

her immediately, just as the curtain at the doorway was drawn aside, and M. Karalampi appeared, escorting Lady Haigh.

"I have the happiness of bringing about a family reunion, M. le docteur," observed the Greek to Charlie, as Cecil and her friend rushed into each other's arms. Charlie shrugged his shoulders. In this moment of happiness he could afford to disregard even M. Karalampi, provided he did not make himself too objectionable.

"And now, Cecil darling," pursued Lady Haigh, when she had bestowed a sounding embrace and a burst of tears on Charlie, "come back with me."

"But am I not to stay here?" asked Cecil in amazement.

"Not unless you wish to become an inmate of the harem for the space of your natural life," said Lady Haigh. "Why, my dear child, Christmas is over, and your engagement here is terminated. I suppose you will soon be homeward

bound, but I must have you for a little while at the Residency first."

"Allow me to have the felicity of escorting Mdle. Antaza," said M. Karalampi, as Lady Haigh turned to descend to the courtyard. He offered his arm to Cecil, but Charlie was before him.

"Thank you, but you shall not come between us again," he said, and M. Karalampi was fain to practise his chivalry on Lady Haigh.

(To be concluded.)

ON WORK AMONG THE POOR.

THE MODEL OF TRUE WORK.



WHEN a lady makes up her mind to work among the poor, she must realise that it is work, and so she must be prepared for a very great deal that is hard indeed to endure. Let us suppose that she has given herself up to this work; left her home and her society of "equals"; given up her hours of leisure, and, full of enthusiasm, commenced her work among the poor. Different people, of course, work on different methods, but surely Christ teaches us the true way. His method was simple, as all His teaching was. He gave up His life to the people and became one with them. He did not appear to preach to them from a higher level, then retire into the mysterious seclusion of a life socially apart from theirs. His work was among them, but so was also His joy and His leisure. He was not always teaching and preaching, but always His influence and example were before them. Can we find a better model? I think no one should attempt such work unless they feel they must do it. No mere fancied liking, or even the desire to do good will carry them through all that they have to undergo. Nothing short of the feeling that they are impelled to it.

Probably none of your equals will understand or altogether sympathise with this entire method of work. You will be judged "peculiar" or "fanatical." That is a very small matter. In such work you will soon learn to rely only on what you believe to be right as God shows you. The opinions of other people must not sway you. You must act upon your own, under God, ever praying for clear vision.

WAYS OF WORKING.

Do the work joyously, showing that you love it. The knowledge that you really love to go and see them, to listen to them, to advise and help them, is a great source of pride to the people and a strong and sure link. I have heard them speak so sadly of those who plainly showed by their manner that it was only work and duty that induced them to visit the poor; and I have also heard them speak with genuine pleasure and pride of

those who showed that the work was their joy.

Never be in a hurry. An excellent little motto always to bear in mind is this: "The one that wants me is the one I want." But here, of course, one has to exercise a good deal of tact and patience, and a vast amount of self-control.

Never try to force confidence. Go in simply as a friend and talk naturally about everyday matters.

I have a great horror of flinging religion at people. It does far more harm than good. If the conversation tends that way certainly use the opportunity; if it does not, wait God's time.

There are always some you will be able to influence far more than others. It is said by some that you should not make favourites. I myself have a conviction that the ones to whom you feel most drawn, are the ones for whom God has given you a special charge. But in this matter people must judge for themselves.

WORK AMONG MEN AND BOYS.

This is chiefly woman's kingdom. In most parishes I know it is considered the important duty of the clergy; and nobly and unselfishly do many of them perform that duty. But there are qualities in every man and boy that only a woman's influence can bring out and develop; and the noblest and finest chords in man's nature can only be played upon by the gentle influence of a woman.

In the first place the roughest and most brutal of the male sex are completely disarmed by the presence among them of a lady. A man, clergyman, or philanthropist though he may be, is but a man to them, and they measure him very much by their own standards, and treat him in many cases with scant ceremony. A man is seldom able to civilise or humanize them.

But a lady! There is an air of mystery about her. She is altogether quite different from anyone they have ever been in contact with before. The first effect she has upon them is wonder, mingled with a rough and clumsy embarrassment. Then comes a sense of pleasure and pride that "she should really care for the likes of we." Gradually they learn, and learn simply from her presence among them, to control themselves. Bad words must be hushed in her presence; conversation must be fit for her to hear; rough games must not be indulged in as she is not used to them; soiled hands must be washed, hair brushed, and clothes made tidy. These are the first signs of better things, and all these things come as by instinct even to the roughest, without a word having been spoken. Chivalry towards women is simply inherent in all men, and actions such as these are the tribute they bestow upon womanhood. I

have known and been among men and boys of all kinds—some reported so rough and bad that I have been advised not to go near them. But this is advice which I never take, and, so far at least, have never regretted not taking. I cannot claim to have done any grand or prominent work among men or boys. I have been with them a good deal as a friend, teacher and companion, and so have got, as it were, "behind the scenes."

I have often noticed boys who have been in some of the numerous homes for incorrigibles or waifs. I have thought what a splendid work for woman lies in those homes. Why should they be left entirely to the influence of men, these who need so much to be civilised? Gentleness and love are powers that simply subdue the roughest and most heedless. They are the levers that uplift all true woman's work.

A lady has some peculiar attraction for the men, when they get over their first clumsy shyness. Her very weakness is her strongest power over them. The socialistic spirit so growingly prevalent nowadays is in no way aroused by her presence. They will circle round her, watch her every movement, listen to her every word, and go away to talk over what they have heard, and to try to do in their way what "she says is right."

THINGS TO BE REMEMBERED.

Do not get discouraged if you see no results of your work. In this world we shall never know how much or how little we have done. Take each day from God the amount of seed that He permits you to sow. If He bids you cast it on stony, sterile places, what is that to you? No true work is ever done while we are anxious for results. Indeed that anxiety is often the devil's hook baited with the desire that your good work may be "seen of men."

At home a woman is always a private individual. But when she takes up this work she becomes public property. She is watched, talked about, imitated by a few, criticised by all, loved, possibly by one or two, hated by some. She is quite certain to be misrepresented, and misunderstood, and spoken against. At first this is dreadful to bear, but in time it really becomes part of the work, and one ceases to care. God is the Judge.

Do not be in a hurry to give to the people. They are sure to tell you pitiful tales and to try to get what they can from you. Do not blame them altogether for this. It is mostly the fault of the rich, who, through indiscriminate giving, have pauperised them. It is a fatal thing for them to know that anything can be had just for the asking. Try always to rouse in them a sense of self-respect and independence. The feelings can be cultivated. Of course there are cases that ought to be helped—some few where help

really does good; but do not let sentiment overcome you. Think of the consequences. You like to be spoken of as "a kind-hearted lady." It is very pleasant, no doubt, but think well what you are doing. You are simply robbing the people of independence, and giving them instead a fawning servility before your face, and behind your back a laughing sense of contempt for you, and a determination to take as much as they can get, coupled with a growing dislike of hard work. Two illustrations of this came under my notice not long since. Two children of a man, lazy and drunken, fell sick. The doctor ordered beef-tea, milk, and other nourishing things. A "kind lady" was at once appealed to, and abundantly responded to the appeal. Soon after the man got work but still went on drinking, and weeks after the "kind lady" was still supplying milk and soup. Remonstrated with about his drinking habits, the man replied that it hurt nobody,

as his wife and children were well looked after; adding with a laugh at the "kind lady"—"As long as she keeps on the nourishment I can go on drinking."

For another sick case port-wine had been ordered. A lady also supplied this. Coming home with the usual supply one day, the child let the bottle fall and broke it, spilling the wine. Sympathisers came flocking around. "Oh, never mind!" said the child, quite unmoved, "there's plenty more in the cellar where that came from!"

The longer I work the more strongly am I convinced that this system of giving is just ruining the people. It is a form of utter selfishness. It is, as a matter of fact, easier to give than to withhold. But every time you indulge this inclination, look well to it, else you will help largely to encourage pauperism. For if you help one, two more will spring up with equal rights, according to their ideas. These also helped, claimants will be multi-

plied in proportion. It is far harder to work without giving, or giving only to rare cases; nevertheless the work is truer and will last longer in the end. Be liked for what you are, and not for what you give. So will your influence reach further and be more lasting, and even the people will come to see that there are things of more worth than money and what money can get.

Never let them think they bore or weary you. Do listen patiently, and with a heart of sympathy. Let them find you always ready to do what you can, always ready to go where you are wanted. Practice what you would preach, always remembering that though your classes be well-attended, your readings well-chosen, your talks "up-lifting," that it is your quiet influence which goes furthest and penetrates deepest. Those whom you never notice or think of, are watching you, and are influenced in some way by the way you live your life.

ANSWERS TO CORRESPONDENTS.

ART.

F. M. C.—If you attend a school of art, and wish to make a living out of designing, you had better obtain information at that school, the head instructor of which may give you some addresses. There is a Woman's School of Art in Liverpool. In London, there may be an opening at Messrs. Simpson, 100, St. Martin's Lane, W.C. You might write there.

D. L.—The principal works of our greatest sculptor in wood, Grinling Gibbons, are to be seen in the "oak room" offices of the New River Waterworks (the house built in 1613). Not only are the ceiling, wainscot, and chimney-piece of his exquisite workmanship, but the furniture likewise. There is a fine example to be seen in the Herald's College, Queen Victoria Street, consisting principally of a chimney-piece. In the provinces, the students should visit Chatsworth, Burleigh, Petworth and Southwick Park. No doubt work of his may also be seen in some of our abbey churches and cathedrals. You would do well to obtain a view of some or all of these beautiful works of art, as a valuable aid in the course of your studies.

EIGHTEEN.—We cannot tell the value of your piece of wedgwood from your description. The only valuable examples are those by Josiah W., and that consists of two kinds, with blue ground and opal medallions of classical subjects, and the biscuit-coloured china, with a glaze of extreme beauty.

ETHEL.—For screen-painting in oil colours see *Home Handicrafts* published at this office, also the *Girls' Own Indoor Book* for some of the other articles.

FLORENCE.—If you obtain a camera at any good shop instruction would be given gratis.

PANTAGRUEL.—At Mr. Blackburne's Art Studios, Victoria Street, Westminster, instruction in drawing for the Press, or advice on the subject.

AN ANXIOUS ONE.—Your drawings are very fair copies of the originals, but you are not sufficiently advanced at present for us to give you a decided opinion. To be a good draughts-woman you must draw from models not "from the flat." Copy all the objects you see around you, china, articles of furniture, etc., and attend an Art School, if possible.

MARIAN.—We have read your description of the old manor house with much interest. The tapestry is probably French. The painter, Charles Lebrun, was born at Paris, March 22nd, 1619. His first picture was "Louis XIII. à cheval," which seems to have been done in his teens. In 1642 he went to Rome, and returned in 1648, after which all his great religious pictures were painted. Under Louis XIV. Colbert placed him at the head of the Gobelins tapestry manufactory. He died in 1690. His great decorative paintings are at Versailles, and the Louvre, and show his wonderful power of mingling the picturesque details of fable and history. No doubt both the picture and the tapestry are Lebrun's designing and painting.

JULIA.—1. The most ancient of our English paintings is a portrait of Chaucer. It was painted on a panel about the year 1380, and one of Henry IV. comes next in age, dating 1405. Of course, there are others of greater antiquity than ours.—2. The phrase "within an ace," means that he who wins does so within the smallest fraction of losing, because "an ace" denotes the lowest numeral "one," otherwise, we say, "within a hair's breadth" of winning or losing, or escape from any possible chance, good or bad.

MUSIC.

ENGO DI SANTAFIOR.—Without inquiring ourselves, we feel sure that there is a resident English chaplain at Leipzig. This you may ascertain from any of our societies engaged in supplying them to foreign stations where our country people reside for health, musical and other branches of education. When you have obtained the full address, write direct asking him to excuse the trouble given; say you hope to become residents, and ask him to supply you with all the local information you require.

VIOLA.—The most distinguished manufacturer of violin-bows was a Frenchman, François Tourte of Paris, and the highest price a bow of his (or of any other manufacturer ever obtained) was fifty guineas. This sum was paid for one by the Joachim Presentation Fund Committee; another by the same maker was obtained by Mr. A. Ebsworth Hill at an auction held in the Hôtel Drout, Paris, in 1887, knocked down to him for francs to the amount of £14. For a violin, known as the "Salubue Stradivari," the highest price ever paid was given by Mr. R. Crawford of New Park, Trinity, near Edinburgh, viz., £2000. We may add that it is said the City of Pittsburg (Penn.) stands on ground once given in exchange for a violin.

TOOTSIE.—You are not too old to begin the study of the violin at eighteen; but you will have to practice very hard to attain to any degree of proficiency. Be sure to find a good master. Your extreme nervousness proceeds probably from weak health. Select something short and easy when you are asked to play before people, and perform it slowly, without hurry or scrambling.

NESTA.—We sympathise much with you; but we think the only way to do is to consult the master who has given you lessons as to the worth and character of your voice, and act on his advice. No good singing can be attained without proper training.

HOUSEKEEPING.

DOLLY.—The French method of cleaning white or delicately-coloured paint is to use whiting. Make some into a thin smooth paste, like thick cream, and apply, rubbing it all over well; then leave it to dry, and rub off with a dry towel.

R. E. H.—Caster sugar is the kind of fine sugar used at table for fruit or puddings; while icing-sugar is a very extra-fine powdery kind, used only for icing cakes.

ANXIOUS HOUSEKEEPER does not say whether she has to pay for coals and light, wages and wine, out of her £5 a week. If she pays none of these things, then we think she should be able to manage, with care, to cater for her "nine in family," of which two are children.

"DISTRESSED ONE" and G. B. B.—To remove spots of grease from paper, heat an iron, and having placed blotting-paper on both sides of the spot, lightly touch it with the iron, changing the blotting-paper as it becomes saturated with the grease. Have ready some heated turpentine, warm the leaf a little, and then with a soft clean brush wet the spot with it. Lastly, brush over the place (with another brush) dipped in spirits of wine, and the grease will disappear. We should try rubbing in a little French chalk with the point of the finger instead of the foregoing troublesome method.

MABEL B.—The vinegar is used to make the toffee crisp, and also to improve the flavour.

MISCELLANEOUS.

A. M. H. MOORE.—We regret to say we have no writing to offer you in this magazine.

"TAM O' SHANTER."—"The four perfect women" so styled by Mahomet, were Asiah, the cruelly prosecuted wife of Pharaoh Menephtah, thirteenth son of Rameses II., of the 19th Dynasty, on whom the plagues of Egypt fell, and who ill-treated the queen because she forsook the Egyptian faith. The second was the Blessed Virgin, of whom he said "she had been exalted above all the women of the world," and the third and fourth were his own first wife, Khadijah ("a princess among women,") and Fatima his beloved daughter. We think we might easily extend the small list.

A. E. and E. A. LIGHTON.—There are no such institutions, with the exception of two or three purely local ones, for natives of special parishes, resident a certain number of years in service in the same. You had better write to Mr. C. Stuart Thorpe, office of the Female Servants' Home Society, 79, Finsbury Pavement, E.C. Rewards are given to servants who remain a certain time in the same situation,—engaged from this institution. Also, apply to the Domestic Servants' Benevolent Institution, 32, Sackville Street, Piccadilly, W. Mr. William Sly, Secretary.

BOWGEN.—Grey hair is often hereditary, and sometimes the effect of severe "brow-ague," and neuralgic headaches. We cannot recommend any method of cure, and certainly no description of dye. See all that "Medicus" has written in our paper on the care of the hair.

CARRIE.—Four-leaved clover is often to be found; but four-leaved shamrock is exceedingly rare. This latter grows in a different form; and is a trailing plant, consisting of sprays—not of upright, separate leaves, like the clover—and the leaves are very much smaller.

PANSY and VIOLET.—Yes, there are "such things as ghosts," for each of you has a ghost inside you, which you should endeavour to keep in good order. "Jack" and the "Lady Warren," were, probably, one and the same person. If the good lady's picture were taken down and removed to mamma's room, "Jack" would not be able to frighten the "little sister" again.

BUTTERCUP.—We do not approve of clandestine correspondence, and cannot help you to act in so undutiful a way to your parents. Ask yourself, in every step you take in life, "Will this please my Heavenly Father?"

CASSIE.—You must be living in an unwholesome locality or under very insanitary conditions. We can only advise you to consult a doctor. Good living and complete change of air,—to the seaside, if living inland,—or up on the top of a hill, where there is pure bracing air, is all that we could recommend. You may also need a tonic; but this should only be taken under a doctor's advice.

REGINA.—See our answer to "Molly." Perhaps you might obtain some information and advice from Miss Youngusband, at the Gentlewoman's Employment Club, at 7c, Lower Belgrave Street, S.W. We do not know your condition in life, nor your private circumstances, whether very straitened or otherwise. But you can give an account of yourself, and obtain advice in return.

EMILY and LIZZIE.—October 10th, 1876, was a Tuesday, and March 7, 1878, was a Thursday.

LAURENCE.—May 11th, 1794, was a Sunday. Your letter was only written in November, and you could not have an answer that same month.