Rita—I will go down to the beach among the hovels and bring all the poor, neglected children home with me; all the mischievous boys, I will take them to my heart.

They shall be as if they were mine, in our little Eyolf's place. They shall live in Eyolf's rooms, and read his books, and play with his toys. They shall take it in turns to sit in his chair at the table.

Allmers—This is sheer madness in you. There is not a creature in the world less fitted for anything of that sort than you. Rita—Then I have to educate myself for it, to train myself, to discipline myself for it, to train myself, in "Little Eyolf."

The all times there have been great souls knowledge upon which to base needed re-

In all times there have been great souls who, out of love to their fellow men, have given their lives in ministry to them, but these latter days have witnessed the introduction of new motives into such service. Within a few years great numbers of cultivated young men and women have gone from our colleges into the slums of our cities to make of themselves a constituent part of "the masses." They have thrown themselves into one unfamiliar environment that its conditions might become a matter not of theory, but of accurate knowledge. They want to know humanity. Democracy to them is not a sentiment to be carefully preserved for the use of the stump speaker, but a social ideal which they believe to be practical, and which they desire to help to carry out. They are almost dissattsfied-at least unsatisfied-with congenial associations. They long to lay their lives alongside these other strange lives that they know only in books. They long to set in fuller motion in the social world that old process of giving and getting which nature has illustrated in earth and sky. river and mountain, plant and soil. Miss Jane Addams of Hull house speaks of "a great number of cultivated young people who have no outlet for their activities" and whose "uselessness hangs about them heavily'.' She says "this young life, sincere in Its emotion and good phases, and yet so misdirected, seems to me as pitiful as the other great mass of destitute lives. One is cer-tainly supplemental to the other and some method of communication can surely be de-Now, the impulses which give impetus to the College Settlement idea are present in individual life everywhere. Indeed, he who is not stirred by some of them is but half alive. We have small patience with the man who sits in his libray and avoids contact with his fellow men and we care even less for the woman who never moves out of her set. Social power is greatly coveted in these days. It rests upon a knowledge of human nature and a varied experience in dealing with it, both of which elements come out of philanthropic work. Social prestige may rightly belong to a Vanderbilt or an Astor, but social power is emfied in Jane Addams and Maude Ballington Booth.

True culture must have in it acquaintance with life, not that of one-half the race, but of both halves. "How provincial our culture is!" says Mr. Robert A. Woods. "How it generalizes about men and calls the result knowledge of them. How it satsifies itself with a distant echo of feeling for them. How often it develops effeminacy instead of the strong, chastened refinement of the citizen of the world. There are more things in life than are dreamed of in our history, our political economy, or even our philosophy.'
Yes, and the man of broad culture must conceive of these things from the standpoint of acquaintance with all sorts and conditions of

Again, philosophy adds to power, and knowledge, faith. One who loves his fellow man has a rare opportunity to know their hearts. He is the recipient of their confidences. He knows their trials. He struggies with their temptations. He carries their sorrows and he turns again and again from the unspeakable burden of it all to ex-"God, Thou art love. I build my faith on

world wherein we stumble." No man has better knowledge of its frailty and no man more confidence in its possibilities. The image of God in every man is clear to him, and the sight inspires

There is again, an insight, a clearness of judgment, which is a part of the self-de-velopment of the philanthropic worker. There is a sensitiveness, an alertness of mind which is cultivated in his kind of service. There is an energy, a force, born out of the necessity for it which is characteristic of whose business always requires haste when these elements of character are united they constitute a culture in the may of love worthy to be compared with that of the man of letters.

HOME EXTENSION.

College Settlements and the Benefits Derived from Them by the Residents. There is no question about the philanthropy of the present age. It is progressive, it is aggressive, it is insistent.

In running through the gamut of human experience, it has turned its restless, prying. crooked little question mark into the hitherto sacred precincts of the home, and has demanded that it, too, should fall in line. they voluntarily take the influence which their Christian homes would exert in the city out into the country; that no other Christianizing force can compare with that which such homes exert; and that our large cities must have this force working in the midst of their hearts, and that it is the strongest force that can be brought to bear upon the ignorance and vice and filth now coursing through their arteries.

There is no question but that the tacit rights of those dependent upon the home for the best possible conditions for physica mental and moral growth would be seri cusiy interfered with, if the ideas of these rampant reformers were carried out. The problem has been solved how to reconcile both claims by what might be called Home Extension, that is, by social settlement. The idea of these settlements is an extension of me beyond the limits of the family In order that the masses who cannot com into direct contact with the home as it is more highly developed, still may reap the benefit of such contact were it possible.

It is in short a movement bearing the same relation to the home, that the move-

ment known as "University Extension" bears to our colleges in their effort to diffuse culture. It is born of the same wider intelli-gence and keener perception of man's rela-tion to his brother and both are direct outgrowths of higher education in its best sense. The movement started in England, but upon crossing the Atlantic, uniting the home idea with that of education, it appealed very directly to our college women and found its first roots in their hearts, and its first ex-pression in an organization which they formed in 1890 called the "College Settlements association," for the purpose of lo cating home centers in tenement house dis-The plan pursued is as follows:

The association first chooses a proper loca-tion, finding a house which will lend itself to the purpose. It is put into perfect sani-tary order, pretty, inexpensive furniture is obtained, books, pictures, a piano are added, and into it is placed a "head worker," a woman who is fitted to take charge through her power as an organizer and home-make Around her gather other women who can be spared for a longer or shorter time from heir uptown homes to this downtown home Neighborhood calls are exchanged, afternoon teas are arranged, clubs are established for the young people and children, more or less instruction in various lines is given, a penury provident bank begun and a free circulating library. These are all means to one end-intimate acquaintanceship with

the people about. The settlement stands there first and foremost for this friendliness; its object being to close relations the class who, having retelved much, are ready and eager to give of their best to the other class, who in poverty, ignorance and degradation, have yet a singular readiness to receive.

The settlement also expresses the responsibility of those who support and are interested and working in it toward the social late \$200,000 and the estate of Robert Louis

Our fathers had the slavery of the negro with which to deal, it was a simple problera to the slavery which confronts our geneB, Shields, 1722 Cuming.

Edited by MRS. FRANCES M. FORD and MRS. WEGIA HOPE HALL TRACY,

ment stands then secondly for definite knowledge upon which to base needed re-We all know something in with our social fabric conditions can be studied studied before attempting to apply remedies; knowledge of the tenements and the laws governing them, how they are carried out, and what new ones are needed; what the Board of Health is doing and what it ought to do; the conditions of the school; relations between labor and capital from the labor side; wages and wants, etc., ad infinitum. Watson Gilder claims frankly that the testimony of real value before the tenement house commission was furnished by settlement workers, and this was because they knew what they were talking about through personal experience.

Indeed, it is not too much to claim, if the promise of the present be fulfilled in the future, herein lies the most definite hope for the success of that grand movement toward social reconstruction, in the midst of which we live.

And lastly, the settlement ministers to the need of the rich to get away from self, and of the poor to find expression of self. The worker in the settlement finds how narrow is our so-called culture, and that the only true culture is to look at life through the different eyes of all sorts and conditions of men. As Miss Adams of Hull house wisely urges: "To shut one's self away from that half of the race life, is to shut one's self away from the most vital part of it; it is to live out but half the humanity which we have been born heir to, and to use but half our faculties." The settlement is not a charity, but a step toward social reform. The movement is not

based on the patronage of the rich, but it does claim the rich who desire a share bringing about that new social order, "th order where the labor of the world being more equally distributed may be changed for every man into healthful work."

ADALINE EMERSON THOMPSON. East Orange, N. J.

THE SINFUL WOMAN.

"O for the Rarity of Christian Charity." Up and down the streets of the city wandered the Sinful Woman, heedless of the passers by, sensing only the beauty and gladness of the bright Spring sunshine. Not as one whose life is pure ,and to whom the sunlight is only a counterpart of the brightness in her heart, but as one whose sin has come out into the light of day, seeming all the more dark because of the great contrast with the bright sun.

Such thoughts as these always came to her at this time of the year, for it was May, her name month,-but never with such force as now. Was is because the world was brighter Or was it because her life was darker than it had ever been before? She could not tell She only knew that they troubled her-such thoughts-and she walked on and on, as if by so doing she would get away from them. Ah! these thoughts of ours! How they cling to us! Following us when we would get away from them, and troubling us when we would have them not.

At last she reached the public square; weary and some hearted she sank upon one of the benches. How she hated it all—this life of sin which she was living. How she onged to get away and begin a new life; just as the grass and the flowers were break-ing away from their dark earth prison and starting forth in the brightness prison and starting forth in the prignance and beauty of the sunshine. But could she do so? Had she the strength to fight the Bo doth thy right hand guide as though the battle? Would there be any help? She had no place to go; no friends, only those who were her companions in sin. Se was an outcast in the great, cold world. There were none to even pity her, except with that pity which comes of scorn. Oh, bitter, bitter thought! She stood with the whole world against her. Where, then, could she go? Back to her life of sin? Never! She would die before she would take up that hated life again. She leaned her head on the back of the seat, while hot, bitter tears coursed down her pale face.

Hark! Out on the soft spring air falls the notes of the deep-toned organ in the church across the street. Sunday! She had forgotten that it was the day of rest. Ret! There was no rest for such as she. All days were the same dull, dreary round.

So still, so quiet was the day that she could hear the low monotone of the priest as he read; then the congregation is its re ponses chanting: "Lord, have mercy upon us and incline our hearts." Then her thoughts turned backward to the happy days of her childhood, days when she, too, knelt and repeated these words, and was as pure as those who were chanting in the church across the way. How long ago it seemed to her, and yet it was not many years, but oh, the years had been a lifetime! Would she dare to ask the Lord of the Universe to have mercy upon her now? Her mother had taught her that He was ever merciful-per Philanthropists claim that Christian men and haps-would He not have mercy upon her and help her? Hereceived the Magdalene

Bowing her head and with clasped hands, the sinful woman offered up the prayer of the sinner in the synagague of old: "Lord, be merciful to me, a sinner." Would not He who is ever merciful hear and answer her prayer? He never turns away

those who call upon him in truth.

The service had ended and the congregation was slowly leaving the church. Down the steps came one who was well known as a prominent Christian. Many there were wh sung of her goodness; none were there so devout as she. Many who saw her facduring the responses of the service had thought: "Surely the Christ spirit dwells in her." But even as she had chanted the re-sponses the words of her heart had been "Lord, I thank Thee that I am not as other people are." O, self-righteous woman, knowest thou not that thy self-righteousness is as great a sin in the eyes of the Lord; yes, even greater than that of thy sister who outside calleth upon Him for mercy she hath confessed her sin, but thou, thou

thinkest thou are without sin. It was to this Sinless Woman that the Sinful Woman came. Not to the woman, but to the Christ in the woman did she fall down and pour out her bitter story of sin and misery. But she, whom the world said was without sin, she drew back from the contaminating touch of the Sinful Woman and said: Got What are you or your life to me? If but speak with you the world will say that

I am such as you."
"The world," cried the Sinful Woman, "always the world! It was the world which made me what I am. My first step in the path of sin was not a sin itself, but because of a slight misstep the world pointed its finger of scorn at me, and who can outlive the scorn of the world? Then you, too, belong to the world, and not to the Christ.
Yes, I will go. You could have helped me to
honest womanhood, but you send me back
to my life of sin. May the Lord have mercy upon you, for you will need it when you come before the Great Judge, as I will my-self, but you, you who are dishonoring His

name, what then will he say of that?"

The next morning the police found the body of an unknown woman in the lake She had been dead several hours when she was found, and the jury rendered a verdict of suicide. On the records of the police sta tion they wrote: "An Unknown Weman, Sufeide, aged about 20." And the Sinful Weman had gone to re

ceive mercy from the Giver of Mercy RUTH DICK HALL.

Walter Scott made an aggregate of \$1,500, 000 by his pen. Tom Moore got \$15,750 for "Lalla Rooke," and his "Irish Melodics" brought him \$45,000. Tennyson had for a number of years an income of \$40,000 from Stevenson is scheduled at \$150,000.

Brief Sketch of the Philanthropic Institutions Maintained by Omaha Women. To devote an issue of The Bee to the interests of Omaha women and omit therefrom the record of their philanthropic and charitable work would be like leaving Miss O'Ferrall out of "Trilby." Just when, in the progress of the ages, the fence was built between women and men, with philanthropy on the one side and politics on the other, no one knows. It is, however, an almost ironclad rule that church work is in the hands of the sisters and the management thereof in the stronger, if more clumsy hands of the brothers. To visit the sick and to care for woman's part, but in this brief summary we cannot even glance at what 'might be termed the lioness' share of the work done by and through the various church organizations of the city.

CITY MISSIONS. The oldest existing charitable organization in Omaha is the City Mission, whose two decades of existence make it comparatively venerable. Started in a small way as noonday prayer meeting, it has gone steadily forward, doing untold good in a quiet, unostentatious manner. Its first institution was the sewing school, still carried on in the rooms of the Tenth Street Mission. where many a girl has learned the use of a needle under the instruction of some of Omaha's best known women, and today the neat appearance of many a woman and her family is due to the skill there acquired. Two years ago a mother's meeting was opened under the direction of Mrs. Jardine, whose life has been devoted to the uplifting of humanity in such practical ways. Las winter a laundry was started for the pur pose of furnishing employment to needy

In 1878 Mrs. Slaughter, for years matron of the Home for the Friendless, organized a branch of the Women's Christian Temper ance union in this city. The old Bucking ham theater was used as headquarters and from that the union took its name. Very earnest and enthusiastic have been the wo-men of this society and much good has been accomplished by their labors. Up to a year ago there were five unions in the city; all but one were then consolidated as the Omaha Women's Christian Temperance union. The Watson B. Smith union is located on Walnut ent activities comprise a coffee room at Cass and Eleventh streets, a share in the work at the Twelfth street "Rest," the management of automatic drinking fountains, lectures, mothers' meetings, Demorest contests, etc. ful influence in the city.

ST. JAMES ORPHANAGE. One of the greatest needs of Omaha prior o 1879 was a home for orphans, and it was to supply this need that the Sisters of Mercy opened the St. James Orphanage at St. Mary's convent. Bishop O'Connor built a home for them in 1881. In 1888 the orphans were transferred to the new convent at Fifteenth and Castellar streets, where they remained to others. Sincerely Yours, until 1891, when the building at Benson now ecupied was opened for use. The institutions of Omaha are not as a rule well equipped, but the Orphanage is an exception to the rule. It is a brick building with stone facthree stories high, well arranged and fitted for its purpose, with a capacity for earing for 400. It is heated by steam and sizes and ages, from babies to those in their teens, find a home. Mother Michael fourteen sisters, is in charge, and the children have all the comforts and advantages possible in such a home. The Orphanage is

The next general philanthropic organization in the city was that of the Women's Christian association, which dates from 1883 and has been actively engaged in the work ! branches of work, while down town the boarding home for young women has long been a ouse is one of the most practical things under its charge and has been of untold blessing to many out of work and out of Last year the association took up the work of the Traveler's Aid, but owing to the hard times was obliged to suspend it. At present about twelve old ladies and several children have permanent homes at the Burt street home and as many more find emporary shelter at the lodging house on Douglas street.

THE CRECHE The need of a creche or day nursery had long been apparent when in the fall of 1887 the Omaha Charity association was organized and steps taken to erect a building for this purpose. This was finished and opened in February, 1889, and is familiar to everybody, located as it is just opposite the new public library. It has been a wonderful help to the poor women of the city who were unwilling to part from their children, yet could not remain at home all day. It is also a boarding house for motherless children. About twentyfive little ones are cared for every day.

HOME FOR THE AGED. acorporated in 1891, and has at present seven inmates, one man and six women, from 69 to 91 years of age. Mrs. E. M. Covell of this city is president of the association. Any aged person may, by the payment of \$300 be cared for during the remainder of his life. but as far as possible all applicants are received. The widow of Chief Justice Gantt of the Nebraska supreme court died there not long ago. As for all other charitable or-ganizations in the city 'here is much need of better support for this institution to enable it to carry on its work.

The year 1893 is noteworthy as the date of organization of several philanthropic associ-ations in Omaha. The Young Women's Chris-tian association is undoubtedly the most important, as it is certainly the most truly philanthropic. It is simply an association of many for the common good, and it fills a place which no other society does. It has a noonday rest, and pleasant rooms in The Bee building, in which entertainments and receptions are held, and where classes in various branches meet nightly during the winter. With its membership of more than 600 it is the largest woman's society in the city. Its various committees are actively engaged in carrying on the work in different lines, from devotional meetings to physical culture, from care of the sick to finding employment and boarding places for the well. Mrs. George Tilden is the president, Miss Nannie Taylor general secretary. This association is not a charitable organization; it is absolutely unsectarian, and its spirit is that of the common sisterhood of women.

HOMES FOR UNFORTUNATE WOMEN-THE OPEN DOOR. The women of Omaha have not been in different to the needs of their unfortunate sisters, as is evidenced by the fact that there are four places of refuge for the fallen. The Open Door, which, under the direction of Mrs. G. W. Clark, was the first to offer shelter to the unfortunate, was established in 1888, under the auspices of the Women's Christian Temperance Union. Hundreds of girls have been saved from a life of shame during the seven years of its existence, and more than 300 little ones have opened their eyes upon the world under its roof. The work has always been supported by voluntary subscription, due almost wholly to the in-defatigable labors of Mrs. Clark. Two years ago it was made independent of the Women's Chrustian Temperance Union, and is now

BANCROFT STREET RESCUE HOME. A few years ago the Bancroft Street Rescue Home was opened by the Wesleyan Metho-dists, and about a dozen girls are there taught something of a better life and en-couraged to take a fresh start. Too much praise cannot be given to the self-sacrificing endeavors of the women who carry out this

managed by a board of men and wome

MISSION OF OUR MERCIFUL SAVIOUR. In 1893, as a direct result of a mission held in Trinity Cathedral, the Mission of Our Merciful Saviour was opened under the ausplices of the Protestant Episcopal churches of the Protestant Episco

the city. This has been in the charge of the Sisters of St. Monica, an order of widows, and although the work has been necessarily limited, much good has been done, especially in the line of prayentive work, to which especial attention has been given. Owing to the departure of the sisters next month, this work is to be suspended for a few months.

WOMAN'S WORK IN ENGLAND

Some Phases of the New Philanthropy as Seen in Great Britain.

CONVENT OF THE GOOD SHEPHERD. In the fall of 1893, Nother Raphael, with MPROV. MENT IN EDUCATION METHODS four sisters of the Good Shepherd, came to Omaha to establish a home for the reclamation of fallen women. Owing to the generosity of Mr. John Rush they were given the use of a commodious building, which will accommodate 75 women and girls, and which already shelters 60. The inmates are instructed in various lines, and no effort is spared to lead them into the paths of right living. Since the opening of these institutions the need has been so clearly demonstrated that they cannot fail of support.

SOUTH TWELFTH STREET REST AND READING ROOM. Last fall the Young Women's Christian as-sociation and the Women's Christian Tem-perance union decided to unite to open a branch noonday rest in the wholesale district, and a house was fitted up at 513 South Twelfth street. This has been very successful. At present mothers' meetings, gospel meetings, and much city missionary work in the vicinity is done in the interests of this

work, in addition to the moonday rest. YOUNG LADIES' HOME.

The latest institution for or by women is the Young Ladies' Home on North Seven-teenth street, in charge of Miss Enright. It is especially designed as a temporary home for working girls out of employment, and as cheap boarding place for women clerks, etc. This article does not aim to be complete,

but it was compiled from such data as was received. Some organizations failed to make any response, and as this was not intended as a fancy sketch, they are necessarily omitted or cursorily mentioned.

WHAT DOES IT MEAN? Is the Woman's Club a Factor in the Indif-

ference to Philanthropic Efforts? My Dear Mrs. Ford-Yesterday I was invited to a meeting of the Woman's club. The room, with a capacity of 400, was crowded with intelligent and earnest women. They gave the entire afternoon to the service and the pleasures of the club, and I am told that Hill. For some time the Woman's Christian they will each spend several hours this week remperance union has been devoting itself to preventive and educational work. Its presentation of the will each spend several hours this week in committee or department work, and study. Today I have attended the monthly meeting of the oldest philanthropic association of women in the city. There were twelve pres-ent. They were all overworked women, and so busy that, after a new and important branch of the work had been decided upon, It is aggressively, uncompromisingly opposed to evil in all forms, and as such is a power-to carry it on. to carry it on.

The contrast between these two occasions

was somewhat startling to me. A large share of the philanthropic, charitable, and church work of our city must be done by women, and the number engaged in these branches of work is far too small already. Is there not danger that the Woman's club will absorb more than its share of time and strength and that, in our warm appreciation of pleasure and opportunities, we shall fail to hear our call to a more distinctive ministry

OUTSIDER. The question asked in this letter was handed to several women. The following are their answers to it

We are aware that there is constantly, in the natural world, a wast amount of latent power, and we regard Him who has found a way to change this into a sensible power as a benefactor.

Does the Woman's club do this in the moral world? If it does, and if it alsorbs all the strength of energy it develops, then it has within it

the germs of decay, and will soon cease to be. If, on the other hand, it develops more energy cerned-to be an orphan is the only passport. | than it absorbs, and reweals to the individual and the club, power where its presence is unsuspected, is not the church and the world the gainer? Not long ago, in a church of this city, while a missionary committee was discussing its plan of work, a looker-on said: "This is

Woman's club affair."

A smile went round, when it was observed of helping women and children ever since. A smile went round, when it was observed.

The Burt Street Home for Old Ladies and that each of this committee of nine was a the adjoining cottage where children may be member of the Woman's club.
cared for are two of its most important It is generally conceded that to insure success we must have skilled workmen. Hence we have schools for training nurses teachers, soldiers, physicians, etc. club not only develops power, but trains by contact with its large membership her angles have become less acute, and she has learned, after her pet scheme has failed to carry, to submit gracefully to the will of the majority, is she not more valuable to

the smaller organization to which she may The club strengthens the idea of unity in church and philanthropic work, by showing that the success of each department is the It seems impossible to estimate its power

for good in a community, when we consider how many, disheartened by failure in some smaller field, have been inspired to renewed effort by the helpful words and warm sym-pathy of those who are strong, "to touch life with an upward impulse." S. R. D.

charitable or philanthropic work can deny the facts stated in the above letter. We have all felt but too keenly the weakness and comparative inefficiency caused by small numbers and consequent lack of enthusiasm.

It cannot be denied that a large number of women follow the fashions in their social and church affiliations, and in their philanthropics as well. A certain "mission" or becomes as truly a fad as a new

cut of sleeve or skirt or a peculiar shade It must be admitted, too, that despite the ncession that altruism is a natural and prime constituent of woman's nature, too many women bound the sphere of their al-truistic efforts by home or family lines Those who see further and are intelligently convinced that no sphere less than God's world should satisfy American women must leave apparently unheeded the most imperative calls, the most piteous cries for help, because they are so few that time and

strength fall to meet the demand. However, one who views the club as an outsider because other calls have been more imperative believes that the cause of this apparent indifference is further to seek than n the Woman's club. Further, she believes that the tendency of the club is in the other direction, because a woman can hardly have her horizon enlarged without a broadening of her sympathies, and a desire to enter in and possess the new territory, in the way

peculiar to her sex.

I said apparent indifference advisedly, he cause I do not believe it to be real, and as far as it exists its cause is not far to seek. "In union there is strength" always. If women were united for the purpose of philanthropic, charitable and church work as for the self-culture Which is more distinctively the end of the club organization, their power would be irresistible. But social and especially denominational differences separate them into a multitude of small and comparatively weak organizations, expending a large part of their strength they have to maintain

the struggle for existence, and having com-paratively little to devote to the cause which they are organized to promote.

But the processes of evolution are at work as continuously in the social as in the biological world. The buly difference lies in the fact that in the former man has a larger opportunity to help on the progress by in-telligent and voluntary, selection.

It will be well for individuals and organ-izations, who feel that they are being crowded under in the great life struggle, to study the principles that underlie the success of their more fortunate neighbors, and instead of inveighing against them, adopt them. Will it not be well when our religious and philanthropic bodies accept and incorporate principles of our body politic-"United we stand, divided we fall MARY DE VOLL.

Do women's clubs interfere with philar thropic or missionary work? In my judg-ment, No, because club life teaches inexperienced people to think independently and to

work unitedly. Most women's clubs have been formed within ten, and nearly all within twenty years, but philanthropic and missionary work has also increased in that time. As self-reliance in thought and action has advanced there has been additional interest in others. There is an old argument that if women were educated they would neglect their families. The truth is, they arrange,

Changes in the Laws Concerning Property -Women as Factory Inspectors and Poor Law Guardians-Revival of Home Industries.

In the good old days of which some folk love to speak, the only idea of helping one's fellow men was to dole out gifts. Even now in that old country on the east of the Atlantic, where the Anglo Saxon race was cradled, there are many strange bequests extant. In some parishes a weekly dole of loaves

is given to the widows at the door of the church; in others biankets, coals, soup, etc., are regularly given from funds left long ago. There are also foundations of various kinds -alms houses for the aged, free homes for the orphan, and every parish district has its poor house, to which any one born in the district is admitted, housed and fed when in

But leaders of thought and work are begining to realize that the true way of helping our fellow men is to help them to help them-selves. We find all sorts of schemes tried to enable the shiftless, the ignorant, the needy,

o become self-helpers.
In the little island of Britain, as in this great and glorious republic, "philanthropy" is becoming less and less a giving by the wealthy to the poor, by the great to the humble, and more an arising of the race, a wiping out of class distinction, an endeavor to set each individual on his own legs and bid him "help himself."
Two great women's organizations in Britain,

the Women's Liberal federation and the British Women's Temperance association (affil-lated with the Women's Christian Temperance union) are working along these lines, especially for women and children. Both recognize that their first sim should be to teach women to think. Both are teaching women to understand that there is a big world outside their own front doors, a world that needs uplifting and regenerating, Book lets, and indeed big stirring novels, are writ ten, telling of the dark blots in our civiliza-tion, and many a woman, aye, and many a bright young malden, is giving herself to work for her fellows. Hence the college set-tlements, where educated girls and women live in the slums and spend their lives in the up-lifting of humanity. Hence our girls' clubs, where girls who have leisure and education meet every evening those less gifted and teach them music, history, etc. Physical training is also given and is necessary to essen the fearful mortality caused by long ours of confinement in work rooms, stores or factories.

Improved legislation for factories has been another advanced step. "A factory" in this sense includes any place where five women or children are employed. It is now illegal to employ any children under 14, and such only for certain hours. Forty years ago children of 6 or 7 worked ten or twelve hours a day. Only four years ago it was stated by one of our own leaders that in asking for women to be appointed as factory inspectors women showed their ignorance; they might possibly be appointed as assistants, but the inspectors' were in many ways unsuited to women. Today England has women factory inspectors employed at the same salary as men, and our home secretary (Mr. Asquith) has promised to appoint more, because of the very satisfactory manner in which their duties have been fulfilled.

Formerly their husbands had control Women sit on our school boards, on our parish and district councils and as guardians of the poor.

The great curse of Britain—drink—is at-tacked by both these associations, because it is felt that until this evil is rooted out edu cation, legislation, good wages and leisure will avail but little. The B. W. S. A. has opened one inebriate home to prove that drunkenness can be cured. Imprisonments of seven to fourteen days have proved futile. One or two years may eradicate the evils to touch. Great women's meetings have memorialized our home secretary on this ques-tion, urging him to found homes for the insbriate, to which persons shall be committed for terms of at least one year and there employed in suitable occupations and treated as diseased persons rather than as

As poor law guardians women are saving many disheartened sisters; are seeing that lit tle children are warmly clad; that old couples are allowed to live together; that the wretched are separated from the deserving

and honest poor.

Another work of the new philanthropy is the opening up of new careers for women The Horticultural college in Swanley, Kent begun but a few years ago in a very humble nanner, is now turning out women florists, narket gardeners, tomato growers and mushcom tenders, thus putting a pretty and congenial trade into the hands of women. The evival of the home industries of weaving and spinning is another trade which is begin ning to attract attention, while clerkships in our postal, telegraph and government officer are kept open to women on equal terms with men, save on the one question of pay. Why does a women receive less money equally good and equal in quantity? Does the question suggest a further thought? How to some of the girls in our dry goods stores and other places live on the wages they re

Lady Dilke, aided by a whole band of workers, is trying to remedy this evil strictly on the lines of the new philanthropy. Britain is now covered with a network of women's trades unions. Strange to say, the women themselves are the greatest hindrance in furthering this. Many care to do nothing but the lowest class of work; many pay their subscriptions irregularly and are indifferent. nearly every trade is now organized and I believe without exception the men-hold the women in their endeavor. realize how fatal to their interest is the

cheap labor of women and children. The old boarding school, where plishments, carriage, demeanor were the main subjects taught, has been replaced by high schools, where a sound education is given at about one-fourth the cost of the old private establishments. In these schools girls are prepared for our universities and fitted to enter life as heads of good businesses, doc-tors, lawyers, etc. The misery of six daugh-ters at home, caviling and carping, prinking and envying is fast becoming a thing of the past. Daughters have their calling as well as sons and are becoming educated accord ingly. Even in the homes of the aristocracy girls are demanding a free hand—a profession, a life's purpose other than the mere society life and weary waiting for a suitable

match. Aucient history tells of woman-governed states; these passed and man ruled. The new philanthrophy shall bring in neither matriarchy nor patriarchy, but a greater, nobler, higher race made possible by a more perfect motherhood in which man and woman shall work together in home, in commerce, in the state and in the church.

LOUISA B. BYLES.

"Though I am but a woman,
Every nerve within is human,
Aching, throbbing, overworked, mind and
body sick and sore.
I will strike when day is ended,
Though the stockings are not mended.
Though my course can't be defended. Safe
behind the closet door
Goes the basket with the mending, and I'll
haunted be no more;
In the daylight shall be crowded all the
work that I can see,
When the evening lamps are lighted I will
read the May Day Bee."

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State President Women's Christian Temperance Union of Nebraska,

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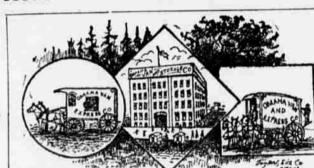
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