

Good Shepherd's Home For Erring Women

A reproachful expression frequently heard of late is that "the spirit of the times is a sordid commercial one." This is another way of saying that business rivalry and competition have increased and with them that nervous activity which has become a national characteristic. To that extent it is true. But it also implies that the generous impulses of the people have been dulled and the wellsprings of human kindness dried up. That sneaks of slander. Outwardly, the commercial spirit is dominant, but it does not retard the cultivation of the finer feelings that uplift and ennoble mankind. Beneath the thin crust of commercialism is a generosity that responds to every demand in behalf of the unfortunate. This fact is strikingly shown in Omaha by the number of charitable institutions reared and maintained by the people. Hospitals, orphanages, homes for the aged and the afflicted, for the poor and the wayward—nearly a score in number, have their wants supplied, and none are denied the assistance required.

Work of Charity and Humanity.
Among the many laudable works of charity and humanity in Omaha, that carried on by the Sisters of the Good Shepherd deserves generous public support. The task to which they devote their lives is the rescue and reformation of erring members of their sex, regardless of creed or no creed. Coming to Omaha six years ago, at the instance of Bishop Scannell, they established a temporary home near South Omaha and at once began the work to which the order is consecrated. In that brief period they have turned many a wayward girl from paths that lead to moral destruction and directed their footsteps to a better, purer life. The first home was not suitable for the purpose of the Sisters and last winter the present home at Forty-third and Jackson streets was projected.

Dimensions of the Home.
The building represents an investment of about \$40,000. The general plan of the institution is that of a maltese cross, and the part completed is the center of the whole and one arm of the cross. The center is 84x34 feet, two stories and high basement. The arm is 50x38 feet, four stories. An addition 34x46 feet is now being built to the east of this arm. The boilers are located in the basement of the arm and the laundry on the floor above. On the third floor are workrooms and on the fourth the dormitory. The kitchen and dining room is in the high basement of the center part. On the main floor are the reception rooms and chapel and the Sisters' dormitory on the third floor. Additions will be made to the present building from time to time as the demand warrants and means will permit. That is a matter for the future. The necessities of the present are means to meet a portion of the cost of construction and to that end the friends of the home are directing their energies. With debt disposed of, the home will be self-sustaining.

Character of the Work.
Many erroneous notions prevail regarding the Good Shepherd's home and what it does. In some quarters the idea obtains that it is a sort of a prison to which wayward girls are sent by the civil authorities. Others suppose it is a hospital for dissipated women. Still others think the inmates lead idle, useless lives. The facts are that the home is a reformatory for women and girls who have fallen into evil ways and who desire to return to paths of usefulness and honor. It is to the magdalenes that the sisters extend the helping hand. They do not ask who was at fault. It is sufficient for them to know the unfortunate desires to lead a better life. No restraints are placed on girls of legal age. They may go at will. Only those under age placed there by parents or guardians are restrained. At present there are eighty penitents and fourteen sisters in the home.

It is generally less difficult to prevent an evil than apply the remedy. It is much easier to pilot a vessel safely into harbor than to repair the damages of a shipwreck. This reflection has induced the sisters to undertake also the care of young girls and children who, by circumstances of birth and surroundings, are in imminent danger of physical and moral ruin.

Methods of Reformation.
The work of reformation in the home is carried on in three classes. The magdalenes, the penitents and the children of preservation. The magdalenes are those who have given proofs of true reformation and who are permitted to become probationary members of the order. They have the option of taking vows and renewing them every year, or taking the perpetual vow after three years' probation. They are bound only by honor and conscience. The penitents are those in the early stages of reformation. The first step taken with this class is to inspire a love of industry. Suitable employment is provided. Once an inmate becomes interested in her work the foundation of reform is laid, and is diligently carried on and encouraged until complete. The penitents are not retained always. As soon as stability and fitness to succeed in life are evident homes are provided for them, or, what is more desirable, they are returned to friends. The children of preservation are the orphans which come from the moral death of parents. They are kept strictly apart from the penitents and are reared without the slightest knowledge of clouded infancy. They are carefully taught and trained in some branch of industry. Great

vigilance is exercised with this class, and when any member is considered fit to leave the institution she is returned to friends or placed in a family where kind treatment and judicious care are guaranteed. Every effort is made to make the home self-supporting, but the task is a difficult one. Very few of those who come to the home are skilled in any kind of labor. Pains must be taken to discover which of the occupations available each one is adapted; then great patience must be exercised, not only to teach them how to work, but to overcome habits of idleness. Few can appreciate the struggle many of these poor girls undergo to overcome evil tendencies and begin a new life of labor and restraint. Hence they have to be encouraged constantly. Only the unvarying gentleness and kindness of the Sisters enables many to succeed.

The work carried on by these devoted sisters commends itself to all. Of the world's goods they have little and seek but enough to sustain the work of rescue and reformation to which they offer the sacrifice of their lives. Here, as in other cities, there are opportunities for the exercise of that noble charity, and those best fitted for the duty deserve generous support.

A Philanthropic Princess

One of the most fashionable weddings which took place in London last year was that of Lady Constance Sybil Grosvenor, granddaughter of the late duke of Westminster, to Anthony, ninth earl of Shaftsbury. Lady Constance, in her bridal robes, which were garnished with lace given by Queen Victoria, aroused an unusual enthusiasm among the blasé Londoners by her girlish beauty. Her jewels and wedding gifts quite outshone those of any other bride of that season. Her grandfather, the duke, gave her away; royalty occupied the front pews, and the young gentleman who was united to her at the altar represented one of the most famous and wealthy families in England.

Although generously dowered by her grandfather, pretty Lady Constance became a far richer woman by her marriage with the young earl. He has made her the mistress of Belfast Castle in Ireland, a superb country seat, and of a not less pretentious home in England—St. Giles house in Dorset. While wealth and beauty and ancient lineage contributed greatly to the romantic circumstances of this wedding, the youth of both the earl and his fair countess lent great charm to the occasion. The earl is but turned 25; his countess has just passed out of her teens, and the very guileless expression in her large dark eyes gives her a peculiarly girlish appearance.

The honeymoon and the first year of their marriage has been spent at St. Giles, which is justly regarded as the most perfect estate in England. Here the famous philanthropic earl of Shaftsbury built the first model village for his tenantry, and here hangs the portrait of the first earl of Shaftsbury, to whom the English-speaking people owe the habeas corpus act. Since the time of the seventh earl, however, the countesses of Shaftsbury have chiefly devoted their energies to philanthropic work, and the present countess has been entirely occupied since her marriage in aiding her husband in further improving both their Irish and English estates. At

St. Giles the countess has established a poultry farm and greenhouse, where the sons and daughters of her tenants can study to become professional florists and learn how to raise fowls at a profit for the great city markets. The gaieties of London hold no special attractions for this pretty young woman, who, by the way, was the late duke of Westminster's favorite grandchild.

Tinkers Jewelry

Miss Sara Morgan of New York has found for herself a sphere of usefulness that has made her independent and placed her on the high road to fortune. Some time ago she noticed that but few women of her acquaintance had all their jewelry in perfect repair. A chain was broken, a setting was loose there. And she noted that more or less of the jewelry in every collection needed to be cleaned. And Miss Morgan hit upon a scheme.

First she secured a position as a jeweler's apprentice and worked in that capacity for



A JAPANESE KINDERGARTEN IN REPOSE.

some time. She learned how to clean jewelry of all kinds, how to make little repairs and how to clean watches and clocks and do minor repairs on them. Then she branched out into business for herself. She did not open a shop; that was not her plan. She called on women who had jewelry, told them she was able to repair and clean it and would do all her work at the home of the owner and right under her eye.

The plan worked with wonderful success. After a time Miss Morgan did not have to solicit business; she got more calls than she could answer. Now, she says, she makes at least \$5 a day over and above all expenses.

"Nearly every woman has a more or less extensive supply of jewelry," says Miss Morgan, "and few keep it so that it does not need cleaning at least twice a year. They do not care to intrust the cleaning of their finer jewels to a maid or to do it themselves or to take the trouble of sending it to a jeweler. So there is plenty of work for me when I call. Then, too, there are little repairs necessary in every collection of jewelry. I do all that kind of work and my charges are less than those of the regular jewelers. I also do a broker's business. Styles change in jewelry just as in dresses, and many women do not care for jewelry that is not of the latest style. As soon as they tire of one piece, or hear of a new piece, they want to get rid of the old and apply the money toward the purchase of the new. I always know of customers and get a good commission."

Kindergartens in Japan--- Work for Women

The kindergarten has gone to Japan with other western ideals of education and nowhere else in the world does this most interesting method of child instruction attain the same picturesqueness. It was introduced by some of the missionaries, but the Japanese have accepted its principles and ideas with enthusiasm and the foreign teachers meet with the intelligent co-operation of Japanese parents. Several training schools have been founded and these have opened up a new field of work to Japanese women, for the girl graduates have established kindergartens of their own. In Tokio, Kioto, Osaka and Kobe kindergarten societies have been formed which publish a periodical in Japanese.

If the kindergarten appeals to mature Japanese minds it is still more attractive

kindergarten, called a "Gochien," look like the Japanese dolls which our children play with, except that their faces are really much prettier and more attractive. But their hair is cut in the same fantastic way, and their little "kimonos" and "obis" are even more attractive in the original than in the imitation. Each child is brought by an "amah" (nurse) or his mother, or an older sister, and carries a little "berco" or lunch box, carefully packed at home. It is made of lacquer in three compartments, one on top of the other, and each is filled with a different kind of food, the most important of all being rice. When noon comes the children sit down at the tables with their boxes, a bowl of tea and "hashi," or chopsticks, before them. At a signal the "hashi" are lifted, dipped into

to the children themselves. Their intellects are just as keen as those of children in the west and they often take a greater delight in the work, which involves colors and their combinations, for every Japanese child is born with artistic instincts and everything in the kindergarten naturally appeals to him.

Learning to Use Chairs.
Whether a person is fond of children or not, he could watch the operation of a Japanese kindergarten day after day without tiring. The babies begin to troop in in the morning at 9 o'clock. The kindergarten generally consists of two or three square rooms with "tatami" (straw mats) on the floor. The Japanese never wear their shoes when they enter a house to walk over this matting, so it is always spotlessly clean. In their own homes they kneel on cushions on the floor, but in the kindergarten they have the same little chairs and tables, marked into squares, which we use in this country. Leaving their "geta," or wooden shoes, in a stand made for the purpose just outside the door, they enter in their little white "tabi" (socks) and bow very low to the teachers before running to their places. Japanese politeness is inculcated when a child begins to crawl and as soon as he can stand he is taught to make a bow, so Japanese children of all ages will make a deep obeisance when occasion demands—and that is very often—with gravity and unconsciousness, when an American small boy would find himself covered with confusion. The Japanese children who go to the

tea, then convey rice, bits of meat and pickles to the small mouths with wonderful rapidity.

Raising Silk Worms.
There is one fascinating occupation which Japanese children have in the kindergarten denied to boys and girls of other climates. This is the raising of silk worms and finally winding the silk from their own cocoons. A great feature of the Japanese kindergarten, like all others, is the custom of having a mass of growing, blooming flowers in each window. The children love these passionately.

When the last game has been played and the last march about the room over the soft "tatami" is finished, the children bow ceremoniously to their teachers again, then rush off full of spirits to greet whoever is waiting for them, put on their outside garments, called "haori," and their wooden "geta," in which they trudge home, the older ones to finish out the day with outdoor games, such as kite-flying, in season, or still-walking, called "bamboo horse," which is always a source of joy to the young Japanese boy.

Mammy Was Indisposed

"Mammy Mary," who for three generations has been a nurse in the family of General John B. Gordon of Georgia, and who is still with the family, had the distinction of once proving that the mountain would come in Mohammed.

In the course of her career she had met many distinguished people, but her own importance as a nurse in a distinguished family prevented her from being overwhelmed by the honor.

When Mrs. Cleveland during the second term of her husband's presidency visited the Gordons at the governor's mansion at Atlanta she expressed the desire to see a genuine old negro mammy. The carriage was hitched up and Mammy Mary was sent for at Sutherland, the Gordon country place, which she preferred to the noise and excitement of official life at Atlanta.

When the coachman drew up he found her smoking her evening pipe. Not a step would she budge. "She done say," said the unsuccessful envoy in solemn disgust, "dat she don't want to see no more presidents; she done see 'nough presidents." Mrs. Cleveland laughed heartily when she heard it. The next morning she drove out to see Mammy Mary herself.

"I am surprised, Mammy Mary," said Mrs. Gordon before introducing her distinguished visitor, "that you sent such a message. You have never been impolite before."

"An' dat niggah done tell what I say! Well, he nevah did have no sense an' no manna! Co'se I 'spected he'd say I 'se sorry I 'se indisposed!"

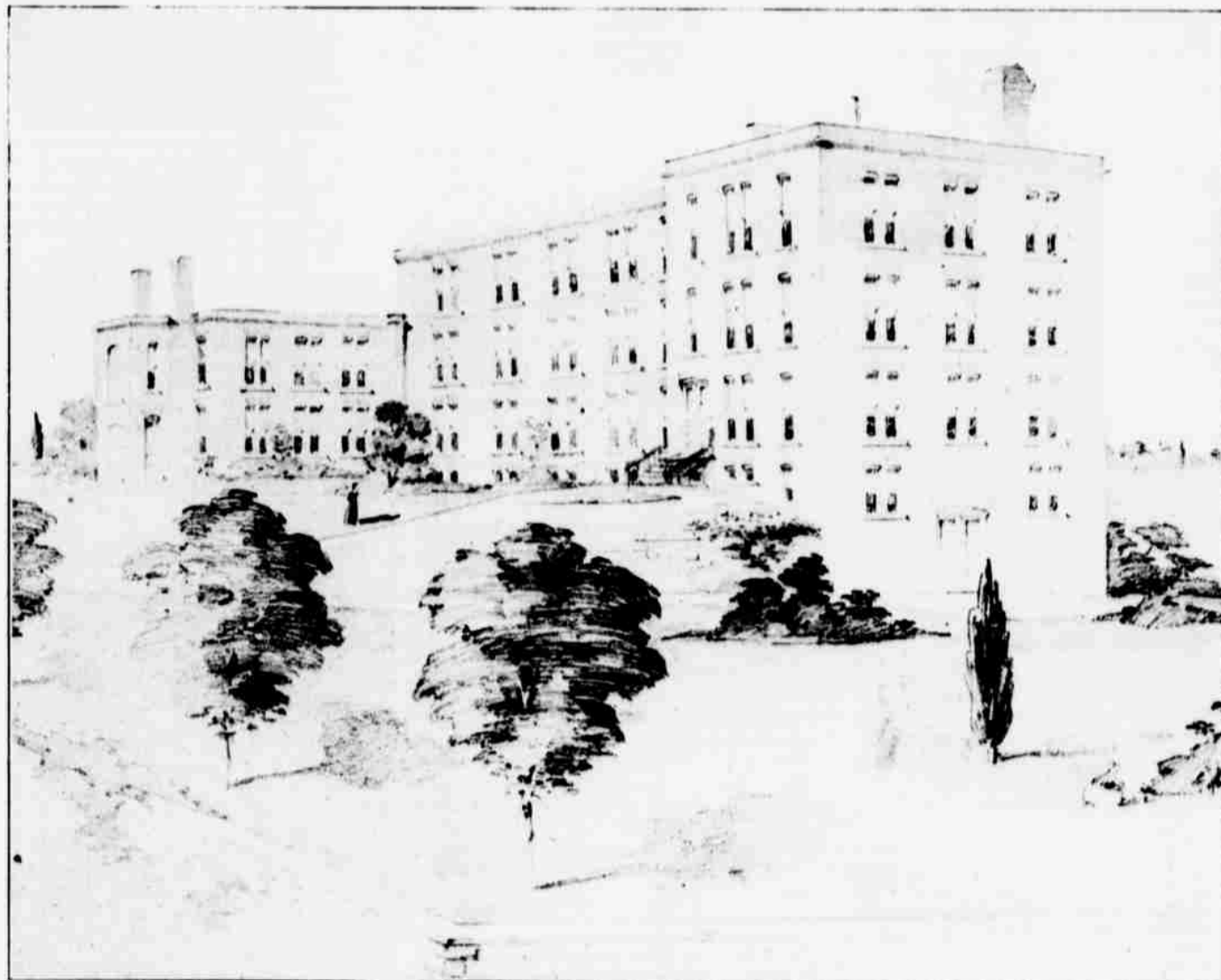
Unique

New York World: "I think we ought to give this wedding a display head on the first page," said the city editor.

"Out of the ordinary, is it?" asked the managing editor.

"Well, I should say it was," answered the city editor; "why, there was no 'bower of roses,' no 'floral bell,' no 'wide-spreading canopy,' no 'blushing bride,' nothing 'beautiful in its simplicity,' no 'solemn strains to the 'wedding march,' no—"

"Enough!" cried the managing editor, "double lead it and give it a scare head; it's the only one of the kind."



PERSPECTIVE OF THE HOME OF THE GOOD SHEPHERD, OMAHA.