

As soon as you left the tent up I got and put my dirty clothes on. I wrapped the blanket round me and the child, and tied up all the things and put them on my head, and walked the six miles to my home. Four or six times I rested under a tree. When I was about two miles from home I met a neighbour, and told her what had happened. She turned back with me, and took the load from my head and put it on her own. When I got home I laid down and rested three or four days, and then I got about and did my work as usual."

Then I asked her why she stole my blanket, and jug and basin. She looked horrified at my thinking she stole them and said, "Why, mem, you gave them to me and of course I took them." Nothing would make her understand that they were only lent, she wanted to know what benefit it was, only to lend. This led to a most interesting conversation with the women in the dispensary. There were about 150 collected, and they explained that to steal a garment would be an unpardonable sin, as most people only had what they stood upright in, and one blanket in which to wrap themselves at night. Clothes were never lent in their country, but if any one received a garment of any kind it was accepted as a present. The only things that were ever lent were saucepans, or money when there was a wedding or a feast. So I thanked my friends for informing me of their custom, and said how sorry I was to have misjudged the woman. They all wished me "a long life, strong knees, and golden hands." This last may be taken to mean "may you never want."

I then looked at the child. "What is the matter with your little girl?" I asked. The answer was "the evil eye has looked at her." The evil eye turned out to be neglect and dirt. The poor child's head was one mass of sores caused by pediculi. The discharge from the sores had run down the back of her neck, and she had scratched the irritation into an ulcer. Flies had settled on this, and under the scab which had formed over it were about seven large maggots.

Ours is pioneering work, so we always try to give object lessons before all who are collected together, as this is the only way to reach and teach the hundreds who come to us. We hope in this way also that they may pass on something of what they learn to their neighbours.

I put the child on to a chair, and asked the women to look at her head. Then I pointed out the charms that were on her arms and ankles, and commented on the cost of them. I asked how much money the mother had given to the priest to charm away the evil eye, and asked what it had done, what could it do. Nothing. Then I explained that all that was needed was the use of soap and water and the common sense which God had given them. Then I proceeded to attend to the poor little thing. I persuaded the mother to leave her with us for a few days so that I could see that she was really properly attended to. At the end of a week she was quite cured. Then I took her again before the women who had collected, and I explained that the charm which had cured her and killed the evil eye was the beautiful clear water that ran through their city. I expressed in addition the hope that they would all use more plentifully the gift that was free to all, and told them that if they followed my advice in this respect half the illnesses from which they suffered at present would cease to exist.

Outside the Gates.

WOMEN.



WE are glad to find that the question asked by a correspondent in the *Times* has called forth the following satisfactory answer from the Duke of Westminster:—"In reference to a complaint in your issue of yesterday, that there are no ladies on the committee of the "Queen's Commemoration Fund," I have to say that it was always, and is, intended to ask for the help of ladies on the committee, which is not yet formed; we could not get on without such assistance."

The Fishmongers' Company has given a donation of 100 guineas to the Young Women's Christian Association towards the purchase fund for their new headquarters.

Sir Joshua Fitch, late Senior Inspector of the Education Department, recently delivered an address at the School of Arts and Crafts at Bedford Park, in the course of which he referred to the subject of female education. We were living now, he said, in the reign of the most illustrious female Sovereign who had ever sat upon the English throne. It was appropriate to remember that the reign of her Majesty had witnessed the greatest advance in female education ever made in this or any other country. At the commencement of the reign women possessed no University rights or privileges, and there were no schools for girls conducted upon liberal education principles. These now existed and flourished everywhere, and many honourable and lucrative pursuits and professions were opened to women which were closed to them a few years ago. Many careers of public usefulness were offered for their choice, in connection with the administration of the Poor Law, with School Board work, with other branches of Local Government, and with the administration of charity. In these various public offices many women were engaged with the utmost honour to themselves and profit to the community. Nowadays there were more opportunities than ever before for utilising and developing the special knowledge and peculiar qualities of women. To his mind this was one of the greatest features of the reign of Queen Victoria.

The twentieth annual report of the Delegacy of Local Examinations with regard to the Oxford University Examination of Women, shows that the total number of candidates who entered their names for the various examinations during 1896 was 336, and that in nearly every branch of learning they have done well.

We thoroughly agree with Miss Mary C. Tabor's criticism in the *Times* of Mr. H. C. Burdett's old age pension scheme. She writes:—"In Mr. Burdett's old age pension scheme, as set forth in the columns of the *Times*, there is one fatal flaw, which seems unaccountably to have escaped the notice both of others and himself. The scheme, while claiming to meet the

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