

CONCLUSION—

Efforts should be made to erect a Training Institution, where women should be practically and theoretically, prepared for the work, so that mistakes may be avoided, injurious both to individuals and to the community.

Moved by the Lady Baroness, J. VAN ISSELMUNDEN.

IS THERE AN END TO ALL RESPONSIBILITY OF THE TRUSTEES, AS GUARDIANS, WHEN THE ORPHANS LEAVE THE ORPHANAGE, IN WHICH THEY HAVE BEEN RESIDING FOR A LONGER OR A SHORTER PERIOD?

THESES—

I.—The revision of Article 421 (Civil law) is urgent that the subject matter may be better regulated.

The article runs thus: Minors who are being educated in some Charitable Institution remain under the Guardianship of the Trustees as long as they reside there, or are connected with the Institution. The trustees are exempt from giving security.

II.—The new article should, among other things, contain the following:—

(a) The guardianship of orphans—including those children who have still one parent—in every Charitable Institution, whose permanent aim is to accept the charge of orphans, resident or not resident, is a duty of the trustees which is paramount, till their wards have become of age; as it is, the article says: that the responsibility of the trustees ends, the moment the orphans leave the institution or their conclusion is severed with it.

It is self-evident the statement should not be omitted that only legally competent persons have the right to commit children into the charge of such Institutions.

(b) A Charitable Institution which exercises the authority of guardians (as stated sub. a) must be authorised by the State to do so.

(c) Also when the trustees are women, or there are women among them, sub. a should hold.

III.—Although, legally, all trustees personally and individually, shall be held responsible for the proper exercise of their guardianship, still, it will be desirable that they, for each orphan, respectively, appoint one among them (male or female) to take special care of his or her education. The fact that the whole body of trustees, is responsible for the deeds of one, and has the right of interfering in each individual case, should be stated in the household rules.

Mr. U. L. v. LEEUWEN, BOIS-LE-DUC.

A Book of the Week.

"THE AMBITION OF JUDITH."*

MISS BIRRELL'S work is always interesting, suggestive, and refined, and her new novel is no exception to the rule. Her view of life is a sad one: to her, love is generally unsatisfied, ambition leads to wrong-doing, and there is no happiness unless it be of the subdued and "after long grief and pain" description.

Her heroine, Judith, is one of the daughters of a musician of Jewish extraction, who has married a lady, and never attained to anything like success in life; so that his children are dragged up in a small provincial town, with no advantages, in poverty and third rate society.

When Judith is grown up, the family receives a visit from Lady Winter, a married sister of Judith's mother.

* "The Ambition of Judith." By Olive Birrell. Smith, Elder & Co.

The autocratic old lady takes a fancy to the lovely and outspoken girl, and invites her to pay a long visit to her.

Judith, in the hey-day of her youth and beauty, tastes for the first time the sweets of admiration, of pretty dresses, of jewels, and luxurious living. The particular sin which her love for the good things of this world leads her to commit, shall not be here divulged. It is a little hard to believe—but things have a trick of looking so much worse when they are written down—and very likely a nature so entirely untrained as Judith's would have broken down as completely as she does under the temptation.

Contrasted with Judith is her cousin Fidelia. The one has grown up an absolute heathen, unbaptized and outcast: the other in the Church, hedged about with example and observances. Fidelia, the devout district visitor, ends by becoming a sceptic and socialist. Judith's troubles lead her to the Church of Rome, and we leave her as a nun.

It is a little difficult to know quite what Miss Birrell means us to understand by these sharply contrasted types.

Does she hold that a religion in which one has been brought up, can never be real, and that it is sure to fall at the first breath of doubt—that the faith which one has won with anguish and experience, is the only one likely to endure?

Or does she wish to point out the futility of all religious belief? Fidelia is able to cast her's away on the reading of one single book written from the opposing side; Judith, being absolutely ignorant, is satisfied with a life of rule and discipline.

It is a curious thing, how some one point seems at times to strike various novelists' of very different calibre. Miss Birrell falls into line with two such utterly different writers as George Moore and Mrs. Humphrey Ward, in making the Church of Rome the ultimate goal of restless minds.

It would have been a working out more to our taste, had the author of "The Ambition of Judith," given a creed to that delightful person, Aubrey Crewe, of whom we do not see half enough: Had he been a man of enlightened faith, he might have saved the woman he loved, body and soul. Could she have turned to him instinctively, knowing that he had what her soul longed for, she would have married him, and their life together would have been ideal. Apparently Miss Birrell has more sympathy for the love of brother and sister than for the love between man and woman; and indeed, this latter is so constantly profaned and degraded, such low passions hide themselves under its sheltering name, that one is not astonished if the more refined of our writers hesitate to touch the theme.

G. M. R.

WHAT TO READ.

"The Workers." An Experiment in Reality. By Walter A. Wyckoff.

"China in Transformation." By A. R. Colquhoun.

"An Australian in China." By George Ernest Morrison.

"The Grandissimes." By G. W. Cable.

"Bonaventure." By G. W. Cable.

"Dicky Monteith." By Tom Gallon.

"The Story of a Play." By W. D. Howells.

"Strong as Death." A Story of the Irish Rebellion.

By Mrs. Charles M. Clarke.

"Phoebe Tilson." By Frank P. Humphrey.

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