supervision of one person, and that a lady, than to be liable to the visits of two people. And the frequent visits made enable the lady to see clearly whether or no the reports of the foster-parent are to be credited, and what the daily habits of life, and tone of thought of the whole establishment is. We all unhappily know who visit the poor, how easily it is to be plausible, sensible, affectionate, etc., when the deception has only to be maintained once in six weeks; but that the play is apt to be ill-sustained, and the real nature appear when the rehearsal is too frequent. It is so necessary to find out the real character and lives led by foster-parents, that no trouble at first is too great, but when once a satisfactory account can be honestly given, a good loving home is found for many a child, and a work begun in the children's hearts that will help them through all their after-lives.

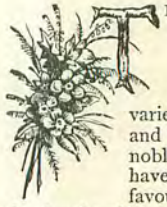
And these children do need pity and love; think of the "deserted child," with no knowledge of any relation, of the "orphan child," with both parents dead, or one dead and the other in penal servitude; what a condition is theirs, with no one to care if they live or die; no one to tell their small troubles or hopes to, and no future, but a life of toil to look forward to. Is it any wonder that they take arms against fate, throw back upon their fellow-creatures the scorn visited on them in their childhood, and knowing no pity, no love, and no home, believe that there is none in the world, and so allow the evil born in all our natures to stifle the good, and snatch at every pleasure, whatever punishment it brings with it. Now contrast this early life with that of the ordinary working man's child. The food may be scanty at times, the home rough with the father cross, or the mother irritable; but the child is in its natural place, it has a certain position, and is often treated with great tenderness, and it has someone to look to, and to take its part; it knows well enough that mother may beat it unjustly, but it also knows that the same mother will stand up for it hotly, should a neighbour assail it; and then its days of pleasure, of visiting, of school triumphs, they are none of them made alone, but are shared by brother or sister, mother or friend. With all these aids to a virtuous life withdrawn, can we wonder at the falling into sin of a charity child, and can we hesitate everyone to do a little towards helping them to a share of such simple joys.

In concluding these papers upon the condition of the helpless poor, it is necessary to draw the attention of all would-be workers to the great success of the Brabazon scheme in the workhouses where it has been allowed by the guardians a trial, and to recommend to the attention of our readers the reports published from time to time by the medical officers; but as there are still many unions that decline to allow this scheme to be tried, and yet allow ladies to visit the infirm old men and women, and to read to them, and give them materials for making comforts in the way of warm things for their own use, much can be done in this way to help the helpless, and to cheer the end of lives that so soon will be summoned home. Surely when we all stand as equals before God's throne, the patience under suffering and desertion that these poor people show will weigh much against their sins, and the question that we may have to answer, may be—"Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

BLANCHE C. SAWARD.

MY LIFE-WORK.

BY "AN OLD GIRL."



THE endeavour to solve the problem "How to reach the masses" has, within the last twenty years, been productive of many and varied schemes, religious, social, and philanthropical, by which noble men and devoted women have striven to raise their less favoured sisters and brothers from the depths of ignorance, poverty, and depravity to better things.

Among recent developments may be specially noted the very marked success of boys' night schools, youths' institutes, and young men's clubs, whether in connection with the parochial work of the Church of England, or on an undenominational basis; pointing the fact that at last all are fully alive to the importance of providing something more than merely religious teaching for the "sons of toil." But to prove that it is possible for a girl but few years over twenty to originate and carry on, for many years almost single-handed, a work of this character, I am led to relate my own small experiences, that peradventure they may be an incentive to others who are desirous to do what they can, when and how they can, to ameliorate the condition of the poor and needy, even in the face of apparently overwhelming odds.

I commenced work as a Sunday School teacher in a poor and populous parish of a West of England town, when still in my teens. It is curious to note that I was by no means successful with my first class, all boys, so I was given a class of girls, to whom I became attached, as I taught them for some years; still, however, keeping a warm corner in my heart for the lads, whom I longed in vain to reach. But this was a term of probation and preparation for the work which God intended me to do for Him in His own good time.

Meanwhile I had become a total abstainer, because I found it impossible to prevail upon drunkards to take the pledge as long as I had not myself done so, and I now started a small Band of Hope for boys and girls. But oh, those boys! They resisted and resented all discipline, teased the girls, bothered the teachers, and absolutely refused to keep still for five minutes together. I then tried the plan of taking the girls one week and the boys the next, forming the latter into a sort of temperance regiment; but, alas! they were but unruly soldiers, and scenes of the wildest disorder ensued. I could not count on the assistance of any woman-friend to help me face the young ruffians; so, save for the aid of two working-men, one a mere lad himself, I laboured single-handed. Twice the lights were suddenly extinguished; and had I not placed myself against the door and prevented exit, there would, in all probability, have been a serious accident on the narrow staircase of our mission-room, and it was not until a