

lessons from women connected with the Crucifixion of our Lord: (1) the *Gratitude* of Mary of Bethany; (2) the *Self-Sacrifice* of the poor widow who gave two mites—all she had; (3) *Pity* for others from the weeping women who followed Jesus; (4) *Courage* from the women who, when His disciples fled, kept close to Him; and (5) *Constancy* from the women who stayed by the tomb till the shades of evening. These examples he placed before the young women to imitate. Mr. W. R. Lane dwelt on Christ having borne the sins of the world and given Life Eternal, taking the evil from each one and giving the Life-giving Pardon. "There is Life in the look of the Crucified One." Why then had not each taken Christ for her own? The musical programme, which was rendered by the choir of the Association, could not have been excelled.

At the Royal Academy of Music the Charles Mortimer Prize (for Composition) was decided on Saturday. The examiners were Messrs. Myles B. Foster, Ernest Ford, and Edward German. The prize was awarded to Sybil Palliser, and the examiners commended Hubert G. Oke and Christopher Wilson. Miss Palliser is a native of London.

Sister Saint-Antoine.

A BENEVOLENT BUSINESS WOMAN.

SEVERAL interesting articles in the *Figaro*, have lately been introducing us to a variety of benevolent institutions in Paris—soup kitchens, shelters, &c. It has been pleasant to learn that in Paris no homeless person need be without shelter, if he chooses to apply for it. It has been no less worthy of sympathy to mark the broad-minded efforts towards *unity* in charity that are being made in the matter of combining forces in the distribution of food. (It has been suggested that existing societies should form *one* only society, whose head office would regulate the work of the branch offices, and direct the efforts of individuals into the right channels.) But to *women*—at least most women—M. d'Haussonville's paper on "Pœuvre du Travail à Domicile," will appeal most powerfully.

M. d'Haussonville doubts if in social questions there be any one radical remedy that can eventually regulate the existing "monstrous social inequality," but he does, at all events, advise applying remedies of some kind, and proceeds to give us three, all relating to the special necessities of girls, women and children. There are decent eating-houses for working girls, homes for friendless girls, and work for women in their own homes. (Any woman will at once understand how the mother's work, not taking her from home, will benefit the children.)

Perhaps we are most grateful to M. d'Haussonville for introducing us to an ideal of practical beneficence, in the person of Sister Saint-Antoine—a business woman whose genius will be no less admired in England than it has been, and is, in France, where she *does* what others dream, and helps by making people help themselves.

Whatever she takes in hand, to that thing Sister Saint-Antoine seems to give shape and definite existence. Philanthropic institutions that languished before she came, feebly flickering on artificial fuel, leap gladly into vitality when she feeds the flame, for the simple reason that Sister Saint-Antoine gives

them a marketable value, justifies their existence as popularly beneficial, and yet shows such delicate tact in dealing with the unfit and helpless, that her benevolence may be said to surpass her keen-sighted mental faculties—a woman with perfectly balanced head and heart! What nobler organiser could be found?

In the management of "l'Hospitalité du Travail des Femmes," "where," as M. d'Haussonville graphically tells, finding "the women who were *living* by their needle naturally *died* of hunger," she turned the institution into a laundry, which now competes successfully with ordinary commercial laundries.

Employed by the "Office centrales des Institutions Charitables" to assist in organising work for unemployed men, Sister Saint-Antoine set aside the customary pitiful makeshift occupation of making up little faggots of kindling wood. Instead, she set the men to the more hopeful task of carpentering. "In a week," we are told, "she could turn any unfortunate into a carpenter—almost a cabinet-maker."

The task that is at present enjoying the advantage of Sister Saint-Antoine's genius for organisation is that of providing needlewomen with work, for which they shall receive its full marketable value, without deduction, or loss through middlemen. The undertaking has its central office at "l'Hospitalité du Travail, 52, Avenue de Versailles, and it is connected with l'Office Central des Institutions Charitables, 175, Boulevard Saint Germain."

The undertaking is steadily succeeding, and about 500 women are employed through its agency.

"But," as M. d'Haussonville writes, "we must develop it. Instead of giving work to 500, the undertaking should be able to employ 1,500."

The consideration that is shown for the women employed is in no way more markedly displayed than in the existence of a messenger, specially engaged for their benefit, to fetch and carry the work of those who are delicate or otherwise incapacitated.

M. d'Haussonville describes a tuberculous woman, a mother, working in her bed. Once a week the messenger comes to her, bringing her work, and carrying away what she has done. As soon as the work reaches the office it is passed through the disinfecting oven—a process, by the by, to which all work received is submitted.

The purpose of opening several branch offices is hopefully entertained (as soon as capital allows) as well as of providing three one-horse carts for the transport of work, for "if a woman has to come from Charonne or Gobelins to fetch half a dozen towels to hem, half a day is lost."

The material benefit rendered to the working-woman is very great, but "the moral benefit is, perhaps even greater. Do you want proof?"

And M. d'Haussonville gives us a pathetic account of a decent woman, deserted by her husband and left with eight children dependent upon her. Encouraged and helped by Sister Saint-Antoine she does not despair, but keeps the poor home together bravely by the work of her hands, earning three francs a day, until her silly husband returns with a ninth baby. Instead of setting upon her truant spouse this wonderful French mother "*immediately adopts the little new-comer*," the father reforms, and writes the following acknowledgment to Sister Saint-Antoine. "My wife and my children have been saved by charity—not by alms, but by work. I see I have had foolish ideas in my head, and yesterday I have handed in my resignation to the socialist committee to which I belong."

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