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GIRLS' CLUBS
&
MOTHERS' MEETINGS

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&
MOTHERS' MEETINGS

BY

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DEDICATION

THESE SIMPLE CONFERENCES
ARE DEDICATED
TO THE MEMBERS OF THE CATHOLIC WOMEN'S LEAGUE
AS A MARK OF
THE AUTHOR'S ESTEEM AND DESIRE
TO SEE THE LEAGUE INCREASE AND PROSPER
AD MULTOS ANNOS
FOR THE GLORY OF GOD
AND
THE GOOD OF SOULS

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AUTHOR'S PREFACE

THIS present work on "Girls' Clubs and Mothers' Meetings" is the outcome of a conference given to the members of the Catholic Women's League in November 1910. It has been written in the hope that it may be useful to the many earnest workers, in small towns and country districts, who are unable to co-operate with expert club leaders, and whose means will not allow them to establish an institution for our Catholic working girls, such as we possess in our large cities.

In view of assisting these willing workers, I have entered into details which will probably provoke a smile from the city club worker. But as my aim is to assist those who have no means of acquiring knowledge near at hand, I have deemed it expedient to give simple explanations, and to leave nothing behind in my pen which might be of benefit even to one solitary helper. No single worker would require all the advice contained in these pages; each will take what she can turn to advantage and pass over the rest. Clubs vary so much with the districts and classes of members that anything like uniform legislation for these institutions would be an impossibility.

If this little work is of some assistance, even to a few, its aim will have been attained, and it will not have been written in vain.

I have endeavoured to make it as practical as possible and to give accurate information. In this, I have been greatly assisted by the various club leaders and secretaries who have most kindly answered my inquiries, sent me reports of their respective clubs, and in other ways given me the benefit of their experience. I take this opportunity of offering them my most sincere thanks for their kindness, and among the many to whom I owe a debt of gratitude I may mention Miss Flora Kirwan, Mrs. Passmore, Miss Slattery, Mrs. Wauchope, Miss Hobson, Miss Goulding, Miss L. Hall, Miss Ulcoq, Miss Gadsby, The Honourable Margaret Russell, the Sisters of Charity, and the Sisters of Marie Auxiliatrice.

My letters also received most courteous attention from

the secretaries of various clubs affiliated with the London Girls' Club Union, notably from Lady Magnus, the Hon. Maude Stanley, The Sister Superior of All Hallows' Club, Miss Capes, Mrs. Shute, Mrs. Ian Malcolm, Mrs. Alexander Baring, Miss Northcote, and I thank each and all of these most sincerely for their help.

As regards the chapter on "Mothers' Meetings," I trust that it too may be useful to some of our Catholic workers. There is not much to say on this subject, since all mothers' meetings run very much in the same groove. This work is not so many-sided as that of girls' clubs. Consequently all that needed to be said could easily be condensed into one brief chapter. However, many of the general principles laid down for club leaders and their colleagues may be found useful for those who help in or conduct mothers' meetings.

Should I have erred in any of the statements respecting clubs or other institutions, I should take it as a favour if any reader would point out the error, that it may be rectified in the event of this little manual ever reaching a second edition.

In conclusion, I have to express my very great obligation to Miss Flora Kirwan, to whose valuable help and experience I have frequently had recourse, while compiling this manual, for the various technical details which I have needed. That information she has given most willingly, and, through her kindly introduction, I have been able to get into touch with some of the secretaries of various associations mentioned in this book.

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April 28, 1911.

CONTENTS

CHAP.	PAGE
AUTHOR'S PREFACE	vii
I. PRELIMINARY CONSIDERATIONS	1
II. AIMS OF A CATHOLIC WORKING GIRLS' CLUB	6
III. ESTABLISHMENT OF A CATHOLIC WORKING GIRLS' CLUB	19
IV. INAUGURATION OF THE CLUB	28
V. TIME-TABLE, ORDER, DISCIPLINE	36
VI. GIRLS' COMMITTEES, COMPETITIONS, ESPRIT DE CORPS, LIBRARIES	45
VII. THE CLUB-LEADER AND HER COLLEAGUES	55
VIII. FINANCES, RULES, AND REWARDS	66
IX. ACTIVE AMUSEMENTS FOR A WORKING GIRLS' CLUB	74
X. QUIET GAMES FOR A WORKING GIRLS' CLUB	88
XI. INEXPENSIVE OCCUPATIONS FOR GIRLS' CLUBS	104
XII. MOTHERS' MEETINGS.	114
APPENDIX.—OUTLINES OF 250 PLAYS.	
A.—PLAYS SUITABLE FOR CHILDREN	128
B.—BOOKS OF PLAYS FOR JUNIORS OR SENIORS	136
C.—SINGLE PLAYS FOR JUNIORS OR SENIORS	148
D.—SINGLE PLAYS FOR SENIORS	154

GIRLS' CLUBS AND MOTHERS' MEETINGS

CHAPTER I

PRELIMINARY CONSIDERATIONS

"Tempora mutantur, nos et mutamur in illis."—The times change, and we change with them. This time-honoured adage contains a truth which few reasonable and intelligent beings would venture to contradict or call in question. Undoubtedly "the times change," and even the most conservative of mortals feel themselves compelled to swim with the new currents of opinions and customs.—"*Tempora parentum*"—one must yield to the times—in spite of a strong attachment to what public opinion now stigmatises as old-fashioned views and methods. This holds good in every rank of society, in every phase of thought, with one exception, namely, religion. As catholics, we have nothing new to learn, nothing to reject as obsolete. The truths once delivered to the Church remain eternally,—on this point, and this only we have stability. But with regard to the means of spreading the knowledge of the true Faith, we find the general law of change or progress applies. As an example, take our catholic Settlements or our girls' clubs, both of which are modern institutions, established to meet the needs of our own times. Some fifty years ago, girls' clubs were unknown; now they flourish by scores in our large towns. Non-catholics were the pioneers in the movement, but this means of doing good was soon taken up by catholics, and the "Catholic Girls' Club" bids fair to be a social work which has "come to stay"; at least, until some newer and better scheme of protecting our girls looms on the horizon of time.

Social conditions have greatly changed within the last half century. We are living in an ever-developing scientific age.

Recent discoveries in science have had the effect of stifling certain industries, of modifying others, and of creating new fields of labour both for men and women. Further, foreign competition has depreciated many of our former industries. The British workmen cannot produce articles such as those sold at the popular penny bazaars, at least not at the prices at which these goods must have been manufactured. Hence science and competition have brought about new social conditions, of which one of the most remarkable features is the employment of women in greater numbers and in fields hitherto reserved for men. The scarcity of employment for men has forced the women and girls to become breadwinners for the family; and modern life, with its varied phases and requirements, its love of comfort, luxury, and pleasures, has opened up large fields of employment for them.

Here are a few of the trades and employments by which girls and women strive to earn a living. In many of them the scanty pittance gained barely keeps them from starvation :—

Artificial Flowers	India Rubber
Army Clothing	Incandescent Light Co.
Biscuit Factory	Jewellery
Blouse-making	Laundry Work
Book-binding	Machinist
Book-folding	Mantle-making
Boot-closing	Millinery
Bottle Labelling	Mineral Waters
Box Factory	Model-making
Black Lead Packing	Ornamental Hair Work
Braiding	Patent Medicines
Cap Factory	Pearl and Coral Stringing
Chemical Works	Printing
Chocolate Factory	Plate Burnishing
Cigar Factory	Post Office
Cotton Factory	Rag Picking
Costers	Relief Stamping
Confectionery	Seed Factory
Dentistry	String Factory
Dressmaking	Shop Hands
Domestic Service	Sweet Factory
Dusting Showrooms	Step-cleaning
Electric Light Company	Tailoring
Embroiderers	Tie-making
Envelope-making	Tin Works
Firework Factory	Toy Factory
French Polishing	Upholstering
Flower-selling	Umbrella-making
Fur Trade	Waitress
Gold Burnishing	Waistcoat-maker
Horse Clothing	

There are many other trades which employ girls and women, but these suffice to prove how many thousands of the weaker sex are now laboriously earning their daily bread in our large towns. With the exception of servants and shop-girls, those employed in the industries mentioned above do not reside on the premises. They live at home, with some friend, or in lodgings. Their evenings are free, and this is the great attraction of such callings. Girls love freedom, and when their work has kept them indoors all day, it is perfectly natural that they should desire to go for a walk in the evening. It is even a necessity for those whose work is sedentary, if they are to keep in good health.

But factories and workrooms have other attractions for girls, since there plenty of company is to be found, frequently of both sexes. Also money comes in more quickly than in those trades for which an apprenticeship is required. For example, a girl of fourteen who has just left school can begin work in a rubber factory with a wage of seven shillings a week. These weekly earnings, even when smaller, are nevertheless a great help, especially in large families, where several children contribute their share to the common purse, as well as the father and mother. Still more are the children's earnings appreciated when the father, either from choice or necessity, is out of employment.

In the lower ranks of life, we find girls of fifteen and sixteen earning their own living. This gives them a certain independence which they prize highly. They are no longer under teachers as during their school days, and, in most cases, the parents cease to have any real authority over their boys and girls who can keep themselves. Consequently, in the lower walks of life, girls in their teens find themselves in a position of independence, of which they do not realise the dangers. Rejoicing in this newly found liberty, they too often make a bad use of it. A girl's character is in active process of formation when passing through her teens. The use or misuse of these years determine what she will be in her after life. It is a period when there are few responsibilities, when, with the heedlessness and inexperience of youth, girls are ready to run any risk, provided it secures them some passing pleasure. During their years of childhood, our girls are watched over by the educational authorities. Care Committees are doing excellent work, and the various County Councils concern themselves actively with the physical and moral well-being of the children of the poor. But when these children leave school,

there is often little or no restraint. The years between fourteen and twenty are too often misspent ; love of liberty has led them into paths of sin and vice. This liberty to which they cling so tenaciously, for love of which they refuse to take up some skilled employment, frequently constitutes their greatest danger. Temptations are strong and attractive, so enticing and violent that many girls are ruined in their efforts to earn a living. Among the very poor, who dwell in the sordid districts of our congested cities, the danger is all the greater, because so few have a home worthy of that sacred name. Poorly fed and badly housed ! No wonder that members of such families seek their pleasures elsewhere—in a low music hall, a questionable picture palace, or in the public streets, where boys and girls indulge in rough games and drink. Many of these girls and young women are catholics, and the Church, with her true mother's love for all her children—a love which yearns to succour more particularly the most destitute—longs to render them efficient assistance.

How can this be accomplished ? How can we *refine*, *Christianise*, and *catholicise* these rough toilers in the lists of life ? Undoubtedly, we must provide for them something even more attractive than the questionable or impure amusements which they find so enticing. A girls' club, rightly conducted, meets their needs, and the good effected by those working girls' clubs, which have already existed for some few years and have done excellent work, may be given as a proof of this statement.

But to work a girls' club efficiently is by no means an easy task, as those who have laboured in them can testify. To establish and maintain a club efficiently, we require a good club leader, capable and reliable helpers, funds, comfortable rooms or a hall, as well as the requisites for the various occupations and amusements adopted, and all these do not spring up by enchantment. They must be sought for, and, from various reasons, the quest is not always wholly successful.

Now the object of this book is to assist those who are seeking to help our catholic working girls by establishing a club for them. At the very outset, a certain discouragement is experienced, caused by the difficulties which often appear insurmountable, and by ignorance as to how the work should be organised. Very little has been written on the subject, at least by catholics. There are several works on the organisation of Girls' Clubs by non-catholic authors, notably

Clubs for Working Girls, by the Hon. Maude Stanley (published by Grant Richards, 2s 6d.). This is an excellent book, as it embodies the writer's thirty years' experience in club work. "The National Union of Women Workers of Great Britain and Ireland," a non-sectarian society, has an excellent pamphlet on *Girls' Clubs* (Tract 5). It costs only twopence, and can be obtained from the Secretary of the Union, Parliament Mansions, Victoria Street, London, S.W.

Of catholic authors who have touched on the subject of Working Girls' Clubs, we may cite Mrs. V. Crawford's *Ideals of Charity*, and Lady Edmond Talbot's *Reports of the Ladies of Charity*, which are issued annually. Father Gerard, S.J. (New York), in his writings on Social Works also deals with this question. The club workers' difficulties may be traced to various sources; they differ with the district and the classes of girls who join them. Clubland has its clearly defined social grades, and certain classes cannot be prevailed upon to mix freely with others. Further, the work calls for special aptitudes. Club leaders have to educate and refine their girls, and these aims presuppose the power of organising, of imparting knowledge, and of holding the reins of government firmly but kindly. Lack of funds is another well-known difficulty, since few clubs, if indeed any, can be worked so as to pay all expenses. The inexperience of those who desire to open a club may also constitute a great difficulty. To overcome this, the simplest means is to work from three to six months in some well-organised club. This gives would-be club workers an opportunity of ascertaining whether they are fitted for this kind of work, if they like it, and, consequently, if they are likely to succeed. But there are many earnest catholics in our small towns, hamlets, and villages who would gladly help the working girls of their own districts, but whose time and means will not allow them to serve an apprenticeship in a club in order to obtain this practical experience; nor, indeed, have they any good clubs near at hand where they can serve an apprenticeship. Therefore, a book on Working Girls' Clubs, containing exact information obtained from expert workers and numerous club reports, as well as the writer's personal experience in this field of labour, may be useful to those who desire to study the method of organising and conducting a *small* working girls' club in view of establishing one. We say *small*, for if it is to do good work, its growth, like that of a plant, should be slow. It would probably be impossible to keep the girls

well in hand if we started with a large number of members ; moreover, there would be no old traditions to fall back upon, no tried members to leaven the rest.

Information can be obtained from handbooks, and what they fail to impart, the beginner's experience, whether it take the form of *success* or *failure*, will gradually supplement. It may be well to remark, however, at the outset, that no particular club could adopt all the suggestions put forth in this little volume, since it is written to meet the needs of club workers in various districts, among different classes of girls, and with varying environments. In the matter of working girls' clubs, it is essential to individualise ; to generalise would be fatal to the prosperity of the work, and those who do not realise this are certain to fail, notwithstanding their excellent intentions. Therefore each reader must judge for herself *which* of the hints she could profitably utilise, and to *what extent* they will be helpful in her special circumstances.

In view of the variety of needs, the author has entered into many details which, though well known to expert club workers, are absolutely unknown to the novice whose club experience is "in the making." Further, as lack of funds is generally one of the greatest obstacles, it has been deemed useful to give information about providing cheap and useful occupations and inexpensive home-made games, also to explain how a boot or clothing club can be established without incurring expense. For the same end, suggestions have been made as regards starting a club library. Again club workers are often asked to assist some members of the club in poverty, sickness, or some other necessity, and it is useful to know of benevolent societies, from which Catholics may obtain assistance without endangering their faith. Consequently a few of these societies are mentioned, as well as some useful books of reference. With these preliminary remarks, we can now pass on to the aims of a Catholic Girls' Club, a subject which will require a chapter to itself.

CHAPTER II

AIMS OF A CATHOLIC WORKING GIRLS' CLUB

THE hard lives of the young women employed in the various trades and employments enumerated in the preceding chapter, and the perilous surroundings in the midst of which they

must perforce pass their lives, are calculated to arouse the interest and sympathies of earnest, zealous catholics. All working girls are not equally exposed to the solicitations of evil in their most glaring forms. The temptations experienced by the girl clerk are *of their nature* much the same as those which assail the laundry hands, the flower-sellers, and the factory hands. Nevertheless, each class has its special forms of these temptations, and the liberty which the majority of our girl workers enjoy has a strong tendency to develop into license and vice in some shape or form, of which drunkenness and immorality are the most prevalent. It is true that some of our city toilers have a mother and a decent home, but the greater number are absolutely free to come and go as they please, either because they have deliberately broken with all home relations, or they are orphans, or their parents have deserted them in infancy, leaving them to be brought up by the parish or in some orphanage. Again, numbers of our working girls have come from the country in hopes of obtaining more lucrative employment than their hamlets and villages could offer them. How many, too, are ensnared by the tinsel and glamour of the stage, which provides that excitement after which the young hanker! Yet how difficult it must be for ballet girls and third-rate actresses to lead a pure life. Late hours, evil companions, love of finery and pleasure, and unbridled liberty are all so many prolific sources of danger to those employed in theatres and low music halls. Undoubtedly, many do keep their heads above water in this torrent of iniquity, but far more are engulfed in its seething current, and, among the fallen, we find many victims of their own ignorance of danger, or whose ruin has been brought about by weakness of will.

How can we catholics brighten up the drab lives of our working girls? How can we improve the hard lot of those whom "we have to consider as future wives and mothers, responsible for the bringing up of the next generation; as citizens, having duties towards the great Empire of which they form a part; as individual souls, each one of whom has to solve the problem of life, in one way or another," and, we may add, as being, in many cases, members of the Holy Catholic Church? We can get in touch with them by providing counter attractions, which will draw these working girls nearer to us, and thus enable us to protect them, to brighten their lives, to elevate and refine them, and all this is done in view of our principal aim—to make them earnest, faithful children of the

Church. All other aims can but be secondary; a lower leading object would be unworthy of the disciples of Christ, for in all their actions they should have a purpose for a life beyond this life, and endeavour to procure the glory of God and the welfare of immortal souls. Whatever other good results a club attains, if the members do not *as a body* fulfil their religious duties, if they are careless, indifferent Catholics, the one great aim of the club has not been attained, and a purely philanthropic institution could have accomplished as much.

Hence, in every Catholic club, the workers endeavour to lead the members to frequent the Sacraments and to fulfil their other religious duties. At the same time, it is generally considered unwise to lay down the hard and fast rule that a member who misses her Sunday mass or who fails to receive Holy Communion, *even yearly*, shall cease to belong to the club. Experienced workers, who formerly held to this rule, have seen the wisdom of abandoning it. Numerous examples have proved that no good comes of trying to force girls to be religious. Far from attracting, this rigidity repels them, and they adopt one of two courses: either they leave the club, and the workers lose all influence over them, or, if they are very fond of their club gatherings, they will commit sacrilege by approaching the altar without giving up certain secret sins, rather than withdraw from the club or lose caste in the eyes of the more devout girls. Such examples are not fictitious, they have really occurred. Nor may we "preach" too much to our club girls. We must adopt other means in order to bring them under the influence of religion. Naturally, what has been said above about not *exacting* the frequentation of the Sacraments as a condition of club membership does not apply to all clubs—to those whose members are more refined and devout, nor to those conducted by nuns for their own former pupils.

How are we to bring our rougher and more careless club girls nearer to God? By the gentle power of silent influence, of persuasion, of example. Thus, the members may be invited to approach the altar on some special feast, when the club workers will also endeavour to be present. The girls should have special seats reserved for them, and it would be well to let them wear their badge on these occasions. The general communions to which the members are *invited* individually, by a little printed card or a letter, will usually be placed on a Sunday, and thus the attendance at the mass of obligation will be insured. It is advisable to allow the girls

to sing hymns during the mass, as this brightens the service. The club girls may be invited to join some Sodality such as the Apostleship of Prayer, the Holy Family, and then they will attend the general communions, not as club members, but as Sodalists.

The priest is a constant visitor at the club meetings, and thus he gets in touch with the younger members of his flock and acquires an influence over them. The workers will make a point of ascertaining whether the girls have been instructed in their religious duties, if they have made their first confession and communion, and have been confirmed. Generally, it is advisable to have a class during one of the week-day meetings for the religious instruction of those who need it, or they can be sent to the nearest convent to the nuns' classes. If there be no convent near at hand, then one of the lady workers should take the class of Christian Doctrine. There are excellent books on the subject in addition to the catechism in common use. The Notre Dame Sisters have published a most helpful series of books of instruction on Christian Doctrine at threepence each (R. & T. Washbourne). Mother Mary Loyola's books on *First Confession*, *The Child of God*, *First Communion*, and *The Soldier of Christ*, are excellent for this purpose.

The art of catechising can be learned, and any worker who desires to qualify herself in this branch could obtain permission to listen to the catechism lessons given by nuns or elementary school teachers to their scholars. It is extremely important to make the lessons interesting, to give some anecdotes that illustrate the subject, and to make sure that the *essential* truths are grasped, before proceeding to teach minor devotions and practices. *The Catechism in Examples*, by the Rev. D. Chisholm, and *The Catechist*, by the Rev. G. E. Howe, both contain numerous anecdotes and illustrations which will enable the teacher to make the meaning of the text clear to her pupils. Unfortunately these works are rather expensive, but they can be had from a catholic library or borrowed from a priest, if funds do not permit of their being purchased.¹

The catechist, however, need not depend on these collections of anecdotes, especially drawn up for the purpose. Ordinary works of travel, biography, especially lives of

¹ These volumes are published by R. & T. Washbourne. The former, in five parts, costs 15s., the latter, in two parts, 10s.

saints, will furnish plenty of examples and illustrations to those who know how to seek for and to utilise them. Thus, when reading some striking incident in the life of some great man, or an apt illustration, it would be useful to examine if one or the other might not be utilised to illustrate some point of Christian doctrine, and to take note of where we read it. Catechists who are thus on the alert will find plenty of "grist for the mill."

At different seasons of the ecclesiastical year, special spiritual helps should be provided for the club girls in order to stir up their fervour. Missions are excellent, so are retreats, though, as a rule, the poorer classes, from whose ranks our catholic girls' clubs are recruited, have neither the leisure nor the means to follow the Spiritual Exercises in a convent; and further, for these "rough diamonds," *three* days' recollection and silence (even though partial) would be too great a strain. However, they could pass *one* day in prayer and listening to instructions, especially when these are interrupted by games of various kinds wisely distributed; and the nuns of Our Lady of the Cenacle, who devote their lives to retreat work, are always ready to open their hospitable doors, and every Bank Holiday they organise retreats varying from one to three days. The better-class club girls choose the three days, while for the younger or rougher girls one day suffices. These retreats cost very little—generally speaking, simply what the girls chose to offer at the collection; or the club authorities may pay a small sum for each girl, and this includes two meals for one day's retreat and full board and lodging for the three days.

Another excellent plan is that adopted in many of our Marian Sodalties, of which the members have no opportunity of making a retreat in a convent. As a substitute, special sermons are given daily, a short one after mass and another in the evening, followed by Benediction of the Blessed Sacrament. The girls are asked to abstain from certain pleasures, to make, if possible, a visit to the church during their dinner hour, and to try to practise recollection while at their ordinary work. The Exercises close with a general communion on the eighth day. As a rule, these retreats are much appreciated, and many of the girls are generous in giving up a well-earned rest or an opportunity of working overtime in order to be present at the services. They are delighted when they can say, "I have not missed once." All workers and girls who have taken part in these parochial

retreats can bear witness to the good effected. The members are aroused to a fuller sense of their duties as catholics, to a deeper realisation of the truths taught by the Church. Each retreat or mission gives them a fresh impetus in the spiritual life, and enables them to set a good example to their companions, for all who live as faithful catholics are a mighty power for good in this world of evil. Workers need have no anxiety about the spiritual welfare of those club girls who make the annual retreat.

Lectures on the saints and martyrs of England, illustrated by limelight views, visits to an old catholic cathedral or abbey, and lectures on Church History, are also excellent means of attaching our girls to their Faith. They know so little about the saints, and yet these holy lives are so intensely interesting and full of wonderful deeds which far exceed those attributed by authors of fiction to their heroes and heroines. As an example of this, take the lives of Father Damian, the Curé of Ars, Dom Boseo, Blessed Joan of Arc, St. Agnes, and St. Ignatius. Lectures on the great men and women of England, such as Livingstone and Hannah Fry, are a power for good. Catholic magazines contribute to the same end, and a zealous President will see that the table in the reading-room is furnished with these, and not *exclusively* with illustrated periodicals and fashion plates.

Our second aim in establishing clubs for catholic working girls is to *protect them* from certain dangers. Many have sordid, miserable homes, in which dirt, drunkenness, and disorder hold undisputed sway. There are few really good homes in our city slums, and the conditions of existence in such centres all tend to lower the moral standard. How can our poorer girls avoid learning evil when daily they come in contact with those who lead bad lives? In the majority of these poor homes, all who are capable of working combine to procure the daily bread. Even the children who still attend school are forced to earn money before and after school hours. The home is deserted except at nights and on Sundays. Nor is it at all unusual for the children to have to wait in the streets until their mother comes home from work, for she keeps the key. For girls who come from such homes, a catholic club is an immense boon. They find there shelter, pleasant surroundings, a warm welcome, and plenty to amuse and interest them.

Think of the dangers that beset our girls in the public streets, the sights they see, the conversations they hear! Bad companions are always ready to teach them evil; vile

so-called amusements are to be had so cheaply. Loafers and immoral agents are ever plying their evil trade. All our girls are not exposed to these temptations, but many have to endure them, and the fact that there are such sad cases would suffice to justify the existence of our catholic clubs. It is sometimes objected that the club takes girls away from their homes and leads them to neglect household duties. But is it not a real benefit to take them from the class of home described above? Is it not a Christian act of charity to keep these truly homeless girls out of the public streets?

There is another class of working girls for whom the club is a great boon—those who are older, and, having lost their parents or quarrelled with them, or having gone from home in search of employment, they share a room with a girl friend or have a lodging to themselves. Such young women return from their daily work to a cheerless room. Often, even in winter, they cannot afford a fire, so, after boiling up a little water by means of a spirit lamp or an oil stove, and having partaken of their frugal evening meal, they, too, turn out into the streets in search of amusement and company.

Provided we can prevail on these girls who live alone to frequent the club, we shall be enabled to protect them from many of the dangers mentioned above. The ladies who help in the clubs will, by kindness and sympathy, gradually win their confidence. The members come to look upon these ladies as their true friends, and this gives the latter many an opportunity of saying a word in season, of warning the girls of the danger of answering enticing advertisements, and of engaging to go abroad with absolute strangers of whom they know nothing.

The Catholic Girls' Protection Society (known as the S.B.G.) issues the following warning, which club workers would do well to circulate among their girls. It runs thus:—

“Catholic young women are warned against going to London or to any town in England or on the Continent without being in communication with some Home or Bureau of the Catholic Girls' Protection Society.

“Girls are specially warned not to speak to or accept any offer of help from any man or woman unknown to them or to go to any situation without being certain that it is respectable. They may apply to the C.G.P.S. to obtain information about

situations. Any girl wishing to be met in London, in a provincial or continental town, should apply to the Bureau of the Catholic Girls' Protection Society of the town in which she is. The Secretary of the Central Bureau will send to the London stations to meet girls, &c., recommended by a member of the C.G.P.S. Great care must be taken to state at which station in London the traveller will arrive, and at least two days' notice given before the girl's arrival."

This Society is the Catholic counterpart of the "Maybys," which is so well known. It is the English branch of the "Œuvre Internationale pour la protection de la jeune fille."

This Society, whose headquarters are at Fribourg, in Switzerland, concerns itself with Catholic working girls, practically all over the world, as it is established in all the countries of Europe, and has several branches in North and South America, Asia, Australia, and New Zealand.

In Great Britain the headquarters are in London, where a branch was formed in 1899 with the approval of the late Cardinal Vaughan, since which date the Society has been making slow but sure progress.

The Central Bureau for England was established in 1911 at 265 Vauxhall Bridge Road, Westminster, London. It is quite close to Victoria Station. (Tel., 2726 Victoria). The office hours are daily from 10 to 6, and on Saturdays 10 to 12.30.

The subjoined paragraph from the circular of the Society explains the object of this excellent institution:—

"This Society undertakes the protection of young girls leaving home in search of employment. Thousands of all nationalities have passed under its care during the last few years. A girl leaving home is recommended to the Society in the locality to which she is travelling; she is met at the station; remains at the Home for a night or more according to circumstances. A situation is found for her either directly from the office or through good registries, and the girl is encouraged to return to the Home to spend her afternoon or evening out. In this manner she is safe-guarded from the moment she comes in touch with the Society, and is led to treat the Home as a haven of rest and relaxation where she may always be sure of a welcome.

"So much is done for girls of doubtful character, but this work is entirely for respectable girls seeking their own livelihood and travelling to and from situations, and often in desperate need of a friendly hand."

HOMES FOR GIRLS IN LONDON AND THE PROVINCES

- London.*—The Convent, 35 Brompton Square, London.
Home for governesses and business girls.
Application must be made to the Secretary, 35 Brompton Square, London, about meeting girls coming to London.
The Convent, West Hill, East Putney. Home chiefly for Irish girls.
The Convent, 11 Harewood Avenue, London. Home for governesses, servants, &c.
The Convent, The Drive, Walthamstow, Essex. For German-speaking governesses.
For addresses of other London Homes, see Handbook.
- Liverpool.*—St. Joseph's Home, Everton Crescent.
- Birmingham.*—The Convent, Snow Hill.
- Manchester.*—The Convent, Rumford Street.
- Dover.*—Superior, Convent of Sisters of Charity. If necessary ladies will meet girls at Dover.
For other Provincial Homes, see Handbook of the S.B.G.

IRISH BRANCH

- Dublin.*—Central Bureau. The Convent, Sisters of Charity, North William Street.
Home for Business Girls, Rutland Square, Dublin.

ADDRESSES IN FRANCE

- Paris.*—Secrétariat et Home, 4 *bis* rue Jean-Nicot.
- Lyon.*—Secrétariat et Home, 20 place Carnot.
- Bordeaux.*—Secrétariat, 4 rue Poquelin-Molière.
- Marseille.*—Secrétariat et Home, M^{lle} Budd, rue Fongate, 14.
- Nice.*—Secrétariat et Home, 1 *bis*, avenue Durante.
- Nancy.*—Home, rue des Chanoines, 4.
- Le Havre.*—Renseignements, 29 rue d'Emprémesnil.
- Dieppe.*—Home, M^{lle} Lefrançois, au petit Appeville, par Hautot.
- Rouen.*—Secrétariat, 74 rue Saint-Vivien.
- Calais.*—Renseignements, M^{lle} Jansen, rue des Thermes, 45.

This outline of the S.B.G. has been given at some length in the hope that it may be useful in an emergency to club workers who have no time to write for information. If they need addresses of Bureaux in other countries, they can be obtained from any of the offices given above.

Any respectable girl can become a member of the S.B.G. A reference is required from a priest, a nun, an employer, or any other person of credit. The annual subscription is 1s., and this entitles the member to the *Quarterly Girls' Friend*, which is sent post free. Think of what a boon this membership may be for a friendless girl! Wherever there is a branch bureau, she is welcome to attend any of the social evenings. Should she live in the provinces and wish to come up to London for a holiday, she has a home where she can reside for three weeks, and have pleasant society for her outings, at a cost of from 8s. 6d. to 12s. 6d. per week according to the sleeping accommodation chosen. A girl who desires a situation in London will be assisted in her search by the Secretary of the Central Bureau. If she decides to emigrate, she will find S.B.G. workers in America, Australia, and New Zealand. In order to profit by the kindly aid of this Society, it is not *necessary* that a girl should be a member of it, though she is recommended to do so, and every girl who joins helps to make known this good work.

Club leaders often find it necessary to protect girls from cruel parents, from unjust or immoral employers, hence it is desirable that all who work in clubland should possess a certain necessary knowledge of evil—it will do them yeoman's service in their labour of love. Thus they can prevent crime by appealing to the law for protection in certain cases. For example, the act of seducing a girl under sixteen years of age is a crime which involves a fine and imprisonment. Procuration agents are punishable by law. Again, it is often in a club leader's power to obtain situations for girls who in their actual employment are exposed to great dangers and temptations, or whose health is compromised. Clearly, a wide field lies open before all those labourers in the Master's vineyard who have chosen girls' clubs as their special work of zeal.

Thirdly, our catholic clubs aim at *brightening the lives of their members* by bringing a ray of genial sunshine into the dull, monotonous life of many a toiler. A kindly club leader welcomes every girl as she enters; taking an individual interest in each, she endeavours to make each feel at ease. She shares their joys and sorrows, listens to their stories of woe and, if she cannot help them more effectually, at least she gives them her sympathy. We all need to be loved and cared for *individually*. None are really content to be loved collectively, for every human heart yearns for affection—yes, even those persons whose pride will not permit them to

acknowledge this soul-hunger for love are frequently those who feel it most keenly. But vice deadens true love, and this explains why some of the poorer classes have so little filial and fraternal affection—drink, ill-usage, injustice, the struggle for the means of existence, have either stifled it or prevented it from developing.

It is marvellous how powerfully loving sympathy wins the confidence and affection even of uncultivated girls of independent character. All capable club leaders have experienced this. Consequently they interest themselves seriously in whatever concerns their girls. They take care to inquire about a delicate girl's health, to visit the parents of their club girls, to know the conditions under which the latter work, if they are courting—in a word, to be a true friend to each and all.

The girls' club also brightens the lives of its members by the pleasant surroundings of the room in which they meet. Environment is responsible for a great deal with human beings. It is never what mathematicians term "a negligible quantity," nor is it a negative quantity; on the contrary, it is a positive factor which has a very determining influence on all men. Human beings are to a great extent what their environment has made them. Bright, wholesome, and congenial surroundings have an elevating influence, whereas sordid, impure, and tainted ones degrade those whose lives are passed in this depressing atmosphere. Cleanliness is a moral lever which our forefathers placed "next to godliness." Certainly a clean, cheerful room gives pleasure, and tasteful decorations are much appreciated even by very poor girls, who find, in their club room, conditions which present a marked contrast to some of their squalid homes.

The club also provides *interesting occupations and amusements* which give the girls happy evenings, as well as something pleasant and useful to think about and to practise out of club hours. For example, if recitations and fancy work form part of the programme of the club evenings, the girls, taking a great interest in anything new, will devote part of their dinner-hour or of their leisure time to learning their recitations or in perfecting themselves in the particular branch of fancy work in which they are receiving lessons. While they are thus employed, they are interested and happy, and these are no small gains, for Satan is rightly credited with finding "mischief still for idle hands to do."

These varied pleasures and pursuits are calculated to wean

our girls from the objectionable amusements in which they formerly indulged, and this brings us to another aim of our catholic clubs, namely, *the refining and elevating of their members.*

The various club occupations rarely fail to develop the girls' talents and to improve their health by physical exercises. In a word, a working girls' club well conducted conduces to the *moral, intellectual, physical, and spiritual good* of its members.

The club has a moral influence, since it brings into the lives of many a refining influence. The girls, whatever be their station in life (and all are not drawn from the lowest stratum), come in contact with ladies, with those whose education and position give them a certain ascendancy. Even uncouth girls have a certain respect for a lady, whose kindness, courtesy, and good offices rarely fail to win them over to the side of order, discipline, and politeness, which reign in every successful club. Emulation is an excellent moral lever, and this is provided in the club gatherings by the various competitions connected with the various occupations and games. Emulation spells enthusiasm, and this invariably develops and sustains will-power, which is no small gain.

A girl has made a giant stride towards the acquisition of a firm character when she is aroused to a sense of the potentialities of her will, and this knowledge comes to many as a real revelation which astonishes and transforms them. A dirty, untidy, rude girl is shamed into being neat, clean, and polite when she habitually attends the club meetings. In some of our clubs, there are opportunities of saving money, of paying by instalments for dress materials or boots, and these conduce to train the members in habits of thrift. When a girl has experienced the pleasure of thus saving up a certain sum for materials, or even for a nice summer holiday, she is less likely to spend all her pocket-money on finery or sweets. She acquires self-control as regards the expenditure of money, and this will be a valuable asset for her whole life. Much of the misery found in the homes of the poor is due to the thriftlessness of the wife, as all district visitors know.

The club furnishes useful occupations which vary with the *age* of the girls, their *condition*, and the *seasons* of the year. These occupations tend to develop latent talent. Many a girl thus discovers that she possesses certain natural gifts, and this makes her a willing learner. So many of the toilers in

our factories and workrooms follow trades which give absolutely no food for the intellect! What intellectual pleasure can an intelligent girl find in making up packets of black lead, gumming envelopes, or winding balls of string? Yet the intellect needs food, and bright girls who are condemned to follow such monotonous employments will probably strive to satisfy its needs by reading sensational novelettes, or by going to low theatres, and thus their minds are poisoned. How many thousands of men and women have become criminals because they felt the cravings of intellectual hunger and endeavoured to satisfy them by wrong means! The knowledge of evil obtained from bad books and impure conversations which gratified their sinful curiosity led them into paths of evil deeds.

Our prison authorities in this twentieth century are beginning to realise that the lack of an outlet for intellectual activity, and dull, monotonous occupations, are defects in our system of punishment which are responsible for many fresh crimes. After years of enforced solitude, of long hours of inactivity spent in darkness, of dull, drab existence, prisoners step forth into the fresh air with a longing for excitement in any shape or form. Generally they find it in breaking the laws of God and man. Hence, of late, measures are being taken to fill up the prisoners' days with more active work. They are allowed to study, to learn a trade, so that when their period of detention has expired, they may have the means of earning their bread. In our girls' clubs we provide useful and pleasant occupations, we arouse in our members a desire to learn. The pleasure they find in the acquisition of knowledge acts as a wholesome deterrent from wrongdoing. By thus developing their intellect, we render them happier, more useful in their homes, more capable in their work, and better fitted to hold their own in the keen battle of life.

To catholicise, protect, and brighten the lives of our working girls, to elevate them and develop their talents—such are the aims of every catholic girls' club.

Surely these are noble ends, well calculated to arouse the best energies of our workers, for no greater work exists on earth, except the act of worshipping God, than that of co-operating to secure the moral wellbeing, the sanctification and salvation of our neighbour. We help to render them happier here on earth and to procure for them the possession of eternal blessedness, a work worthy of the disciples of Jesus of Nazareth, who "went about doing good."

CHAPTER III

ESTABLISHMENT OF A CATHOLIC WORKING
GIRLS' CLUB

THE organisation and management of a catholic working girls' club is pre-eminently an outlet for the zeal of the laity. There are various reasons why such work is better left to seculars. Nuns rise early and, in general, retire betimes, that they may have the necessary hours of rest. Now most girls' clubs open at 7 or 7.30 and do not close until 9.30 or 10 o'clock. Again, our working girls know all the news of the day, they read the newspapers and hear the latest crimes discussed in the offices, workrooms, and factories where they earn their living. When they meet in the clubroom, these topics are sure to be brought up, and the club workers therefore ought to be well up in public events, in the latest criminal trial, or the popular plays of the season. Then when the girls mention these subjects, the workers will be competent to put in a word in season, to point out the vein of evil in the play, to lead them to form a correct judgment on the matter, to show how in the majority of criminal cases, as in the Moat Farm tragedy and the Crippen case, the vice of immorality was the first cause. It is true that the greater part of the time passed in the clubroom should be devoted to work or play; nevertheless, either before or after the lessons, the girls will start a conversation, especially if some particularly sensational event happens to be attracting public attention. Then, too, there are the social evenings, when the girls gather round the workers in little groups for the express purpose of chatting. Also in districts where the girls are employed in laundries or any other hard manual labour which keeps them all day on their feet, they are too tired to work or play. They want to sit down and talk or to read quietly. Sometimes girls desert the club and give themselves up to a life of sin. Then, following the example of the Good Shepherd, a zealous club leader who has some experience of rescue work will seek them out in their haunts of vice and strive to remove them from danger.

There may be low places of amusement near the club premises, and the club leader will be able to warn her girls not to go to them, taking care, however, not to condemn them

in such a manner as to arouse the girls' curiosity and thus cause them to frequent these places. It is, generally speaking, wiser to speak of such entertainments with contempt, and carefully to avoid arousing that spirit of independence which characterises the working girl and often leads her to do what is wrong simply in order to assert her right to go where she pleases and to do what she likes. "Extremes meet," and violent denunciation of a place of amusement may be as powerful in filling it as extravagant praise.

It is manifest that catholic nuns, even those of the most active Orders and Congregations, cannot perform all these acts of charity as competently as the laity. They cannot be expected "to keep up with the times" to this extent. It is not in keeping with their vocation to know the plot of the latest novel or drama nor the details of the most recent sensational case. Consequently, the work of managing working girls' clubs in the poorer districts of our great cities is, in general, better left in the hands of the laity. There are some excellent clubs worked by nuns, but these are oftener residential clubs, connected with the convent, and therefore not open to the objection of late hours. Or the club consists of young girls, mostly former pupils, who do not attend *every* evening. Such a club resembles "les patronages" so popular on the Continent, and is a kind of intermediate institution between a Marian Sodality and the real working girls' club.

Nuns often lend their premises for a club, and two or more may be allowed to help to work it, but even then we usually find that they secure the assistance of ladies to teach the girls dancing and gymnastics, and to accompany them on their day's outing in the summer. Also, they generally have to leave the lady workers to dismiss the girls.

Suppose now that in a given locality a zealous priest sees that a catholic club for working girls is highly desirable. The district has dangers from which he is anxious to save the younger portion of his flock. Generally speaking, he consults some of the ladies of the congregation and asks them to assist him in this undertaking. How are these ladies to see about this work of zeal?

We will answer this question by describing, step by step how to establish a girls' club. It would be wise to begin by appointing a small committee to meet and discuss the matter and there will be plenty of points to settle. To begin with *no club is ever self-supporting*. The sum the members can pay amounts at the most to one-sixth of the total expenditure. It may

only cover the one hundred and fiftieth part—these approximations have been arrived at after carefully comparing some thirty or more reports of girls' clubs. However, if the workers have the free use of a furnished room, the girls' subscriptions should suffice to cover the expenses of the *games* and the *materials* for the occupations, provided the teacher asks no salary. The first question then will be "How are the necessary funds to be raised?"

Much depends on the congregation that attends the church to which the club is to be attached. If some of the members are wealthy, there will be a possibility of obtaining a few donations and some promises of annual subscriptions. But clubs for working girls are generally most urgently needed precisely in those parishes in which the catholics constitute the middle or poorer part of the population. So the committee must resort to other means in order "to turn an honest penny" for the initial expenses and upkeep of the projected club. Bazaars and sales of work are useful, since many people with small means are often willing to give time and work in order to contribute articles for a stall. A rummage sale is also a resource, but if this method of "filling our sails" be adopted, it is wise in the interest of the poorer catholics to give them free tickets of admission to the room and to exclude dealers, who snap up the best things and pay little for them. Also, we frequently hear of thefts, so when organising a jumble sale it is prudent to have the goods behind some barrier, to see that there are plenty of workers to assist in selling, and that the articles are priced fairly and not sold for next to nothing. Otherwise jumble sales are apt to turn out total failures, which is regrettable, for if rightly conducted, they are a real boon to the poor and a help towards the contemplated work of charity. Another means of raising funds is to get up a social or an entertainment. The priest who knows his parishioners and their tastes will, with his past experience, be able to give sound advice as to the best means of securing the necessary funds, and these means will be determined by the sum required.

"What does it cost to start a girls' club?" some reader asks. All depends upon what footing you intend to place it. If you desire a special building with all modern equipments, such as we see in some of our large towns—London, Birmingham, Manchester, and Liverpool, for example—then you will require some three thousand pounds, a sum which few congregations can raise. In general, small beginnings are wiser,

so let us suppose that we propose to found a club for about forty or fifty girls. We must secure the loan of a good-sized room or rent one. If the club is to meet every evening, a room for the members' exclusive use is necessary, and this must be hired or built. A small hall of wood and corrugated iron is the cheapest, and can often be procured second-hand, or it is not a bad plan to rent a cottage and to knock down the partition wall between two rooms so as to have one large one. A cottage or small house has the advantage of giving a choice of rooms. Also it is possible to get a married couple to look after the clubrooms in return for two of the upstairs rooms and the use of the kitchen. Thus a house with six rooms and a kitchen would allow two rooms to the caretaker, one large room for the ordinary meetings (obtained by throwing two into one), and two small rooms for special lessons for the use of the club. The kitchen would be joint property if the girls require refreshments, such as tea, cocoa, or coffee. The rent of the house will vary according to the locality. In the provinces, rents are generally cheaper than in or near London.

It is important to get the right site—one not too far from the catholic church, nor from the factories in which the girls work. It is wise to keep our catholic girls' club removed from the proximity of another club, of a theatre or music hall, though, in spite of all our precautions, we may have to put up with certain inconveniences and take a house, not where we should like it, but where we can get it. For a small club that meets but once or twice a week, it is generally possible to get some catholic family to lend a room for the occasion. If the club is to begin very modestly with some twenty girls, the furniture will not be an expensive item. It is important that the room should be bright, cosy, and tastefully decorated. Chairs are preferable to benches, and they can be bought second-hand. Common ones are useless; they come to pieces and cost more in the long run. Ottomans manufactured out of old packing-cases can be easily and cheaply made. Placed against a wall they serve as comfortable seats and as substitutes for cupboards in which games, papers, and materials can be kept. Large deal kitchen tables will do very well, and the deep drawers are convenient for keeping the games. Linoleum is serviceable and can be kept clean. A few ornaments and pictures will complete the furniture of the room. If the girls are to have refreshments, then it will be necessary to expend about ten shillings on crockery and hardware

Towels, too, will be required, and also brushes and dusters. But these small items can be procured as needed. Begin with the essentials and the rest will follow, by dint of begging and economising.

It is always wise to begin modestly in order to build up our club on the right basis—*quality before quantity*. Our great aim is to do good, to catholicise; we must never lose sight of this, and most works undertaken for God's glory begin humbly and grow slowly.

It is now time to decide the age and the class of the girls we intend to receive. There are numerous classes or grades even among the poor. The flower-girl considers herself above a crossing sweeper, and a factory girl looks down on a street vendor. These classes keep to themselves and will not associate with one another. Some clubs meet this difficulty by opening on certain nights for one class and on the alternate evenings for others. Hence it is necessary to decide which grade of girls we intend to admit. One excellent plan is to apply to the head mistress of the nearest catholic school and to ask for about a dozen girls *who will shortly be leaving school*. These picked girls will furnish an excellent nucleus, and their actual school training renders them submissive to discipline. They can be disciplined to club regulations before they are given fuller liberty as prospective bread-winners, and this is no small advantage. These girls will give the tone and spirit to the club, and new-comers will simply have to fall into line or give up attending. Or there may be some local industry, which employs a great many hands, whence we may obtain girls of the same social grade.

In the suburbs where no special industry exists, the club members generally consist of servants, apprentices, and perhaps a few business girls, though, in general, the latter do not mix freely with those in domestic service; they find their friends among their fellow-clerks and shop-girls. In the very poor districts where all the parents go out to work, and where the children, in consequence, require a refuge from the streets, it has been considered necessary to open clubs for children from ten to fourteen. If elder girls meet on the same premises it will be necessary to keep the divisions quite separate—preliminaries, juniors, and seniors. If this precaution be neglected, the club will not work well. Usually these youngest members come and leave before the elder girls arrive. Some clubs class girls of fourteen to sixteen years old as juniors, others fix the upward limit at seventeen.

One large efficient club in London classifies its members as follows:—

Preliminaries .	Girls from 10 to 14 years of age
Juniors	„ „ 14 to 16 „ „
Intermediates .	„ „ 16 to 18 „ „
Seniors	„ „ 18 and upwards.

As a rule, there is no upward limit of age for seniors, but married women are necessarily excluded from a girls' club, except when as "old club girls" they are invited for some special occasion.

We will suppose that the committee of ladies has now decided three important points—namely, the choice of the room, the selection of the furniture, and the class of girl eligible for admittance to membership in the club which they propose to establish. What will be their next step? They cannot do better than seek out some of the excellent clubs that already exist in large numbers and offer their services for a time as club workers. A list of catholic clubs will be found in the *Handbook of Catholic Charitable and Social Works*, a booklet published by the Catholic Truth Society at 1s. This book only gives the more important clubs, but there are hundreds more, since the majority of our large catholic parishes can boast of clubs for working girls. It is not sufficient merely to *visit* a club in passing, as one evening in clubland will never initiate any one into the true aims and working lines of an efficient club. Those who desire to establish a club themselves should serve a real apprenticeship in order to acquire the necessary knowledge, though it is useful to visit clubs as well, since, from each, useful hints may be obtained. A few months passed in clubland is worth all the books on the theory of organising these institutions, though the latter have their relative value.

Nor is it a waste of time to visit a club that is not very successful, since it may teach those who help there a useful lesson as to what measures should be avoided. However, in travelling through clubland our members of the committee of the proposed club will have to be careful not to take up *everything* which they see done elsewhere, since each club has to be worked in accordance with the needs and resources of the neighbourhood in which it exists. So we must be content to adopt what we can best utilise and leave the rest, at least during the earlier stages of our work. Such a period of training is invaluable, and should no occasion of acquiring experimental knowledge present itself near home, ladies can

always stay for a time at one of our Catholic Settlements, where there are excellent girls' clubs, governed by expert club leaders. Also they can communicate with Mrs. Arnold Glover, the secretary of the National Organisation of Girls' Clubs, 118 Great Titchfield Street, London, and obtain from her any information they may desire and a list of the non-catholic and unsectarian girls' clubs.

In making choice of a club in which a lady desires to learn how to be a club leader, it would be wise to choose one which provides precisely for the particular class of girl for whom she desires later on to establish a club. There is in London a vast difference between an East End club of factory girls and a West End club of girl clerks and shop assistants, and this applies to most of our large provincial towns. Those who conduct clubs are generally pleased to receive helpers, and members of the committee could profit by a holiday to visit a few clubs. To those who have already served a time of apprenticeship in clubland, these visits are particularly useful. Naturally, the headship of the club should be allotted to the one who is the most qualified by her experience, training, and aptitudes for the post. One excellent club leader, in the subjoined lines, gives an admirable sketch of an ideal leader. She writes: "There should be *one* lady in charge to whom girls and teachers alike refer their difficulties. She should be absolutely *fair, impartial, exact, and painstaking*. She should not take up 'club work' from a passing charitable impulse, but—if she hopes to influence the lives of some fifty young people at a time—she should face her work as thoughtfully and as carefully as the principal of a school." These words deserve to be well pondered over; they show that this office requires common sense, firmness, and business habits as well as ability, energy, and zeal. It is the work of the leader to direct the club, to see to every detail, while, at the same time, she endeavours to teach those who work under her how to fulfil their respective duties. It is a mistake for a president to do all herself, as, if she happens to be ill or has to give up attending the club for any other reason, either for a time or entirely, the work will fall through. Far wiser is it to train others to do each part of the work, and to reserve for herself the supervision of the whole. A wise working rule is for her *not to do herself what she can train one of the workers to do for her*. By this means the stability and continuity of the club are assured.

From the outset there should be several helpers who know

their duties and have a certain authority. For example, it would be unwise to decide that one of the lady helpers, who may chance to be in charge alone, has no power to dismiss an unruly girl—that this can only be done by the club leader or a member of the club committee. What would result from the adoption of such a measure? Probably some of the girls will purposely give trouble, and they may even go so far as to say: "Miss X is not here, and you can't turn us out." The power of final exclusion from the club must rest with the committee; it is never placed in the hands of one of the club workers.

Whoever is in charge for the evening ought to be in position to send a troublesome girl out of the classroom if she upsets the lessons or recreations.

In large clubs, at each gathering there are two reliable workers present, often one voluntary and one salaried. The paid worker has to be at her post, and is not, therefore, subjected to the many hindrances which often beset the voluntary worker. Understudies are particularly useful, as they are ready to fill up the place of a worker who is ill or absent. The ideal would be for each lady helper to provide her own understudy, but this cannot always be obtained. A small club can be worked with three *regular* workers; if it only opens once or twice a week, two will suffice, so that the third acts as understudy.

Another part of the education of a club worker is to get all the information she can as regards hospitals, convalescent homes, evening schools, scholarships, emigration and labour bureaux. Such knowledge can be obtained from hand manuals such as *Fry's Royal Guide to London Charities*, price 1s. 6d. published yearly by Chatto & Windus, St. Martin's Lane, London; *The Handbook of Catholic Charitable and Social Works*, price 1s., published by the Catholic Truth Society, 69 Southwark Bridge Road, London, S.W. These handbooks and others can generally be procured from some public library at a reduced price the year after their publication. Though it is not necessary to have the latest edition at hand, it is well to have a few of these volumes at home or in the clubroom. No lady worker could remember all the details connected with various charitable institutions and societies, so the next best thing is *to know where to find the information* which these manuals supply.

There are a large number of public charities which are entirely undenominational, consequently, there is no reason

why our catholics should not benefit by them. For example, much assistance can be obtained from the "Society for Organising Charitable Relief and Reprising Mendicity." Frequently catholics receive begging letters or application in person for relief from those who appear to be in very distressing circumstances. In these days, when so many thousands of beggars and tramps are tolerated, it is well to know if the story be true. How are we to find out? Give the particulars to the secretary of the above Society, and their officers will investigate the case and acquaint you with the results. No fees are asked, and all who apply are assisted. This Society, in addition to the head office in London, at Denison House, 296 Vauxhall Bridge Road, S.W., have branches in Kensington, Fulham, Hampstead, Islington, Bethnal Green, West Ham, Bermondsey, and Norwood, and many other places. *Fry's Royal Guide* gives the full list of these district offices, and as the information is tabulated in this manual, it is extremely handy for reference. There is also a Catholic Society for Reprising Mendicity. It is established in connection with the church of the Most Holy Redeemer, Upper Cheyne Row, Chelsea, and a letter to the priest in charge will procure information respecting any given case.

There are convalescent homes for all classes and denominations; some are free, others ask a small weekly sum varying from five to ten shillings. Lists of these are also to be found in the books mentioned above. There are numerous societies for the protection of children, girls, and women. The "National Vigilance Association" has done and is doing a splendid work. Its objects are thus set forth: "To enforce and improve the laws for the repression of criminal vice and public immorality, to check the causes of vice, and to protect minors; to defend women, and to take prompt measures in all cases of outrage upon girls, and, where necessary, to conduct prosecutions free of charge." This Society is a great boon to the workers in girls' clubs, for in the poorest districts their aid is frequently needed. As soon as the facts of a case are communicated to them, the officers take it in hand, and the name of the one who brought it under their notice need not be revealed. They "heard of the case," and that suffices.

The "Associated Societies for the Protection of Women and Children," Albion Chambers, 60 Haymarket, S.W., is doing excellent work. Its objects are "to prosecute in cases of excessive violence to women and children, to advise women who have been deserted or otherwise cruelly treated,

and, where desirable, to promote improvements in the law." A club leader may therefore render some poor woman a very real service by giving her the address of this Society.

We need not give other examples in order to show how much assistance catholics can derive from existing charitable associations. The various handbooks of such societies will repay perusal. Every want appears to have been provided for, and thousands of pounds are spent annually in relieving the poor. These manuals are also to be found on the shelves of all the free libraries among the "works of reference."

Workers in clubs who can render their girls assistance of this kind are doing a great act of charity by brightening and even saving their lives, and by so doing they increase their own influence for good. Some clubs do not give scope for this kind of help, especially those attended by girls of a higher social grade, such as shop-girls, city girls, dressmakers, &c.; but even in these superior girls' clubs there will be a demand for information about convalescent homes, hospitals, means of procuring employment, and institutions which provide cheap summer holidays.

We have discussed the remote preparations for founding a catholic girls' club, and have seen what the house or rooms and the furniture are likely to cost. But other expenses have to be met, for the girls will require amusements—the great attraction of the club at the outset—and also occupations. Moreover, we cannot well determine beforehand in what these shall consist. It is necessary first to form our club and to see *what the girls wish to learn or to play at*. We must know their tastes, and, in general, the time-table of a club has to be varied frequently, for, with the young, there is a constant demand for something new. So in the following chapter we will speak of the first gathering of the candidates for membership.

CHAPTER IV

INAUGURATION OF THE CLUB

SINCE we propose establishing a *Catholic* Working Girls' Club, the first invitation will be given from the pulpit. The parish priest speaks of the proposed club and invites the catholic girls to become members. The ladies, who have volunteered to manage the club, distribute free tickets of

admission to all who are likely to join. These admit the holders to a preliminary gathering which the workers endeavour to make as pleasant as possible. It is well also to visit the catholic families and to leave tickets for girls who may be absent when the call is made. If a number of catholic hands are employed in some neighbouring factory or warehouse, it is advisable to ask permission of the managers to distribute circulars to the employées. These notices and the invitation cards can be typewritten or hectographed. A few pence will secure a home-made hectograph. You will require a flat baking tin, preferably of enamelled ware, some gelatine (fish glue) boiled with glycerine to the right consistency, and from this composition you can take off hundreds of copies, though not without re-writing the original. With careful handling, one written copy will give from forty to fifty examples. The hectograph ink costs sixpence per bottle. For writing the original copy, use a fine pen not too full of ink. Leave a small margin all round. This allows for the transfers slipping a little. *When dry*, carefully press this copy face downwards on the paste. Leave it until the writing begins to show through on the back of the paper. Then remove it carefully and take off copies as quickly as possible. Never put a copy on the paste unless you have time to take off the duplicates, as the ink sinks gradually into it and the writing looks blurred. When the copies begin to look faint, leave them longer on the paste. The handwritten copy will only serve once. The paper employed should be thin and of rather coarse texture. Common note-paper is excellent, but good paper should be used for writing the original, since the ink is too quickly absorbed by very coarse paper. After use, the gelatine paste should be cleansed by sponging it over quickly with warm water. When the surface of the preparation becomes rough, the tin should be placed in a warm (*not hot*) oven for a few moments. The heat melts it and, on cooling, it is again fit for use.

The admission cards can be hectographed also. Choose rough-surface postcards, those sold at fourpence per hundred. It saves time to hectograph two invitations on one of these cards and to cut it in two afterwards. In this way one penny will provide fifty tickets. The author gives these details in view of helping the numerous willing workers, whose slender purses will not allow of their spending large sums on printing, for such can often give a little time when money

is not forthcoming. This initial gathering will be held on the club premises. Generally a tea and entertainment are provided. For the first meeting some workers might prefer a kind of social evening, especially if the club is designed for elder girls, as this affords opportunities of getting to know the girls individually. But so much depends on the class of girls invited, as the younger girls want to be amused all the time, and it would be difficult to speak with them during a social gathering. Also, where the ladies are otherwise in touch with the girls, personal interviews will not be so necessary. In any case, a time will be set apart, during which either the priest or the lady president-elect or the club leader will speak to the girls of the aims and benefits of the proposed club, the occupations, amusements, and the hours of attendance. On these points the workers can now consult the desires and convenience of those who propose to join it. At least, these matters can be provisionally arranged. The conditions of membership should be clearly set before the girls. In a club for factory girls they will probably be comprised in very few words, of which the substance will be, "Behave yourselves and come regularly."

The girls would doubtless feel flattered if they had a voice in christening the club, in selecting the badge and motto; at least, it might be put to the vote. The lady workers, having thought out these matters beforehand, will be able to guide the girls' choice, to throw out suggestions; and the latter, far from resenting, will take to themselves the credit of having supplied all three. A list of club mottoes and badges will be found in Chapter VI.

Certain details, such as payments and the order of the club evening, must necessarily be regulated later, but it would be well to explain that the club is not to be a pure charity, and that the members will have to contribute towards the expenses. At this stage it will suffice to give the day and hour of the first real club meeting.

So far, so good; we now come to the practical question, "Who is ready to join?" "Who desires to be one of the foundation stones?" Some present are sure to covet this honour, which will belong exclusively to those who accept at once, and, if the undertaking prospers, these girls, in after years, will recall with pride that they have been there from the beginning of the club. They will not tire of telling future girls and workers: "I am one of the foundation stones."

This legitimate pride prepares the way for the acquisition of that most desirable asset, an *esprit de corps*.

It is better to start with a provisional register of attendances, and only commence the permanent ones some few weeks later. Even when the club is in full swing it is wise to keep the names of all new-comers on a provisional list for about six weeks, since many girls drop in once or twice and then cease to attend, either because they will not submit to any regular discipline, or because they have left the neighbourhood. Excellent attendance registers, ruled for one year, are to be procured from the Educational Supply, Holborn Viaduct. Number 253, price ninepence, can be recommended.

With the inscribing of the names of those who promise to attend, this first gathering comes to an end. Should the church be near at hand, it would be desirable to have the Benediction of the Blessed Sacrament, in order to place our enterprise under our divine Saviour's protection, for these souls, to whom we wish to do good, are very dear to Him, so it is well to begin our work by leading these girls into His presence and by praying fervently for them. As catholics we have an immense vantage ground over those without the Fold. We have not to trouble ourselves about the various sectarian beliefs, as, among our girls, we shall have no disagreement concerning religious doctrines, nor are we embarrassed about speaking to our catholic girls of their religious duties and the things pertaining to their salvation, although, as we have already pointed out, we must not insist too much on this point at the outset. Probably certain girls would refuse to join if they thought that, in the matter of religion, too much would be expected of them. The majority of club girls come to be amused, they wish to enjoy themselves, and have, as a rule, little or no desire even to learn some useful occupation. This being the case, we must win them by giving them wholesome pleasures; gradually we shall acquire an influence over them and be enabled to do them good spiritually. A question often arises which we can conveniently answer here. It is this: "Shall we accept non-catholics in a catholic girls' club?" Most catholic club leaders would answer in the affirmative. Provided that these protestants are *in the minority*, that they are *friends of the members*, and are *willing to conform exteriorly* when prayers are said or hymns sung, there seems to be no good reason for excluding them. Many souls have been led into the Church through joining a catholic club. There is no injustice or hardship in asking them to conform to the rules

which regulate our devotions, since we do not especially *invite* protestants, but simply *admit them as a privilege* to a club established for those of our own Faith.

If it has not been possible at the preliminary meeting to sound the girls as to their desires respecting the subject-matter of the lessons, the workers will themselves decide the question, and it is extremely important that their choice should fall on something attractive. It may be necessary to confine the time-table to various amusements for the first few months. Before dismissing the girls, the president will ask them to make the club known, and, if possible, to bring recruits.

Here a little word of warning will not be misplaced. Do not imagine, dear zealous workers, that *all* who give in their names on this occasion and who seem in earnest will certainly be present on the next evening when the club really opens. If twenty girls have given in their names, you will do well if twelve attend. We must not overlook the fact that there are sometimes real hindrances which prevent those who are filled with goodwill from redeeming their promises—hindrances such as illness, having to work overtime, occupation at home. Then, for those whose will is not so good, there are attractive music halls with some special comedian perhaps on that particular club evening, and if these girls get a chance of being "treated" to the performance, they will not have the courage to forego it in favour of the club, though you may see them later on one wet evening when no money for amusements is forthcoming and when the streets are anything but pleasant.

"But," some reader objects, "suppose very few accept the invitation to the social, what are we to do then?" Take patience and go ahead. There is no obligation to begin with large numbers—a dozen would form a good nucleus, and half-a-dozen would suffice. If this handful of girls enjoy their club evenings, others will certainly be attracted; meanwhile you have an excellent opportunity of training these girls to be model club members, so there is no reason for being disheartened. Optimism makes for success, whereas pessimism defeats it. In this as in all difficult undertakings, "It's dogged as does it."

We may take it for granted that some who came to our social evening went home delighted with the prospect of having a club and looked forward to the first real club evening. Meanwhile, the club leader and her helpers have to get things into shape. As a general rule, when starting a club, it is not desirable to open it oftener than twice a week, sometimes once is sufficient.

In some of the more respectable districts, twice suffices as the standing rule. Where the girls have wretched homes, clubs keep them from the streets, and consequently are open every evening.

As regards the length of the club gathering, the workers will be guided by the needs of their districts. The majority of clubs open for three hours, and these may begin at six or even earlier. Few clubs open later than eight, and ten appears to be the latest hour for closing. In general from 6.30 to 9.30 are the hours taken. These three hours have to be filled up with work and play. No hard and fast rule can be given as to how this time should be employed. Experience alone will give the necessary wisdom. However, we can profit by what is done in other clubs, and the reader will find a few schemes of club evenings which may be useful on pp. 38-40.

As all the girls cannot arrive punctually, it is wise to arrange to give some employment in which the fresh arrivals can join. As a rule, lessons should precede games, for if the girls begin by playing, it will be difficult to get the girls to settle down to the lessons. The last hour or half-hour is generally reserved for amusements, of which dancing usually holds the first place. The useful occupations will vary with the class of club girl, the age, and the seasons. In large clubs it is usual to have several subjects taught at the same hour in the different classrooms, and the members choose which they prefer. The ordinary occupations are dressmaking, cutting-out, millinery, book-keeping, cookery, housewifery, first-aid, laundry, singing, and musical drill. A club situated in London or the suburbs can obtain the services of a trained teacher gratis from the London County Council, provided the attendance does not fall below a certain average, which differs according to the occupation chosen. All information on this subject can be obtained from the Chief Education Officer (Victoria Embankment).

Many provincial Councils also give teachers gratuitously. The forms which have to be filled up may look rather formidable, but there is no real difficulty about procuring the teacher's services, and many of our catholic clubs and hundreds of non-catholic clubs obtain help from the Board of Education. One condition of obtaining the services of a London County Council teacher is that there shall be no fees asked of the club members for these lessons. Before granting a teacher the Council always ask for particulars concerning the club, so if the girls were in the habit of paying for their

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lessons, this practice must be abandoned before sending up an application to the Chief Secretary. Even small clubs can command the assistance of capable teachers, which is a great help in securing discipline and efficiency. In one case, known to the author, an experienced dressmaker applied to the County Council for employment in the Technical Evening Schools. She was accepted, and just at this time a club was begun in her parish. The club-leader in sending up her application for a teacher asked for this particular one. The request was granted, and the teacher had the pleasure of helping effectually in a catholic club, while the zealous president thus secured a catholic teacher. But even though a non-catholic teacher be provided, this does not matter, since she is simply responsible for the subject she is appointed to teach. It is usual to give the various subjects by courses; should special interest be taken by the girls in any given course, it can be extended, but no course of lessons should be continued when the girls begin to cease to take an interest in the subject, otherwise the attendances will fall off. Where a London County Council teacher is provided, the appointed number of lessons must be given. The club committee has no power to change them.

But in many cases, the special conditions under which a club has to be worked, or the position of the locality, will not permit the workers to profit by the generosity of the Councils of Education. How can we then procure teachers for the various lessons? Some of the classes, such as first-aid, elocution, and singing, could be given by the lady workers. Other occupations would require a professional teacher, who can often be found in the district, especially if her services are only required once a week. Often a catholic elementary school teacher would be willing to give her services, or at least to undertake the work for a small salary. The services of these teachers are very valuable, as, besides being proficient in the subjects they undertake to teach, they possess the art of imparting knowledge, of making their lessons interesting, of holding their pupils well in hand.

Dressmaking is one of the ordinary occupations taken up in clubland. Generally, it is not difficult to find a good teacher for this branch, and as the girls provide their own materials, there is but little outlay involved. It is the custom in some clubs for the workers to purchase remnants during the autumn sales and to allow the members to pay for these by instalments. Meanwhile, they are able to make the blouse or

dress, though it may not be taken away until paid for. It is never wise to allow the girls to contract debts for materials, as too often the club loses the value of the stuff and the member who owes for it.

Cutting-out is generally taught with paper, and these paper garments can be neatly made up. This method is employed in examinations for elementary school teachers. A specially prepared thin paper with lines indicating the selvage way of the stuff can be bought for the small sum of one halfpenny per sheet. Many ladies take up ambulance work, so a club can easily secure a teacher for this branch, and little is required in the way of materials beyond a few bandages. Paper, wood, and a few pieces of asbestos are all that is required to teach girls how to lay a fire. If there be no fireplace in the club-room, a portable grate can be purchased for a few pence. The furniture and utensils of a doll's house can be used to show the girls how to lay the dinner-table, to make a bed, or turn out a room. In Chapter X. the reader will find further details concerning occupations for club girls. The committee, having decided how the club evening is to be divided, should see that this scheme is carefully followed, and that each occupation begins at the hour allotted to it. The signal for putting away games and work ought to be given five minutes before the scheduled time of the next lesson, so that it can begin punctually. Each evening closes with a prayer and a hymn. Registers ought to be marked each time the club opens. When starting a club, it would probably be wise not to allow any badges to be worn until a given period has elapsed, its duration being left to the decision of the club committee. In some clubs, the badge of full membership is not given until the members have attended fairly regularly for one year. One excellent London club which is worked most efficiently gives a silver buckle to those girls who have belonged to the club for ten years, and a silver brooch to those who have completed three years' attendances. These encouragements are most useful in helping to secure that great desideratum of every working girls' club—the regularity and stability of its members, and further they develop and maintain a great *esprit de corps*.

CHAPTER V

TIME-TABLE, ORDER, DISCIPLINE

It is far easier to inaugurate a girls' club than it is to work it efficiently. At first there will be a certain novelty which captivates workers and girls alike ; this engenders an optimistic enthusiasm which gives an impetus to all concerned in the undertaking. But, as we know well, both enthusiasm and the initial impetus will soon slow down, if fitting means be not taken to render our club efficient. How are we to attain this desirable end? The question is more easily asked than answered, because in speaking of girls' clubs we are not dealing with one homogeneous class, but of a heterogeneous collection of societies which vary as widely in their respective efficient organisation as in the classes of girls who compose them. So once more it is necessary to remind the readers not to attempt to utilise all the hints given on this matter, but to pick out those which will serve their purpose best, according to the conditions under which they have to conduct their clubs. Various factors contribute to the efficiency of a club, but for the moment we will content ourselves with discussing three, namely, *a suitable time-table, order, and discipline.*

The time-table, that regulates the hours during which the club is open, must be wisely co-ordinated. We have to allow for active and sedentary occupations, such as musical drill and dressmaking, so that rest gives place to action, and *vice versa.* Nor should either work or play be unduly prolonged so as to tire the girls. Both the subjects taught and the amusements permitted have to be chosen in view of the girls' daily work, of their *average* intelligence, of their tastes, and, in certain occupations, we have to consider their means, for such lessons as millinery and cookery naturally involve expense.

Again, in order to induce the girls to come early and to remain until the club closes, it is prudent to place at the commencement and at the end some work or amusement which has a special attraction. In order to draw up a really good time-table we need some experience of the girls for whom our club caters and of the district in which it is situated. Suppose, for example, that the club members consist of girls who have spent the day in a laundry ; when evening comes, tired of standing, they will enjoy quiet games

and sedentary occupations, though at the close of the evening dancing may find favour. As a rule, a time-table is planned for one term or session only, and the games and employments vary with the seasons. The majority of clubs close for at least two months in the year, though the time chosen differs considerably with the districts. In some places the holidays are regulated by the girls' busy seasons, when they have to make overtime, at others the clubs are closed because the members have gone hopping, potato-planting, or fruit-picking. The better-class clubs close in August and September.

In drawing up a time-table, we shall do well to profit by the experience of expert club-managers, hence a few are sub-joined. They are taken from various club reports, and some useful information, kindly supplied to the author by the secretaries or presidents of the clubs in question, has been added here and there. The Association of the Ladies of Charity of St. Vincent of Paul is widely spread both in London and the provinces. In their settlements they have girls' clubs, where information can be obtained.

THE MILLWALL SETTLEMENT, London, E., opens its club to the girls twice a week. The classes include dancing and drilling, and girls of thirteen and upwards are received. The Fulham Catholic Girls' Club is conducted on the same lines.

THE MILE END SETTLEMENT has a club in which there are some girls in respectable situations and a few rougher girls. The former have a refining influence on the latter when put in a position of responsibility as the club leader's helpers. The Settlement ladies have also a boys' club, which the zealous leader finds "even easier to manage than the girls' club." The classes are held three times a week, and they include dressmaking, cookery, and singing. Dancing is the favourite amusement.

ST. AGNES' CLUB (BERMONDSEY) opens four evenings a week, of which two are allotted to dancing, one to drill, and one to needlework. Occasionally, special lectures on hygiene and first-aid are given and artificial flower-making is taught to a small class. Quiet games are sometimes appreciated, but in general more active ones are preferred. In one club, conducted by nuns, the members meet three times a week, from 7.30 to 9.30. Twice they have games and once needlework, when the sisters are helped by ladies, each of whom takes a class of twelve girls. Prizes are given at the close of the year for the best-made garments, and the girls have tea parties free on all the Bank Holidays.

ST. EDWARD'S GIRLS' CLUB, Argyll Street, Oxford Circus,

London, W., is a flourishing institution. It was established in 1893 and has about 120 members. The club opens every evening, and the members take part in the competitions organised by the London Girls' Club Union. The chief occupations are dressmaking, drilling, and cookery.

Amusements are generally provided, and of these dancing holds the first place, as in so many other clubs. In connection with this institution, several dining-rooms, in different localities, have been opened for the benefit of business girls. In the St. Edward's Dining-Rooms, the club girl finds cheap and well-cooked meals and the companionship of her fellow-members. These frequent opportunities of meeting afforded to the club girls are great helps in maintaining that bond of union which distinguishes this admirable club.

There are many excellent clubs conducted by non-catholics—indeed they were the pioneers in this movement. The presidents of these clubs are generally willing to receive visitors and to give information even to those from whom they differ in religious belief. A few time-tables taken from this source are subjoined.

JEWISH GIRLS' CLUB, Whitechapel, London, E.—The members of this club number about 150, comprising tailoresses, typists, cigarette-makers, milliners, dressmakers, machinists, and fur-liners. It is a type of the higher-grade club, and the members meet on Mondays, Tuesdays, Wednesdays, and Thursdays from 8 till 10 o'clock. On Saturdays the club is open from 7 till 10, and on Sundays from 4 till 8. The Reading-Room is open all Saturday afternoon. The subjects taught are Scripture, cooking, drilling, health lessons, and needlework, of which *fancy* needlework is a speciality in this club, as the girls' works are a source of income which is a help towards the upkeep of the club, and incidentally brings within the members' reach the means of earning money during their slack season. The girls are never paid for work done during club hours, but for articles made at home when ill or out of work. These goods are sold for their benefit at sales for "The Sick and Slack Fund."

GRAY'S YARD GIRLS' CLUB, Manchester Sq., London, W., has a senior and a junior division. Their classes in 1909 were as follows:—

Monday.—Drilling and skipping.

Tuesday.—Needlework and singing.

Wednesday.—Lectures, games.

Friday.—Writing, knitting, and crochet.

Saturday.—Singing and games.

Also classes for religious instruction are held on Sundays.

THE PHOEBE GIRLS' CLUB AND INSTITUTE, Cambridge Gardens, Kilburn, is another very flourishing club. It was established in 1901, and its time-table is therefore the outcome of experience. It provides for religious instruction on Sundays from 5 to 6 and a social gathering later at 8.30. The classes are distributed as follows :—

Monday.—Sewing classes for juniors at 5 o'clock.

” ” ” seniors from 7 till 9.

Tuesday.—Senior singing class and toy symphony practice, 7.30 till 9.30 P.M.

Wednesday.—Alternate, junior singing class and devotional meeting, 7-9 P.M.

Senior social and devotional evenings, 8-9.30.

Thursday.—Social evenings, occasional meetings.

Friday.—Musical drill class, juniors 7 till 9.

” ” seniors, 8 till 9.30.

This club numbers about 100 members, whose professions include clerical work, dressmaking, domestic service, and laundry work, while a few of the juniors help their mothers at home.

THE UTOPIAN CLUB, Battersea, opens three nights a week for two hours, 8 till 9. The subjects taught are :—

Monday.—Senior and junior singing classes, taught by a L.C.C. teacher.

Thursday.—Junior drilling class.

Friday.—Senior drilling class.

There is dancing at the close of the lessons all three evenings. The girls contribute weekly to the Factory Girls' Country Holiday Fund. These summer holidays are greatly appreciated. "There is the one real break in their work during the year, the one time when they may have a whole fortnight's amusement, and they look forward to it for months beforehand and live on the memory of it for many months afterwards" (*Club Report*).

CHRIST CHURCH WORKING GIRLS' CLUB, Spitalfields, E., has meetings every evening, except Saturdays, from 8 till 10 P.M. The classes are thus given in the Report for 1910 :—

Monday.—Singing.

Tuesday.—Dressmaking, or nursing (hygienic).

Wednesday.—Social recreation.

Thursday.—Devotional exercises and Bible class.

Friday.—Drill class.

The members, like those of the preceding clubs, take part in various competitions organised by the London Girls' Club Union and other kindred societies.

THE HONOR CLUB, Fitzroy Square, London, W., is now in its twentieth year. In 1905 the classes were as follows :—

Monday.—English literature.

Tuesday.—Musical drill and gymnasium.

Wednesday.—French.

Thursday.—Brush painting.

This club also has a savings bank, a library, and a refreshment bar, (in common with most of the large clubs mentioned above). A lady doctor gives her services, and a subscriber generously provides what is needful to stock the medicine chest.

THE ONWARD CLUB, MOFFAT INSTITUTE, Upper Kennington Lane, London, S.E., is open to the members four times a week, and the time-table is as follows :—

Monday.—Bible class, sacred songs, refreshments.

Tuesday.—Musical drill and morris dancing.

Wednesday.—Rest room, open night, refreshments.

Thursday.—General gathering of members, who are all expected to be present. The girls are grouped around special workers, each of whom takes charge of about twelve, and thus gets to know all her girls personally. On this social evening, the first hour—8 till 9—is spent in needlework, the second hour is passed in conversation or singing. This club only opens from 8 till 10 P.M.

From these schemes of work and play, those who are starting a girls' club will be able to take some hints. The general outlines are much the same; all club-leaders, whatever be their religious beliefs, seem alike to aim at inculcating "the three R's—Religion, Refinement, and Recreation." To quote a zealous president, "These are still our standard aims, and personal service is still our means." These aims are embodied in every scheme of work, and no catholic club accepts a lower standard. Hence most time-tables will make some provision for those girls whose religious education has been neglected. Also, when possible,

the club girls should be encouraged to attend at least one week-day Benediction.

As soon as the order of the games and the subject of the lessons have been settled, the club leader and her helpers will have to see that the required materials and objects are procured in good time, and in sufficient quantities. If we would really render our club evenings pleasant and profitable, we must exercise forethought. Nothing should be left to chance. It is well to make a list of all that is likely to be needed, and to keep a reserve supply in case of an emergency. As a rule, it is not economical to have on the tables more thimbles, scissors, reels of cotton, &c., than are required, since lavish supplies are an encouragement to waste, and, in some districts, to theft. But as a new-comer may present herself, it is always advisable to have the reserve supply close at hand, though under lock and key. The same rule applies to the cards, balls, hoops, skipping-ropes, &c. Whatever game is appointed for the evening, the requisites in sufficient numbers ought to be ready, so that no girl is without what she requires for it. If all these details are not carefully thought out beforehand, the games and lessons will not work smoothly, time will be wasted, and perhaps some impromptu change may be necessitated—a step which is decidedly undesirable, since any deviation from the prescribed time-table makes for disorder.

This brings us to our second factor—order. Saint Augustine has said that “order leads to God,” and most certainly it conduces likewise to the efficiency of any and every club. In the club-room there will “be a place for everything,” and one or more of the girls will see that “everything” is “in its place.” A worker will have to supervise these monitors, at least in the commencement. In a fairly large club, the lady worker would do well to have the things put away methodically, much as an elementary school teacher does in her class. For example, after a writing lesson, have the pens and books passed down the row. The end girl piles the books in order, and this makes it easy to give them out again at the next lesson. These details may seem very trifling, but it is precisely the omission of these trifles which so often gives rise to disorder in the classes. It is also conducive to order, to give explanations to the class collectively. This can be done even in a needlework lesson. The blackboard should be used for demonstrating, or, if one cannot be procured, large sheets of brown paper will answer the purpose. An excellent substitute for a blackboard can be made with a

yard and a half of American cloth. Choose the unglazed. It is two yards wide, and costs about 1s. per yard. If nailed to a wall it makes an excellent blackboard, as it takes the chalk well, and is easily washed. Those lady workers who are fortunate enough to obtain the services of a trained teacher will notice her methods of teaching, how she keeps her class well in hand, and refuses to allow one individual member to monopolise all her attention. An intelligent method of teaching conduces to the *discipline* of the class, and here we have named our third factor.

In every efficient club, discipline is in honour; without this condition the classes will be a failure, and the club can do no real, lasting good to its members. But firm discipline does not imply rigidity or harshness. Consider the derivation of the word. It comes from the same root as "disciple," hence it signifies "to make disciples of" those we instruct. Disciples presuppose a master who teaches by word and example and docile pupils who acknowledge and respect his authority. No club can exist long, nor do efficient work, if discipline and order are not kindly but firmly enforced, nor will the members be attached to their club.

How are we to obtain good discipline in our girls' club? Much depends on the personality of the workers. All who have worked in clubs, and more particularly the club leader, know by experience that the most unruly girls will be such "angels" with Miss A. and such "terrors" with Miss B. How are we to account for this? Probably Miss A. has the "knack" of managing girls. But in what does this "knack," or rather talent, consist? It is, like a rope, composed of many strands; some workers possess this useful gift of making their authority respected, while others acquire it, thanks to experience, good advice, and practice. We have defined discipline as respect for and obedience to authority; we will now give a few practical rules, which, if kept, will enable the worker to keep her class well in hand, and make her authority respected.

1. Be punctual at your post.
2. See that all the materials and objects required for the lesson are ready.
3. Know exactly what to obtain from your girls, and be determined to obtain it.
4. Do not do all the talking, and, in order to secure the girls' attention, question frequently.
5. Keep to their level by using words which they under-

stand. When new words are introduced in the course of the lesson, write them on the blackboard.

6. Be dignified, simple, and pleasant, taking it for granted that the girls mean to be good. It is a grave error to let the class perceive that you anticipate rebellion or disorder.

7. Do not use a *word* of reproof when a *sign* would suffice. A moment of silence on the part of the teacher is often a very efficacious rebuke.

8. Be careful not to address yourself exclusively to the clever girls; adapt your lesson to the girls of average intelligence.

9. Occasionally give the brighter pupils an occupation, while you devote yourself to the dull ones, in order to see if they have grasped your explanations.

10. Never give an order which you have neither the intention nor the authority to enforce, nor one which you know will not be obeyed.

11. Threaten rarely, but act promptly when you do.

12. Keep the troublesome girls near you, and call them frequently to the blackboard to demonstrate.

13. See that all the girls are well employed.

14. Have neither "pets" nor "aversions" among the girls.

15. Never invoke the club leader's authority without real necessity.

16. When a girl offends in any way, you will have scored a victory if you can lead the others to disapprove of her conduct. Girls are very sensitive about the opinions of their classmates, and will strive to win their applause either by edifying conduct or some daring trick.

17. Reason with an offender privately; let her see that you take a real interest in her welfare. Render her some service if possible.

18. Never lose your temper with the girls.

19. Avoid seeing every little infraction of the rules; reserve your "powder and shot" for the more important breaches of discipline. When a girl is in a refractory mood, leave her alone unless the class as a whole is affected.

20. Let your lessons be well prepared, and avoid crowding too much matter into one short hour.

21. Encourage and praise the girls when they do well.

22. Make allowances for their being tired and distracted after a hard day's work.

23. Keep your own nerves well in hand; be particularly careful when you are feeling fagged out.

24. When supervising a number of girls, do not allow any one—workers or members—to engross your attention so that you do not know what is going on.

25. Treat the girls with respect and courtesy. You will make them ladylike by treating them as young ladies.

26. Always give an example of respect for authority, and never allow yourself, in the girls' hearing, to depreciate a fellow-worker or to condemn her methods, however much you may disapprove of them.

27. Try to judge the girls' misdemeanours from their level, not from your own standard of education.

28. Cultivate a saving sense of humour; many a perilous passage may be got over by a witty remark or a hearty laugh (even at your own expense).

29. Give your girls their places, and see that the most mischievous are not all crowded together on the back bench.

30. Be consistent in your government; do not forbid one evening what you tolerate another.

We have given a good many precepts, all of which might be summed up in five words, namely, *prudence, tact, kindness, firmness, self-control*. Any expert in clubland will know that the above rules well observed by the workers will enable them to secure good discipline in the classes they conduct or supervise. Such workers are indeed valuable, and as our work is all for God, we ought always to do our best, and little rules which may appear trifling are really important when their observance tends to the well-being of the club.

Before leaving this subject of discipline, it may be useful to say a word about expelling a member. When ought a girl to be sent away from the classroom? When her presence there and her bad behaviour prevent the other girls from attending to the lesson; but she should previously be warned that her conduct is such as to merit dismissal. In a small club, a refractory member must be sent off the premises; in a larger class, the girl might be allowed to go to the reading-room. She ought not to be re-admitted the following evening without having made an apology. Sometimes the club leader will have to be spokeswoman in the offender's presence and to elicit the acknowledgment of wrong-doing.

The committee alone can expel a girl from the club, and in most clubs, expulsion is the last resource in three cases; when the girl uses bad language, and makes no effort to overcome this fault; when she deliberately leads other members

into sin, and when she refuses to conform to the rules laid down by the Committee.

A member who has been expelled may be re-admitted at the discretion of the club leader and her helpers if she promises to amend. It is advisable to insist on her making this promise orally or even in writing in presence of the committee. On her re-admission, it is generally prudent to treat her as a new-comer and not to permit her to resume her badge of membership until the expiration of the period appointed in the case of a probationer, nor should she be allowed to hold any office for a given time.

CHAPTER VI

GIRLS' COMMITTEES, COMPETITIONS, ESPRIT DE CORPS, LIBRARIES

WE will now pass on to the discussion of four more factors that contribute to the efficiency of a working girls' club,—*Girls' Committees, Competitions, Esprit de corps, and Libraries.* In all large clubs it is considered advisable to have a Girls' Committee, while, even in small clubs, the principle is applied, inasmuch as the club leader chooses some of the senior girls to help her with the juniors. A girls' committee is excellent for those who form it, since it teaches them how to fill a responsible post, how to deal with their companions, while it also calls for self-sacrifice and constant devotedness. As regards the *method* of electing the members of this committee, club managers differ. One very general rule appears to be that half its members shall be elected by the club leader and her helpers, the other half by the girls, and that no one can be elected to this office unless she has been a member of the club for at least one year and is over eighteen years of age; but these rules, like all others, have to be modified to suit existing circumstances.

What are the advantages of having a girls' committee? They are numerous and important, for these senior girls keep the ladies in touch with the others. They know the wishes of "the rank and file," their likes and dislikes. They know, too, how to look at things from the girls' point of view. They have power to introduce a new member, and certain departments of the club can be safely left in their hands, when they have been carefully trained to fulfil their office.

In the *Girls' Club Journal* for May 1910, p. 29, there was an excellent little paragraph written by a member of a girls' committee. It is worth quoting *in extenso*. The writer belongs to the Hesper Club, Battersea, London, S.W. She says:—

“There are many ways in which Committee Members can help in the working of a club, and make it attractive.

“The Committee in our own Club is elected the beginning of each year. Only members of six months' standing are allowed to vote, and only those who have been members two years can serve on the Committee.

“We manage the refreshments, take all the monthly payments, and are responsible for the order of the cupboards and library.

“We also help in the Junior Club by taking various classes—drill, needlework, knitting, and crochet and brush-painting, &c. When any of the younger members are going away to service, we help as far as possible with their outfit. By this they are enabled to get a good start.

“What we think an important part of our work is to look pleasant and be friendly with new members, so as to make them feel at home. To be regular is also very necessary, and what we feel most essential is to help the members to be reverent in prayer time, as that is the only way to make our Club beautiful, and help us on in the Christian life.”

The club that can boast of a girls' committee animated with the sentiments and devotedness of this writer is indeed lucky! Where shall we find such girls? Our seniors must be trained for their committee work, and this preliminary education they obtain partly from the example of devoted club leaders and partly from that of their fellow-workers. Frequently, a committee member can give a rebuke to an unruly girl, which will be more efficacious than one administered by a lady worker, precisely because, as we remarked in the preceding chapter, the girls like to stand well with their equals. Again, these members who hold this responsible charge know a good deal about their companions and their surroundings. They can tell the ladies when a girl is unable to attend the club because she cannot afford the subscription, whereas in all probability the poor girl would absent herself from the club or deprive herself of a meal in order to give the weekly penny. The committee girls know when there is illness among the members; they know, too, how the girls behave outside the club. In a word, the girls' committee is a most valuable in-

stitution, profitable for all concerned, whether ladies, members of clubs, or the committee girls themselves.

An excellent working rule is to have at least one member of this committee present each time the club is open, for it is not fair to throw too much work upon them, since they need recreation as well as the other members. The paragraph quoted above gives their chief employments. In most clubs, these committee girls wear some special badge, and, in general, the members respect their authority. There is rarely any jealousy on the part of the girls, since they themselves elect these officers, and doubtless look forward to attaining some day to this post of honour themselves.

Competitions are another important factor that make for the efficiency of a club. The London Girls' Club Union, (Hon. Sec., Miss Kirwan, 47 Clanricarde Gardens, London, W.), is an excellent institution. It is unsectarian, and its aims are to promote the well-being of working girls, spiritually, morally, physically, and industrially. Many of our catholic clubs in London and its suburbs are affiliated with it, and the competitions between the various clubs are a great means of keeping up the efficiency of each. The Leeds Association of Girls' Clubs is conducted on the same leading principles. Its aims are "To unite the various Girls' Clubs in Leeds for the purposes of mutual help and encouragement, and to promote the formation of new Girls' Clubs in districts where such do not exist." None of these Club Unions interfere with the working of any individual club; they simply lend their aid in order to make these clubs more efficient. This they effect by means of the competitions between the affiliated clubs. Various subjects are chosen, and the scheme, published annually, generally includes some of the following subjects: Plain Sewing, Dressmaking, Darning, Renovations, White Embroidery, Crochet, Knitting, Laundry Work, Cookery, Housewifery, Painting, Bulb-growing, Drilling, Skipping, Swimming, Elocution, and Singing. In some Club Unions, Morris Dancing is a competitive subject. All these occupations are not taken in the same session or year. It is noteworthy that some of these employments are just those which a working girl ought to know, and a glance at the Leeds subjects of competition for 1911 shows that the examinations are carried out on a practical basis. A few quotations will illustrate this:—

DARNING.—To darn a hole in a worn stocking or sock, and to darn a hole in a woven vest.

RENOVATIONS—"Old into New."

Division A and B.—To make a baby's frock or coat from a worn woollen garment, or,

To make a boy's coat or girl's small jacket from any old garment.

Division C. To make a child's jersey or jacket out of the tops of old stockings.

COOKERY.—To make the competitor's favourite dish, of which the cost does not exceed sixpence, and to make a plum cake of which the cost does not exceed sixpence.

The rules differ as regards the conditions under which the challenge shield can be held and retained, and the same holds good of the prizes. Some Club Unions give the prizes to individuals, others to the club, as in the competition for Musical Drill and Swimming. In some Club Unions both these methods of recompense are in use. However, all clubs are not able to join a club union, for these are "few and far between," so let us see how they can introduce the element of competition which has such a magic effect in securing the vitality of the classes.

Take, for example, a small catholic girls' club in a provincial town. Would it not be possible to form a little *local* club union? Probably other clubs in that town would welcome some competitive scheme, and if each club contributed to a fund just sufficient to cover the expense of the prizes, it would certainly not be difficult to obtain voluntary helpers who would be willing to decide on the merits of the competing teams or bands or classes. Or, if this be not possible, then let the members of the classes compete within their own circle. A healthy emulation keeps up the girls' interest, gives them an *esprit de corps*, and induces them to attend regularly and to study eagerly.

Club leaders who work in London and its suburbs can apply to the honorary secretary of the London Girls' Club Union for the Competitive Syllabus for each current year. That of the Leeds Association of Girls' Clubs may be procured from the general secretary—Miss Elinor G. Lupton, Springwood, Roundhay, Leeds. These schemes would also be useful even to club leaders who, on account of the distance, cannot affiliate their members, for from these programmes of competitions many useful hints may be taken.

Club leaders who desire the valuable assistance of an expert's advice should write to the editor of the *Girls' Club Journal*, 26 George Street, Hanover Square, London, W. This

magazine is published quarterly at 1s. per annum, post free, dating from any issue.

One of the most interesting features of this organ of "the Federation of Working Girls' Clubs" is the correspondence column for the discussion and solution of the various difficulties and inquiries of club-workers. Pseudonyms may be adopted if desired. The questions are answered and discussed in the following issue. Such a provision places the experience of experts within the reach of those who are novices in the art of club management.

Before leaving the subject of competitions, it may be well to touch on one difficulty in connection with them, namely, the danger of giving too much time and attention to the brighter girls, while the dull ones are left "out in the cold." To avoid this evil there should be a wise restraint in the number of competitions for which the club is entered and variety in the subjects, as this gives the girls a better chance of success. For example, a girl may be very clever with her needle and yet have no taste for athletics. A great diversity of subjects opens out a wider field for the talents of the members. As regards the girls chosen to represent the club and maintain its honour, experience has generally proved that the wiser course is to abide by the choice of the one who instructs them in that particular branch. Should there be a tie, the members may be allowed to vote, *i.e.* either the girls competing or the whole club.

A few words now on that *esprit de corps* which should characterise every club, and the means to acquire and maintain it. What do we understand by *esprit de corps*? Perhaps the word that best expresses its meaning is the term "solidarity," which we owe to the French Communists. "It consists in the fusion of individual interests in those of the society to which we belong"; "it signifies a fellowship in gain and loss, in honour and dishonour, in victory and defeat: in being, so to speak, all in the same boat" (*French*). Members of catholic Working Girls' Clubs should be able to learn this lesson, for it is the very spirit of the Catholic Church embodied in her doctrine of the communion of saints. "Not for one but for all" ought to be the motto of every catholic.

But how are we to instil this desirable *esprit de corps* into the minds of our club girls? By systematically paying attention to cultivate it; and to attain this end a few practical rules may be found useful.

1. Make the club as attractive as possible by providing games and occupations which really interest the girls, and by changing them judiciously *before* they have entirely lost all attraction for the members. Girls will not come to the club to spend a dull evening, nor can we expect them to be enthusiastic about some monotonous work. The club must be so organised and governed as to give the girls valid motives for being proud of their membership.

2. Make a point of choosing games which encourage this *esprit de corps*—games such as basket ball, cricket, whist, &c. Any game which is won or lost by a team or camp encourages the players to consider the advantages of their side rather than their personal benefit; this explains why such games are always played with more enthusiasm. The players are divided into two sections; there are but two rival interests instead of as many as there are girls. Many ball games are played by two camps. From this point of view musical drill is excellent.

3. During the whole time the club is open the girls ought to be kept well employed. Members should not be allowed to lounge about doing nothing. If they are too tired to play or work, let them read or look at the illustrated papers. Mere loafers are never enthusiastic, and this holds good in general of indolent club members. These remarks do not, of course apply to a poor girl who is fagged out with her day's work, nor to those who may be somewhat mentally deficient, for they may be very much attached to their club, and always ready to speak in its praise. All the active girls take pleasure in their work, they even prefer the working hours to those spent in recreation. The interest and pleasure they take in their lessons will inevitably develop in them an *esprit de corps*. They will speak with pride "of the doings of our girls," or "our club," as though no other club could "hold a candle to it," and this is precisely what we desire to obtain. We would have our members honour all clubs, but give the preference to their own.

4. Keeping this same principle in view, let the competitions, when possible, reflect honour *on a given section* of the members, rather than on individual members. This cannot always be done, but in many occupations where the success or failure depends on a given number, each is stirred up to do her best for the good of the whole. These collective competitions effectually exclude that jealousy which so often arises when one or more of the brightest girls carry o

all the honours. Even in cookery competitions this principle can be applied, for ten girls can be divided into two camps. Each camp has to cook a dinner at a given price, and each girl makes one dish, or all work together dividing the labour as they please.

5. Give the girls a share in the work of managing the club. In a small club, in which the numbers do not permit of a regular girls' committee being formed, special duties can be given to a few senior girls. They can be employed as monitors, responsible for the order of the club-room, games, and work materials. The girls so employed have a special interest in preventing waste and destruction. Their sense of responsibility is awakened or developed, and when the younger girls get up to mischievous tricks, and begin to make havoc of club property, these monitors will remonstrate with them, often more effectually than a lady-worker. Also girls can fill the post of librarian, help in selling refreshments and receiving the members' subscriptions.

6. Hold up before the girls an ideal of what a club member should be, what the world honours them by expecting of them. Point out to them how mean it is to stain the honour of the club by their faults and bad habits. Explain to them that if a girl gave a bad example before joining the club, she alone was disgraced, but when once she is a member of it, any transgression dishonours her club as well as herself.

7. Lastly, but by no means least, let the girls see the example of this *esprit de corps* among the workers, and its genial influence will be communicated to the members, and will vivify their actions. There may be, at times, some little difference of opinion between the club workers, but the girls must never be allowed to perceive it.

A few words now on the advantages of this *esprit de corps*. How does it benefit those who possess it? It is beneficial in various ways, since it presupposes higher aims than self. It connotes generosity, self-control, self-sacrifice, obedience to authority, devotedness, and that true zeal which strives to keep the members up to the mark and to recruit its ranks. Hence this *esprit de corps* is a moral lever. It is one of the means of refining and raising the working girl, and thus we attain one of the objects of our catholic girls' clubs. At the same time it has a spiritual influence, since the girls are attached to their club and zealous for its good name, precisely because they do not wish the catholic

club to be behind those which are non-catholic or unsectarian.

One more suggestion before concluding this chapter. Presidents would do well to choose an appropriate motto as well as some flower and a given colour for a badge. The patron saint of the local catholic church generally gives the name to the club, and this choice distinguishes it as a catholic institution. The choice of the motto is important. It should express a truth, an aim, or an encouragement that appeals to the girls and stirs them up to action. If one of the lady-workers would embody in a song a few thoughts connected with the life of the patron saint, the motto and aims of the club, and set the words to a lively tune, the girls would take pleasure in singing it at their socials, and this practice tends to endear the club to them. Those who doubt this assertion would do well to try the effect for themselves.

It may be useful to give some appropriate mottoes, and, of course, hundreds of others could be found. However here are a few. "Ye are Christ's," "Onwards, upwards heavenwards," "All for Christ our Master," "Bearing one another's burdens," "Walk in love," "Union is strength," "I press towards the goal," "Never say die," "Blessed are the pure," "Hoping against hope," "Our brother's keeper," "Watch and pray," "Sisters in Christ," "Follow thou Me," "Behold thy mother!" "True to our colours," "Peace and patience," "Redeeming the time," "Looking on Jesus," "Children of God's Church," "Deeds, no Words," "Faithful in bright and in dark days," "Here am I; send me," "What wilt thou have me to do?" "Waiting for the bugle call," "Willing hands and brave hearts," "Seeking the things above."

Sometimes the colours can have some connection with the motto chosen. For example if the motto be *charity*, red would be an appropriate colour; if *hope*, then green; if *heaven*, blue if *purity*, white, &c. Also the badge might be some emblem proper to the patron saint of the club. Thus an eagle for St. John's club, a lamb for one under the ægis of St. Agnes, a harp for St. Cecilia's club, and the shamrock for St. Patrick's.

The subjoined list of clubs' mottoes and colours may furnish some useful hints to club workers:—

Soho Club, London. *Motto*—"Well begun is half done."
Badge—Snowdrop.

All Hallows' Club, London. *Motto*—"Ring out the false, ring in the true." *Badge*—Bluebell.

St. Edward's Club, London. *Motto*—"I byde my tyme."

St. Ursula Club, Whitechapel. *Motto*—"By love I serve."

St. Mary's Club, Borough, London, E. *Motto*—"Work and Pray." *Badge*—Lilies and a cross.

St. Andrew's Club, Westminster. *Motto*—"Sisters." *Badge*—St. Andrew's cross.

Hesper Club, Battersea. *Motto*—"Be watchful." *Badge*—Dark green and Cambridge blue.

Sunbeam Club. *Motto*—"Loyalty." *Badge*—Blue and gold.

Victoria Working Girls' Club, Walthamstow. *Motto*—"Not for oneself but for all." *Badge*—Green and gold. Flower—The Daffodil.

Brompton Girls' Club. *Motto*—"Be good." *Badge*—Silver.

All Saints, Leyton. Seniors: *Motto*—"Go forward." *Badge*—Mauve and green. Juniors: *Motto*—"Obedience." *Badge*—Red and Gold.

Marylebone Social Club. *Motto*—"Dwell in unity." *Badge*—Ivy leaf.

The Club Library.—A book on Working Girls' Clubs would be incomplete without a few words on the Club Library. Our girls will read, and if we do not supply them with wholesome literature, they will fall back upon questionable if not immoral works. The cheap literature of the present day is for the greater part a fertile source of corruption which may be open or concealed, and the latter is, by far, the more pernicious.

What evils are brought about by reading trashy and unwholesome periodicals and books? Their name is "legion." They create in the mind of readers a familiarity with immorality, and gradually the sense of high morality is impaired, owing to the way in which the readers' sympathies are attracted to the side of evil. Vice is represented as something noble, as worthy of imitation, and even when a flagrant crime is related, the narrative is so worded as to convey the impression that under the circumstances it was justifiable, if not praiseworthy. Many of the cheap novels and serial stories are little short of object-lessons in worldliness, impurity and dishonesty. These romances give an utterly false idea of life with its duties and responsibilities; they engender a morbid craving for sensation, and tend in addition to make the

poor discontented with the position in which Providence has placed them.

Girls who devour these bad books frequently fall from the paths of virtue, and the desire for some new sensation leads them to give up their daily work for some occupation which will procure them this coveted excitement.

To prevent our catholic girls from reading bad books, we must supply them with pure literature, and there are plenty of suitable books to be had.

What works shall we place on the shelves of our club library? Those which are interesting and moral in tone. The girls do not want too much religion in their library books and when they do wish to read a pious book they can turn to the devotional books and the lives of saints. Some girls read only tales, other prefer something instructive. Our club library will have to be separated into two sections—juniors and seniors—and great care must be taken as regards entering the names of the borrowers and the titles of the books borrowed. Fines should be exacted for books kept over time damaged or lost.

If the volumes are never taken away from the club premises then the librarian must see that each evening all the books have been put back on their respective shelves. The simplest plan is to give a number or letter to each shelf, and every book on that shelf bears the same sign as the shelf.

How can club-workers procure the necessary books? By begging from their friends and picking up second-hand copies until their funds allow them to invest in new ones. Some six penny standard works in paper covers are to be purchased at 4d. each (from Boot's) if 100 be taken, and these, when home bound, as explained on p. 108, will last for years. Some book sellers allow customers to have a certain number, and to pay for them by easy instalments.

As regards the *authors* whose works are suitable for girls we must consult our own experience, and study the catalogues issued by well-known catholic libraries. The question of choosing books for a library is not an easy one to solve, for opinions differ considerably on the merits and demerits of certain books, and further, what one girl can read with impunity, another would find harmful. As with foods, so with books, all cannot digest exactly the same. Magazines, especially if illustrated, are always in favour and, in a catholic club, catholic periodicals should be well to the fore, though non-catholic ones will also be provided.

It is misleading to choose books by a given author simply because some that he has written are excellent. So much depends on the subject. A man may have very anti-catholic ideas but, in a given book, he has had no need to let his bias be perceived. Or an author may degenerate, and his later works may not be suitable for girls. Any catholic club-leader who desires to get up a library cannot do better than procure a good catalogue from some well-established catholic club. This will include standard works—catholic and non-catholic—covering the fields of fiction, instruction, hagiography, and devotion. Catalogues of works published by catholic firms can be had for the asking, and Benziger's Catalogue (New York) contains titles and prices of numerous works of both American and English authors. All their publications may be procured through the large well-known London firms of catholic publishers. Mudie's Library (Oxford Street) sends out catalogues of bargains in second-hand books, so does Day's Library (Mount Street, London, W.), and the latter often has a good supply of catholic books.

Just a word of caution in conclusion. It is not always wise to purchase a book on the strength of *one* good review. So much depends on the class of paper in which the review appears, so it is wise to *see* the book before purchasing it. In order to keep the two divisions of the library separate, it is advisable to have separate sets of shelves or cupboards—one for juniors, the other for seniors. If these cannot be had, then the distinction may be made by varying the *colours* of the exterior labels.

CHAPTER VII

THE CLUB-LEADER AND HER COLLEAGUES

IN the preceding chapters, six factors that contribute to the efficiency of a working girls' club have been discussed. We now come to a seventh, namely, the personality and the concerted action of those who govern the club. If it is to be worked really efficiently, we require a leader who possesses certain qualities, at least in germ, and who is willing to develop these and to acquire others. So much depends on the one who is at the helm; she can by her imprudence run her bark on to the shoals, or she can steer it safely on its course. Per-

fection is not of this world, so the utmost we can do is our "level best," and *this is within reach of all*. What are the qualifications which go to make up a good club-leader? Those which make an efficient worker, and, in addition, *evenness in governing, discretion in distributing the work to her helpers according to their talents, confidence in them, self-control, and willingness to learn*.

EVENNESS IN GOVERNING presupposes forethought and self-restraint. If a measure has been adopted after wise deliberation and is based upon sound motives, a president will avoid making hasty changes, simply because she has been told of some other plan which another club has adopted. No *important* change in the club routine should be made without having consulted the lady-workers. Wherever spasmodic changes are the order of the day, the club's efficiency will necessarily be decreased. So a prudent club leader will often have to restrain her over-eagerness to improve matters, or she may obtain the very opposite result and increase her difficulties—*Le mieux est l'ennemi du bien*; and the remedy may be worse than the evil. On the other hand, it is equally harmful to get into a groove and to remain there doggedly. No, the club must be kept up to date, and this involves changes; but the point to remember is that these changes should be based on solid grounds: they must not be the outcome of caprice and irreflection.

DISCRETION in distributing the various club duties to the lady-workers falls to the club-leader, who will naturally consult their talents and abilities. Discretion is needed, because some volunteers are not enlightened as to their own capabilities or shortcomings. Human frailty is such that people very often pride themselves on the possession of a quality or accomplishment which they lack. A *liking* for an art, science, or work does not always spell proficiency in it. We have all met with people who thought that they were good musicians and artists, but no one agreed with them on this point. Not every lady who thinks she is a good needlewoman is capable of teaching needlework to a class, either because she overestimates her knowledge, or she has not the art of imparting it to others. Now an incompetent teacher will ruin the discipline of any class, so the club-leader must choose for each helper that particular work which the latter can do. Again we frequently find really capable people, who from excessive timidity will shrink from undertaking a charge which they could accomplish exceedingly well. So the devoted leader

has to steer her bark between Scylla and Charybdis, between the volunteer who overrates her talents and the one who underrates her abilities. Perhaps the easiest way to overcome this difficulty is to give the new-comer a temporary occupation, and to watch how she acquits herself of it. If she succeeds, well and good; if not, for the general well-being of the club, it will be well to find her some other work. Provided the suggestion be made tactfully and kindly, a willing worker will generally accept another employment. If she shows indignation or huffiness, she lacks two of those qualities which are essential for a good club-worker, namely a true spirit of humility and a willingness to render service in any capacity.

One of the most difficult tasks that falls to the leader is that of refusing the services of some unsuitable volunteer. There are some zealous people who, strong in the consciousness of their own good intentions and singleness of purpose, think that they ought to assist actively in every good work that is established in their parish. So they offer themselves to help in the girls' club, but either their advanced age, their primness, fussiness, or lack of talent renders their personal services undesirable. If their offers are accepted, the club will suffer. What is to be done? It might be prudent to let them come and fail, or perhaps it would be kinder to give them easy clerical work, needlework or some occupation in the reading-room. Though incompetent to manage girls, they might render service in one of these departments.

• We have touched on the subject of age, so a few words may be added here. Most experienced presidents of clubs are agreed that one wholly staffed with workers in the forties or fifties would not be an ideal one. There must be some older workers, though certain of the helpers' duties are admirably suited to young ladies and give scope for their talents. The latter are able to teach dancing, drilling, and games and these occupations might be beyond the elder workers' strength. Nor do the noise and exuberant spirits of the girls tire them. Moreover, these young ladies are quite capable of upholding their authority and the discipline of the class. But some worker may object: "These young ladies have not the experience of life which is required of club workers." No, but they will gradually acquire it, and further, their suitability for the work consists precisely in their bright cheeriness, their optimism, and resourcefulness. We depend on the younger club-workers to help to *amuse* the

girls, while the elder workers will gain their confidence and assist them in the real difficulties of life. The girls themselves would shrink from confiding to a young lady-helper matters of which she is in ignorance as yet. Thus a club girl once went to her president with this remark: "I've come to you, Miss, because I'm in great trouble at home. I can't tell Miss X. (a young lady) about it, because though she's very kind, she wouldn't understand; she don't know nothing about what goes on in our alley."

Hence we see the necessity of a mixed staff as regards ages. The writer of the pamphlet on *Girls' Clubs* (a N. U. W. W. tract, price 2d.) has a paragraph on this subject which runs as follows:—"Married women have generally not enough leisure; older unmarried women, though they have the necessary experience, are apt to lose the freshness and spring required for the work. The club, if managed by older women only, has a tendency to become prim, while if managed by girls alone, there is an opposite tendency to become rowdy." Forestalling the objection of young ladies being out as late as club work exacts, the writer suggests that they should hire a cab to take them all home, and that the fares are, in this case, a form of charity to which each would contribute.

Another difficulty which a leader may have to face is how to get rid of an utterly unsuitable worker. It is a very unpleasant task, and yet it has to be done in certain cases when some particular worker is a hindrance from one or other reason. She may be past her work, or unable through bad health to keep her nerves under control, or she may be too narrow in her views, too rigid with the girls, who are very keen in spotting the defects of those in authority. Thus it once happened that a lady who had helped (or rather hindered) in a club for some length of time, and who had no aptitude for the work, so irritated the girls that a deputation of them went to the leader to ask for her removal. These club girls said, "Please, Miss, do send Miss A. away, she won't make a club worker; we don't like her, and we've given her a fair trial. We've been cheeky and we've been patient, but she ain't got it in her." The result was that this good lady-worker was offered another field of labour and, to her honour, she had sufficient virtue to accept her limitations.

CONFIDENCE IN HER WORKERS is another characteristic of a capable club-leader. People like to feel that they are trusted; it doubles their strength and courage to know that those in charge rely on their devotedness—*noblesse oblige*—and

they rise to the occasion. There is a charming little dialogue in one of Kipling's stories, and the leader and her helpers would do well to take the double moral to heart. It is in 'The Ship that Found Herself,' and it runs thus:—

“‘What's the use?’ a few hundred rivets chattered. ‘We've given—we've given; and the sooner we confess that we can't keep the ship together, and go off our little heads, the easier it will be. No rivet forged can stand this strain.’ ‘No one rivet was ever meant to. Share it among you,’ the Steam answered. ‘The others can have my share. I am going to pull out,’ said a rivet in one of the forward plates. ‘If you go, others will follow,’ hissed the Steam. ‘There's nothing so contagious in a boat as rivets going. Why, I knew a little chap like you—he was an eighth of an inch fatter, though—on a steamer—to be sure she was only twelve hundred tons, now I come to think of it—in exactly the same place as you are. He pulled out in a bit of a bobble of a sea, not half as bad as this, and he started all his friends on the same butt-strap, and the plates opened like a furnace door, and I had to climb into the nearest fog-bank, while the boat went down.’ ‘Now that's peculiarly disgraceful,’ said the rivet. ‘Fatter than me, was he, and in a steamer not half our tonnage? Reedy little peg! I blush for the family, sir!’ He settled himself more firmly than ever in his place, and the Steam chuckled. ‘You see,’ he went on quite gravely, “a rivet, and especially a rivet in your position, is really the one indispensable part of the ship.’

“The Steam did not say that he had whispered the very same thing to every single piece of iron aboard.”

We must now touch upon another important virtue. A club-leader must exercise SELF-CONTROL by allowing her helpers to “win their spurs.” It is oftener so much easier to do a thing oneself than to teach another to do it; but more real good is done and the continuity of our work is secured by training those who will one day become competent to fill our places. If the head continually steps in to bolster up the authority of a worker, the latter will never learn self-reliance nor obtain a firm hold of her girls. A novice in clubland must be allowed to acquire experience and to do without continually having recourse to the club-leader's authority. Undoubtedly it does need self-restraint to stand by and see a thing less well done than we could do it our-

selves, but all who train their fellows have to acquire this habit. It is equally profitable for both teachers and taught. So even though some minor disadvantages ensue, those who are going through their apprenticeship in a club must be given a free hand. *Blunders, failures, and successes* are excellent teachers; we must let them do their work, especially when those who are serving their apprenticeship are in earnest, fond of their classes, and likely to make good workers ultimately.

WILLINGNESS TO LEARN is another qualification of a zealous president. We must "keep up with the times." How can a president do this? In various ways; for example, by visiting other clubs. There are excellent clubs in England, and a few hours passed in one or more of these will be well spent. France has its "patronages," Germany has its clubs, so workers who go abroad for a holiday might combine utility with pleasure, and learn many useful lessons. There are conferences for women workers which presidents can attend. Books on club work, and Club Union periodicals are well worth reading. Any works treating of the social conditions of our times, of the hardships to which our poor are subjected, may be profitably read by club workers. For example *Perils in the City* embodies the experience of Miss Lucy Guinness (*Lettice Bell*) and her friend, who worked for some time as factory hands in order to see for themselves the conditions of life under which these poor toilers live and labour. The penny pamphlets published by the Charity Organisation Society and the "Women's Industrial Council" give valuable information. The Catholic Truth Society publishes excellent penny booklets dealing with social questions. It is well, too, to keep in touch with the various Federations of Clubs, as new games and occupations are thus brought to light.

The Catholic Women's League has branches in various towns of England, and they provide lectures and debates on social questions for their members. These by-paths of knowledge are valuable, since the more we know of the real life of our working girls and of their difficulties, the better we can assist them. New charitable societies are continually springing into existence. Many are unsectarian, and a zealous club worker keeps up to date in this respect, that she may be able to assist her girls in their temporal difficulties. There are numerous "Year Books" which give this kind of information, and as they are to be found on the tables of our free libraries, expense need nor deter workers from consulting them.

Now let us briefly consider the qualifications of the club-worker—qualifications which “in the making” at least are a *sine qua non* if the club is to be worked efficiently. They are (1) *purity of intention*, (2) *devotedness*, (3) *charity*, (4) *humility*, (5) *loyalty*, (6) *tact*. This enumeration need not frighten the zealous helper, since the possession of any *one* of these virtues will suffice to make an excellent labourer in clubland, for the acquisition of one presupposes the possession of all the others in germ. As we all have our predominant passions, so we are all called to exercise some special virtue, generally the one which is opposed to the besetting sin of each individually. Consequently, one successful club-worker scores her success by her great purity of intention, which renders her devoted, charitable, loyal and humble. Another is distinguished by the loyalty which enables her to be true to her God by purity of intention, to her club-leader by humility, and makes devotedness to her work easy and pleasant. Again, as we have remarked above, we can all do “our level best.” God Himself asks no more of us—He knows our frailty and inconstancy; so, dear Christian workers in clubland, never allow discouragement to hold you in its chilling paralysing grip. God’s work must be done, and those whom He honours by calling them to labour for the extension of His Kingdom, ought to be prepared to “hope against hope,” and to make their own St. Paul’s grand cry of triumph—“I can do all things in Him who strengtheneth me.” It is true that we are but weak, frail, sinful creatures, but it is equally true that “beneath are the Everlasting Arms” of our omnipotent God.

1. *Purity of intention* enables us to work with singleness of purpose—for God alone. Every good work should be *begun, continued, and ended* for God. The club-worker who seeks God’s glory will be content to take any place; she will not aim at being more popular with the club girls than her colleagues, nor will she be jealous of those who do particularly attract the girls. Her work is for Christ, our Lord; and if she sees that another can succeed where she fails, she willingly steps back and gives her the preference. It is necessary to watch over ourselves, for so often we commence a work with the best of intentions, and then, gradually and unperceived, mere human motives creep in and prompt our actions. By their fruits we learn to know them, and how often are we surprised by a sentiment of pleasure when a fellow-worker fails precisely as we have

done—or by a feeling of jealousy when our successors do better! Yet what is this but lack of purity of intention? If really we are keeping God's glory in view and not our own, we shall rejoice when a good work succeeds, even though we have contributed very little towards its prosperity.

2. *Devotedness* to her duties is another indispensable qualification of a club-worker. It includes the business-like habits of regularity, punctuality, and attention to details which are often irksome in themselves. All club-leaders know how difficult it is to secure really devoted workers. How they value the services of those who are thus in earnest! An experienced leader wrote once to the author on this subject, and her words endorse the experience of many. She says: "One great difficulty is to find workers to help who will realise that it is useless to drop in sometimes; that regularity is of supreme importance; that pleasures and engagements must be given up; that they have to deal with tired-out girls who look to them for vitality and freshness, so that to be dull, tired, or bored with them is fatal." We must be punctual and reliable—always faithfully at our posts, if we would be efficient club-workers. Should anything prevent our being there, we ought, if possible, to find some one to take our place, and also to inform the club-leader in good time.

True devotedness is manifested in various ways, for example in answering *at once* any letters that deal with our club work, in foreseeing that we have all we require for our lessons, in taking the place of a worker who is absent, in offering ourselves for the *corvées*, in taking pains to make our lessons interesting, and in recruiting workers and girls for the club. It often needs great devotedness to give up a few hours of well-earned rest by a bright fire, and to turn out on a wet evening for our club duties, but our girls are expecting us, our leader relies on our being there, so "Forward, quick march" in obedience to the call of duty. In the beginning the novelty of the work stirred us up to enthusiasm, and we were ready to face all these difficulties bravely, but, when the novelty has worn off, we have need to arm ourselves with courage and generosity, and then the *real merit* of our labours begins. Even a true love of the work will not always lighten the sacrifices exacted in its fulfilment, and we shall have to exercise our will-power in order to keep ourselves up to the level of our duties. So when the temptation assails us and urges us to give up what we have undertaken for God, we

must put in practice those words of our divine Lord: "I must be about my Father's business."

3. *Charity* is the virtue essential to all Christian workers. It is the foundation of all other virtues. How may club-workers be called upon to practice this virtue! In various ways too numerous to enumerate here—a few examples will suffice. Those who help in clubs will need charity in order to work in harmony with their colleagues, to take a personal interest in all the girls, and especially in those confided to them individually; to speak kindly of and to them, to write to them when necessary, to pass a short holiday with a group of girls in one of the holiday homes, to spend a day in town with them, to accept failures and lack of gratitude; to put up with uncongenial surroundings, dirt, and uncouthness; to accept ingratitude without being discouraged. In a word, charity is necessary in order to enable club-workers to accept all their obligations, and to overcome the numerous difficulties inherent to their work for "charity beareth all things, believeth all things, hopeth all things, endureth all things."

4. *Humility* will be the distinguishing virtue of another worker. It requires humility to accept failures *calmly*, to see others succeed where we have failed, and to rejoice in their success. It needs humility "to own up" when we have blundered, to avoid criticising measures taken by those in authority, and to endeavour to carry them out as earnestly as though we approved of them. Humility excludes self-assertiveness, jealousy, and anger; here again we see the virtues mingling, so that the same fruits may be due to one or the

5. Workers who are truly humble are willing to take any place, to render service wherever those in charge desire to place them. It is excellent in each club to have one or two ready to take the place of absentees, and they can render yeoman's service by promptly stepping into the breach when a worker fails. They are simply invaluable, and yet they have individually little to show for their labours. As in every art and science, there is a certain amount of uninteresting "grinding," so in all good works there must be some monotonous drudgery, and this often falls to the same devoted workers. Those who are willing to accept these posts of labour and honour (in God's sight) contribute quite as much to the general success as those who occupy a more prominent position. So let us be willing to take not the *lowest* place, for our Lord claims that, but the next to the lowest, and thus we shall be nearer to Him whose we are, whom we serve, and

for whom we work. Who can say how many blessings of the common work are obtained by the prayers and self-sacrificing labours of the humble worker who, like the poor widow whom Christ praised, "hath cast in all that she had."

5. *Loyalty* is another excellent qualification in a club worker. A loyal worker is true to the aims of the club and to its leader. It gives that *esprit de corps* which should subsist between the members of the governing body as well as between the members of the club—nay, the latter depends on the former. Cliques are just as undesirable among the workers as among the girls. Where divisions and party spirit prevail the machinery of government cannot work smoothly—no there will be friction, now the wheels come to a standstill. Notice, too, that workers can fail in loyalty, negatively as well as positively. Positive disloyalty consists in openly disapproving of some given measure, of trying to make it a failure, of imbuing our fellow-workers with this antagonistic spirit. Examples of negative disloyalty would be the maintenance at the committee meetings of a silence which is supposed to be dignified, and an attitude of freezing aloofness adopted to show disapprobation. It is well to bear in mind that the individual worker in charge of one department only cannot be so well informed concerning the needs of the club as a whole, as those who are at the head, hence the wisest course is to abide by their decisions. This does not prevent the loyal worker from giving her opinion at the business meetings. It is then her duty to speak, since the object of the workers in thus assembling at stated times is to benefit by each other's views and experience. But should her view not be accepted, then she will cheerfully accept the proposed measure in spite of her personal disapproval or forebodings of evil. Committee meetings furnish excellent occasions for developing loyalty in the members, for, in these assemblies, whatever treats of the well-being of the club as a whole is discussed, the great aims are kept in mind, and these tend to throw petty jealousies and personal disapprobation into the background or, better still, they annihilate them. Lastly, a loyal worker will never allow herself to speak slightly of the club-leader, nor of any worker, either to her equals or in presence of the club girls. Loyalty among workers is of extreme importance, for if this virtue does not characterise those who govern, it cannot exist among the girls. It is the helpers' duty and privilege so to work in the sight of Him, for whom they labour, that they and their girls, like "the multitude

“believers” in the early Church, may have “*but one heart and one soul.*”

6. *Tact* comes last, but by no means least, since many of the difficulties which club-workers experience, either with their colleagues or the girls, are traceable to want of this quality. Tact is akin to common sense. It consists in saying and doing the right thing at the right time. It presupposes prudence, forethought, and the art of adapting oneself to circumstances. A club-worker requires tact to conceal the blunder of another; to avoid hurting a girl's feelings; to change the conversation when it falls on unbecoming topics; to condemn some bad picture-palace or music-hall without exciting in her hearers a violent curiosity to see the entertainment in question.

As examples of prudent tactful actions we may give the following:—Dressing very simply on club evenings so as not to encourage the girls in their love of fine clothes nor create in them feelings of envy; providing none but suitable presents for the girls; and not giving more than the other workers can bestow; overlooking some minor fault in a girl who happens to be in a perverse mood, and this in view of avoiding an open act of rebellion or impertinence; when some amusing incident occurs, letting the girls “have their laugh out” before enforcing order again. These examples will suffice, though many others might be given to show the importance of possessing tact. Many a worker owes the greater number of her difficulties to lack of this quality.

It has been asserted that tact is an inborn gift, and that those whom nature has not endowed with it can never acquire it. This statement probably oversteps the boundary line of truth, since the discipline of consequences, which have resulted from tactless acts, often suffices to teach the doers what *not* to do when the like circumstances recur. Again, charity, humility, and a grain of wisdom would often suffice to prevent many a tactless word or deed, and these are virtues which every Christian can acquire by prayer and earnest effort. Much want of tact springs from thoughtlessness, people do not reflect before speaking; given therefore a little self-control and tact will follow. Consequently we need not be discouraged or troubled. There is still “peace to men of goodwill.” We can always do our “level best,” and remember for our consolation that it suffices to aim at the acquisition of any one of these virtues. Provided we do this with constancy we shall become excellent club-workers, and contribute for our

part to the happiness of our colleagues and of our club girls and to the efficiency of the club in general.

Before closing this chapter it would be well to sum up in one word the relations between the club-leader and her helpers. These relations should be marked by *confidence*, *cordiality*, and *sympathetic support*. If they are such, our intercourse and labours will be fruitful in peace and happiness in our common work and, above all, rich in spiritual graces, for our concerted action cannot fail to draw down God's choicest blessings on the work undertaken solely for His glory.

CHAPTER VIII

FINANCES, RULES, AND REWARDS

IN Chapter III. a few suggestions were put forth as regards the various means by which the initial expenses of starting a girls' club could be covered. Unquestionably, every working girls' club is a source of expense, and those who are in charge have to devise some means of procuring the necessary funds. No matter how economically the club is worked, and how skilled an ingenious club-leader may be in making "something out of nothing," the stubborn fact remains that a certain sum of money has to be procured annually, and the committee have the burden of raising it. How can they do this? Consulting the reports of various clubs, we find numerous means employed, of which the chief are as follows:—

THE GIRLS' SUBSCRIPTIONS,
DONATIONS AND ANNUAL SUBSCRIPTIONS OF FRIENDS
INTERESTED IN THE CLUB,
JUMBLE SALES,
ENTERTAINMENTS,
SOCIAL EVENINGS,
SALES OF WORK,
GRANTS FROM THE BOARD OF EDUCATION,
COLLECTING CARDS,
PRESENTS IN KIND OF ARTICLES NEEDED FOR THE
CLUB.

A few words on each of these sources of income may be helpful to those inexperienced in club work.

FINANCES.—1. *Girls' payments.*—These vary considerably, as we see when glancing through the annual reports of different clubs. Note the following fractions— $\frac{1}{8}$, $\frac{1}{8}$, $\frac{1}{4}$, $\frac{1}{25}$, $\frac{1}{150}$. They represent the proportion of the total expenses contributed by the girls in five different London girls' clubs during the year 1910. In each of these particular clubs the members' payments formed but a very small part of the total sums required. The scale of fees appear to vary between sixpence and eightpence per month, and one halfpenny per week. Occasionally we find that an entrance-fee of twopence or sixpence is asked of each probationer, and this, at least in some clubs, is allowed to count as the first subscription, when she obtains her card of membership. This entrance-fee has one good result, it prevents newcomers continually presenting themselves just for one evening. All workers know that on *wet evenings* girls, who probably have no intention of joining, do come in to the club. An entrance-fee prevents this abuse of the club's hospitality, and its payment is an earnest of the newcomer's sincerity. Some workers take the opposite view and consider that, by asking for an entrance-fee, some poorer girls might be deterred from coming to see what the club is like, and thus ultimately be kept from becoming members. Here, however, as in so many points regarding this work, those in charge must adapt their ruling to local circumstances. In some very poor districts the twopence certainly would not always be forthcoming, still less the sixpence.

Whatever be the scale of payments adopted, the members should be made to understand that their contributions must be paid in regularly and at the appointed time. Generally speaking, it is preferable to exact payments as long as a girl remains a member of the club, and not merely each time she attends. These fees should be paid in advance. When a member is ill or out of work, the committee will do well to release her from the necessity of paying her fees. As a rule, dispensations from payments should not be given too freely, for girls value more highly anything to which they contribute, than those benefits which are bestowed freely on them. It is well to impress upon them that the club is not a purely charitable society, and this gives the members a desirable sense of honest self-respect, also it cultivates self-reliance and *esprit de corps*. The club to which they contribute seems

more their own than if all were given freely. Whenever a girl is dispensed from payment, it is more prudent not to let the other members know, though the dispensations obtained on account of sickness are available for all. It is during the girls' slack season that the workers have to exercise a kindly discrimination in this matter.

The club girls should never be allowed to contract debts, and one who *can* but *will not* pay up must be looked upon as a lapsed member and not allowed to remain on the register. In some clubs, the names of those who are three months behindhand with their payments are posted up in the club-room. To save appearances, some workers tide over the difficulty of obtaining payments during the slack season by giving the girls the required sum to hand in to the committee girls in charge. Loans in order to enable the girls to settle arrears are rarely satisfactory, as in their inability to refund them, the borrowers often withdraw from the club.

2. *Donations and Subscribers' Contributions* are a very valuable asset, but, like most other sources of income, they are apt to fluctuate as death, or the necessity of changing their residence removes these benefactors from the list of the club patrons. One excellent plan is to interest some young ladies in this work and to get them to collect funds and cast-off clothing from their friends. Many, who are not free to give active help on club evenings, could materially assist the club by contributing to raise funds for this charity. This scheme works well in some localities, and those who thus befriend the girls are known as the lady patronesses of the club. In poor districts we have to be contented with small offerings, and many zealous catholics can be found who would willingly give one shilling a year towards this good work, even though it had to be given in twelve monthly pennies.

3. *Jumble Sales* are a profitable source of income when properly managed (see Chapter III., p. 21). Some clubs have quarterly jumble sales, to which only the members are admitted. The girls are thereby benefited, since they can purchase articles cheaply, and the receipts enrich the club. As a measure of prudence, it is not desirable to sell unsuitable articles of clothing to the girls, who are only too ready to wear shabby finery. When such articles are received for the sales it is a good plan to unpick them, and either to sell the pieces for useful articles of clothing, or to make up small frocks for children with them. These garments will always find purchasers, and one special evening might be set aside each

month or quarter for the sale of these renovated garments which none but club members should be allowed to buy.

The lady patronesses would perhaps be able to undertake this work of renovation at a fortnightly work meeting for the benefit of the club. They would be performing an act of charity which involves no expense and yet brings in funds.

Entertainments may be given by the ladies or by the girls. These entertainments may be very varied. For example, the changes may be rung upon concerts, theatrical representations, musical drill, lantern lectures, cinematograph shows and conjuring. The girls delight in appearing in public, and when they give the entertainment, their friends and relatives are very willing to buy tickets. In some clubs these entertainments are given at stated times, and the members are allowed to bring their young men. In some very very poor districts this liberty would degenerate into license, so that, occasionally, club workers have found it necessary to give their entertainments and social evenings away from the club premises, in order to avoid the disorder caused by unruly boys assembling around the club doors. Social evenings are a source of income when admission tickets have to be purchased. The price of the ticket may or may not include refreshments, and dancing is ordinarily the staple amusement, while at intervals opportunities are given for the girls to sing part-songs or solos.

Sales of Work cannot be adopted in all clubs on account of the initial expense of the materials, the difficulty of getting garments *properly* made, and the uncertainty of finding purchasers. To make sales of work profitable, it is desirable to obtain orders from the girls or ladies. These garments and articles can be made up under the supervision of a qualified teacher at the club needlework lessons. The profits are derived from the girls' work and the gain on selling the materials, purchased more cheaply by the piece, at the usual shop prices. There is generally a quick sale for pretty blouses, and these can be made cheaply by purchasing remnants at sales. Members of the Catholic Needlework Guild are often glad to buy the two garments, which have to be sent up yearly, at these sales of work, for by so doing they double their alms, inasmuch as they benefit two charitable associations.

Grants from the Board of Education can be earned in the various evening schools which are so often associated with working girls' clubs. The condition laid down, that any class

earning a grant must open its doors to all comers, offers no real difficulty, for all who attend the classes need not be club members and, practically, "birds of a feather flock together" in clubs and evening classes as elsewhere, and few non-catholics will present themselves as pupils where the majority are known to be catholics, especially when there are so many excellent non-catholic clubs in the neighbourhood. Club committees, who have tried the experiment of accepting the grant, have found that it works quite satisfactorily. In some of the large clubs the Reports record grants varying from £20 to £50 a year. In order to obtain a grant from the London County Council, no fees may be asked of the members, the club must be open a given number of times each session, and the specified average, which differs according to the subject, must be maintained except under very exceptional circumstances, such as exceedingly bad weather or an epidemic. In applying for the grant or for a teacher's services, it is necessary to state that no fees will be taken. If the London County Council provide the teacher, no grant is given, so presidents have to make their choice, and some prefer to accept the services of the teacher as, in this case, the conditions are somewhat easier. The local provincial Boards of Education have their own rules, but most of them supply teachers gratuitously.

Collecting cards need no comment beyond this—they are better left in the hands of the ladies or of the committee girls and are a passing resource rather than a permanent means.

Presents in kind can be obtained by those who know the right way of setting to work. Here, again, we get useful hints from club reports, in which we find a list of "wants." A specimen is subjoined:—

LIST OF WANTS

Annual Subscriptions, Donations to the Building Fund,
 Club Helpers,
 Outings for the Girls on Saturdays and Bank Holidays,
 Hospital Tickets, Convalescent Home Tickets,
 Gymnasium Furniture and Apparatus,
 Curtain for platform, Mats, and Bath Mats,
 Urns, Jugs, and other crockery,
 Flower Vases, Chairs, and Screens,
 Linen (Cloths, Towels of all sorts),

Umbrella Stand, Clocks,
Table Cover and Platform Cover,
Coal Scuttle and Towel Horse, Plants and Flowers,
Illustrated Papers, Books, and Games.

What can be easier than to draw up such a list? Workers have only to look around the club-room in order to know what to include in the list. Such an appeal certainly elicits a practical response from the catholic parishioners, who are sure to have some of the articles required stored away in an attic or cellar. But some reader is prepared with an objection: "We do not issue a report, so are unable to make our wants thus known." Then ask the parish priest's permission to put up the list in the church. Try this plan and you will find that *some*, if not *all*, of the things required, and possibly others also, will be forthcoming—"God helps those who help themselves." It is interesting to watch this list for, as the days go by, one after another the items are crossed out as the gaps have been filled up.

One more word of advice before leaving the subject of finances. To make ends meet we must be economical, and refrain from buying things which can easily be made at home or by the club girls. A few hints of this matter will be found in the chapter on "Cheap Occupations and Amusements." The workers also must be careful that no wanton destruction of club property is tolerated. Girls are very careless on this point, and the best way of making them more considerate is to exact fines when they break or damage club property. The girls' committee may be charged to see that the club members do not destroy things with impunity, and, if the former manage the refreshments economically, it is possible to make a small profit on the provisions sold.

RULES.—On this subject no hard and fast line can be drawn, for clubs differ so much in their composition and local circumstances. We have the refined West End working girls' club, the East End coster girls' club and, between these extreme limits, various intermediate degrees are filled up by clubs which differ considerably from these opposite types. Hence there exists great diversity as regards the number and the subject-matter of club rules. The size of the club is another factor which differentiates the rules. Some number their members by hundreds, others by tens only. Speaking generally, it appears that the large clubs need more rules, since more contingencies are likely to arise; moreover, these

rules are the fruit of the experience of years. They grow by accretion as fresh circumstances or some abuse calls for further legislation. The ideal would be to have as few rules as possible, and to see that these are duly observed—that they are never “honoured in the breach.” But all clubs have small beginnings, and a small club is more easily handled. When a club runs into hundreds of members it is an impossibility that the club-leader can know each girl personally and this knowledge and intimacy are almost a *sine qua non* if the work is to go on smoothly. At least, in these large clubs, the helper in each department should know her girls well, and this gives the *personal* note of union and sympathy which contribute to form the *spirit* of the club and so materially conduces to its well-being.

A few rules from which club-workers may choose are sub-joined. They can and must vary the details to suit their own needs.

1. Catholic working girls over 15 and of good character may join the club. They must be proposed and seconded by club members of at least two years' standing (or by members of the girls' committee).

2. Before being elected as a member, one of the lady workers shall visit the probationer's home or employers.

3. The subscription of one penny per week must be paid by each member on Monday evenings.

4. Members are expected to be on friendly terms with one another, to respect and submit to those in charge, and to conduct themselves well in the streets.

5. It is forbidden to loiter about in the passages or round the entrance of the club premises.

6. Care must be taken of the club property, and those who wilfully destroy or damage an article will be expected to pay the fine imposed.

7. A girl who has absented herself for a space of three months, without any satisfactory reason, ceases to be a member of the club, nor may she be introduced on social evenings as a visitor by another member. If she wishes to rejoin the club she must apply to the club-leader.

8. All games received from the one in charge have to be returned in good order the same evening.

9. Any girl who refuses to obey a lady-helper may be asked to withdraw from the club.

10. Non-catholic members may be accepted, if they are personal friends of catholic members. All are expected to

join reverently in the devotions that close each club evening.

11. If a club-member knows that one of the girls is running into danger and scandalising her companions, it is her duty to inform the club-leader privately, that the latter may do her best to help this poor girl.

12. All catholic members are asked to attend the general communions on the great feasts of the Church, and to do their best to frequent the sacraments regularly. They are expected to attend mass on Sundays and days of obligation, and to be present at the special services organised for the club members.

It may be well to place here one word of warning, namely, if possible never allow the club-meetings to interfere with the services of the parish church. When the lessons are in any way subject to the Board of Education, the club-leader is not free to close before the appointed time, nor to cancel the lessons, but she can choose her lesson days and hours so that they do not clash with the weekday Benedictions, and avoid placing competitions on these days. Unless special precautions be taken by the club-leader in drawing up the time-table, there will be some overlapping, which may result in the parish priest being deprived of some of his congregation or choir, which is always regrettable. The ideal plan would be to arrange for all the members to attend the services on these occasions.

The rules made by the club committee are generally framed and hung up in the club-room in a conspicuous position, as well as printed on the cards of membership. These cards of membership also serve to record the members' subscriptions. The girl who loses her card is expected to purchase another. One halfpenny is the usual charge, and it is exacted in order to make the members careful not to lose them. Specimen cards of membership can be obtained from the club-committee of any efficient club.

REWARDS.—In most junior clubs there is some system of reward for industry and good conduct, and in some clubs, even the seniors receive some token of appreciation of the satisfactory conduct and regular attendance. In the clubs established in very poor districts, these presents take the form of garments or devotional objects. Sometimes the members' work-lessons are spent in making these garments. Each club-leader must see what special recompense will best suit her girls—a dress, a book, or a free outing—and adopt it, without

looking to other clubs for precedents. All along the line the club committee of each club must specialise; to generalise would be fatal to success. Given that some form of encouragement and appreciation of effort is considered desirable, the club-leaders will judge which shape it shall take. Posts of honour, special badges, additions to the members' savings, are also given as incentives to well-doing.

CHAPTER IX

ACTIVE AMUSEMENTS FOR A WORKING GIRLS' CLUB

SPEAKING generally, we may safely say that the majority of our club members were drawn to the club by the amusements and recreations which they knew were provided there. A few of the elder girls came to learn, but those who were actuated by this desire were certainly in the minority. It is natural that girls who, day by day, are occupied in monotonous occupations such as making button-holes, tin canisters or umbrellas, or in bottling patent medicines, should look forward to a couple of hours' recreation in the evening, either active or quiet according to the nature of their daily work. True, it has been said that man needs change of work rather than rest, but, after all, is not any form of recreation a kind of work, inasmuch as there is something to do, even though it consists merely in watching others amuse themselves? Hence, since the amusements are the great attraction, we must take care to provide a sufficient number that are generally liked, and also to see that they are varied, as the girls like a change from time to time, though some pastimes are always able to hold their own, and at the head of these we find dancing.

The author, before writing this book, consulted more than sixty club-leaders or presidents about the amusements allowed in their respective clubs. With the exception of two or three dancing formed the staple pleasure. Even in clubs conducted by religious within the convent walls, this was equally the case. Where the amusement of dancing was not so much in favour, it was owing to the girls' daily work being of an exceedingly tiring character, such as washing, mangling or carrying parcels to and fro from the workrooms to the warehouses. Opinions, however, are divided as regards the

advisability of allowing club girls to dance. It is said that, by teaching or allowing our girls to dance, we encourage them to attend cheap, popular dancing classes where they will meet with bad companions, learn to drink, keep late hours, and contract debts in order to procure unsuitable finery. In some cases this *may* be true, but experience tends to prove the contrary, since the permission to dance far from emptying our clubs, is in many cases precisely what helps to fill them. After all, what objection can there be to dancing in itself? It is a healthy, natural pastime, provided the bounds of moderation be not exceeded. Now in our working girls' clubs, the hours and conditions are perfectly satisfactory. The members are not allowed to spend *all* their club evenings in this pastime. The time-table prescribes *when* and for *how long* this amusement may be enjoyed and what dances are permitted, unsuitable ones being tabooed.

In some clubs, the members are allowed on certain occasions to invite their young men (or the latter are expected to purchase tickets). This is an excellent custom; it prevents the girls going elsewhere for the sake of dancing—to places where the surroundings are less pure. Unquestionably, the majority of our club girls look forward to getting married, to having a home of their own, consequently they must have a certain period of courting, and if the club never allows the couples to meet on its premises, they will go elsewhere. Few have homes in which to receive their young men, except perhaps on a Sunday afternoon, so it is well to encourage our club members to make no secret of their engagement, and to bring their fiancés to the club on these social evenings. The club workers get to know these young men, and may acquire an influence over them as well as over the girls. For example, it is noticed that where these mixed evenings are permitted, there are fewer of these "boy and girl" marriages, which are so productive of evil and misery. The very fact that a girl has somewhere to go each evening makes her less weary of the dwelling which she has to call her "home," and less desirous to set up in life for herself. If these young men who are allowed to visit the club are catholics, the club-worker has a greater sphere of usefulness; she can give a little friendly advice when there is a tiff between the lovers, and both will look upon her as a real friend to whom they can go in a difficulty. If the young men are protestants, at least they get a good opinion of what is expected of catholic girls. The atmosphere of the club presents a striking contrast to what is

experienced in dancing saloons, and cannot fail to impress the onlookers favourably. There are other occasions, too, when male friends may be invited—for example, to lectures and dramatic entertainments. In one club where cookery is one of the occupations, it is customary for those who take these lessons to invite their fiancés to a supper from time to time. This supper has been provided and cooked by the girls and it gives the future husbands some idea of the members' skill. We must take the *means* if we would attain the *end*, and undoubtedly by allowing young men to attend the club social evenings we are helping to procure catholic marriages, and this is no small gain.

“But what are we to do on these evenings with the girls who are not engaged?” Follow the example set by many club-leaders, and invite some of the members of the boys' clubs, or permit catholic members of the girls' club to give tickets to their brothers for the evening, taking care that these invitations, given to secure sufficient partners, are distributed to catholics, or at least to those who are likely to become converts. Dancing has one great advantage, it is a cheap amusement, when once the initial expenses of a piano or gramophone have been covered.

Many clubs provide for dancing during the last hour or half-hour each evening, and some club-workers find it well to place the customary prayer and hymn after the last lesson, before the dancing begins. The dances chosen differ considerably with the district. Some clubs make a speciality of old English dances, especially in the junior classes. There are excellent manuals to be had; perhaps one of the most popular is that by G. T. Kimmins, published at 5s. by J. Curwen and Sons, 24 Berners Street, Oxford St., W. It provides words, music, and illustrations of costumes and steps, and includes among other items the Dance of Garlands, Maypole Dance, Dance of the Seasons, Midsummer Rose Dance, St. Nicholas' Shoe Dance, Holly and Mistletoe Dance, Icicle Dance, Minuet, and Sir Roger de Coverley. The Swiss Dance is also very pretty, easy to learn, and it has the advantage of requiring a fair number of girls. Morris Dancing is being revived, and there are good books on it which can be purchased cheaply. It is one of the subjects often chosen for the competitions of the various club unions.

Musical Drill is regarded as an occupation rather than an amusement, so we will treat of it in the next chapter.

Skipping to a musical accompaniment is another cheap

and excellent game. An expert on this subject writes thus in the *Girls' Club Journal*:—

“It is necessary that great care should be given to the matter of ventilation without creating a draught. If the room is small and the ventilation faulty, it cannot but be deleterious, as the dust stirred up in skipping is held in the air, and not carried away by the free movement of air given by proper ventilation.

“As skipping is a somewhat strenuous and physically exacting exercise, at the commencement only a short time should be devoted to it, but as the time advances the period can be lengthened regularly, but in no case without short intervals for rest and breathing exercises. Before attempting fancy steps in skipping the student must bear thoroughly in mind that the knees should be kept slightly relaxed, to absorb the vibration, thus avoiding any spinal shock, and also enabling a far quicker movement of the feet than can be obtained in keeping the knees stiff and the legs perfectly straight.

“I have found that the easiest and most natural position to take preparatory to skipping is to stand on the rope and hold the arms straight out from the shoulders, which allows ample rope, and in skipping allows free play of the respiratory organs. (The better way is to carry the rope backwards, which prevents any contraction of the chest.) The practice of holding the arms tight to the body is not graceful, and tends to make the exercise more difficult.

“Skipping is now recognised by every person interested in physical development as a most beneficial exercise, in moderation. It gives grace, elasticity, and health to the frame; it exercises practically all parts of the body without undue exertion and promotes a healthy condition. Music is a great aid in keeping movements smooth and regular.

“E. M. SOANES, M.B.C.P.S., M.G.T.I.”

A pretty skipping song for juniors can be obtained from the Sunday School Union, 133 Edgware Road. The music is by E. Markham Lee, M.B., and the cost is one shilling for twenty-five copies. Where space permits, a group of girls can give a very pretty entertainment by performing fancy steps in unison, and especially if some pretty costume be adopted. Large hoops are sometimes used instead of ropes, and when decorated with ribbons and artificial flowers, the effect is very pleasing.

Other active games which find favour with club girls are Musical Chairs, Tag, General Post, Oranges and Lemons, Family Coach, Ninepins, Prison Bars, Battledore and Shuttlecock. They are too well known to require any explanation. There are other active games which are not so popular because they are of foreign origin or more recent date than those mentioned above. We subjoin a few.

Cat and Mouse.—The girls form a circle, holding hands, the "cat" stands in the middle of the circle, the "mouse" remains outside it. When the "cat" tries to get at the "mouse" the players close their ranks to defend it. When the "mouse" is caught, two other girls take the places of both cat and mouse.

Or this game can be played as follows. The girls sit on chairs in two rows facing one another. A space of about five feet between the rows and two feet between each chair should be left. Both the "cat" and the "mouse" are blindfolded and the former pursues the latter along the centre and between the chairs. The players offer no resistance to their movements, and the "cat" and "mouse" are guided by hearing each other's footsteps.

Finding the Ring.—The players stand in a circle holding a cord on which a ring has been placed. The one in the centre may address any player with the words, "Hands off!" or "Up, Jenkins!" If, when the command is obeyed, the ring is found, the girl who had it must take her place in the centre. The players frequently pass the ring along, or pretend to do so, and they try to avoid letting it be seen by the one in the middle. For this game a soft cord should be used and only the ring should be moved round, not the cord, as the friction would soon blister the hands.

The Waves are High.—This is an old French game, in which thirty or forty girls can play. The players sit on chairs, either in two rows or in a circle. No chair is provided for the leader. Every player receives the name of a fish, and it is advisable to keep a list of the names of fishes for reference. The leader holds this list, and walking up and down calls out "Shark, the waves are high," or any name which has been given to a player. The player, hearing her name called out, rises, and following the leader repeats "The waves are high." When all the players are on foot, the leader calls out "The waves are still." This is the signal for each "fish" to obtain a seat. As one chair is missing, a player must remain standing. This "fish out of water" has to become leader in her turn.

The Wolf, the Lamb, and the Shepherd.—This, too, is a French game. The one who represents the wolf retires to some distance, the other players, led by the shepherd, form a line with their hands on each other's shoulders. As they walk they sing the following lines, to the tune of "Here we go gathering Nuts and May."

"We're taking a walk to-day in the wood,
To-day in the wood, to-day in the wood.
We're taking a walk to-day in the wood,
For Mr. Wolf's not here."

From time to time the shepherd calls out, "Mr. Wolf, where are you?" The wolf varies his replies, but each one points to a more complete toilet—*e.g.* "Mr. Wolf is getting up," "Mr. Wolf is washing," "Mr. Wolf is brushing his fur." Between each question and answer the players continue their chorus, and walk about. When the wolf decides to make an attack, in answer to the shepherd's question, he replies, "Mr. Wolf is ready," and rushes to seize a lamb. The shepherd must catch the wolf before the latter can touch a lamb. If the wolf succeeds in catching a lamb, it has to go into the wolf's den. The game ends when the wolf has caught all the lambs. The shepherd tries to defend his lambs, who keep well behind in their rank.

Three Blind Mice.—Three girls blindfolded represent the three mice. They join hands and strive to catch the farmer's wife. She carries a rolling-pin, and this enables the mice to know when they have caught her. The other players stand round in a circle. When the farmer's wife is caught she hands over her weapon to another and, blindfolded, joins the mice. The game continues till there are ten or twelve girls blindfolded. It is forbidden to disjoin hands, so only two of the mice can actually catch the farmer's wife. While the mice are running about, the players sing the well-known nursery rhyme

"Three blind mice,
See how they run," &c.

The Weaver.—One player represents the weaver, the second the merchant. All the rest stand for so many yards of linen. They join hands in a ring and stretch out as far as possible. The merchant examines the linen, and disparages the quality, weaving, width, &c., while the weaver assures him that no

better is to be had in the market. Finally the bargain is struck, and the merchant goes off to look for a boy to carry it home for him. While he is absent the players form in a line behind the weaver with their hands on one another's shoulders. The merchant returns, asks for the linen, and declares that it is not all there, that he has been cheated and must measure it again. The purchaser now tries to stretch out his linen. Each time that a player lets go his hold of the one in front, he becomes the merchant's property. The game ends when all the players have been thus made to let go their hold, for as one does so, those behind join on to re-form the line.

A Ring Game.—Draw a large chalk circle on the floor. Outside this at a convenient distance a player stands holding a long stick, to which a piece of stout wire is fastened. The other end of the wire is slightly bent and it holds a good-sized ring. If there are more than twelve players, two rings will be required, one each side of the circle. The players try to catch the ring on their sticks as they pass, but they may not halt to do so. One who stops running is out of the game. When a player obtains a ring, the one who holds the long stick puts another on it, and the player who secures the greatest number of rings is the winner. If preferred the wire can be attached to a hook in the ceiling. This is a good outdoor game, as the circles can be drawn much larger in a courtyard. Wooden curtain rings are excellent, but home made rings can be made of rope and wire.

The Poachers somewhat resembles "Prison Bars." A certain space is marked off as a field, which has to be guarded. The players are equally divided into watchmen and poachers; the former wear paper caps, or a sash over the breast, to distinguish them from the poachers. Within the space marked off as the field, a smaller space is chalked off. This is the prison where the poachers, when caught, have to stand. The watchmen are placed like sentinels at given distances. The poachers calling out, "We are stealing your apples," strive to get past them. Any fruit may be named. The guards pursue the poachers and, if they catch them, conduct them to the prison. No watchman ever leaves the field. When several poachers are caught they join hands and form a chain. The leader approaches the boundary line as close as he dares, and tries to touch the outstretched hands of the watchmen who are trying to secure other poachers. If he succeeds,

the prisoners have to be given up. This game is very exciting; any number can play at it. It is advisable to give the leader of the poachers some distinctive badge. The fun consists in the difficulty of catching the poachers without being touched by their leader.

Dumb Crambo.—The players are divided into two camps. One camp goes out of the room, while the other decides on a word, for example "cat." At a given signal the camp comes in, and the players are told that the word chosen rhymes with "pat." They then concert together and agree to represent in dumb show some word that rhymes with "pat." Suppose they chose "mat," then all pretend to wipe their feet or to shake a mat. The opposite camp hisses at their efforts. A fresh attempt is made. Is it "sat"? Perhaps; so they sit down. When the correct word is found, the players are applauded. The camps then change places.

The Game of Contrary.—Two rows of players sit opposite each other. One goes down the middle and asks any question she pleases, but this question must not be answered by the one addressed, but by her partner who sits opposite. If the one addressed answers, she can be made to pay a forfeit or to ask questions in her turn. Ridiculous answers may be given.

Pitch Ball.—A player stands in the centre of a circle of girls, who stand a little distance apart. He throws a ball, at the same time calling on one particular player to catch it. If this one catches it before it reaches the ground, he takes the place of the first thrower. If he fails, he is "out." The game ends when all are "out," and the one who holds the centre last is the winner.

The Smugglers.—All the players stand in a reserved space called "the harbour" at one end of the room. One, the "officer," is in the centre on the watch. The chief of the smugglers calls to his men "Look out." At this signal all rush to the other side of the room, chased by the officer. The one who is caught becomes an officer in his turn, while the first officer joins the smugglers.

The Jolly Miller.—The players take partners and walk two and two round the room, singing the following words:

There was a jolly miller who lived by himself,
As the wheel went round he made his wealth,
One hand in the hopper, and the other in his bag,
As the wheel went round he made his grab.

When the word "grab" is pronounced each player changes her partner. In the scuffle, the miller tries to secure a partner. If he succeeds, one of the players is without one, and she now takes the place of the miller.

French Blind Man's Buff.—Instead of being blindfolded, the player's hands are tied behind the back with the palm of the hand outwards. When a prisoner is caught, he can be liberated if the one who caught him cannot say whom he has caught. If he gives the name correctly, his prisoner becomes the "French blind man."

Another form of Blind Man's Buff is very amusing. One player stands blindfolded in the middle of a circle of players. She holds a wooden spoon in each hand. The players dance round in a circle and when she touches one with her spoons she has to find out, by means of these spoons, whom she has caught. This game is also played by asking the prisoner questions. The latter disguises her voice, and thus often, by escaping recognition, regains her liberty.

Hoop and Bell.—Take a hoop about one foot in diameter and trim it by winding coloured ribbons round it. The hoop can be readily made with a piece of thin steel or split cane. From the rim suspend a small bell, so that when the hoop is hanging, the bell is exactly in the centre of it. It can be fastened to a hook in the ceiling, but only the bell hangs by a string, the hoop being rigidly attached. Provide six small india-rubber balls and divide the players into two camps. Each player can throw the ball three times, and the game consists in making the bell ring by hitting it with the ball. If a player rings the bell he scores *ten*, if the ball goes through the hoop without making the bell ring, *five* is scored, if the ball fails to go through the hoop, the player *loses five*. When one round has been thus played, the second round reverses the game and the players try to throw their balls through the hoop without touching the bell. Each ball that does not touch it scores *ten* to the player's side, while the ball that rings the bell gives *ten* to the enemy. The game may be played for any number, but 100 is generally the limit. The hoop can be hung in a doorway. The players stand at a given distance on opposite sides. Small light balls are preferable, as they are not likely to break ornaments nor injure the players. This game only costs about one shilling if home made, and it lasts a long time.

Bean Bags and Box.—For this game make two square bags of some strong dark material, one four inches square,

the other eight inches square. Fill them with beans or acorns not too tightly packed. Sew up the bag carefully and mark the small bag with a large 5 and the larger one with a 10. Now get a wooden box about eighteen inches square and six inches deep. Divide it into four compartments, each of which will be about nine inches square at the base. Number these 1, 2, 3 and 0 respectively. Each player in turn, standing *twelve* feet from the box, tosses first the larger and then the smaller bag into the box. If the small bag (marked 5) falls into the compartment numbered 1, the player scores 5, if into the compartment labelled 10, the score is 10, if into compartment 3, 15 is scored. Should the bag fall into that marked 0 the player loses 5. The same principle is applied when the larger bag is used. If it falls into 1, 10 is scored, if into 2, then 20, &c. Should the bag miss the box altogether, the player loses the number that the bag bears, either 5 or 10. The game can be played in camps if desired.

The Rolling Ball.—Procure a large flat wooden box, and remove the top, bottom, and one side. From the longest side suspend three small bells, to the clappers of which a disk must be attached. The disks are marked 10, 20, 30 respectively, and when the frame is placed in position they should be about an inch from the table. The players take three turns each. If the ball, when rolled, touches a disk and rings the bell to which 10 is attached, the player scores 10, if 20 then 20. Should the ball fail to go through the frame, the player loses 10.

A variation of this game is to replace the bells by three or more movable figures hanging loosely on the transverse bar, each figure bearing a different number. Pictures taken from advertisements if pasted on stout cardboard answer the purpose. Or it can be played by placing the trunks of three good sized Dutch dolls on the transverse bar. These dolls should be grotesquely dressed and must bear different numbers. This is a kind of "Old Aunt Sally" game, as the ball is thrown at the figure.

Quoit Games are easily made from the lid of a packing case covered with green baize, a few hooks and a dozen rings. Whalebone is an excellent material for the rings, and the club girls could make them.

Ball Games are always popular; *Rounders* and *Basket Ball* are well known. In the game of *King, Prince and Courtiers* the players are divided in two camps. Each camp elects a king and a prince; the rest are courtiers. Two are told off

to count the scores, and the identity of the respective kings and princes is not revealed to the opposite camp. A dividing line is marked off and the ball is thrown. If the king catches it, his side scores 20, if the prince 5, if a courtier 1. The players endeavour to find out who is the opposing king or prince, so as not to throw the ball on his side. A number is decided on, and the side that attains to it first claims the victory.

Net Ball can be played by twelve or more. The players stand in a circle, each holding a long narrow piece of netting in the hand. The ball has to be caught in this net and thrown from it; it may not be touched with the hand. Penny strainers may be used instead of nets.

Ball Overhead.—This game may be played by any number of girls, but twenty-four is a good number. The players form into two camps, of which the players must be equal. These camps stand in two parallel rows in single file and at some distance from one another. Suppose that there are twelve in each file, and that in both camps the first player is A, the second B, and so forth. Then the last in each case will be L. The game consists in throwing the ball over the head to the player behind. Thus, when the camps are standing in marching order, as described above, at a given signal and in both camps simultaneously, the leader A throws the ball backwards to B, B throws it to C, &c. When L receives the ball she runs forward and places herself in front of A, and the throwing of the ball continues until A, the leader having retired to the last place in her turn, again heads the file. That camp wins whose leader first succeeds in getting back to the head of the file. The camps outvie in throwing the ball as rapidly as possible. The good catchers should be distributed *along the line*, not grouped together.

Ruined Camp.—This is an excellent game. It may appear complicated, but it is well worth mastering on account of the fun it affords.

Rules for playing it. 1. Divide the players into two camps, name a captain for each and one umpire. See that the good players are about equally divided. Draw two chalk lines some few yards apart. This space is the neutral ground, and the spaces on each side beyond the chalk lines are the respective camps—one is called the "red camp" and the other the "blue camp." It is usual to distinguish the "men" of each camp by some badge.

2. Each captain places his good players so as to leave no

weak places in his camp. The players are spaced here and there, no particular order being observed, and bad catchers have to be placed near good ones.

3. The game consists in throwing the ball from one camp to another. As it is advantageous to have the first throw, the captains toss up to settle this question.

4. Suppose A leads the "red camp" and throws the ball according to the rules, viz. :

Not higher than the waist line of the players.

Not too swiftly.

Not too low.

Without allowing it to bounce off from a boundary wall before reaching the camp, nor to be deflected by catching in the player's dress.

5. If this first ball is caught, the catcher immediately crosses over to the enemy's camp and the "red camp" has one enemy within it. This enemy furthers the interests of his own camp by throwing easy balls to his friends, and by trying to prevent the "red men" from catching the balls sent by the "blues."

6. As the game is continued the camps become more mixed, for every ball *caught by an enemy* gives the catcher the right to cross over into the enemy's camp.

7. The foes within the camp may use all lawful means to prevent their opponents from catching the balls. They may pursue, surround and harass them, but they are forbidden to touch them or hinder their free movements.

8. The victory is gained when *all* the men of one camp have succeeded in getting into their enemy's camp.

9. If a player crosses the chalk line to catch a ball, that ball is "out," and it must be *rolled* back to the camp, which is often a disadvantage to the bad player's side. A player may have *one* foot beyond the chalk line.

10. It is policy at the *commencement* of the game to throw the ball in the direction of a bad player, for if a ball is missed, no "man" can come over. Or it may be wise to throw it to a good player, in order to have more chance of getting across by bringing him over, and thus weakening the enemy.

11. The captain may give orders for a friend or an enemy to be guarded. If a friend has to be "guarded," this weak player is placed near a wall and his friends surround him to enable him to have a chance of catching a friend's easy ball, unmolested by the enemy. If a "foe" has two or more

players told off to "guard" him, these players devote all their energies to prevent him from catching a ball.

12. A ball caught simultaneously by two players has to be thrown again.

13. Although all pushing and holding are strictly forbidden, it is allowed to rush a weak player into a convenient corner in order to protect him.

14. If two "bad" balls (see Rule 4) are sent successively by the same player, the enemy may send over one "man" into the bad player's camp. The bad ball, when rolled back must be returned by the player who threw it, and if caught by a foe, another enemy passes over to his camp.

15. The work of every "man" who goes over to the enemy's camp is twofold. He must give his friends "easy" balls so as to get them over, and he must hinder the enemy from catching the ball, whether sent to the latter by friend or foe.

16. Each captain in his own interest has the right to substitute another player three times during the game, in place of three others who have caught the ball and who are therefore entitled to pass over. Thus if C catches a ball, and being a good player, the captain desires to keep him, he can send another in his place, or he has the right to pass over himself, in which case he must elect a lieutenant. Or the captain may have a very bad catcher who rarely catches a ball, and it will be prudent to get that bad player over lest he should make him lose the victory, so the captain makes sure of getting him across. It is considered a better game when the captain does not use his right to substitute three times. A game, in which this privilege is not used, counts as a victory plus three points; if he sends one substitute he scores two points, and if he sends two, he only scores one point of honour.

Team Races.—This game must be played by an even number. Twenty on each side gives good sport. The two camps stand in single lines and parallel, each player being in line with the one with whom he is to compete. A goal is fixed and each couple have to touch it and return. As soon as the first couple returns another sets out, and so on until all the couples have touched the goal. A player may start off as soon as his friend returns; for example, A¹ runs more swiftly than A², consequently B¹ can start off on his course before A² gets in, while B² will have to wait until A² returns home.

The victory is scored by the side that gets its *last* player home before the other side does so.

The game commences when the umpire gives the signal, and the racing continues until every player of the winning team has run the race. In order to play the game fairly, a cap or flag should be carried by the runners, and no player may start until he has received this flag from the previous competitor. Each member of the same camp keeps its own side of the race-course. If a cap or flag is dropped, the racer must pick it up. Each player when starting should touch the home goal with one hand, and stretch out the other to receive the flag from the one who is just returning home.

The Feather Game.—For this game a strong *fixed* table, a sheet or large cloth and a small feather are required. The girls stand round the table holding the sheet at the height of the chest, and by blowing they strive to keep the feather in the air.

Magic Music.—One player leaves the room. The others hide some small object. As a signal for the player to return they then call out "Hot beans and butter, ladies and gentlemen, come to supper." When the player is far from the object hidden, the pianist plays very softly, as the player approaches it, the music increases in volume. If no piano be at hand the girls sing loudly or softly in turn, or they can clap.

Magic Thimble.—To play this game all the players leave the room except one, who places the thimble in a fairly conspicuous place. All look for it on their return. Each player on catching sight of it quickly sits down, carefully avoiding calling the attention of another player to its whereabouts. The game ends when all have discovered it, and the player, who was the first to find the thimble, remains in the room to hide it again.

Tracking the Hare.—The players form a double circle with a space between each pair, and without joining hands. Two players are left out; one is the hare, the other the hound. The hare places herself in front of one of the couples, but as three are not allowed to stand together, the outer player becomes the hare, and she allows herself to be chased by the hound. When tired, she too takes her place in front of a couple, when the outer player becomes the hare in her turn. If the hound catches a hare, the latter becomes a hound, and the former places herself in front of a couple.

Rook's Castle, or Tom Tiddler's Ground.—Chalk a boundary line to show how far the rook's grounds extend. The players encroach on his territory, and if the rook catches one, that prisoner becomes a rook, and in his turn defends his dominions.

A great many other active games might be mentioned, but

these will suffice. They are popular and inexpensive. Club workers who desire others can consult books of games which may be purchased cheaply.

CHAPTER X

QUIET GAMES FOR A WORKING GIRLS' CLUB

IN the greater number of clubs, active games are preferred to quiet ones, especially by the preliminary and junior classes. Nevertheless, quiet games are acceptable also, particularly in clubs whose members are engaged daily in hard manual labour. They are also useful in filling up gaps; thus it is not always possible for the girls to arrive punctually as soon as the club opens. A few however can, and as collective lessons cannot begin until all the girls are present, those who come in early can profitably fill up the first half-hour by playing some quiet game, provided, of course, that there is no difficulty in getting the girls to leave off their games when the scheduled hour for the lesson rings. Hence in most club-rooms, we find a few games on the table, such as *cards*, *cribbage*, *dominoes*, *reversi*, *schimmel*, and *go-bang*. All these can be purchased for five shillings. Bagatelle is a very popular game, but it is an expensive one. Occasionally a second-hand board can be secured at about half-price.

Cards are to be had for about ninepence per pack, but if a number of packs are required, as when teaching the girls the various games of patience, the expense is rather considerable. However, penny packets of small cards pasted in the middle of correspondence cards will do just as well. If post-cards are used for this purpose they should be cut in two. By this means a pack of cards can be procured for three halfpence. If each card of a pack bears the same letter in the corner, it will be helpful when rearranging the packs, as some games of patience require two packs of cards. They are quickly sorted when the girls only have to look for the capital A, B and C.

Club workers would render the girls a real service by teaching them card games, which give scope for skill and intelligence, and not exclusively games of hazard. Moreover, the former have far more interest, and, in addition, those games, which are played by pairs or sides, call forth unselfishness and self-

control. It is good to teach our club girls to think of others, to work for a joint cause even in their games. Perhaps the reason why boys are generally more easily imbued with an *esprit de corps* than girls, may be found in the fact that most of our boys' games are played in teams and camps, while our little girls' games have rarely any other object than to amuse the player individually. There is no losing or winning side, all is concentrated in the success of the individual.

The firm of Gamage (Holborn, London) has numbers of cheap games for sale. A catalogue can be obtained on application, and at the sales bargains are to be had in the way of shop-soiled goods, which will answer the club-worker's purpose quite as well as the best, for in the club-room the games are very soon "club-soiled." A special point in favour of patience games is that they keep the girls out of mischief in their own homes. If they are keen on this pastime, it will be the means of keeping them out of the streets or of deterring them from reading bad novelettes. It is also a pleasant resource for the sick.

If instructions on card games are required, they can be obtained cheaply both from Routledge, Ludgate Hill, London, and from Gamage.

Snap is a card game which is very popular with girls. It can be home-made for the cost of the packet of correspondence cards (25 a penny). Arrange these in sets of four by stencilling a large A on the first set, a B on the second, and so on to the end of the alphabet. Or the geometrical forms may be used, and this is instructive, if the name of the form be printed on each card. Comic advertisements (four of each) will also serve the purpose, and pretty cards can be made by cutting out flower designs (four of each) from patterns of wall-paper, such as any paperhanger will supply at the close of the year, when the new patterns are published and the old ones discarded. Besides card games, there are plenty of quiet amusements which the club-worker ought to know by heart, for in the middle of a crowded club-room there is no leisure to consult books, and very often, when the discipline of the class appears in danger, a tactful worker can restore order by suggesting some old popular game, or by volunteering to teach a new one. Consequently a few are given here which have stood the test of time, either in England, America, or on the Continent, and doubtless some, at least, of these will be new to the reader.

Mrs. Brown's Cat.—The girls sit round a table or in a circle.

The leader commences the game by saying, "Mrs. Brown's Cat is an *artful* cat." Each player in turn repeats this sentence, changing the word "artful" into any other adjective that begins with an *a*, such as amiable, able-bodied, ancient, acrimonius, appropriate. The next round is played by supplying adjectives that begin with *b*. The more players there are the more difficult it becomes to find suitable adjectives. A list of adjectives might be prepared by the lady-helper, who will frequently be asked to prompt the players. This game is sometimes known as "Adjectives."

Adverbs.—One player leaves the room while the others choose an adverb. On her return she questions each, and the players *act* the adverb by their answers. Thus if "loudly" was the word chosen, each one screams out her answer; if "solemnly" was agreed upon, the replies are given very gravely and slowly.

The Flower-Girl.—One player represents a flower-girl who is trying to sell her posies. She goes to each one praising her flowers and asking them to buy. The words "I" "yes" and "no" may not be used according to the agreement made; thus during the first round "I" is not allowed, in the second "yes," in the third "no." The flower-girl may use these words, but not the players. This game is a variation of "Old Soldier," in which six words are forbidden—yes, no, nay, black, white, grey.

The Flying Pigeon.—All the players sit in a circle with their hands on their knees. The leader names an animal that flies;—for example, "The pigeon flies"; at the same time she raises her right hand and all the players imitate the movement. The leader continues to name other animals. If those she mentions have wings and can fly, the players keep the right hand raised. Should a quadruped or any animal or insect that cannot fly be named, all the players drop their hands except the leader. The player who keeps up her hand when she should have dropped it becomes leader, or pays a forfeit.

The Game of Vowels.—The players sit in a circle, and one begins the game by asking this question, "What will you give my little dog? he does not like milk." The players suggest different kinds of food, but during the first round the food suggested must not contain the letter "a," during the second the letter "i," and so forth until the vowels are exhausted.

Proverbs.—One player goes out of the room, while the

others choose a proverb. The number of players should equal the number of words in the proverb. The player on returning questions each player in order; the first must bring in the first word of the proverb in her answer, the second player brings in the second word, and so on until each word has been introduced.

The Piggeries.—This game can be purchased for two shillings, but it can be very easily imitated for a dozen players (instead of two) for 1s. 3d. Procure a fairly flat round box to represent the well towards which the pigs are to race. Then cut twelve strips of stiff cardboard, eighteen inches by two. Draw lines across these slips about one-third of an inch apart. As the length of each slip is eighteen inches, this allows for fifty-four lines. Draw only fifty, and number each space. Now buy twelve china pigs at one penny each, or make some paper pigs, like those made by the children in our Kindergarten classes. If these cannot be procured, any animal (except a rabbit) will do as well. The players sit round the table. The cardboard box stands in the centre with the slips of cardboard leaning on it, like the spokes of a wheel, having the numbers uppermost, and the end which bears the 1 nearest the player. One throws the dice, and whatever number she secures, her pig goes up so many paces on the inclined plane in front of her. The player whose pig reaches the well first is the winner. As the pigs must only reach the well, *not fall into it*, if the last throw gives *more* steps than are required to reach it, the pig must go back as many lines as the number thrown exceeds that required to bring the pig to the brink of the well. This arrangement renders the game much more exciting, as a pig may have to be put back more than once, but, of course, the pigs may be allowed to fall into the well should the players prefer to shorten the game.

Grab! Grab!—Four players are chosen as carriers, the other blindfolded, stand in two rows. The carriers take a good sized tea-cloth or duster which must be stretched out as tightly and therefore as flatly as possible. A small object is placed on the cloth, for example a reel of cotton, a pill box, an apple. The carriers walk slowly between the rows of players, who strive to seize the object placed on the cloth. The carriers may not touch it, nor prevent the players from taking it, but they may shake the cloth so that the object rolls about. If it falls to the ground, the last player of the right hand line takes the place of the carrier who let it fall. The players may not grasp or detain the carriers. Sometimes the

rule that players may only use the left hand is insisted upon. If the carriers wear silent shoes, there is more fun, as the players continue grabbing when the carriers have passed them. If preferred, the players may all be seated. The rows should not be too far apart. The game can be played with one row of girls.

How, when, and where do you like it.—One player goes out of the room, while the others think of some object—for example a plum-pudding, an elephant's trunk, the questioner's little finger. The player, on entering, goes round the circle three times asking each player in turn, at the first round, How do you like it? at the second, When do you like it? at the third, Where do you like it? The answers must all be truthfully given with regard to the object agreed upon—*i.e.* no absolutely misleading answers ought to be given. Also it is hardly fair to take a word which may be used as a noun and an adjective such as hale and hail, as in this case one *object* and one *quality* are being taken. Still less is it desirable for each player to be thinking of a different person or thing—for example, "the house I was born in," "my next door," "or my opposite neighbour," "my mother's maiden name." The questioner is free to guess the word before completing the three rounds. This game is excellent for sharpening the players' wits.

What is my thought like?—This is another guessing game. One player thinks of an object—a herring for example. The others try to find out what she has thought of by asking questions such as "Is your thought like a man?" She answers "No." The next player may ask "Why not?" and may receive some such answer as "Because it has no legs." If the player had admitted that her thought was like a man, the reason might have been "Because it sees" (or eats or breathes). In every case the player has to state why his thought is *not* like or *is* like the objects specified by the questioners. A sharp girl should be chosen to lead the game, as much depends on how the one who chooses the object parries the questions.

Hidden or buried words.—The players divide into two parties, one goes out and both parties choose two or three words; for example, one party might choose "fair" and "have," the other "she" and "it." One from each camp stands forth, and a conversation ensues, in which each speaker brings in the two words chosen by her camp in giving every answer, and these are given alternately—*e.g.* one puts a question which the

other answers. The second now puts a question which the first answers. Meanwhile both camps listen, and the one that guesses the words first scores the victory. To increase the fun some extra word may be brought in unnecessarily, or very long and unmeaning answers may be given. The game can be played by the girls of each camp asking questions in turn, each addressing her opposite neighbour while the others listen. Or again, three girls may form one camp and, having chosen their two words, on entering each questions a group of players. In this way the victory goes to the girl or the group that finds the words first. This game if well played is very exciting.

Where will you hide?—One player decides to hide in spirit in a given place; for example, in a tramcar, under the table, in the British Museum, in Rome, in a mouse-trap, etc. The other players ask questions, to which only "yes" or "no" may be given as an answer. The hiding-place may not be changed, and it is sometimes well to have it written down before the players begin questioning, at least when young children play this game.

How do you like your neighbour?—This game may be played by any number. Players sit round in as large a circle as possible, every chair being occupied. One player stands in the middle, and addressing one of those sitting down, asks the question, "How do you like your neighbour?" The answer should be, "Very well, but I would like a change, and will have — and —," naming two of the players.

These two and the two neighbours of the one addressed must then change their places whilst the player in the middle tries for one of the vacant seats. The one left out then begins the questioning. If the answer to the question should be "Not at all," all the players must change seats. This game was contributed to the Girls' Club Journal by a member of the Sunbeam Club, Bermondsey, S.E.

Occasionally games are required for which prizes can be given. Thus, on social evenings, competitive games, which may be played progressively like whist, afford plenty of amusement. A few are subjoined, and one merit of these games is that the things required can be procured without much expense. These games are also useful as a means of raising money, when the social evening is given in aid of a charity. The girls pay one penny or one halfpenny in order to compete, and the winner receives a small prize. Not more than twelve should compete at a time.

Bean tricks.—1. Place some beans on a flat polished surface (not a tray with a border), and give each player a flat paper knife. Whoever picks up the greatest number of beans in a given time wins the game. The players may not help one another, and the right hand only may be used, the left must be kept behind the back.

2. Fill a small bottle or cup with a given number of beans, and ask those present to guess how many it contains. Each one puts down a number, and the one whose guess is the nearest carries off the prize. To play this game several times different bottles of beans have to be prepared. Rice, peas, or acorns would serve the same purpose.

Tricks with peas.—1. Put some peas in a glass dish and provide each player with two matches or two uncut lead pencils. The one who picks up the most peas wins.

2. Place some peas on a polished surface and give each player one knitting-needle. Now tell them to form with the peas a given word or certain letters—"peas" is a good one. The peas may not be touched with the fingers, they must be placed in position with the knitting-needle. A long stout pin would also answer the purpose. Whoever is the first to complete the word gains the prize.

Pingpong Ball tricks.—1. For this game twelve players would require thirty-six pingpong balls, twenty-four steel knitting-needles, three large glass dishes or soup plates and twelve egg-cups or wine glasses. The pingpong balls can be purchased of R. Raven, 286 Borough, High Street, London, S.E., for eightpence a dozen, and the knitting-needles for twopence a dozen. Three small tables or one large one will also be required. Place twelve balls in every glass dish and arrange four egg-cups around each, at a distance of at least eight inches from the dish. The egg-cups may not be moved by the players. The game consists in taking up as many balls as possible with the needles, and transferring them to the egg-cups, without touching the balls with the fingers. The players then put back the balls (not with the needles), keeping count of the number picked up. A bell is rung for the players to begin, and again as a signal for stopping. The prize goes to the player who picks up the most balls. This game gives great pleasure, and the players soon become very expert at it. The needles should be held by the ends, not grasped in the middle.

2. *Pingpong balls and the ponds.*—Place eight or ten small cups or basins full of water on a table. Arrange them unevenly.

Each player is provided with *three* pingpong balls, and standing about eight feet from the table tries to throw the balls into the cups. It is not easy to do this, as the balls being so light are apt to bound off the surface of the water. This game can be played by two camps, when each successful throw counts as ten, and the game is played for 100.

Boot buttons and bent pins.—For this game a few plain boot buttons and some bent pins fastened to a piece of cotton and some penholders are all that will be required. With these miniature fishing-rods, the players try to pick up the boot buttons.

String trick.—Provide each player with two yards of stout twine or whipcord. Let them stand in a row, holding up one end of the cord in the *left* hand and keeping the right hand behind the back. The trick consists in making as many knots as possible in the cord, using only the left hand. Real knots are expected, not a kind of button-hole stitch such as some players present. This is a very inexpensive amusement. In making the knots, players are allowed to use their teeth and feet.

Word Making.—Print some well known words of eight or ten letters on slips cut out of common post-cards. Let the letters be bold and clear, and not less than three-quarters an inch in height. Cut up each word, and place its letters in a small packet after having mixed them. Take care to choose words containing two or three vowels. Place all these little packets in an open box. The players have to find the original word and to place it correctly spelt before them. The prize is won by the player who finds the greatest number of words. In order to use these letters again, it is advisable to number each *packet* and each *letter* (on the back), and to keep a list of the words chosen. If this precaution be omitted, it will be impossible to tell to which packet a stray letter belongs, and thus the sets are left incomplete.

Picture post-card puzzles.—Two sets of the same views will be required, the one set for cutting up into small pieces about the size of a shilling, the other for the pattern. One good way of doing this is to cut out eight pieces exactly the size of a shilling from the card, and then chop up what remains of it unevenly. If it be desired to make this game more simple—cut each post-card into four strips lengthways and divide these evenly into six pieces. This has the advantage of giving every player the same chance of success. Place the *pieces* of each card in a small envelope,

and put this into a larger one containing the pattern. Allow about five minutes for this game. It is rarely possible to use this game twice as the players lose the pieces (unless each fragment of the puzzle bears its own letter or figure on the plain side); however, as post-cards are cheap a fresh set can easily be made. Views of buildings are preferable to sea views or landscapes.

Doll Dressing.—For this competition twelve penny dolls, some lace pins or baby pins, and a few pieces of crinkled paper of different colours are required. Whoever dresses the doll most tastefully wins the prize.

Candle-lighting competition.—Prepare a large tray full of sand, and arrange about forty candle ends in rows, *not too closely*. The players have to light as many candles as they can with *one* match. For a given number—eighteen for example—a prize is given. It is well to leave a little time between each trial, or to have two trays of candles, as they light up much more quickly when they have only just been put out. To play this in two camps, two trays of candles would be needed with about 50 candle ends on each. The players are all allowed one match, and the camp wins that first succeeds in lighting every candle on the tray assigned to it. Advise the players to begin with the back row, to avoid their sleeves catching fire.

Fish Ponds.—This is a way of giving prizes. All kinds of articles are packed up in paper and tied up with string in which a fair sized loop is made. Each player in turn tries to fish up a parcel. Surprises may be introduced; for example, an onion wrapped up in several layers of paper is labelled "A source of tears," or a mouse-trap with a small looking-glass inside may be labelled "My first catch of the season," a packet of dust labelled "A relic of Adam's ancestor," a little china doll in a jar labelled "A little pickle," &c.

Test of Smelling.—Procure twelve small bottles, number them, and put a small quantity of some liquid in each, not forgetting to put water in one, then ask the players to write down the number of each bottle and, beside this number, what they think it contains. Be careful to avoid greasy liquids such as paraffin. It is astonishing what blunders people make, and how few will guess the twelve correctly, even when common well-known liquids are chosen.

The Missing Word competition.—To play this game a set of sentences is required with several lists of appropriate words. The questions or sentences need not be given to each player.

They can be read out with their respective number, and the competitors write down the missing words on a post-card, taking care to put the word against the correct number. A prize may be given to the one who has the highest number of correct words and also to the one who has none correct. It is easier to play this game, and also quicker, if the leader gives six suitable words as suggestions. A set of sentences is sub-joined, but half the number would suffice for one competition. If sets of fitting words are arranged, the leader can vary the words each time by taking a given figure in each set. In every case the key list must be written down before the competition begins.

SENTENCES.

1. Please give me a glass of (beer, water, wine, stout, cider, lemonade?).
2. Change this (sovereign, half-sovereign, florin, shilling, sixpence, bank-note?) for me.
3. (Blue, pink, white, green, violet, black?) does not suit my complexion.
4. I have lost my (hat, gloves, umbrella, book, bag, temper?).
5. We go to Brighton on (Monday, Tuesday, &c.?).
6. The postman brought my (mother, father, wife, husband, sister, brother?) three letters.
7. We have holidays in (April, May, June, July, August, September?).
8. I awoke at (5, 6, 7, 8, 9, or 10?) o'clock.
9. He enjoyed his (ham, beef, fish-paste, tongue, cucumber, brawn?) sandwiches.
10. Don't (laugh, scowl, look, wink, frown, grin?) at me.
11. We had some nice fruit for dinner. Name it (apples, pears, grapes, plums, cherries, oranges?).
12. I paid (20, 25, 30, 35, 40, 45s.?) for this costume.
13. My dog is a (terrier, bull-dog, Pekinese, poodle, grey-hound, retriever, Dachshund?).
14. I prefer merino to (serge, cashmere, cloth, nun's veiling, alpaca, holland?).
15. The clock was (5, 6, 7, 8, 9, 10?) minutes slow.
16. I should like a cup of hot (tea, coffee, cocoa, milk, bovril, chocolate?).
17. Buy me some (penny, twopenny, threepenny, &c.?) stamps.
18. I am suffering from (headache, toothache, neuralgia, giddiness, rheumatism, gout?).

19. I live in () Street, five minutes' walk from here.

20. I have a brother whose name begins with A. (Adam, Albert, Alfred, Anthony, Austin, Archibald?)

Famous Animals.—To play this game, choose twelve well-known animals and write the names on separate pieces of paper. Here are a few examples: King Edward's dog Cæsar, Consul the ape, Jumbo, Tobias' dog, the whale that swallowed Jonas, the donkey on which our Lord sat, the spider that Bruce watched, the camel that went into the ark, the raven that fed the prophet Elias, Balaam's ass, &c. Let three players compete at a time. Pin one of these papers on the back of each, and tell them to find out whom they represent. All in the room, except the one bearing the label, know what is written on it.

Famous Animals in Fiction.—This is played in the same way. As examples, we may give the following:

Little Red Riding Hood's wolf.

The three little kittens that lost their mittens.

Old Mother Hubbard's dog.

The cow that jumped over the moon.

The mouse that ran up the clock.

Dick Turpin's horse, Black Bess.

The spider that invited the fly to go up his winding staircase.

The fly who accepted the spider's invitation.

The magpie of Rheims (or jackdaw).

The dog in the manger.

The Cheshire cat.

"The cat and the fiddle."

The little dog that laughed.

The cow with the crumpled horn.

Mary's little lamb.

Miss Muffit's spider.

Dick Whittington's cat.

The dog in the manger.

The froggie that would a-wooing go.

"All the king's horses" (in Humpty-Dumpty).

Proverbs can be played in the same way, but only well-known ones should be chosen.

People you See in the Street.—This is another variation of

the same game. Here are a few examples of what to write on the papers :

- A lady with a pug-dog.
- A blind beggar.
- A hospital nurse.
- Your dearest friend.
- The one you wished to avoid.
- A conceited girl.
- A nervous lady crossing a road.
- A man with a wooden leg.
- A couple of lovers courting in public.
- A child eating sweets.
- An amiable policeman.
- A stout elderly gentleman running to the station.
- An overdressed, conceited girl.
- A dandy.
- A witty street urchin.
- A woman selling boot-laces.

A few tricks often add to the amusement of the guests at social evenings. That known as "mesmerising" (with a smoked plate) is probably too well known now. "The Oracle" is a more recent trick. All that is needed for this is a sharp girl, a stuffed stocking with a shoe on it, a pair of sheets, a couple of screens, or a small side room. Only one girl at a time is allowed to go in to consult the oracle, and, having received the answer, not one is anxious to communicate it to the rest, but each will urge her companions to visit and question the oracle. The latter, sitting on a chair, can be dressed in some peculiar costume, for example, as a Turkish or Egyptian woman. An interpreter stands beside the oracle, who, when each visitor enters, pretends to be in a trance. The visitor has been instructed carefully to prepare three important questions. On entering, she is directed to kneel before the oracle (who is veiled if preferred). There she asks the three questions, but the oracle gives no answer, whereupon the interpreter explains that the oracle is in a trance. To arouse her, the visitor must gently pull first the right hand, then the left, then the right foot, lastly the left. The last time she is directed to pull more forcibly, as the other pulls had no effect. She does so, and falls backward with the stuffed leg in her hand. Shrieks of laughter are heard, and all are curious to know what fun is going on, but

rarely does any one learn the cause except by personal experience. The oracle keeps her left leg well under her chair, but her right shoe is visible and also the shoe of the dummy leg. A stuffed sleeve and glove would also answer the purpose, but the leg looks more natural.

Testing Vocal Powers.—This is an amusing trick which can only be played on a good-natured girl, who will join in the laugh at her own expense. Ask if any one present wishes to test her vocal organs. On receiving an answer in the affirmative, ask that person to sit down facing the audience. Then give her a wine-glass or a tumbler and ask her to hold it horizontally with one hand, and to touch the lower side with her teeth. Explain now that, in order to condense the sound, you must cover her head. Do this with a good-sized table napkin, and cover both her head and the wine-glass, bringing the corners of the napkin just over her ears so that when tied they represent an animal's ears. With a piece of charcoal mark in two eyes and draw a line to represent a mouth just where the napkin covers the bottom of the wine-glass. The result is a fairly good imitation of a pig's head. Now ask the victim to sing a few notes, which can be struck on the piano. Of course shrieks of laughter will drown her voice. If a piece of calico be used instead of a table napkin, the operator can cut two holes for the eyes (at the close) under pretence of giving more air, and then place a looking-glass before the one who is trying her vocal powers. To amuse a greater number, this trick can be played in a small room with a few girls at a time, as when once the audience have seen it, "the cat is out of the bag."

Living Chairs.—Explain to the audience that you will teach them how to sit down in an empty room, in which there is not a single chair. To prove it, ask four girls of about the same height to come forward, and place them in the form of a turnstile, so that each one stands with her back at a right angle to the one behind her. At a given signal all sit, each resting on the knees of the one behind. Any number of sets of fours may be allowed to join in, and the seats provided are not at all uncomfortable. If preferred, this trick can be introduced by some funny story of Mr. and Mrs. Smith with their two children waiting to see the Lord Mayor's Show pass, and, being tired, they rose to the occasion and improvised seats (not on the ground), to the amusement of the bystanders, who, taking the hint, imitated them, which is precisely what the rest of the company will do spontaneously. The four

members of the family Smith, absurdly dressed, might come in and show the audience how they improvised the chairs.

Match-box Trick.—Take an empty match-box, place the cover on the table, and stand the empty box across it, resting on the longest side. Offer a prize to whoever can break the match-box with one blow of the fist. You can offer a valuable prize, for no one can win it, since the boxes are so light that they spring away under the blow and remain unbroken. However, it will amuse the girls to have a try at it.

The Magic Cyclist.—This is an excellent match trick. Take two matches that have been used and split down the unburnt end of each to the depth of about one-third of an inch. Splice them together and you have a V shape. The split ends will, of course, project a little. Now cut out some pictures of cyclists from newspaper advertisements and gum them one to each match, after having pasted the two upper parts of the paper cyclists together. Now take a table knife, place the cyclist in position astride on it, with the apex of the V resting on the sharp edge of the blade. Hold the knife horizontally over the table (which should have a polished surface), so that the burnt ends of the matches touch the table on either side of the knife. Keep the hand *perfectly still*, and the cyclist will journey along the knife and fall off. This trick always puzzles the onlookers, especially when they find they can do it themselves. At a social in aid of a charity, these manikins can be sold for one halfpenny each.

Many other games and tricks might be given, but club workers can always procure books on the subject; also new pastimes are continually being introduced, so it will not be necessary to give any more examples, as this is not a book of games.

One hint before concluding this chapter may be helpful. Whenever a tie occurs in these competitive games, in order to decide who is to bear off the prize the subjoined plan can be adopted. The prize-giver thinks of a number, for example, 9. She then tells the competitors that she has chosen a number under 20, and asks each to name it. Whoever names it, or approaches the nearest to the number, can claim the object. This is quicker than making the players compete again.

In most girls' clubs private theatricals are in vogue, at least during the winter season. Girls enjoy acting, and those who have no histrionic talent themselves, generally love to see their companions act. There is much to be said in favour of

this amusement as practised in our girls' clubs under proper supervision. We will note some of the principal advantages:

1. *It is a prolonged pleasure* for those who take an active part in getting up a dramatic entertainment. All amateur stage managers know how much the girls enjoy the rehearsals. Hence, for two or three months before the festival evening takes place, the amateur actresses are regular in their attendance, because of the rehearsals, if for no better motive. Indeed, it is often a means of bringing defaulters into good habits of regularity and punctuality. Give them a part in the play, and they become enthusiastic over their club.

2. *Plays convey instruction in a pleasant form*, whether they consist in comedies, tragedies, dramas, or morality plays. We should never forget that the early Church made use of sacred dramas and morality plays as a means of instructing the uneducated. A good comedy may convey a telling lesson, and a simple pathetic drama of home life, even with two or three amusing characters, may preach a sermon that strikes home to some of the audience.

3. *Plays, well chosen and well acted, have an educative value.* All historical and sacred dramas give information, and if our girls are taught to act scenes from the lives of the saints and of our national heroes, inevitably enthusiasm, devotion to the saints, and patriotism will be enkindled.

4. *Wholesome, pure dramas act as an antidote to bad plays.* Experience proves that dramatic entertainments on club evenings, far from creating a taste for the theatre, rather have the reverse effect. Our catholic girls have faith and common sense enough to realise that a pure pleasure is to be preferred to one that is sinful, or at least vulgar and suggestive of evil.

But one difficulty seems to beset club-workers, judging from the number of letters which the author receives yearly on the subject. It is this: "What shall we act?" "Where shall we find plays suitable for girls' clubs?" The answer is easy enough for those who live in large towns, and those residing in London can call in at Samuel French's establishment, sit down in a comfortable reading-room, and there look through any number of plays at their leisure. But all club workers have not this opportunity, nor do they know the names of firms that make dramatic literature a speciality. Few plays can be procured "on appro," and a title is often misleading.

Some publishers issue guides to selecting plays. French's

Guide costs 1s., Abel Heywood's, 3d., but each firm gives only its own publications. Consequently there is ample justification for the insertion of the Appendix, in which suitable plays for girls' clubs are given. This will, it is hoped, meet a demand for information which no single publisher's guide can cover.

The author has read every play recommended, and this has involved much labour and time, for many plays have had to be rejected as unsuitable. A brief outline gives the reader some idea of the contents of each play quoted. Some are undoubtedly better than others, but any of those mentioned are perfectly safe. It might be necessary to tone down a few remarks here and there, as, for example, when a comic servant's part verges on impertinence, but these trifling modifications can be easily made. In a word, the author declines to be held responsible for every line in the 240 plays recommended. Taken as a whole, they are good, some excellent, and, speaking generally, they are easy to stage and bright. It may be worth while drawing the club workers' attention to one point in connection with stage literature: some plays that *read* well are apt to be heavy in the acting, while others that seem very absurd, in fact, too ridiculous to represent, "catch on" extremely well, since in such comedies and farces so much depends on the actresses' talents.

All the plays outlined in the Appendix could be acted by girls, though a few of them would be better left to boys, and the latter have been inserted in view of the boys' clubs which are managed by ladies. Section A contains plays suitable for children of eleven to fourteen years of age. In some country clubs these plays could well be taken by older girls, whose surroundings tend to keep them still childlike. Sections B and C would do for juniors *or* seniors, and, in this section, presidents of Marian Sodalities would find plenty of suitable plays for their girls. When *books* of plays have been quoted, *all* their contents have not necessarily been given, but only such as would be useful to club workers. Section D contains plays that are good for seniors in general, but this does not mean that *none* of this list would do for juniors. It is utterly impossible to draw a clear line of demarcation between what is fitting for juniors and what had better be reserved for seniors, the more so that juniors in our busy towns know more of the world than the seniors living in more retired districts.

In rehearsing plays, it is a good plan to let the girls sit down with their books and to read each scene through a

few times. This imprints it on their memory and teaches them their cues. Until they can get through the words without their books, it is a waste of time to attempt the acting. This preliminary exercise of reading each scene aloud has the further advantage of preventing the girls learning it in a sing-song manner. Slow, distinct enunciation should always be exacted.

It is also an excellent plan to admit three or four girls to the rehearsals who have no parts assigned to them. If one or more of those chosen to act should fall ill, these understudies step into the breach. If none fail, then they are charged to help in the wings on the night of the entertainment, and to assist in making the costumes.

CHAPTER XI

INEXPENSIVE OCCUPATIONS FOR GIRLS' CLUBS

DRESSMAKING, millinery, cookery, and laundry work all involve a certain expense, and some clubs are too poor to undertake them, even though the teacher's services are given gratuitously. Consequently we must look about for some cheaper occupations. There are plenty to be found, and numerous handbooks of instructions are published. Of these, those by Lina and Adelia B. Beard are excellent, and, doubtless, the reader will be glad to have the titles of these works and some idea of their contents. As these manuals treat both of work and play, in the selections made from the table of contents of each, games are mentioned as well as occupations. The club worker will thus be enabled to judge which of the books described is likely to be most useful to her personally. These books cost about half-a-crown each, and are all published by George Newnes, London. Some are reprints of articles which have appeared in past years in the *Girls' Own Paper*. Probably any of the handbooks (1 to 4 inclusive) by Lina and Adelia Beard mentioned below could be procured from a free library. Only those occupations and games which are more especially adapted for girls' clubs have been quoted, but *these books contain many other useful hints*. The list given will bring to mind occupations which the club worker knows, and enlighten her as to where she can find information about others that are new to her.

1. *The Girls' Handy Book* deals with

Wild flowers and their preservation.
 Easter dolls (excellent, made of egg shells).
 How to make a Maypole cheaply.
 Quiet games for hot weather.
 A chapter on frames.
 Scrap-books.
 Home-made book covers.
 A heap of rubbish and what to do with it.
 Furniture, old and new.

2. *Things Worth Doing and How to Do Them.*

How to make a circus with moving animals.
 A doorway Punch and Judy show (excellent).
 A living Christmas tree.
 Christmas decorations (of paper holly leaves).
 How to construct a simple home-made loom (useful
 for weaving rugs).
 Presents made of egg shells.
 Stencil patterns.

3. *Handicraft and Recreation for Girls.*

A home-made loom.
 A ball of twine and what to make of it (excellent).
 An armful of shavings and what to do with them.
 Things made of common grass.
 Possibilities of a clothes-line.
 Modelling in tissue paper.
 Nature study with tissue paper.
 Dolls made of paper.
 An Indian encampment.
 Paper houses of Japan.
 Pottery without a potter's wheel.
 Toys made from apples.

4. *What a Girl can Make and Do.*

Work with hammer and saw.
 Things made of egg shells.
 Paper animals.
 Work with fir cones, grass, lavender stalks, palm grasses,
 and corn husks.
 Animals made from vegetables.
 Fruit lanterns.
 Moving toys.

A pea-nut Noah's ark.

Basket-weaving.

What to do with empty reels.

Christmas decorations.

Croquet and ping-pong games cheaply made.

Another excellent book, written by Helen Campbell, is *The American Girl's Book of Work and Play* (G. P. Putnam and Sons, London and New York). Among other useful occupations, we may mention the following :

Dolls' furniture.

Paper fly boxes, caps, cocked hats, boats, pricking pictures.

Cork work—frames and boxes.

Games for parties.

Charades and proverbs in action.

Dolls' dressmaking.

Fifty Christmas gifts for small fingers.

What can be made out of tissue paper.

Cardboard and its uses.

Leather work.

Shells, mosses, and pine cones (how to use them).

This book is more suitable for use in the preliminary classes as many of the occupations mentioned, as well as other explained in it, are identical with the lessons given in our kindergarten classes. In country clubs these occupations would probably interest the juniors.

Novelties and How to Make Them (published by John Hogg, 13 Paternoster Row, E.C., 9d.) is an excellent book full of illustrations and clear explanations as to how some thing can be made out of scraps, rags, empty match-boxes, egg shells, &c. Useful articles and children's toys can be made easily and inexpensively, as the writer of this little manual explains. This book alone provides sufficient varied occupations for both preliminary and junior classes, and the articles made according to the directions there given, would be useful for Christmas presents or for a sale of work.

Having given the reader a fair selection of books to choose from, we will now mention and briefly describe a few inexpensive occupations suitable for club girls. We will choose (1) Drilling, (2) Singing, (3) Elocution, (4) Artificial Flower making, (5) Picture-frames, (6) Crochet Lace, Knitting, and Crewel Work, (7) Making New out of Old, (8) Darning,

(9) Ambulance Work, (10) Hygiene, (11) Basket-weaving, (12) Rug-making, (13) Bamboo or Straw Curtain Work, (14) Clay Modelling, (15) Brush Work, (16) Scrap-books, (17) Fancy Articles.

1. *Drilling* heads the list, as most clubs adopt this occupation in all their divisions. The girls like it, and at the same time it improves their health and by giving them a graceful carriage and gait, and by training them to obey promptly the word of command, raises them morally. For these lessons it is well to secure a capable teacher. If means do not permit this, or if the club cannot comply with the conditions on which the Board of Education supplies a teacher gratuitously, then the lay-helpers must "put their shoulder to the wheel," and, by taking lessons themselves, they will soon be capable of teaching a class of girls. The *Board of Education Syllabus* (1910 edition, price 9d.) gives good exercises, and indicates the order in which these should be taught. With this manual for guide and a little practice, our lady volunteers will soon gain proficiency in this subject. Music gives an additional charm to the exercises, and various articles, such as coloured scarves, flags, bells, castanets, skipping-ropes, bags stuffed with beans, hoops, and garlands, are used in order to make the exercises more effective. Gymnastic costumes are not expensive, and, generally speaking, the girls can make them at the club work classes, each member paying for her own. The competitions organised by the various girls' club unions are excellent for keeping the classes up to the mark. The amateur teacher must be careful not to overwork her pupils. Frequent intervals of rest are needed. Very delicate girls require special attention, as some drilling exercises might be harmful for them.

2. *Singing*.—This is a favourite occupation, as well as an inexpensive one, for which teachers can easily be procured. Tonic solfa is more generally adopted in clubs than staff notation, probably because it is easier and, further, most of the members have learnt this system at school, for it is taught very generally in our elementary schools. Titles and prices of choruses, glees, cantatas, and trios can be obtained from Curwen & Sons, 24 Berners Street, London, W. Workers should write for their catalogue of "school music." It has an excellent list of "equal voice choruses," for all occasions and seasons. Most of these songs cost 1d. or 1½d. each. A purchaser of fifty or more copies of six different songs can have them bound in paper covers without extra charge

beyond the price of the number of copies of songs. These booklets will last longer if the club worker will follow the subjoined directions:

Paste a piece of *thin* print or calico along the back of each book, allowing at least one inch on each side, over what is required for the actual width of the back. Stitch through each copy to this. Now paste on the paper covers a piece of cardboard of the same size. Leave the books to dry under a heavy weight. Cover them with American cloth, or dark glazed lining, or even with brown paper. These books, thus treated, will open quite flat. If the girls are taught how to render paper-covered books more serviceable, they will gain a little useful knowledge, and the club worker will not have all the work to do herself.

The London County Council publishes yearly a list of songs suitable for the various divisions of our elementary schools—seniors and infants. It includes

- A. Unison Songs.
- B. Two Part Songs.
- C. Three Part Songs.
- D. Collections of Songs.
- E. Class Sight Readers, &c.
- F. Music for Marching, Dancing, Drilling, and Singing Games.
- G. Books for Teachers' Use.

These lists can be had gratis on application to London County Council Education Offices, Victoria Embankment, W.C. One very great advantage of procuring these London County Council lists is that each piece is marked E (easy), M (moderately difficult), or D (difficult), also the publishers and prices are given, the latter including the cost of the two methods—tonic solfa and staff notation. For the various singing competitions, the respective club union committees name the songs. When the lady helpers are free to choose the songs themselves, they should be careful not to select those which, though pretty, would be too difficult for their girls.

3. *Elocution*.—This occupation always interests the girls, as it enables them to entertain their companions when the social evenings come round, and also to give pleasure in their homes. Some of the monologues and dialogues mentioned in the Appendix might be taught during the class hours. Those which lend themselves to some special costumes are much appreciated. There are dozens of elocution books

in the market, and the "Penny Poet Series" provides a good and varied selection of poems and readings from standard works. *The Young Standard-bearer's Reciter*, by Mrs. E. A. Bulley (4d., Wells Gardner, Darton, & Co., 3 Paternoster Buildings, London, E.C.), would be useful to a worker who has a club for young boys. It also contains a few dialogues suitable for children of both sexes. Elocution is one of the branches usually taught in our high schools. Consequently most young ladies could undertake to take a class of club girls in this subject.

4. *Artificial Flower-making*.—In some clubs, flower-making is greatly in favour. It is quickly learnt, and the few tools required cost but little, while the tissue paper goes a long way and is very cheap. The flowers made by the girls serve for club and home decorations, especially at Christmas time. The roses are also useful for the garlands of the May processions. Many of the books on girls' games and amusements give instructions and diagrams, by means of which a lady helper can teach herself and dispense with oral instructions. A very pretty hanging plant can be made as follows :

Materials required: Wire of medium thickness, three shades of green tissue paper, a few scraps of red pongee silk or red tissue paper, a flower-pot or half a cocoa-nut shell, some crinkled paper to cover the flower-pot, and a few yards of red cord to hang it up, some brown straw or pieces of bamboo cane. The dyed straw, sold for making small picture-frames, can be procured from Charles & Dible, Paternoster Square, London, E.C., at sixpence per bundle; also, in view of reducing expenses, common straw cut into lengths of about $\frac{7}{8}$ of an inch and steeped in brown "dolly dye" will do as well. Instead of straw, bamboo cane is often used. The same firm sells a packet of 1000 pieces of $3\frac{1}{2}$ inches long (2s.). These should be cut in four. Better still, but more expensive, is the thin tubing sold for making the stems of artificial flowers.

How to make the trailing plant.—Cut the wire into lengths of 15, 12, 9, and 6 inches; about six of each, or fewer if only a small plant, is required. Make some small berries of crumpled tissue paper covered with pongee silk, and fasten these berries to one end of the 15 and 12 inch lengths of wire—not on the shorter ones. Now cut squares of three different sizes—from the lightest shade of green paper, those of 1 inch square, from the medium shade, $1\frac{1}{2}$ -inch

squares, from the darkest, 2-inch squares. Fold these into eighths and cut them into rounds. Out of these folded pieces cut compound leaves like those of the lupin. The next step will be to make up the trailers. Begin by threading a small light green leaf next to the berry, and then alternately thread a length of bamboo cane (or straw) and a leaf, taking care to put about six light leaves, six darker, and thread the rest of the wire with the largest leaves of the darkest shade. The shorter trailers will only require three of each shade, while the 6-inch lengths of wire require *only* the lightest shade, and on these, which stand upright from the centre of the plant, instead of a red berry, place a smaller light green or dark brown one. Leave 2 inches of the wire free for mounting. The sprays are now ready for making up. Take a stout twig and arrange the short ones round it, fastening them in position with narrow strips of green or brown tissue paper, then take the second size, and lastly the longest lengths. While mounting the plant hold it stalk uppermost. Fasten the plant into the cocoa-nut shell, and, having drilled three holes in it with a red-hot knitting-needle, fasten the red cords to it and hang up your creeper. You will find that it will look extremely effective.

If these directions appear somewhat complicated, the difficulty will vanish if those who desire to make one of these artificial creepers, instead of sitting down to puzzle over how they are made, will simply follow *step by step* the directions given. As the materials are prepared the method of procedure simplifies considerably. A child of seven can make these plants, so any "grown-up" ought to succeed. A little earth or sand should be used to fill up the pot, or it can be stuffed with paper.

5. *Picture-frames* can be made of straw, macrame thread, brown-paper stars, chips of cork, also of the fruits of forest trees—acorns, beech nuts, fir cones, and small pieces of twigs.

Full instructions for these easy occupations can be obtained from any kindergarten publisher and also from the Educational Supply, Ltd., Holborn Viaduct. From the latter, purchasers can obtain 25 per cent. discount on all published prices. The straws, 10 inches long, cost sixpence per bundle, and are sold in six colours—white, green, blue, red, brown, and pink. These are used for making Oxford frames. The corners may be ornamented with macrame thread instead of ribbon, and this is more lasting, as well as less expensive.

The star-pattern cardboard foundations for the macrame

frames cost from one farthing to twopence each, according to the sizes. These, however, can be made by the girls if a good strong pattern in zinc be provided. This can be procured from any tin merchant for a few pence. Cardboard boxes are to be had for the asking, so if the foundations are cut out by the girls, these frames do not exceed one penny at the most, even for the large sizes. These macrame frames make pretty and useful presents.

To make frames of wooden fruits, a rough foundation of very thick cardboard or of laths is required. Either cover the laths with brown paper or stain them with strong tea or coffee. Arrange the fruits, scraps of cork (or coffee berries), and twigs tastefully, gluing them to the foundation. Nut shells may also be used. When dry, varnish the frame, and paste or glue the picture in its place.

Large picture-frames can be made from penny blind laths. To make these large Oxford frames, saw the lath into the required lengths. Fasten the portions that overlap by binding them neatly with macrame thread either in the form of a square or an X. Stain or varnish the frame and fasten the picture on to the back. No glass is necessary, but if one be desired, proceed as follows: Place the picture evenly on a piece of stout cardboard. Do not paste it on, simply gum the corners to keep it in place, and let the edge of the cardboard project beyond the picture by about one-half inch. Now tear off some strips of *thin* calico or print about $1\frac{1}{2}$ inches wide, and, having cleaned the inner side of the glass and placed it in position, bind the three together, *i.e.* foundation, picture, and glass. Allow only about one-half inch of the calico to cover the glass, the remaining inch going to the back. Be careful to cut the strips of calico that are to bind the *sides* of the picture two inches *longer* than these sides, and leave an inch of the strip at both ends. Cut the strips for the top and bottom exactly the required size. In making the wooden frame, the shorter bars should rest upon the longer ones, and the picture is fastened to the long pieces by nailing the projecting ends of calico to them. Cheap oleographs look very nice when thus mounted, and these pictures would be suitable decorations for the club-room. The time-tables and rules could be framed in the same way. Be careful not to fasten the picture to the frame until both are quite dry (*i.e.* varnish and pasted binding). The laths, if preferred, may simply be varnished.

6. *Crochet Lace, Knitting, and Crewel Work.*—No explanations need be given of these. Weldon's crochet and knitting

books are excellent. Many pretty and useful things can be ornamented with crewel embroidery, e.g. blouses, work-bags, and nightdress cases.

7. *Making New out of Old.*—In some districts this is a competition subject, and it is one of the most useful. The old clothes are unpicked by the girls, who then cut small garments from the materials and make them up. After a course of lessons have been given, the president could arrange for a competition between the members of the class.

8. *Darning* is not difficult to teach. If sufficient stockings are not forthcoming, it can be taught by using small pieces of stocking webbing and old knitted vests.

9. *Ambulance Work.*—Many ladies take a course of ambulance work, and are therefore capable of teaching this subject to girls. The things required can easily be procured—splints and bandages, while the girls will delight in “playing the invalid” for the occasion.

10. *Hygiene* can be taught from a text-book, and in giving these lessons, before teaching the pupils the correct way to proceed, it is well to question them as to how certain things are done in their homes. The teacher can then point out errors and explain in what they consist. Our poorer girls have so much to unlearn, before they can begin to learn aright.

11. *Basket-weaving.*—This is another simple and useful occupation. Rafia, straw plait, and cane are the materials used, and they are sold at all kindergarden depots. Rafia weaving-frames can be made by drilling holes in an ordinary wooden frame. It is cheaper, by far, to purchase the rafia natural colour and to dye it at home. It takes the dye readily.

12. *Rug-making.*—Rugs are useful articles. They can be made by knitting, sewing, or weaving. Even rags are utilised for rug-making by tearing them into long narrow strips, joining these together, and twisting them into a cord of three or four strands. Roll up this cord into large balls and knit the rug with stout wooden needles. Sew the strips together and make a rough fringe at each end. Cloth rugs and mats are made by sewing pieces of cloth on to a canvas foundation or by drawing very narrow lengths of cloth through it. The woollen mats would be too expensive for club work. Woven mats are made on a frame or loom, which can be home-made. Old pieces of rope, strips of cloth, or cords made of rags as explained above can be utilised. If

pieces of cocoanut matting be unravelled, they can be woven or knitted into door mats.

13. *Bamboo or Straw Curtain Work*.—These curtains are used for doors and windows, and are more economical than stuff curtains. The materials are not expensive, and the work is easily learned.

14. *Clay Modelling*.—The clay should be purchased by the sack from a pipe manufactory. Real objects are used as models, and when the girls succeed in making good copies, these are greatly improved by colouring them with crayons. A coat of varnish finishes off the work. Leaves, fruits, vegetables, and shells are excellent models. Work that is not satisfactory can be softened and the materials used again. The coloured crayons cost one penny per box. A few wooden tools are required. Perfect facsimiles (unbreakable) of fruits and vegetables are to be had from the Educational Supply, Holborn. A box containing seventeen fruit models, unbreakable, natural size, and coloured, costs about 17s. Single fruits vary in price from 8d. to 2s. Vegetable models of the same description run from 6d. to 1s. Cheaper models can be procured from Gamage, Holborn, London.

15. *Brush Work* is another kindergarten work for which Nature supplies the models. Brush Work Headline Sheets are sold in assorted packets of forty-eight for ninepence. These headlines give graded exercises from simple brush-work strokes to complete flowers. After a course of preliminary exercises, the real objects ought to be given and the flat copies discarded. Brush-work patterns would serve for ornamenting the plain lath frames described above.

16. *Scrap-books*.—Materials required: brown paper, magazines, pieces of wall paper, comic and instructive cuttings. To make a scrap-book, fold the paper to the required size, and between each leaf insert a strip of brown paper two inches wide. This allows for the insertion of the pictures making the book thicker. From the wall paper pretty floral designs may be cut out and arranged as borders on each page. Pictures, figures, animals, &c., look better when arranged after some plan, for example, the seasons, countries, landscapes, seascapes, animals, fruits, trades, &c. Some pages ought to be reserved for comic cuttings, others for instructive or serious ones. Scrap-books destined for the hospitals are doubly appreciated when there is something to read in them. A prettily ornamented stiff cover made on the same lines as the book itself completes the scrap-book.

17. *Fancy Articles*.—Only a few need be enumerated. Some of the cheapest and easiest to make are toilet boxes, note-paper boxes, blotters, brush and comb bags, work bags, pincushions, needle-books, toilet tidies, dressed dolls, and string bags. Toilet boxes with a pincushion on top are made out of cigar boxes. Cardboard boxes of a convenient size neatly covered and divided into compartments serve as note-paper boxes. Blotters are useful and easy to make. It suffices to pull an old one to pieces and to take the pattern of the different parts, which are very easily put together.

Some clubs employ the girls in making rag dolls and animals. Patterns can be purchased, and these objects make useful presents. Pretty lamp shades and flower-pot covers ready for perforating and embossing cost from 3d. to 6d. each. If made in sections, pricked and stitched, they are cheaper. From the various occupations enumerated above, and the information given about handbooks of work and play, club workers should have no difficulty in selecting cheap, useful, and varied occupations for their club girls. The limits of this book will not allow further details to be given, but “a word to the wise” suffices, and to those who are on the lookout for varied occupations this chapter will, it is hoped, be found useful.

CHAPTER XII

MOTHERS' MEETINGS

WE have dealt with the subject of girls' clubs, and endeavoured to show how much good is effected by means of these institutions, how valuable they are for our working girls. Let us now see how we can help the mothers. In many of our large parishes, mothers' meetings or clubs are included in the parochial works, and they are a real boon to our poor working women, especially to those who dwell in our over-crowded slums. If the young girls need our devoted care, so do the patient toilers whose life is a hard one, and who are really slaves to home duties—duties from which some cannot escape even for one day a year. Children and husbands must be attended to, and so the mother works on, only taking a day's rest when sickness will not allow her to get up.

For such, the mothers' meeting is at least a weekly recrea-

tion. It is something to look forward to ; it is their weekly tea-party. If the meeting is cheerily conducted, it sends them on their way all the brighter and braver for having attended it. Nor does the good end with the women being cheered up and encouraged ; it extends to the other members of the household, for hope, courage, and cheerfulness are inspiring, and those who are borne up by these virtues seem to have the power of communicating them to their fellows. A catholic mother once summed up accurately two of the good results of her Monday meeting. "It blows away the cobwebs," was her remark, "and puts me in a good humour." Many a woman would be able to endorse these words.

The mothers' meetings are also a means of imparting useful knowledge. For example, in many districts, lectures are given on housewifery, nursing, cutting out, the care of children, and needlework. The mothers also receive religious instruction, and, as a rule, the monthly general communion is in honour, though it is not made an absolute condition of membership.

These moral and religious benefits are not the only advantages which the members derive. They are also helped materially, for most mothers' clubs have some provision for selling garments, boots, or materials at reduced prices and by instalments. To some, the maternity boxes are a great help, to others, the ready-made garments sold at the cost price of the material. Boot clubs and thrift clubs are also popular, and a ready sale is to be had for renovated cast-off clothing. All these material benefits are so many attractions which help to secure new members and retain the old ones.

When the members fall sick, the lady visitors go to see them, so that in health or illness the members of our mothers' clubs feel that they have a true friend in the president of their meetings.

How can we establish a mothers' meeting? Much in the same way as we establish a girls' club. Names of probable members can be obtained from the parochial elementary schools, and printed notices could be sent home by the children. There is no reason why non-catholics should be excluded, but if admitted, it should be as friends of catholic members. Monday is the favourite day for mothers' meetings. As a rule, the hours are from two to four, or thereabouts, and babies in arms, as well as children under three years of age, have to be admitted, otherwise the mothers would be prevented from joining. It is customary in some districts to

have two mothers' meetings each Monday—one in the afternoon for the younger women, one in the evening for elder women. Where the majority of the members go out to work, it is better to place the meeting in the evening. Sometimes arrangements are made for all the children to be taken care of in another room, so as to give the mothers two hours' real rest, but this scheme is not always practicable, as it requires a double set of workers.

What is the traditional order of a mothers' meeting? As a rule, a certain time must be allowed for their assembling. During this time each, as she arrives, pays in her little savings on her card; also orders for materials are given and garments are bespoke. Each member brings her needle-work or has some in hand at the club, for which she is paying by instalments. Talking is allowed, and the workers mix with the members and chat with them. As soon as the number expected are present, the never-failing afternoon cup of tea is offered, together with a bun, cake, or bread-and-butter. This is generally gratuitous. A bright, cheery little religious instruction now follows. The mothers love it, and are really desirous to learn. In one particular mothers' club known to the author, the women will give up half a day's work rather than miss "their catechism," as they call it. After the religious instruction an amusing story is read, and at the close there will be half-an-hour for conversation, during which the late-comers will be able to pay in their subscriptions and give their orders for boots or garments. Such is the method usually adopted for these gatherings. Before breaking up a few prayers are recited and a hymn is sung.

Now probably some earnest worker on reading the words above, "A bright, cheery little religious instruction," has ejaculated with a sigh, "Yes, but who is to give it? I cannot." Are you quite certain you cannot? Some workers have the gift of riveting attention, others have to acquire it, and *earnestness* goes a long way. Undoubtedly, the members of the mothers' meetings much prefer being *spoken to* than being *read to*, so the lady workers must make up their minds to try. Now we all know that when we are full of a subject—when we have something to say—we wax eloquent, and the words come freely. So in order to address a mothers' meeting we must have something worth saying, and this involves preparing a little discourse and jotting down headings as a reminder. Once more a worker comes with an objection: "I could not

possibly prepare a discourse." Well, there are plenty ready-made ones to be had for the seeking, and a list of these is given at the close of this paragraph, with a few remarks on each.

To be able to *speak* to the mothers at their meetings, take a chapter from one of these books, note the leading ideas, the illustrations, comparisons, and tales, then with your notes or book at hand, repeat what you have prepared. "Practice makes perfect," but do not expect to attain this proficiency at once. Go on trying, and you may make an excellent speaker in spite of your nervousness. Bravely grapple with your nerves, hold them well in hand, and thus you will make yourself an efficient worker in God's vineyard. Earnestness, steady effort, and prayer will suffice to carry you through the dreaded half-hour of the "discourse," or rather "cheery chat," and you will soon find that, forgetting yourself, you will launch out, and your earnestness will gain the attention of your hearers.

LIST OF BOOKS SUITABLE FOR MOTHERS' MEETINGS.—*The Child of God, First Communion, The Soldier of Christ, The Life of Jesus of Nazareth.*

All these books are written by Mother Mary Loyola, and, although composed for children, they may profitably be taken as subjects for addresses at mothers' meetings. The same remark applies to *The Life of Our Lord for Little Ones*, by Mother Mary Salome. Canon Wenham's books of Religious Instruction, Parts II. and III. (price 10d. and 1s. 3d. respectively), contain chapters in simple language on the Commandments of God, of the Church, on the Sacraments, Sacramentals, Theological and Moral Virtues, Grace, &c. Each chapter is followed by a series of questions, which will serve as notes for the speaker.

The Sisters of Notre Dame have published an excellent set of handbooks (at 3d. each) on each section of the Catechism of Christian Doctrine, and these, too, contain a number of questions and answers (R. & T. Washbourne).

Catholic Customs (3d.) is another useful little book. *The Threshold of the Catholic Church* (6d.) gives the chief doctrines of the Church, her sacraments, feasts, and fasts, as well as an explanation of her services throughout the whole year. *At the Feet of Jesus, Home Truths for Mary's Children, More Home Truths, Short Spiritual Readings, More Short Spiritual Readings* (by the author of the present work), all contain chapters which would be useful for mothers,

as well as for Children of Mary, since such subjects as prayer, confession, temptation, charity, occasions of sin, and preparation for death are applicable to mothers as well as to girls. All these works can be procured from any catholic book-seller.

There is, however, a lack of books *written especially for mothers' meetings* by catholics. On the other hand, there are plenty of non-catholic writers who have written on this subject, and in so far as these books deal with home life, women's duties and failings, they can be utilised by catholic workers in the manner described above. They will provide thoughts and show how to explain commonplace truths attractively. Of these works the five subjoined can be recommended as excellent for this purpose: *The Little Things that Matter, More Little Things that Matter*. Both of these are by T. Combe (Wells Gardner, Darton, & Co.), and they treat of those little moral virtues which make the wheels of home life run smoothly. *Ten Minutes with Mothers*, published by the same firm, has some good articles for working women. Another excellent little volume is *Fifty-two Cheery Chats with Mothers*, by Margarete von Hochfeld, published by Houlston & Son. *My Very Very Own*, by M. Montgomery Campbell, is the work of one who knows how to speak to mothers. It is published by Jarrold and Son, 10 Warwick Lane, E.C. None of these books are expensive.

What story books shall we choose? Something amusing, for example, *Three Men in a Boat, Tuttlebury Tales, Tuttlebury Troubles, The Rejuvenation of Miss Semaphore* (6d.), *Mrs. Wiggs of the Cabbage Patch*, Conan Doyle's detective stories, *Short Stories from the Catholic Fireside, Ave Maria, Messenger of the Sacred Heart, or Stella Maris*; any of the Dorsetshire tales by Mrs. Blundell ("M. E. Francis"), *No Relations*, by H. Malot, *Catholic Tales and Poems*; any works by H. Conscience, R. Mulholland, Mrs. Innes Brown, and Anna Dorsey.

These will give plenty of variety, and they can be procured from any catholic library, while some can be obtained from the various free libraries. As in most books there are many words which the uneducated cannot understand, the lady who reads would do well to simplify any words or expressions which are not usually included in the vocabulary of the poor. One excellent non-catholic quarterly periodical can be recommended, *The Mothers' Union Journal*. It costs 1d. per

number, 6d. a year including postage. It can be obtained from a local bookseller or from the publishers, Wells Gardner, Darton, & Co., 44 Victoria Street, Westminster, S.W. This little magazine contains some good articles on subjects useful for mothers' meetings, such as the training of children, the secret of good health, temperance, food for the family, the care of babies, and some stories particularly suitable for poor women. It is well worth the penny spent on it, for these articles alone. Those on religion could not be utilised by catholic workers.

The poor are particularly fond of pathetic stories; they thoroughly enjoy weeping over some touching episode, and such tales are not difficult to find. Thus *Tales from the Diary of a Sister of Mercy*, *Sick Calls*, *Misunderstood* (Burns and Oates) are always appreciated. They also enjoy simple lives of saints and holy people, such as the lives of Blessed Joan of Arc, the Venerable Curé of Ars, Father Damian, and Don Bosco. Cheap editions of all these works exist at about 1s. each. Among other interesting books we might name *Our Lady of Lourdes*, *The Miraculous Medal*, and *The History of the Foundations of the Little Sisters of the Poor*.

Having discussed the various books which may be helpful to the lady workers, it is time to pass on to another subject, and that not the least important one, namely, *finance*. Can a mothers' meeting be made self-supporting? Certainly not. Tea, cakes, special fêtes, and help in sickness, all call for funds, as well as the maternity boxes, which involve a considerable initial outlay, besides being a constant source of expense. Money for all these objects must be found, and some of the means of procuring funds suggested in Chapter VIII. will apply here. Workers will have to "cut the coat according to their cloth" in spite of their wishes to provide a larger garment. Another source of expense is the savings bank, as a small interest has to be given, varying from one halfpenny to one penny in the shilling.

It has been objected that those members who are better off and can save most are precisely those who derive the greatest benefit from the mothers' meetings, since they receive more interest than those who can save less. This is perfectly true, and it is regrettable, for the most needy should be our first care. This difficulty can be overcome by giving a bonus *not on every shilling, but on every deposit*. One experienced worker in a large London club for mothers gives ½d. on each deposit,

so the poor woman who saves her 2d. is credited with 2½d., while the one who can put down 1s. is credited with 1s. ½d. This plan works well, and the mothers, to whom it was explained on its inauguration, quite saw the justice of giving more to those in greater need. There was not the slightest jealousy about this method being adopted.

In those clubs where materials can be purchased, the discount may be obtained from the retail linen-draper, who will sometimes give 1½d. in the shilling, or at least 1d. If the workers can procure cast-off clothing and renovate it, these garments will bring in small sums which will help to defray the expenses of the weekly teas. To avoid jealousies, it is better to *sell* cheaply than to *give* these garments. As regards the method of establishing a boot club without incurring expense, full directions will be found in a booklet entitled *Labourers in God's Vineyard* (1s. and 2s.), published by R. & T. Washbourne.

Many of the poor can make up garments, provided these are cut out for them. Now this is an excellent service to render the members, and one which many workers could find time to do. It is so desirable to teach the poor to help themselves, and we do this when we cut out garments and teach them how to put them together. However, when a woman has a large family, it is a real act of charity to make up the things for her, and this could be done by some ladies whose time and means will not permit them to help otherwise in the mothers' meetings. So the active workers would do well to look around for some honorary members who will do a little needlework at home. This is an excellent occupation for young ladies, since it trains them to work for God's poor.

There are other expenses connected with a mothers' meeting. The members must have some festival gatherings, and in what shall these consist? All depends on the *funds* available, the *district*, and the *members' tastes*. In one club known to the author there are three fêtes yearly. In summer there is a garden party or an outing. The former is less expensive, but it can only be adopted where there is a garden available. A strawberry tea with cakes and cucumber sandwiches costs about 7d. per head. It is quite amusing to see how the cucumber sandwiches are appreciated, and each year before the tea the president will hear this luxury mentioned ("lest she should forget") by some of the members. Games are organised in the garden, and sometimes there is a short

entertainment. The infants necessarily have to be included in the invitation.

In the autumn there is generally an entertainment given by the Marian Sodality or the club girls, to which the members of the mothers' meeting are invited; then at Christmas comes the gala supper—roast beef, vegetables, plum-pudding, oranges, and coffee. On this occasion prizes are given in the shape of warm garments, some of those given by the Catholic Needlework Guild being set apart for this purpose. The supper costs about 7d. a head, the gifts, whatever the president chooses to lay out on them. A real fête, but of a more serious nature, is "the retreat," which is usually given in Lent. Though dignified by the name of "retreat," it simply consists in a special sermon at eight o'clock on each evening of one week. Those who can get to a daily mass (after the children have gone to school) are asked to do so. The retreat closes with a general communion, after which breakfast is provided for the women. These exercises though abridged do a very real good, and experience proves that it is most difficult to get poor married women to make a retreat even for two days in a convent. The mother cannot be spared even for that short time, so we must content ourselves with what we can get. If scarcity of funds will not allow the lady workers to imitate the club we have just spoken of, then the best substitute is a gala tea followed by games. Many of those given in Chapter IX. as suitable for girls' clubs would do equally well for a mothers' social evening. Another excellent form of amusement is a magic-lantern lecture.

How many workers are required to conduct a mothers' meeting efficiently? All depends on the number of members. Suppose we take a gathering of twenty women. Then one lady has to receive the payments and mark them down on the members' cards and on her own books. These cards, by the way, should be sold for $\frac{1}{2}$ d. each, (if given gratuitously babies will chew up a good number in the course of a year, and give the secretary and treasurer a great deal of extra work). This same worker generally receives the orders and gives out the garments that have been purchased. Some one has to look after the tea, but one of the women would help if necessary. Another worker has to give the religious instruction and to read the story. In a club-room that is rich enough to possess a piano, a worker might play for a quarter of an hour during tea. At the least, therefore, three workers are required, and, in addition, a few understudies ready to

step in when a regular worker has to absent herself. Young ladies are valuable (if fond of children), as they help to keep the babies quiet during the religious instruction.

However, be the workers few or many, it is absolutely necessary that they should be sympathetic and able to get "in touch" with the mothers. One who is fastidious, who cannot put up with an unpleasant smell, who is patronising or distant will not do any real good by her personal services. The poor have such real sorrows, their lot is so hard, and the majority of our poor Christian mothers take these trials as a matter of course, little realising how heroic their conduct often is. "Thank God it is no worse!" they exclaim, when some fresh sorrow overtakes them. What lessons of patient endurance they give us! In all weather, ill or well, they drag themselves to their daily toil. How many a time an offer of a fortnight's holiday in a convalescent home is refused with this answer, "I hope you won't think me ungrateful, miss but I can't be spared." So the mother toils on, and God alone knows how hard her life is, with its privations and cares, even when she has a sober, hard-working husband. If, on the contrary, the husband by his ill-treatment makes her life a misery, what an earthly purgatory she endures. These are the patient toilers whom we are trying to help, and this brings us to an important question, namely, "How can we help our members in their daily lives?" "Is it in our power to lighten their burdens?"

In many cases we can, for there are so many charitable societies, many of which are absolutely unsectarian, and from these institutions we can get help for our poor. In Chapter II. a few examples were given of the useful information which may be obtained from various handbooks of charitable works. A few more may be found useful here.

Handbook of Catholic Charitable and Social Work. (C. T. S., 1s.).—In this manual the lady worker will find most of the existing Catholic institutions enumerated, such as:

Homes for the Aged Poor and the Conditions of Admission.

Homes for Crippled Children, Babies, Orphans, Deaf Dumb, and Blind Asylums.

Homes for Convalescents—men, women, and children.

Homes for Penitents.

Homes for the Dying, for Incurables, for Consumptives.

Homes for Training Young Servants and Nurses.

Fry's Royal Guide to London Charities (1s. 6d., Chatto and Windus) is particularly useful, as it gives full particulars of all the London hospitals and the conditions of admittance.

The Englishwoman's Year-Book is valuable as a source of information regarding the various employments by which men and women can earn a living, and where to apply. As this handbook is issued yearly, it is kept up-to-date. It also deals very clearly and fully with the question of Emigration and the Labour Bureaux.

No worker can be expected to remember all the information contained in these useful manuals. The books must be *at hand* for purposes of reference. "Knowledge is power," and workers with very limited personal means may do so much for the poor, they will acquire expert knowledge of the different charitable societies.

Of these numerous associations we will mention three: the National Society of Women Workers, The Women's Industrial Council, and The Charity Organisation.

I. THE NATIONAL SOCIETY OF WOMEN WORKERS OF GREAT BRITAIN AND IRELAND is doing excellent work for the poor, and Catholic social workers would do well to procure the quarterly Occasional Papers, which will keep them in touch with those questions of the day which specially affect women and children. Through their energetic action many important measures have been taken for the welfare of women and children. We may mention as instances:

- The appointment of the Royal Commission on Wage-earning Children, and subsequent legislation;
- The appointment of women on Local Education Authorities;
- The formation of the Central Bureau for the Employment of Women;
- Housing Reform, through the Rural Housing Association;
- The provision of Rest Rooms for Women and Girl Employees in Exhibitions.

As examples of their Tracts we may mention five pamphlets:

- Hints for District Visitors on Sanitation, 2d.
- Legal Difficulties of the Poor, 1d.
- Approved Methods of Thrift, 3d.
- Hints on Industrial Problems, 1d.
- The Poor Law, Past and Present, 2d.

The minimum subscription entitling to membership is 1s. per annum, and the tracts published by the Society are sent free to all members. One of its aims being to procure and distribute any information likely to be useful to women workers, it keeps its members up-to-date on all social questions of this nature. The Catholic Women's League is affiliated with the N.S.W.W., and information concerning it, as well as the publications mentioned above, can be obtained from the Secretary of the Society, Parliament Mansions, Victoria Street, S.W.

II. THE WOMEN'S INDUSTRIAL COUNCIL has published some useful little pamphlets whence Catholic workers may obtain useful information and hints which will enable them to give suitable advice to persons in distress. The Office is at 7 John Street, Adelphi, London, W. As examples of the pamphlets, we may instance the following :

- Working Women and the Poor Law.
- Labour Laws for Women and Children of the United Kingdom.
- Boy and Girl Labour.
- Women's Wages in England in the Nineteenth Century.
(*All these are published at 1d. each, postage ½d.*)
- Women Laundry Workers and Legislation, ½d.
- Women Workers and the Factory Act, ,,
- Summary of the Factory Act, ,,
- Summary of the Truck Act, ,,

III. THE CHARITY ORGANISATION (Denison House, 21 Vauxhall Bridge Road, London, S.W.) publishes a series of Thrift Papers at 1d. each, 6d. per dozen. The titles are subjoined :

- Thrift in the Parish.
- Ways of Promoting Thrift.
- A Lecture on Thrift.
- Hints about Friendly Societies.
- Points of a good Friendly Society.
- Friendly Societies for Women.
- The Order of United Sisters.
- Three Friendly Societies.
- A Safe Annuity.
- Waste Not, Want Not (Lantern Lecture).
- Collected Thrift Papers of the Charity Organisation Society, 1907. (Bound cloth, 2s. 6d. net.)

Their Occasional Papers, at the same price as the Thrift papers, deal with various social questions, concerning which those who labour for the welfare of the working classes often require information. A list of these papers is given below :

OCCASIONAL PAPERS.

- Industrial Training of Women.
- District Visiting.
- Voluntary Workers.
- Co-operation in Charity.
- Personal Service and its Object.
- The Work of Health Societies.
- Conditions of Effectual Work amongst the Poor.
- Dispensary Letters.
- Care and Relief of Crippled and Invalid Children.
- The Work of a Hospital Almoner.
- The Art of Helping.
- Industrial Prospects for Boys and Girls.
- Things concerning Civic and Social Work that may be learnt in Charity Organisation.
- Charity Organisation in a Rural Parish.
- Some Questions dealing with the Relief of the Poor.
- The need of Thoroughness in Charitable Work.
- Registration of Assistance.
- Promotion of Registration.
- Charity Organisation Review.* Published monthly.
Single copy, 6d. ; yearly subscription (including postage), 7s. 6d.
- The Annual Charities' Register and Digest. Nineteenth edition. 1910. 5s. net.

It is not probable that any given worker in a girls' club or mothers' meeting will require *all* the pamphlets quoted as published by the three societies mentioned, but she may require to be enlightened now on one subject, now on another, and these lists will be useful for ready reference. The Thrift Papers could be read and explained with profit at the mothers' meetings and girls' clubs, and as they are very inexpensive, a few might be given away or sold to the members.

In connection with the mothers' meetings, it is usual to have some workers who devote themselves to visiting the members, especially when the latter are sick. When they are taken to the hospitals, these workers may have to arrange

for a priest to visit them. The Catholic Directory gives information about the priests who are appointed to attend to the sick in the various hospitals, workhouses, and prisons and it also gives the different congregations of nursing sisters, many of whom work exclusively among the poor. In London, the County Council provides district nurses, and they visit patients of any or no denomination, hence Catholic can profit by their services. Two excellent booklets by Father Eason, *Night Thoughts for the Sick*, C. T. S., 3d. each can be recommended highly either for reading to the sick or as gifts to them.

Lady workers could render valuable help to the poor by persuading them to apprentice their children to a trade. The London County Council and the Local Councils are ready to apprentice children, both boys and girls, when they leave school. The members of the various Care Committees occupy themselves actively with this kind of work. Consequently when a worker knows that some woman desires to apprentice one of her children, it suffices to communicate (through one of the elementary school head teachers) with a member of the Care Committee of that district.

These are a few of the ways in which earnest workers can brighten the lives of the poor and materially assist them in bearing their heavy burdens. Like any other apostolic work, it involves self-denial, for the helpers must not take up work in this sphere simply when they feel inclined. If they undertake these works of charity it must be with a firm determination to give up Monday afternoons to God, to look upon them as times set apart to minister to Christ in His Poor, and this will prevent them from allowing attractive pleasures, or a little inconvenience, or a visitor to hinder them from fulfilling their engagements. It is, moreover, a very real disappointment to the members when the head worker especially, or even one of the rank and file, fails to be at her post. The chapter on the club leader and her colleagues will apply equally well, with but few exceptions, to the head of a mothers' club and those who co-operate with her in this work of zeal.

A word, in conclusion, as regards inducing the members of the mothers' meetings to attend the services of the Church and to receive the sacraments regularly. This can probably best be done by procuring their enrolment in some pious confraternity, such as the Apostleship of Prayer, the Holy Family, the Guild of the Blessed Sacrament, &c. They are then invited to attend the General Communion and special

services in virtue of their belonging to one of these societies, rather than as members of the mothers' club. Another excellent practice is to have an annual mass said in November for the deceased members, and to invite all the mothers to be present, and if possible to receive Holy Communion. It is also usual on the death of one of the members for the others to contribute to having a mass said for the repose of her soul, and to be present at the funeral service.

The distribution of Catholic newspapers and magazines among the poor is an excellent means of maintaining them in the practice of their Faith. This can be done without expense, if the workers will ask their friends to put aside their Catholic papers for this purpose. It will generally be necessary to call at their houses for them. In this way the workers will have a few papers to distribute at the Monday meetings. The monthly periodicals could be passed on from one to the other, and thus several families are benefited as well as the mothers. This plan is, as a rule, more practicable than lending out books, first, because poor married women have little time for reading, and secondly, because the books lent are so often lost.

From the chapters dealing with girls' clubs, the workers in mothers' meetings may find useful hints on different points, for example, some of the amusements recommended for girls are just as useful for the social evenings to which the members of the mothers' meetings are invited. The chapter on inexpensive occupations will furnish a few hints how to decorate the room in which the Monday meeting is held.

APPENDIX

A.—OUTLINES OF PLAYS SUITABLE FOR CHILDREN (11 TO 14 YEARS)

PLAYS PUBLISHED BY WELLS GARDNER,
DARTON, & CO., LONDON, E.C.

SOME of these plays are sold bound together, others can be had separately. Any of those outlined below could be acted by girls and the choice includes Comedies, Dramas, Extravaganzas, Fairy Plays, Sacred and Historical Dramas. Many of them could be shortened, should they be found too long.

Elsa and the Trolls, 1s. This book contains three plays by Helen Shipton ; separately, each costs 6d.

Contents.

1. ELSA AND THE TROLLS.

Time, 1 hr. *Scenes*, 3 Int., 2 Ext. *Characters* 23 boys, and girls

Outline. A royal princess is confined to a farmer's wife. The babe is stolen by the Trolls. Elsa, a little girl, finds the Trolls and rescues the little princess. This is an extremely pretty play, and full directions for the costumes are given.

2. THE BABES IN THE WOOD.

Time, 1 hr. *Scenes*, 1 Int., 3 Ext. *Characters*, 10 leading and 12 supernumeraries.

Outline. The plot and development follow the well-known nursery tale.

3. DICK WHITTINGTON AND HIS CAT.

Time, 1 hr. *Scenes*, 2 Ext., 3 Int. *Characters*, 17 boys and girls

Outline. The well-known story is admirably dramatised.

All the plays in this book are excellent, and the illustration and directions *re* costumes will be found most helpful.

Our Children's Book of Plays. Part I., 4d. ; cloth, 6d.*Contents.*

1. THE TREASURE CHEST, OR CHERRY'S TEMPTATION, in 3 Acts, by Wilhelmina L. Rooper.

Time, 1 hr. *Scenes*, 2 Int., 1 Ext. *Characters*, 5 Males, 11 Females, and Supernumeraries.

Outline. The good Fairies resolve to try Cherry's virtue, while the bad Fairies seek her ruin. She is tempted to steal some gold which she finds in a large chest. She resists the temptation. Her companion accuses her of having stolen it, but Cherry's innocence is proved and also the accuser's guilt. This is an extremely pretty play. At least 30 or 40 children could be introduced as supers.

2. ALL HALLOWE'EN,—THE BROWNIES' "AT HOME," in 1 Act, by Evelyn Grogan.

Time, 15 min. *Scene*, 1 Int. *Characters*, 3 M., 3 F.

Outline. Ida (a mortal) is allowed to be present at the Brownies' "At Home" on All Hallows' Eve. An old witch would injure Will-o'-the-Wisp, but Oberon and Titania, the King and Queen of the Fairies, prevent her.

Our Children's Book of Plays. Part II.*Contents.*

1. THE GIPSY CAMP, a Pastoral Play, by Evelyn Grogan.

Time, 15 min. *Scene*, 1 Ext. *Characters*, 1 M., 3 F., and Supers.

Outline. A child of wealthy parents loses her way in the forest. She questions some gipsy children, who take her to an old fortune-teller. This child is robbed of her gold chain, but it is restored. The Elves punish the old gipsy.

2. A TEASY TEA-PARTY, a Pastoral Fantasy, by Evelyn Grogan.

Time, $\frac{1}{2}$ hr. *Scene*, 1 Ext. *Characters*, 2 M., 4 F.

Outline. A child has a dream in the garden on her birthday. During it some visitors call, namely, The Queen of Hearts, Red Riding Hood, Miss Muffet, Bo-Peep, Jack Horner, and Humpty-Dumpty. They take tea with her (until she awakes).

3. ALICE'S ADVENTURES IN WONDERLAND, being scenes from L. Carroll's book. These scenes can be acted separately if desired. Adapted by Caroline E. H. Edwards.

Time, 10 min. each scene. *Scenes*, 4 Ext., 1 Int. *Characters*:
Scene 1. 2 M., 2 F.; 2. 6 M., 2 F.; 3. 6 M., 1 F.; 4. 1 M., 2 F.;
 5. 7 M., 5 F.

Outline of Subjects:—

- Scene* 1. Alice with the March Hare, Dormouse, and Mad Hatter.
 „ 2. Alice with the Gardeners, King, Queen, Knave, and Cat.
 „ 3. Alice with Tweedledum and Tweedledee.
 „ 4. Alice in the Garden with the Queen.
 „ 5. The Trial Scene.

St. Agnes and other Dramas. In easy verse, 2s. (J. M. Dent & Co., 29 Bedford St., London, W.C.). These sacred historical dramas are excellent for children. They are based on authentic sources and easy to stage. In all, choruses are introduced, but some of these could be omitted if desired. Full directions as regards costumes and music are given. These dramas require boys and girls for the various characters, but the costumes of the former would allow girls to take these boys' parts. A great many supers can be added. If it be desirable to reduce the number of actors, each play admits of a good number of characters being duplicated.

Contents.

1. ST. AGNES.

Time, 1 hr. *Characters*, 4 M., 5 F., and Supers.

Outline. The drama represents the life of this virgin saint, and her constancy in suffering martyrdom rather than break her vow of virginity.

2. ST. FAITH.

Time, 45 min. *Characters*, 5 M., 6 F., and Supers.

Outline. This drama represents the martyrdom of a little child of Agen (France), and brings out her patience, constancy, and heroism.

3. SS. ADRIAN AND NATALIA.

Time, 1¼ hrs. *Characters*, 13 M., 6 F.

Outline. The well-known story of the martyrdom, in Nicomedia, of a young Roman nobleman and his wife are represented in this drama.

Historical Plays for Children. A Series of dramas published by George Allen & Sons, 44 Rathbone Place, London. Written and illustrated by Amice Macdonell. These plays are produced under the auspices of the League of the Empire. The Series includes eleven plays, which can be purchased in two volumes at 3s. net each, or separately at 6d. net each.

This Series can be highly recommended, and the numerous illustrations and directions will be found most useful in making

the costumes. These explanations are given so clearly that any amateur stage manager could accomplish his work successfully. There are many male parts, but these can generally be taken by girls, also many characters can be duplicated. The number of supers given in each can be reduced or increased at pleasure.

The plays most suitable for a Catholic Girls' Club are subjoined.

Series I. Contents.

1. ALFRED THE GREAT, in 4 Acts.

Time, 1 hr. *Characters*, 16 M., 4 F.

This play represents the chief scenes of his whole life.

2. ROBIN HOOD, in 3 Acts.

Time, 1 hr. *Characters*, 14 M., 8 F.

This portrays the story of the outlawry of Robin Hood and his reconciliation with the king. It could be acted out of doors at a summer fête.

3. THE ARMADA, in 3 Acts.

Time, 1 hr. *Characters*, 10 M., 6 F., and others.

This drama brings out the loyalty of the people to Queen Elizabeth at the time of the Spanish Invasion, and her popularity with her subjects.

Series II. Contents.

1. SAXON AND NORMAN, in 4 Acts.

Time, 1 hr. *Characters*, 16 M., 5 F.

In this drama the author brings into relief the fusion of the two races in consequence of the marriage of Henry I., a Norman, with Maud, a Saxon princess.

2. MAGNA CARTA, in 1 Act.

Time, 40 min. *Characters*, 20 M., 1 F.

This play deals with the traditional story of King John signing the Magna Carta of English freedom.

3. EDWARD III., in 1 Act.

Time, 40 min. *Characters*, 15 M., 7 F.

The drama represents Edward III. in France, at Crécy, and the rejoicings in London to celebrate his victories.

4. CÆDMON, in 1 Act.

Time, 30 min. *Characters*, 10 M., 4 F., and others.

In this sketch, the shepherd poet is represented first as an ignorant man, and then as one miraculously endowed with sublime wisdom and the power of expressing it in poetry and song.

PLAYS PUBLISHED BY R. & T. WASH-
BOURNE, LONDON, E.C.

The Violet Sellers. A Drama in 3 Acts, 6d.

Time, 45 min. *Characters*, 15 M. and F.; could be done by girls.

The plot turns on a lost child being found by his parents.

St. Philumena, Child and Martyr. In 3 Acts, 6d.

Time, 50 min. *Characters*, 9 M. and F.

This drama deals with her life and martyrdom.

Envy Conquered. In 1 Act, 6d.

Time, 35 min. *Characters*, 10 F.

Mother Envy steals an infant. Some years later this girl is restored to her parents.

Earnscliff Hall. A Drama in 3 Acts, 6d.

Time, 45 min. *Characters*, 6 F.

This play turns on a trick played by a lady, who allows her housekeeper to take her place for a time, while she passes as the housekeeper. Two days suffice to render it unnecessary for them to take each other's place any longer.

The Duchess Transformed. A Comedy in 1 Act, 6d.

Time, 30 min. *Characters*, 7 F.

This represents a lady who, in order to give two people a useful lesson, allows her maid to personate her for the occasion.

PLAYS PUBLISHED BY BURNS & OATES,
LONDON, W.C.

On Christmas Eve. A Home Play.

Time, 15 min. *Characters*, 4 M., 5 F.

Some children spend their money at Christmas time on the poor instead of employing it for their own pleasures.

Amelia and the Dwarfs. A Charade adapted from Mrs. Ewing's story, 6d.

Time, 20 min. *Characters*, 4 M., 6 F.

Amelia is a spoiled child. The dwarfs visit her, and make her experience the sufferings that she inflicts on others.

Fun and Frolic, 2s., by Isabelle Kershaw. This book contains fourteen plays and *saynètes* for school entertainments. Of these,

the subjoined items might be useful for the preliminary or junior club girls.

1. LITTLE SNOWWHITE. A Drama in 1 Act.

Time, 25 min. Characters, 15 F. and 10 Dwarfs.

A wicked queen wishes to be the fairest in her kingdom, hence she orders Snowwhite to be slain. But the latter instead of being killed is left in the forest. The queen, in various disguises, seeks still for fair maidens. Finding Snowwhite again, she tries to poison her. Once more the dwarfs come to her aid. At last the queen dies in despair, and Snowwhite weds a beautiful prince.

2. THE FIRST CHRISTMAS. The shepherds and angels visit the grotto at Bethlehem, where they find our Lady with her Divine Infant and St. Joseph. (The choruses required, with the music, are contained in the book.)

3. MARLEY'S GHOST (from Dickens).

Time, 45 min. Characters, 19.

4. PERETTE AND HER MILK PAIL (the nursery story).

Time, 10 min. Characters, 14.

Children of Eve. In 1 Act, 6d.

Time, 12 min. Characters, 3 Children.

Two children blame Adam and Eve for their curiosity. These children are put to the test by a princess, and in consequence driven out of her beautiful palace.

Germaine Cousin. A Drama in 3 Acts, 1s. Boys and girls (or girls only).

Time, 50 min. Characters, 12.

The chief incidents in the life of Germaine Cousin have been dramatised in this little play by Lady Georgiana Fullerton. It is easily staged, and can be acted by girls. A few supers are required.

In the Forest. A Drama in 3 Acts, 1s.

Time, 15 min. Characters, 6.

Some children are arrested for gathering sticks for their mother, who is in great poverty. They are released, and the family is assisted. (It is one of the "Wizard Series," published by "The Roxbury Publishing Company," New York.)

A Cup of Coffee. A Comedy, by Dorothy Reynartz, 1s.

Time, 12 min. Characters, 10.

A young girl receives some genuine Mocha coffee, but various events prevent her from enjoying a cup herself.

This little drama is amusing.

PLAYS PUBLISHED BY DEAN & SONS,
160A FLEET STREET, LONDON, E.C.

This firm publishes an excellent collection of plays for children, especially for boys. All their Series, "Little Plays for Young Actors," require a fair number of characters. A few, which could be acted by preliminary club children, are subjoined.

Whittington and His Cat, by Julia Corner, in 1 Act, 9 Scenes.

Time, 45 min. *Characters*, 6 M., 3 F.

This drama deals with the traditional story.

Little Bluebelle and the Will o' the Wisp. A Drama in 3 Acts.

Time, 50 min. *Characters*, 20 M. and F. (or 20 F.).

This play gives scope for pretty scenes and Italian costumes. The children are selling their goods in the market, when a herald announces that the little prince, who is very ill, can be cured by a draught of water from a magic spring. Bluebelle braves all dangers, and, helped by the Queen of the Fairies, procures it.

Cinderella. The well-known Fairy Tale, dramatised by Julia Corner.

Time, 1 hr. *Characters*, 7.

Plum Cake. A Drama.

Time, 1 hr. *Characters*, 14.

Little Robin is ill, but a certain plum cake will cure him. His sister Primrose, after much trouble and many adventures, brings him the cake.

The Sleeping Beauty. A Drama.

Time, 1 hr. *Characters*, 16, and Supers.

The Fairy Maliciosa casts a spell over an infant princess. The good fairy counteracts this. The princess, in consequence of the evil spell, when grown up sleeps for a century. On her awaking all goes well, and she marries a prince.

Full explanations are given in all these dramas how to make the costumes and arrange the scenes.

PLAYS PUBLISHED BY SAMUEL FRENCH,
LONDON

The Toy Shop. A Drama, by F. S. Isham and E. Westzel, 6d.

Time, 45 min. *Scene*, a toy shop. *Characters*, *ad lib.*

A number of children dressed up as toys hold a conversation. Songs and choruses are introduced.

Grannie's Picture. By L. Debenham, 6d. A sketch written in verse for two children.

Time, 10 min.

A little girl dreams that some magic power will give her grannie, whose picture is in the room, speech for half-an-hour. The grandmother walks out of the frame and converses with the child, comparing past and present times.

The Fairy Blossom. By F. D. Adams, 6d.

Time, 40 min. *Scene*, a King's Palace. *Characters*, 3 M., 3 F.

The queen's fairy blossom has been picked, and the king vows vengeance on the thief. A poor boy is falsely accused, and, hearing this, his betrothed wife, Lena, comes forward and admits that she plucked the flowers for her invalid sister. The king relents, and resolves to look to the welfare of the sick and poor himself.

Home Fairy. By F. D. Adams, 6d.

Time, 40 min. *Characters*, 2 M., 2 F.

Lily, whose parents are in distress, resolves to help them. She obtains employment as a fairy in a pantomime. Lily's mother turns out to be the long-lost daughter of the proprietor of the theatre.

A King in Disguise. By F. D. Adams, 6d.

Time, 20 min. *Characters*, 5 M. and 1 F. (It can be acted by 6 Girls.)

This is the story of King Alfred's concealment in the neatherd's cottage, where he received the news of the overthrow of the Danes.

Three Fairy Gifts. By F. D. Adams, 6d.

Time, 30 min. *Characters*, 2 M., 6 F.

Cynthia, Violet, and Vera each receive a gift from a fairy queen. The first chooses wealth, the second, beauty, the third, the power to make others happy. Cynthia and Violet get into trouble with their gifts, and ask the fairy to take them away, but Vera teaches them how to use them.

Old Poz. By Maria Edgeworth.

Time, 25 min. *Characters*, 2 M., 3 F.

An old man complains to a judge that he has been robbed. Judge Headstrong, disbelieving his story, is about to arrest him, when it is proved that a magpie stole the money.

Organ-Grinder. By Maria Edgeworth.

Time, 20 min. *Characters*, 2 M., 8 F.

Cousin Brown, wishing to find out which of his cousins it would be desirable to live with, disguises as an organ-grinder. One cousin

disdains the supposed organ-grinder, the other treats him kindly, and Cousin Brown makes his choice in favour of the latter.

N.B.—ORGAN-GRINDER and OLD POZ are sold in one book entitled **Juvenile Plays for Home Performance**, 1s.

The book contains three other Dramas, namely, KING ALFRED (15 min.), BLUEBEARD (25 min.), JACK AND THE BEANSTALK (55 min.).

These plays last mentioned, written in easy verse, could also be acted by girls.

The Discontented Goblins. A Drama for six children (published by Abel Heywood & Son, 2d.).

The goblins charged to perfume the flowers each night get tired of their work, deeming it to be labour lost. They make the acquaintance of some children, and, finding that their labours are appreciated, are glad to continue to perfume the flowers.

N.B.—In the books of plays in Section B there will be found the titles and outlines of some more plays suitable for children.

B.—BOOKS OF PLAYS FOR JUNIORS OR SENIORS

PLAYS PUBLISHED BY WELLS GARDNER,
DARTON, & CO.

Our Girls' Book of Plays. *First Series*, 4d. ; cloth, 6d. By M. Cooper.

Contents.

1. KEZIAH'S LUCK. (Juniors or Seniors.)

Time, 15 min. *Scene*, 1 Int. *Characters*, 3 F.

Outline. A crusty old woman is preparing to have her tea. A neighbour calls in, and afterwards a lady who is drenched in the storm. The old woman is very inhospitable, and lives to repent of it.

2. A TERRIBLE JOURNEY. (J. or S.)

Time, 20 min. *Scene*, 1 Int. *Characters*, 4 F.

Outline. A suspicious old lady determines to visit her nephew, whom she imagines is deceiving her. She has a "terrible journey," and resolves never to repeat the experiment.

3. SATSUMA'S DOWER. (J. or S.) Japanese costumes.

Time, 15 min. *Scene*, 1 Int. *Characters*, 3 F.

Outline. Satsuma, a poor Japanese peasant girl, finds a valuable

trinket. She returns it to the owner, and thus secures for herself a much-desired dowry.

4. AUNT JOBSON. (J. or S.)

Time, 25 min. *Scene*, 1 Int. *Characters*, 1 M., 3 F.

Outline. Aunt Jobson's nephew has married without consulting her. She calls on his wife, who, not knowing her, tells all her troubles about the dreadful Aunt Jobson, who means to cut her nephew out of her will. All ends happily.

5. THE NEW DECREE. A Japanese Drama. (J. or S.)

Time, 25 min. *Scene*, 1 Int. or Ext. *Characters*, 2 M., 4 F.

Outline. The "New Decree" is that every man in Japan over twenty-four years of age must marry within four days. This brings about complications for a young Japanese doctor, but these are successfully unravelled.

Our Girls' Book of Plays. *Second Series*, 4d. ; cloth, 6d. (J. or S.) By M. Cooper.

Contents.

1. DEAR FRIENDS. (J. or S.)

Time, 10 min. *Scene*, 1 Int. *Characters*, 3 F.

Outline. Three rather elderly ladies who are jealous of each other steal hints about ball dresses. Finally they all go to the ball dressed alike, as such "dear friends."

2. FATIMA'S BRACELET. (J. or S.) Egyptian costumes.

Time, 10 min. *Scene*, 1 Ext. *Characters*, 1 M., 1 F.

Outline. Ali and Fatima are lovers. Fatima receives a present of a cheap bracelet. She sells it to a dealer, and her lover, Ali, buys it at a high price, as a gift for her.

3. TWO ROOMS TO LET. (J. or S.)

Time, 20 min. *Scene*, 1 Int. *Characters*, 4 F.

Outline. Two ladies in reduced circumstances decide to let their rooms to paying guests. Each agrees separately with a boarder, but as these ladies unexpectedly have a legacy left them, they decide not to let their rooms.

4. SWEET MEMORIES. (S.)

Time, 15 min. *Scene*, 1 Int. *Characters*, 1 M., 3 F.

Outline. A lady refuses her consent to her granddaughter's marriage. She is reconciled on being reminded by an old colonel that she, too, had sweet memories in her youthful days.

5. THE BRIGHT SIDE. (J. or S.)

Time, 25 min. *Scene*, 1 Int. *Characters*, 4 F.

Outline. An imaginary invalid and her pessimistic friend cause plenty of laughter. A niece of the former succeeds in making her aunt think of another's needs for once.

Plays for Schools. 4d. ; cloth, 6d. By Mrs. Rivett-Carnac.

Contents.

1. THE SHAMING OF THE TWO, in 1 Act. (A play with many parts both for boys and girls, suitable for an evening's entertainment.)

Time, 1½ hrs. *Scenes,* 1 Ext., 4 Int. *Characters,* 15 M., 7 F.

Outline. Two wicked magicians plot how they can decoy a young princess into their cave. The potion acts. The king and courtiers seek for her, also a certain Prince Roland and a certain page Rollo determine to deliver her. They succeed. As might be expected, she marries Prince Roland.

2. THE BORROWED CLOTHES OF PRINCESS ROSE. (C. or J.)

Time, 1½ hrs. *Scenes,* 2 Int., 2 Ext. *Characters,* 14 leading, 20 supers (boys and girls).

The costumes are fully described. The play could be acted by girls only. The costumes are varied.

Outline. King Arnold of Steinwalle has a daughter Rosalind, whom the son of King Ludwig of Oberwalden wishes to marry. The witches assist a servant girl to disguise as Princess Rosalind. A groom disguises himself as the prince, and these two are mutually deceived. Meanwhile, Prince Eric finds the true princess.

Holiday Plays for Girls. 4d. ; cloth, 6d. (J.). By Constance Waugh.

Contents.

1. UNDER DISTINGUISHED PATRONAGE.

Time, 15 min. *Scene,* 1 Int. *Characters,* 9 F.

Outline. A dressmaker's apprentices are disappointed at losing one of their Bank Holidays. They plan to get it, and succeed in so doing.

2. AUNT PENELOPE. (S.)

Time, 15 min. *Scene,* 1 Int. *Characters,* 6 F.

Outline. Mrs. Tankerville Jones despises her equals, and wishes to get into society. She fails signally.

Dialogues, Duologues, and Monologues. Cloth, 1s. 6d.; separate plays, 3d. By Mary H. Debenham.

Contents.

1. BREAKING IT GENTLY. (J. and S.)

Time, 10 min. *Scene,* 1 Int. *Characters,* 2.

Outline. A lady having been charged to break some good news gently to an old woman finds that the latter already knows it.

2. EXCEEDINGLY SELECT. A Monologue. (J. and S.)

Time, 5 min.

Outline. Mrs. Brown secures a select place from whence to see a grand procession. Unfortunately it passes by another route.

3. WOMEN'S RIGHTS. (S.)

Time, 10 min. *Scene,* 1 Int. *Characters,* 5 F.

Outline. At a lecture on "Women's Rights," a certain Mrs. Robinson proves these to consist in the weaker sex devoting themselves to their homes and children.

4. A NIECE BY MARRIAGE. (S.)

Time, 8 min. *Scene,* 1 Int. *Characters,* 2 F.

Outline. An aunt who is not favourably disposed to her niece by marriage becomes more amiable when this niece finds a purse which has been lost.

5. PREPARED FOR THE WORST. A Monologue. (J. or S.)

Time, 5 min. *Scene,* 1 Int. *Character,* 1 F.

Outline. A young lady in reduced circumstances foresees many unpleasant events which never take place.

6. SAVE US FROM OUR FRIENDS. (S.)

Time, 10 min. *Scene,* 1 Int. *Characters,* 4 F.

Outline. Three ladies all give advice to a young mother as to the correct way of feeding and dressing a child. As they all differ, the mother decides to bring him up as common sense shall dictate.

7. THE SECRETS OF THE STARS. (S.)

Time, 6 min. *Scene,* 1 Ext. *Characters,* 2 F.

Outline. A girl consults a fortune-teller as to whom she shall marry.

8. JOSEPHINE. (J. or S.)

Time, 12 min. *Scene,* 1 Int. *Characters,* 1 M., 1 F.

Outline. An elderly lady's servant leaves her at a moment's notice. By error, she engages a boy "Jo," who ultimately renders her a service.

9. FIRST PRIZE. (J.)

Time, 12 min. *Scene,* 1 Int. *Characters,* 7 F.

Outline. Four girls compete for a prize offered by a lady for a home-made loaf. The one who least expected it wins the prize.

10. PROFITABLE POULTRY-KEEPING. A Monologue. (J. or S.)

Time, 8 min. *Scene,* 1 Int. *Character,* 1 F.

Outline. A good lady counts her chickens before they are hatched, with the proverbial result.

More Dialogues, Duologues, and Monologues. 1s. 6d. ; separately, 3d. By Mary H. Debenham.

Contents.

1. A NEEDLE IN A HAYSTACK. (J.) Early Victorian costumes.

Time, 25 min. *Scene*, 1 Ext. *Characters*, 9 F.

Outline. A lady, whose experience has taught her that good servants are difficult to find, succeeds in securing one who least expected to obtain the situation.

2. SPADE WORK. (S.)

Time, $\frac{1}{2}$ hr. *Scene*, 1 Int. *Characters*, 3 F.

Outline. Two ladies of the Archæological Society find treasures in a mound in a country woman's garden.

This is a delightful sketch.

3. A SUITABLE COLONIST. A Monologue. (S.)

Time, 7 min. *Scene*, 1 Ext. *Character*, 1 F.

Outline. A would-be colonist is convinced of her aptitudes for colonial life. These, however, are all neutralised by a spider.

4. POLLY, PUT THE KETTLE ON. (J.)

Time, 10 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. Two sisters resolve to open tea-rooms. They prosper in spite of their fears of being supplanted.

5. NUMBER TEN. A Monologue. (S.)

Time, 8 min. *Scene*, 1 Int. *Character*, 1 F.

Outline. Miss Crump having quarrelled with all her relatives determines to spend Christmas alone. Circumstances cause her to reconsider her decision and to invite them to "No. 10."

6. A PLUNGE INTO THE WORLD. (S.)

Time, 20 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. An aunt imagines and hopes that her grand-daughter is engaged. The latter undeceives her by explaining that a certain parcel contains not a jewel-case, but a mouse-trap.

7. THREE BLIND MICE. (S.)

Time, 10 min. *Scene*, 1 Int. or Ext. *Characters*, 3 F.

Outline. Three ladies imagine they have a clue to a tragic mystery, but events undeceive them.

8. A DEFENSIVE ALLIANCE. (S.)

Time, 20 min. *Scene*, 1 Int. *Characters*, 1 M., 2 F.

Outline. Two neighbours who have had a quarrel are glad to make friends, when a common danger appears to threaten them.

A Perfect Cure and Other Plays. 1s. 6d.; separately, 3d.
By Melicent Cooper.

Contents.

1. A PERFECT CURE. (J. or S.)

Time, 20 min. Scene, 1 Int. Characters, 5 F.

Outline. Some girls in their mother's absence invite a visitor and find they have "caught a Tartar." She, however, had her own end in view, which she attains.

2. THE FAMILY RELIC. (J. or S.)

Time, 25 min. Scene, 1 Int. Characters, 5 F.

Outline. An invaluable heirloom is lost, and it comes to light unexpectedly.

3. SAKURA, OR THE CHERRY TREES. (S.) A Japanese Play.

Time, ½ hr. Scene, 1 Ext. Characters, 3 M., 5 F., some Supers.

Outline. The fairest girl is to be chosen to lead the procession to the shrine of Yamato. The one chosen declines in favour of a friend, and obtains a husband of high rank herself.

4. THE DECEPTION OF KITTY. (S.)

Time, 35 min. Scene, 1 Int. Characters, 6 F.

Outline. A lady having cast off her daughter, "Kitty" by an innocent subterfuge reconciles them.

5. THE HERMIT. (S.)

Time, 25 min. Scene, 1 Int. Characters, 1 M., 3 F.

Outline. The hermit has come into money through a will being lost. It is found, much to his discomfiture.

6. THE DAY BEFORE THE WEDDING. (S.)

Time, 25 min. Scene, 1 Int. Characters, 3 F.

Outline. The day before the wedding a fiancée has a false alarm, and fancies she is beggared. All ends well.

7. PROTECTION. (S.)

Time, 20 min. Scene, 1 Int. Characters, 4 F.

Outline. Two nervous ladies devise a plan for frightening burglars. They take in a mutual friend instead, who regrets her folly at leisure.

Chamber Comedies, Plays and Monologues. 2s. 6d. (Longmans, Green & Co.). By Mrs. Hugh Bell.

Of the plays and monologues contained in this book, those

given below will be found the most useful for club workers' purposes.

1. IN A FIRST-CLASS WAITING-ROOM. (S.)

Time, 20 min. *Scene*, 1 Int. *Characters*, 1 M., 1 F.

Outline. A lady finds herself in a first-class waiting-room with a gentleman. They take each other for lunatics, who must be humoured ; ultimately they are found to be relatives.

2. A JOINT HOUSEHOLD. (S.) (This is also published by French, London ; 6d.)

Time, 25 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. An amusing duologue between two ladies whose husbands have arranged for them jointly to take apartments at the seaside. They quarrel and dissolve partnership when one discovers that, previous to his marriage, her husband had proposed to her friend.

3. THE SWISS TIMES. Comedietta in 1 Act.

Time, $\frac{1}{2}$ hr. *Scene*, 1 Int. *Characters*, 6 F.

Outline. A lady advertises for a young lady companion. She discovers accidentally that the one she would like best is the one with whom her son has fallen in love. The latter remains as a daughter-in-law.

4. AN UNPUBLISHED MANUSCRIPT. (S.)

Time, 12 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. An authoress, who nurses imaginary grievances and poses as the heroine of her novel, is brought to realise the truth through the kindness of a friend.

5. LAST WORDS AT A CARRIAGE WINDOW. (S.)

Time, 15 min. *Scene*, 1 Ext. *Characters*, 2 F.

Outline. Two ladies who find it very difficult to curtail their farewell messages continue, till the last moment, to give them.

6. A WOMAN OF COURAGE. A Monologue, F. (S.)

Time, 12 min. *Scene*, 1 Int.

Outline. A lady, to prove her courage, sets out alone on a journey. She is horrified by the idea that a man is concealed in her room (but a pair of boots may be found without a man).

7. A HARD DAY'S WORK. A Monologue, F. (S.)

Time, 12 min. *Scene*, 1 Int.

Outline. A lady who relates how a day has been spent, imagines she has worked hard.

8. THE CROSSING - SWEEPER. A Monologue for a boy ; 8 min.

9. THE VICEROY'S WEDDING. A Monologue, F. ; 8 min. (S.)

Outline. A lady having made all arrangements to see the wedding just misses the sight, but consoles herself on the principle that "half a loaf (or less) is better than none."

10. JACK AND THE BEANSTALK. 5 characters. A very pretty play for children.

11. BEAUTY AND THE BEAST. 6 characters. *Idem.*

Twenty Minutes' Drawing-Room Duologues. 1s. (Griffith and Farran). By H. L. Childe Pemberton.

This is an excellent book, with amusing monologues and duologues all suitable for seniors.

Contents.

1. CHATTERBOXES. 2 F. Two ladies sit chatting instead of seeing a visitor, who is in a hurry.

2. SHATTERED NERVES. 2 F. This turns on the woes of an imaginary invalid.

3. MY MISSING SPECTACLES. A Monologue, F.

4. A FIGURE OF SPEECH. A duologue between an old bachelor and his spinster sister.

5. NICKNAMES. A duologue between two ladies, one of whom mystifies the other by giving her girl-friends nicknames.

Charades and Plays. 1s. 6d.; separately, 3d. each (Gill, Warwick Lane, London). By Grace Toplis.

This book contains three extravaganzas which are admirably suitable for entertainments given by school children or junior club girls.

1. OUT OF HIS CENTURY. This play introduces the following personages :

Queen Elizabeth.

Lord Burleigh.

Francis Bacon.

Earl of Essex.

Sir Christopher Hatton.

A Crusader.

A modern Jack-tar.

Courtiers, pages, *ad. lib.*

This piece is more suitable for boys, but girls could act it. The Crusader finds himself quite "out of his century."

2. TWELFTH NIGHT. This extravaganza introduces :

William Tell.

"The Maiden all Forlorn."

St. George of Merrie England.

The Blue Belle of Scotland.

Johnny Bull.

Blondel.

Margery Daw.

Little Miss Muffet.

It is very amusing, and suitable for an entertainment.

3. **BEFORE NINE.** A very good play. Daisy and Hilda fall asleep over their lessons. The characters mentioned below act their dreams :

Alfred the Great.
Shakespeare.
Mother Hubbard.
Old King Cole.

Joan of Arc.
Rohese.
Little Jack Horner.

Acting Charades and Proverbs. 2s. 6d. (Routledge). By Anne Bowman (and others).

This book has many excellent ideas, but there are too many male characters to make it very useful in girls' clubs. Many of the characters, however, could be changed.

Everybody's Book of Charades. 4½d. (W. R. Russell, Paternoster Row). By John J. Pledge.

There are some good little sketches in this book, and also outlines of five charades. It is well worth buying.

Duologues. 1s. (Griffith & Farran). By T. L. Cassilis.

Of the eight duologues contained in this book, three would be suitable for girls' clubs, and although the first mentioned has one male character, the part could easily be taken by a girl. The three in question are as follows :

1. **PSYCHICAL RESEARCH.** (S.)

Time, 15 min. *Scene*, 1 Int. *Characters*, 1 M., 1 F.

Outline. Two members of the Psychical Research Society, who are engaged to each other, decide to spend a night in a haunted house. They frighten each other, as they had each kept their undertaking a secret.

2. **A SENSATIONAL CASE.** (S.)

Time, 10 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. A married couple and an elderly lady are boarders in the same house. The former are writing a novel, and the latter overhearing them discuss the plot thinks she has discovered a very "sensational case."

3. **CHARLIE.** (S.)

Time, 10 min. *Scene*, 1 Int. *Characters*, 2 F.

Outline. Two girls quarrel over "Charlie." In the end, it is found that there are two "Charlies" who, being first cousins, bear exactly the same name.

Short Plays and Charades. 1s. (Skeffington & Son, Piccadilly) By Mrs. Irwine Whitty.

This book contains six plays, mostly in easy verse (all suitable for seniors), and four charades. The latter have several male

characters. The few male characters in the plays could easily be taken by girls.

Contents.

1. NOTHING TO EAT.

Time, 8 min. *Scene*, 1 Int. *Characters*, 1 M., 1 F.

Outline. A young wife, who has been studying hygiene, bids fair to starve her husband. He goes out for a "square" meal.

2. THE LADY COMPANION.

Time, 8 min. *Scene*, 1 Int. *Characters*, 3 F.

Outline. A lady, having advertised for a companion, receives a visit from a stranger, whom she mistakes for an applicant.

3. TERRIBLE CHILDREN.

Time, 8 min. *Scene*, 1 Int. *Characters*, 3 F.

Outline. A lady speaks with her friends of her little girl, who is a "pickle," and envies mothers whose children are "such angels." She has reasons, however, for being contented with her own in the end.

4. MISS JELLYBAGS' GENERAL.

Time, 10 min. *Scene*, 1 Int. *Characters*, 1 M., 2 F.

Outline. John Winter, being henpecked, seeks a situation as cook-general to Miss Jellybags. His wife goes after him, and takes him back in disgrace.

5. THE SOLUTION OF A DIFFICULTY.

Time, 10 min. *Scene*, 1 Int. *Characters*, 2 M., 4 F.

Outline. Two elderly spinsters and an old bachelor brother live together. They are greatly troubled when the butler and cook give notice simultaneously. Finally, it is agreed that the old gentleman shall marry the cook, and one of the ladies must marry the butler. Cook and butler, who were leaving to get married, agree to remain under these new conditions.

6. MISS PERFECT'S PROPOSAL.

Time, 8 min. *Scene*, 1 Int. *Characters*, 1 M., 2 F.

Outline. A young gentleman asks an aged lady for permission to marry her young relative. She takes it as a proposal for her own hand.

Home Plays for Ladies. In nine parts, 1s. each (published by S. French). There are *no male characters* in these plays, some of which are suitable for children. As the publisher issues a *Guide to Selecting Plays*, 1s., in which brief outlines of every play issued by this firm are given, it will suffice to name *only those plays which are likely to be useful to the club worker.*

Part I.

SCHOOL FOR DAUGHTERS. Comedy, 3 Acts. (S.)

Time, 1 hr. *Scenes*, 2 Ex., 2 Int. *Characters*, 14.

Outline. A lady engages a companion, who turns out to be her long-lost sister.

MRS. WILLIS'S WILL. Comedy, 1 Act. (J. or S.)

Time, 40 min. *Scene*, 1 Int. *Characters*, 5.

Outline. Two nieces by marriage each expect to inherit a fortune when a nearer relative is found.

THE DUCHESS OF MANSFELDT. Comic Drama, 1 Act. (J. or S.)

Time, 30 min. *Scene*, 1 Int. *Characters*, 6.

Outline. The Duchess, disguised, arrives at an inn on the day when the Queen of the May is to be elected. The peasants mock at her ; she then reveals her identity, and elects the Queen.

Part II.

A SLIGHT MISTAKE. Comedy, 1 Act. (J. or S.)

Time, 30 min. *Scene*, 1 Int. *Characters*, 5.

Outline. Penelope, mistaking 66 for 99, imagines she has won a large sum of money in a lottery.

LA ROSIÈRE. Comedy, 1 Act. (C. or J.)

Time, 20 min. *Scene*, 1 Ext. *Characters*, 10.

Outline. Virginie receives the crown of roses as a reward for her filial devotedness.

WHO'S TO INHERIT? Comedy, 1 Act. (S.)

Time, 45 min. *Scene*, 1 Int. *Characters*, 9.

Outline. A general's relations meet to divide his property, but another will is found, leaving it to others.

Part III.

A CHRISTMAS GAMBOL. Comedy in 1 Act. (S.) Louis XV. costumes.

Time, 40 min. *Scene*, 1 Int. *Characters*, 7.

Outline. Mademoiselle d'Orleans, cousin of Louis XV., wishes to "play at keeping Court." The King consents.

THE PEASANT QUEEN. Comedy, 2 Acts. (S.) Louis XV. costumes.

Time, 50 min. *Scene*, 1 Int. *Characters*, 10.

Outline. A "Peasant Queen" assists a fugitive in distress ; he turns out to be the son of the Countess who elected her as "Queen."

GAFFER GREY'S LEGACY. Comedy, 2 Acts. (S.)

Time, 35 min. *Scene*, 1 Int. *Characters*, 8.

Outline. Gaffer Grey dies; his expectant legatees are disappointed on learning that his fortune goes to two grandchildren.

MYSTERY OF MUDDLEWITY. Comedy, 2 Acts. (S.) German costume.

Time, 45 min. *Scene*, 1 Int. *Characters*, 7.

Outline. The ladies arrive at a village. The gossips make a mystery about them, which is soon cleared up.

Part IV.

LINA AND GERTRUDE. Drama, 1 Act. Swiss costume. (S.)

Time, 1 hour. *Scene*, 1 Ext. *Characters*, 6 F. and Peasants.

Outline. A girl, on account of her lover's misfortunes, is about to leave her village to earn her livelihood. She turns out to be the granddaughter of the wealthy lady who befriends her.

A WONDERFUL CURE. Farce, 1 Act. (S.)

Time, 45 min. *Scene*, 1 Int. *Characters*, 4.

Outline. A lady's dog is killed by a gentleman, who is engaged to this lady's grand-niece. The lady insists on postponing the marriage, but changes her mind when advised to do so by a magician (*i.e.* the lover's sister disguised).

MY AUNT'S HEIRESS. Comedy, 1 Act. (S.)

Time, 40 min. *Scene*, 1 Int. *Characters*, 11.

Outline. A rich lady and a poor one visit Mrs. Smith. She mistakes the one for the other, and loses considerably in consequence.

Part V

QUARREL OF THE FLOWERS. A Dialogue for 10 girls.

Time, 15 min. (This is a Christmas Sketch.)

Outline. Father Christmas, who is chosen as umpire by the flowers, proclaims a republic.

Part VI.

THE FOX AND THE GRAPES. Sketch in 1 Act. (S.)

Time, 25 min. *Scene*, 1 Int. *Characters*, 6.

Outline. Two ladies are very indignant at not having received an invitation to a ball. A lady calls, and explains that the mission is due to a servant's carelessness.

COUSIN LETTY. Comedy, 1 Act. (S.)

Time, 40 min. *Scene*, 1 Int. *Characters*, 5.

Outline. The plot deals with the restoration of property to its rightful owners.

PRIDE AND VANITY. A Comedy, 1 Act. (For children.)

Time, 30 min. *Scene*, 1 *Ext.* *Characters*, 8.

Outline. A lady, to cure her daughter of pride, makes her take the place of a farm girl, whom for a time she adopts.

Part VII.

THE HEIRESS. Comedy in 2 Acts. (S.)

Time, 30 min. *Scene*, 1 *Int.* *Characters*, 5.

Outline. A lady having come into property, which raises her above her lover's position, to her delight finds the true heiress, and becoming poor again, marries him.

Part VIII.

POLLY. Comedy, 3 Acts. (S.)

Time, 35 min. *Scenes*, 2 *Int.* *Characters*, 5.

Outline. A poor girl, who has been adopted by a rich lady, on finding her true mother returns to her at once.

C.—SINGLE PLAYS FOR JUNIORS OR SENIORS

DRAMAS PUBLISHED BY R. & T. WASHBOURN

A Debt of Gratitude. A Drama in 2 Acts. (J. and S.) 6d.
By Mary T. Robertson.

Time, 1½ hrs. *Scenes*, 1 *Ext.*, 7 *Int.* *Characters*, 5 M., 6 F.

Outline. The play deals with the French Revolutionary troubles. A peasant girl, to repay a service, offers her life for some noble hostages.

The One or the Other. A Drama of the Days of the French Revolution. By E. M. Power. In 1 Act. 6d.

Time, 45 min. *Scenes*, 4 *Int.* *Characters*, 3 M., 4 F.

Outline. A sister offers her life, so that her married sister may go free. Both escape in the end.

The Emperor's Slave. In 3 Acts. (J. and S.) 6d.

Time, 1½ hrs. *Scenes*, 5 *Int.* *Characters*, 4 M., 6 F.

Outline. The play records the sufferings and death of one of Nero's female Christian slaves. (It can be acted by girls.)

Home and School Plays for Girls. These plays are written for female characters, and are easy to stage. All the Series require modern costumes. The first of the Series is a very free rendering of Mrs. (Anna) Dorsey's book, *The Trials of May Brook*. The others are original dramas, by the author of this volume. They cost 9d. each (larger quantities cheaper).

1. MAY BROOKE'S TRIALS. A Drama in 4 Acts.

Time, 1½ hrs. *Scenes*, 6 Int. *Characters*, 7.

Outline. May lives with an aunt, who is mean and also very prejudiced against Catholics. The aunt unwillingly receives Helen, another niece, under her roof. This niece gives up her Faith to please her aunt. She steals a will in order to obtain her aunt's money. May acts most generously, and wins her back to the Church. The aunt, too, is converted. This is a serious drama, but the aunt, an old negress, and her little child provide plenty of fun. This drama is distinctly Catholic and religious.

2. CLARA'S TRICK. A Serio-comic Drama in 3 Acts.

Time, 1¼ hrs. *Scenes*, 3 Int. *Characters*, 8.

Outline. Clara, who is devoted to her mother, and has the care of her younger sisters' education, learns that an aunt, hearing of her talents, wishes to have her as a companion. Clara, not wishing to go, acts foolishly, so that the aunt refuses to take her. When the latter is undeceived, she decides to take up her abode with Clara's mother.

3. MISS JEMIMA'S PETS. A Serio-comic Drama in 3 Acts.

Time, 1½ hrs. *Scenes*, 2 Int. *Characters*, 8 (by duplicating, it can be acted by five).

Outline. An elderly spinster is more attached to her cats and dogs than to her relatives. As her animals have to be sacrificed on account of a disease, she devotes herself to her real duties and takes care of her nieces.

4. ANCILLA'S DEBT. A Drama in 3 Acts.

Time, 1½ hrs. *Scenes*, 4 Int. *Characters*, 7 (or 6).

Outline. In order to pay her deceased mother's debts, Ancilla serves a miserly old woman. The latter, who is claiming far more than was owing, pretends to be her guardian, and keeps her in ignorance of her true position. Her ruses fail, as Ancilla's father is found, and she goes to him in America.

5. THE MISTRESS OF FERNLEIGH GRANGE. A Drama in 3 Acts.

Time, 1¾ hrs. *Scenes*, 5 Int. *Characters*, 13 (or 8).

Outline. A girl, who imagines herself to be wealthy, is in reality beggared. An elderly cousin takes matters in hand, becomes the owner of the estate, and is willing to educate this girl (Pauline), to whom she intends to leave the property. Pauline runs away, has various adventures, and returns home wiser.

6. A CHILD'S INFLUENCE. A Drama in 3 Acts.

Time, 1¾ hrs. *Scenes*, 5 Int. (or 4 Int. and 1 Ext.). *Characters*, 7.

Outline. Lady Wresmere, having lost her grandson, who was the heir to her property, sees it fall ultimately to another grandchild,

the daughter of a son with whom she has quarrelled. He is dead, but his wife and little daughter are alive. She sends for the child, who, in the end, reconciles her grandmother with her mother and brings her back to God. In this play Gladys and the servants provide the fun. This drama is distinctly Catholic and religious.

7. AN AWKWARD PREDICAMENT. A Comedy in 2 Acts.

Time, 40 min. *Scene*, 1 Int. *Characters*, 7 (6 if desired).

Outline. Aunt Sarah, having brought up and educated her twin-nieces, tries the experiment of letting them "try their wings," in order to teach them self-reliance. They set up a studio, and have various amusing and also unpleasant adventures. They get out of their difficulties by "owning up" to their misdoings and promising amendment. The servant has an amusing part.

N.B.—This number of "Home and School Plays" also contains an amusing charade in three scenes. The whole book (No. 7) just provides sufficient matter for an evening's entertainment.

PLAYS PUBLISHED BY ABEL HEYWOOD & SON,
OLDHAM ST., MANCHESTER (2d. each)

Those quoted are bright and generally witty. All are easy to stage, and even where a male character is introduced the part could be taken by a girl. The numbers refer to the catalogue published by A. Heywood & Son.

271. Contrasts. A Comedietta. By Annie Lorraine.

Time, 12 min. *Characters*, 2 F.

This is a smart and amusing duologue between an up-to-date athletic girl and her ancestor of one hundred years ago, who leaves her portrait frame, only to return to it, disgusted with the changes time has wrought.

151. Aunt Jane. A Comedy. By Lucy Whitehead.

Time, 20 min. *Characters*, 1 M., 3 F.

A friend, disguised as a parlour-maid, is forced to hear very embarrassing comments about herself, made by a meddlesome old maid.

228. Aunt Anne's Will. By Lillie Davis.

Time, 20 min. *Characters*, 3 F.

A lady doctor, who has just settled in the village, is sent for by a sick lady, who imagines that the new-comer is a gentleman.

226. The Suffragettes. By E. M. Jones.

Time, 15 min. *Characters*, 3 F.

A lively, good-humoured sketch on the Suffragette question, between an aunt of the old school and two nieces.

215. A Little Bit Mistaken. By Lillie Davis.*Time*, 10 min. *Characters*, 2 F.

The mistake arises from a misapprehension as to the meaning of the word "engagement."

219. A Friendly Understanding. By Lillie Davis.*Time*, 15 min. *Characters*, 3 F.

Two ladies, wishing to escape from Society, take rooms in the same cottage in the country to their mutual dissatisfaction. They make friends eventually.

200. My Day in Town. A Monologue, F.

An amusing account of a day's shopping and how the two friends quarrelled and were reconciled.

159. Dorothy's Victory. By Lillie Davis. A Duologue, F.*Time*, 15 min.

Lady Wentworth calls on her future daughter-in-law, who, in the absence of the parlour-maid, by quick changing takes the girl's post as well as her own. This causes much confusion and laughter.

155. Which Got the Best of It? By Lillie Davis.*Time*, 15 min. *Characters*, 2 F.

A young lady disguises herself as her late employer, in order to test her old friend's sincerity. This friend had not heard of this young lady's recent marriage.

197. Life in a Flat. By Lillie Davis.*Time*, 15 min. *Characters*, 2 F.

Daisy, who lives in a flat, hears that two friends who are not on speaking terms have decided to call on her at the same date and hour. She is puzzled how to keep them apart, and amusing situations ensue.

238. "Only Peggy." By L. Debenham.*Time*, 20 min. *Characters*, 6 F.

A rich old aunt is puzzled as to which of her nieces she will leave her money. All are very obsequious, except Peggy, and she is the one chosen.

157. Annie's Holiday. A little Comedy.*Time*, 40 min. *Characters*, 7 F.

This gives some amusing incidents of a holiday spent entirely in the girls' own way to their dissatisfaction.

174. My Lost Golosh. A Monologue, F. By Lillie Davis.

This is an amusing account of how a lady lost her golosh and found it unexpectedly.

Which is Which? or the Fire of London. (Burns & Oates ; 1s. 3d.) A Drama in 3 Acts. By Lady Georgiana Fullerton.

Time, 1¼ hrs. *Characters*, 12.

This play deals with an incident that happened during the Fire of London. Two babies are exchanged. Some years afterwards the error is discovered.

RELIGIOUS DRAMAS

All these sacred plays can be procured from Burns & Oates or any other Catholic publisher, though a few are published in America. These dramas may conveniently be classified under three headings: A. SCRIPTURAL; B. HISTORICAL; C. MORALITY PLAYS.

A. SCRIPTURAL

Nunc Dimittis, or the Presentation in the Temple. 2s. By a member of the Order of the Visitation, St. Mary's Convent, York, England. A Mystery Play in 5 Scenes (all interior). 9 *leading Characters* and a number of supers. *Time*, 1½ hrs.

This play deals with the maidens in the service of the Temple, the Presentation of our Lord in the Temple, and the death of Anna, the widow.

Sacred Scenes from our Lady's Life. Arranged as Dramas by Isabelle Kershaw. Price, 2s.

These Sacred Dramas are all in verse. They represent the following mysteries:

- | | |
|---------------------------|------------------------------|
| 1. Our Lady's Infancy. | 10. Nazareth. |
| 2. The Presentation. | 11. The Three Days' Loss. |
| 3. The Espousals. | 12. The Marriage of Cana. |
| 4. The Annunciation. | 13. The Death of St. Joseph. |
| 5. The Visitation. | 14. Calvary. |
| 6. Christmas Day. | 15. The Holy Sepulchre. |
| 7. The Purification. | 16. The Resurrection. |
| 8. The Epiphany. | 17. The Assumption. |
| 9. The Flight into Egypt. | 18. The Miraculous Medal. |

B. HISTORICAL

Life of St. Benedict. Dramatised by a Benedictine Nun. 1s. (Manresa Press, Roehampton, London.) 3 Acts. 21 *Characters*, (which can all be taken by girls). *Time*, 1½ hrs.

This drama gives the chief incidents of the Saint's life.

The Martyrdom of St. Placidus is a Drama by the same author. 1s. Though written for boys, it could be acted by girls.

The Wisdom of Foolishness. A Drama in 4 Acts, adapted by Mona Mora from the *Diary of Margaret Roper*. 6d. *Time*, 1 hr. *Characters*, 11, also some supers.

The drama represents Sir Thomas More in his peaceful home at Chelsea in his prosperity, and later in the days of his trial and martyrdom.

Youthful Martyrs of Rome. Dramatised by the Very Rev. Canon Oakeley, M.A., from *Fabiola, or the Church of the Catacombs*. A Christian Drama in 5 Acts. 1s. 28 Characters and some supers. *Time*, 2 hrs.

This drama can be acted by girls, though there are many male characters. The scenes are placed in Rome, and the events take place in the fourth century.

Lucius Flavius. A Drama in 5 Acts, adapted from Father Spillman's Story. By the Rev. P. Kaenders. 1s. *Time*, 2 hrs. *Characters*, 30 (fewer would suffice if some were duplicated). The costumes are Jewish and Roman.

The drama keeps to the outlines of the story, which deals with the times of the destruction of Jerusalem.

1. Blessed Joan of Arc. A Drama in 5 Acts. By a Religious of the Convent of the Sacred Heart, Roehampton, London. 1s. *Time*, 1½ hrs. 21 Characters and some supers.

The drama opens with a scene from Joan's childhood, when the children hang garlands in honour of our Lady, and closes with a tableau of Blessed Joan's entrance into Heaven.

2. Some Troubles of our Catholic Forefathers. A Drama in 1 Act. 1s. *Time*, 1½ hrs. 12 Characters and some supers.

This drama relates some of the troubles of our Catholic forefathers during the reign of Queen Elizabeth.

3. Christians under Trajan. A Drama in 1 Act, 7 Scenes. 1s. *Time*, 1¼ hrs. 7 Characters. In blank verse.

A story of the persecution of the Christians and of the martyrdom of St. Domitilla.

4. St. Catherine of Alexandria, Virgin and Martyr. 6d. A Drama in 1 Act, 3 Scenes. *Time*, 1¼ hrs. 7 Characters.

This play represents St. Catherine's conversion and martyrdom.

5. A Hundred Years Ago. A Drama in 1 Act. *Time*, 1¼ hrs. 8 Characters. 6d.

The plot of this drama deals with the troubles of our Catholic forefathers, even as recently as one hundred years ago, in the days of Bishop Milner in the reign of George III.

6. Maids of Honour. A Drama in 1 Act, 7 Scenes. *Time*, 1½ hrs. 13 Characters. 1s.

This drama represents the position of Catholics during the reign of Charles II., when the Venerable Claude de la Colombière, S.J., was imprisoned and afterwards sent back to France.

N.B.—All these plays, 1-6 inclusive, form part of the Series of "Historical Plays for Schools," by a Religious of the Convent of the Sacred Heart, Roehampton, London.

C. MORALITY PLAYS

The New Sintram. By a Religious of the Sacred Heart, Roehampton. A Drama in 1 Act, 5 Scenes. *Time*, 1 hr. 8 *Characters*.

"A Morality Play in which it appears how the soul helped by Common Sense, Grace, and Humility is fitted to accomplish the Will of God."

The Fable of the Ugly Duckling. By a Religious (*as above*). *Time*, 1 hr. 6 *Characters*. 4 *Scenes*.

This play shows "how the soul, which is an ugly duckling, by adversity and experience, and the abhorrence of worldliness, may attain to true life."

Anima. A Drama in 3 Acts. By a Member of the Congregation of the Sisters of the Holy Cross. (Indiana.) 1s. 18 *Characters*. *Time*, 1½ hrs.

In this drama, the soul, Anima, comes in contact with Science, Innocence, and Pride. The five Senses tyrannise over her. She invokes God's assistance, and the Virtues come to her deliverance. By Obedience, she becomes worthy of her first inheritance.

The Pilgrims. A Morality Play, adapted from the *Pilgrim's Progress* by Ymal Oswin. (Published by St. Andrew's Press, Union Street, Barnet, England; 6d.) *Time*, 40 min. 18 *Characters* and supers.

The actual words of the original have been retained as far as possible, and the 9 Scenes represent consecutively: 1. Christian's Flight; 2. The Slough of Despond; 3. The Wicket Gate; 4. The House Beautiful; 5. The Prince of Evil; 6. Vanity Fair; 7. Giant Despair; 8. The Delectable Mountains; 9. Final Tableau representing Christian and his Family arriving at the Gate of Heaven.

D.—SINGLE PLAYS FOR SENIORS

PLAYS PUBLISHED BY ABEL HEYWOOD & SON,
MANCHESTER (2d. each)

THE numbers are taken from this publisher's catalogue, and when ordering copies, it suffices to give these numbers.

235. Defective Memory. A Monologue, F. By C. J. Carey. 10 min.

An amusing monologue, showing how a lady was handicapped by her defective memory.

213. "Thank Goodness, I'm at Home Again." A Monologue, F. By Lillie Davis. 10 min.

In this sketch, an elderly, nervous lady, unused to travelling, relates her misadventures on a journey.

204. The Congenial Companion. A Duologue, 2 F. By R. Leighton. 15 min.

A young lady, who lives alone, is pestered by having all kinds of animals sent her as "congenial companions." In the end a lover writes and hints at their speedy marriage, so she no longer needs her "companions."

195. My Lady Haughtington. A Duologue, 2 F. By Campbell Rae Brown. 15 min.

The servant disguises herself as her mistress, when Lady Haughtington calls to break off her son's engagement. A timely telegram ends the situation.

188. The New Servant. A Farce, 2 F. By C. Rae Brown. 15 min.

A young, inexperienced housewife, having advertised for a servant, her friend, in disguise and pretending to be a lunatic, presents herself for the vacancy. Amusing incidents abound in this little sketch.

165. A Bow with Two Strings. A Dramatic Sketch, 2 F. By J. C. Carey. 15 min.

Two elderly ladies receive a written offer of marriage from the same old bachelor, who, not knowing which he prefers, has proposed to both, trusting that one will refuse. Both, on the contrary, accept, but he weds neither.

167. A Lucky Legacy. A Comedietta in 1 Act, 2 F. By L. Debenham. 20 min.

This is a duologue between a petulant mean spinster and her generous sister. The lucky legacy from one whom the latter had befriended justifies her generosity, and changes her mean sister's views as regards the utility of being charitable.

175. St. Valentine's Day. A Sketch for 2 F. By L. Lawford. 20 min.

The plot consists in two girls, cook and housemaid, playing a trick on each other by sending a valentine in the name of one whom each hopes to marry.

6. Aunt Madge. A Comedietta in 1 Act, 2 F. By Lillie Davis. 20 min. (New Series.)

A girl, in order to deceive her cousin, disguises herself as a rich aged aunt, who comes to advise this cousin on the choice of a husband. The result is an amusing scene between the two girls.

2. Don't Jump at Conclusions. A Comedietta, 2 F. By Lillie Davis. 15 min.

Two girls, who are recently engaged, imagine their fiancés to be one and the same man. They discover their error, and, as usual, all ends well.

3. The Two Georges. A Comedietta, 3 F. By Lillie Davis. 20 min. (New Series.)

A story of cross-purposes, brought about by there being more than one "George" in the world.

253. The Letter. A Duologue, F. By Margaret Larne. 15 min.

A duologue between an up-to-date athletic girl and her brother's fiancée, who has quarrelled with him on the Suffragette question. Trixie writes to break off the engagement. However, a reconciliation is effected as the lover is waiting below to know the result of his sister's intervention.

246. My Lady's Maid. A Comedietta, 2 F. By E. M. Austin. 20 min.

(Period, 1800.) This is an old-time love story, which gives amusing passes between a lady and her maid, Peggy, who is really her daughter-in-law.

173. Another Engagement. A Comedietta in one Act, 2 F. By Lillie Davis. 20 min.

Two lady members of the "Society for the Propagation of Single Blessedness" confide to one another that each is expecting an offer of marriage. The prospective husband turns out to be the same in each case. The news that this individual is engaged to another lady decides the members to remain in the Society.

220. Our "At 'Ome Day." A Sketch for 3 F. By Ida M. Turner. 20 min.

An uneducated woman aspires to an "At Home day," and prepares for it, but no welcome visitors call, though some others do. She gives up the experiment in disgust.

242. An Unexpected Entertainment. A Farce, 6 F. By S. Caldwell. 20 min.

Complications arise from a niece personating a cross old aunt, to tease her sisters. They find out her intention, and when the true aunt arrives, treat her as their sister, and play tricks on her.

225. "Apartments to Let." A Farce, 5 F. By Ida M. Turner. 35 min.

By a complicated "Box and Cox" arrangement, a grasping landlady lets the same room to three ladies, each of whom believes herself to be the only boarder. These ladies meet, and after a "scene" agree to live together.

224. Aunt Matilda's Collar. A Sketch for 6 F. By S. Caldwell. 15 min.

Aunt Matilda, an elderly spinster, is about to start on a journey.

Her trunks are packed, but it is discovered that a lace collar is missing. All the servants are examined, and even threatened with prosecution. The collar is found pinned to her dress for safety.

232. Miss Belinda's Burglar. A Sketch, 4 F. By L. Debenham. 15 min.

A lady and her niece, both in reduced circumstances, live in constant fear of burglars. At last, a supposed burglar arrives, who is discovered to be an unknown relative, who brings them good news. Sarah, the servant, has an amusing part.

229. Jackets! A Humorous Sketch for 5 F. By C. A. Jessop. 15 min.

An old-clothes dealer finds jackets are an unsaleable line. She receives nothing else from her customers, and, on her refusal to accept these goods, the would-be-customer passes the parcel on to a friend, who presents it again to the same dealer. This happens three times, and the dealer's temper is aroused, but she soon forgets her wrath.

214. Slightly Mixed. A Domestic Comedy, 5 F. By J. B. Treuwith. 15 min.

A poor lady has advertised for a maid of all work, and, at the same time, the lady's niece has advertised for a post as lady's companion. Applicants for the companion and the servant's situation arrive together, and considerable confusion ensues.

205. Bumps. A Sketch for 3 F. By Lillie Davies. 15 min.

Miss Maria, a rich old lady and an enthusiastic phrenologist, wishes her niece to marry a man whose "bumps" are satisfactory. She exacts the same of her maid, but the fiancé proposed is not at all satisfactory, in spite of his excellent "bumps," and this saves the situation.

202. That Piece of Silk! A Comedietta, 5 F. By Grace Moody. 20 min.

As there are to be "Great Reductions" at a local draper's, five persons all decide to go and look at the goods, each thinking that she alone is going, and endeavouring to dissuade the others from so doing. Each buys a piece of silk of the same colour and size, and these purchases, though carefully concealed, are all discovered.

186. Rival Relatives. A Sketch, 4 F. By Lillie Davis. 20 min.

Two ladies, each proud of their nieces, cannot agree, because each continually refers to and praises her young relative. These aunts quarrel, but the nieces arrive and show up the absurdity of the position.

198. Clothes Mangled Here. A Sketch, 4 F. By Rachel Leighton. 20 min.

This is an amusing Irish laundry scene. Clothes get sent to

the wrong houses, and missing articles cannot be found. This play should be acted by at least three Irish girls, but the fourth character need not be Irish.

251. The Jumble Sale. A Comedietta, 4 F. By L. Debenham. 20 min.

A poor dressmaker pins some bank-notes inside her jacket. By a mistake, this jacket is sent to a jumble sale. It is found again, after various events have taken place.

243. A Silent Woman. A Farce, 1 M., 4 F. By Agnes Blair Soppity. 20 min.

Jack is in love with Alice and in search of a woman with a "quiet tongue." To teach him a lesson, Alice pretends to be deaf and dumb. She recovers her speech and hearing, to his confusion.

212. Our Betty. A Comedy, 6 F. By L. Debenham. 20 min.

An old school friend visits three stiff maiden ladies and their niece. This visitor makes fun of the prim old spinsters, and brightens up the home for all its inmates. The servant and the niece have amusing parts.

233. Who's Who? A Comedy in 2 Acts. By M. B. 25 min.

A lady advertises for a "lady help," and engages Mary Robinson by letter. Before her arrival, another Mary, the lady's own niece, whom she has never seen, pays a visit to her aunt. The lady-help, when she comes, perceives the situation, and personates the niece. A servant girl provides amusement.

255. The Dear Girls. A Comedietta, 5 F. By Mary Potter. 15 min.

Four girls have taken it for granted that a gentleman is on the point of proposing to them, and, separately, each confides her hopes to the same person, who turns out to be his fiancée.

Hiawatha. A Dramatised Version. By Florence Holbrook. (Published by George G. Harrap & Co., 15 York Street, Covent Garden, London, W.C.; 1s.) In 9 Scenes. 13 Characters. Time, 1½ hrs.

The book is illustrated, and it has a pronouncing vocabulary at the end, thus simplifying the stage-manager's task. The drama can be shortened by excising some of the long speeches.

Mrs. Jarley's Wax Works. (Samuel French; 1s.) 33 Characters, but fewer may be taken. Full explanations are given about the costumes and movements of the figures. Mrs. Jarley's speeches can be shortened if desired.

The Five Maries. An Historical Play for Girls in 5 Acts. By Mary T. Robertson. Time, 2 hrs. Scenes, 4 Int. 10 Characters, 3 M. and 7 F. (Burns & Oates; 1s.)

This is an historical drama dealing with Mary Stuart, Queen of France and England, and her maids of honour, "the four Maries." It ends with her execution, which is related by her faithful servants.

PLAYS PUBLISHED BY SAMUEL FRENCH

(6d. each)

Two Naughty Old Ladies. A Comedy in 1 Act. By Ada Rose.

Time, 30 min. Scene, 1 Int. Characters, 3 F.

Two weak old ladies are in the power of their old servant. A friend tries to free them, but fails signally.

Miss Flipper's Holiday. A Comedy, 1 Act. By H. F. Bell.

Time, 15 min. Scene, 1 Int. Characters, 3 F.

Miss Flipper takes a holiday, during which her servant lets the house to a lady. Miss Flipper returns unexpectedly, and the servant pretends that the boarder is a dangerous lunatic, who must be humoured.

The Brown Paper Parcel. A Comedy, 1 Act.

Time, 15 min. Scene, 1 Int. Characters, 2 F.

Miss Angelina Browne is leaving apartments which Miss Arabella Browne has taken. One expects a hat, the other a bonnet. A telegram is received warning one of them not to open any parcel which may arrive, but to plunge it at once in a bath of cold water to prevent it from exploding. The hat and bonnet arrive in due time, and, being immersed, are completely ruined.

Imogen's New Cook. A Comedy, 1 Act. By Mabel Smedd.

Time, 20 min. Scene, 1 Int. Characters, 2 F.

May Leslie undertakes to interview a cook for her sister, who is ill. A distinguished visitor arrives to solicit contributions towards a bazaar, and May concludes that she is the new cook. The Duchess takes it in good part.

Lady Interviewer. A Comedy, 1 Act. By Herbert Swears.

Time, 16 min. Scene, 1 Int. Characters, 2 F.

Eliza, the housemaid, in her mistress's absence, tries on the latter's dress, mantle, and hat. A lady interviewer calls, and, finding her thus dressed, takes her for the mistress.

Little Miss Muffet. A Comedy, 1 Act. By Ellen Lancaster-Wallis.

Time, 20 min. Scene, 1 Int. Characters, 2 F.

An elderly spinster calls upon a young lady who has just returned from her honeymoon. She insinuates that she has had a proposal of marriage, but does not mean to accept it. At the same time she is careful to obtain all particulars as to how a honeymoon should be spent.

Miss Honey's Treasure. A Comedy, 1 Act.

Time, 16 min. Scene, 1 Int. Characters, 2 F.

Miss Honey, an old maid, cannot read without her spectacles, but she does not wish her servant to know this. Hence Miss Honey misunderstands a telegram. The servant reads it correctly, and becomes her mistress's "treasure."

Number Seventeen. A Comedy, 1 Act. By Agnes Leigh.

Time, 20 min. Scene, 1 Int. Characters, 2 F.

A disagreeable old lady receives a visit from Lucinda, who imagines she is making the acquaintance of an unknown aunt. But she has got into the wrong house. However, before leaving, she helps to make Miss Jones more amiable.

Shattered Nerves. A Comedy, 1 Act. By H. L. Child Pemberton.

Time, 16 min. Scene, 1 Int. Characters, 2 F.

A lady, an imaginary invalid, calls on Doctor Sharp (a lady), and is highly indignant at being told that she is not ill. She decides to return to her former doctor, who will listen to her symptoms.

Strange Relation. A Comedy, 1 Act. By Leopold Montague.

Time, 12 min. Scene, 1 Int. Characters, 2 F.

A lady advertises for her long-lost scapegrace brother Dick. He answers the advertisement, and announces that his wife will call shortly. Mrs. Richards, an old-clothes dealer, calls, and is mistaken for the brother's wife.

A Superior Person. A Comedy, 1 Act. By Ina Leon Cassilis.

Time, 15 min. Scene, 1 Int. Characters, 2 F.

A young wife, being inexperienced in housekeeping, advertises for a housekeeper. Her mother-in-law recommends a superior person, who arrives and tyrannises over her mistress, and is dismissed in consequence.

Those Landladies. A Comedy, 1 Act. By Ina Leon Cassilis.

Time, 10 min. Scene, 1 Int. Characters, 2 F.

Miss Morton receives a love letter, and comments on it as she reads it. Mrs. Dobbs, a chattering lady, keeps up a conversation with her all the time, and takes the comments on the letter as answers to her own questions.

Too Many Cooks. A Comedy, 1 Act. By Herbert Swears.

Time, 20 min. Scene, 1 Int. Characters, 2 F.

Two ladies meet at a registry office; each having gone to seek a cook, they take one another for a cook seeking a situation.

Helpless Couple. A Comedy, 1 Act. By M. Hayman.

Time, 25 min. Scene, 1 Ext. Characters, 3 F.

Two old ladies are terrified at receiving an anonymous warning. Their servant strives to reassure them. The warning turns out to be an advertisement—a caution against imitations.

Mechanical Jane. A Comedy, 1 Act. By M. E. Barber.

Time, 25 min. Scene, 1 Int. Characters, 3 F.

Two maiden ladies see an advertisement offering a "mechanical Jane." They purchase one. The figure arrives wrapped up in brown paper. They wind up the dummy, and it begins to perform its duties. After a few moments, the mechanism stops, and the ladies, in view of past experience, are not at all anxious to wind it up again.

Two Misses Ibbetson. A Comedy, 1 Act. By Ida Leon Cassilis.

Time, 15 min. Scene, 1 Int. Characters, 3 F.

A lady goes to live in the country in order to have a quiet time. The two Misses Ibbetson call, and so overwhelm her with tales of village scandal that she promptly returns to town.

Ejection of Aunt Lucinda. A Comedy, 1 Act. By Sibyl Caldwell.

Time, 20 min. Scene, 1 Int. Characters, 4 F.

An old disagreeable lady tyrannises over her niece, and the latter's daughter, Maud, who, though not welcome, has made their home hers. Maud disguises herself as a certain Miss Cant, whom the old lady dislikes, and who, in consequence, resolves to leave the house for ever, to her relatives' delight.

Snowed up with a Duchess. A Comedy, 1 Act. By A. C. Davis.

Time, 30 min. Scene, 1 Int. Characters, 4 F.

A would-be lady has long desired to make the acquaintance of a duchess who lives near her. By mistake, she finds herself in the presence of this duchess, and, mistaking her for a dressmaker, she confides to her all the dreams of ambition that haunt her.

Such is Fame. A Comedy, 1 Act. By Herbert Swears.

Time, 25 min. Scene, 1 Int. Characters, 4 F.

Jessica has caricatured her two maiden aunts in a novel. They call to remonstrate. Jessica pacifies them by saying that she was taking off two near neighbours. The servant's character is very good.

A Lady in Search of an Heiress. A Comedy, 1 Act. By Agnes Leigh.

Time, 20 min. Scene, 1 Int. Characters, 4 F.

A lady in search of an heiress meets some of her relatives. They, taking her for the dressmaker, behave very rudely. The lady chooses for her heiress one who behaved respectfully to her, though she did not know to whom she was speaking.

The Burglar. A Farce, 1 Act. By M. Cameron.

Time, 30 min. *Scene*, 1 Int. *Characters*, 5 F.

The lady guests at an hotel are much alarmed on hearing that burglars have been in the neighbourhood. They excite themselves considerably, and refuse to retire for the night. The burglar in question turns out to be a cat.

Final Rehearsal. A Comedy, 1 Act. By Sibyl Caldwell.

Time, 25 min. *Scene*, 1 Int. *Characters*, 5 F.

Mrs. Corwell tries to rehearse a play. There are numerous interruptions and disagreements. At last a girl comes to fetch her home, as the baby is taken with fits.

Misses Primrose's Deception. A Comedy, 1 Act. By Sibyl Caldwell.

Time, 25 min. *Scene*, 1 Int. *Characters*, 5 F.

Miss Pry is continually causing disagreements by her meddling habits. The Misses Primrose, in order to prevent burglars from entering their house, hit on an innocent device, which gives Miss Pry her chance. She profits by it, to her own discomfiture.

Mrs. Willis's Will. A Comedy, 1 Act. By R. Mulholland.

Time, 40 min. *Scene*, 1 Int. *Characters*, 5 F.

In the event of no living relative being found, Mrs. Willis's money goes to her husband's relations. Just when they are quite sure of getting it, a niece of the deceased lady is discovered.

Their New Paying Guest. A Farce, 1 Act. By Sibyl Caldwell.

Time, 20 min. *Scene*, 1 Int. *Characters*, 5 F.

Having heard that a lunatic has escaped from a neighbouring asylum, the Lovedays imagine that their newly arrived paying guest must be the lunatic in question, and they treat her accordingly.

Up-to-Date. A Farce, 1 Act. By Sibyl Caldwell.

Time, 30 min. *Scene*, 1 Int. *Characters*, 5 F.

Maude, a young lady, lives with two aunts, the cook, and the landlady. As a joke, her fiancé inserts an advertisement in the "Matrimonial News," and each member of the household, except Maude, steals off secretly to the place of rendezvous, where naturally all meet, to the discomfiture of each.

Domestic Entanglement. A Farce, 1 Act. By Sibyl Caldwell.

Time, 25 min. *Scene*, 1 Int. *Characters*, 6 F.

Mrs. Groner has had all the ailments known to humanity. Her daughters are anxious, and they decide to call in a lady doctor, without telling her of their intention. But Mrs. Groner is expecting a cook, so the latter is taken to be the invalid by the doctor. This cook imagines the lady doctor to be the mistress, and Mrs. Groner

thinks the lady doctor is the new cook—hence an all-round entanglement.

At Cross Purposes. A Comedy, 1 Act. By Ida M. Rose.

Time, 30 min. *Scene*, 1 Int. *Characters*, 7 F.

Miss Deborah receives a letter from her nephew telling her to expect a visit from his wife. He writes from Italy; so when a poor Italian woman calls at the house, she is supposed to be the nephew's wife. The real wife at last appears on the scene.

Piper's Play. A Comedy, 1 Act. By Margaret Cameron.

Time, 50 min. *Scene*, 1 Int. *Characters*, 7 F.

Mrs. John Burton has a mania for collecting souvenirs from every place she visits. Spoons from restaurants are her special craze. Amusing developments follow.

The Kleptomaniac. A Comedy, 1 Act. By Margaret Cameron.

Time, 25 min. *Scene*, 1 Int. *Characters*, 7 F.

A lady, whose husband is a lawyer, and who is expecting one of her husband's lady clients to dinner, loses her purse and rings. She imagines, from what her friends suggest, that the thief must be this very lady. At last, after numerous inquiries, she finds her purse in her coat pocket.

THE END

BY THE SAME AUTHOR

Opinions of the Press

More Spiritual Readings for Mary's Children

"A collection of articles which appeared originally in the pages of *The Child of Mary's Magazine*, and which are here gathered together, according to their subject matter, into chapters with appropriate headings, e.g. Chapter II., Readings bearing on Zeal (there are eight of them). Readers of *The Crucible* need no introduction to Madame Cecilia, and we need only add here that it is not necessary to belong to the official band of Mary's Children to appreciate and profit by this last issue of her wise and busy pen."—*The Crucible*.

Labourers in God's Vineyard

"Madame Cecilia has laid us under still another obligation by her 'Labourers in God's Vineyard.' The object of the book is to persuade women to take their proper place in the work for souls: Femininism, which, as she remarks, has been developing so rapidly during the last few years, is turned into its proper channel. Every woman of whatever station of life has some special work to do; 'as surely as you are a disciple of Christ, so surely is your life's work mapped out.' After dwelling on the need of workers in words full of truth and earnestness, Madame Cecilia does not stop and leave it to the ingenuity of the individual to devise means of aiding others. Far from this, as one of the main objects of the book is to point out the great work the Catholic Women's League is doing, and of what practical utility it is. A great portion of the book is taken up with practical methods of labouring in God's Vineyard: nothing extraordinary, without a special call; everything is to be ruled by prudence, and all duties should be subordinated to those towards husband, children, or servants. Works for the home circle come next, and the amount that can be done in this way can only be realised by the perusal of the vast number of examples given by Madame Cecilia. In the remaining chapters, the natural and supernatural qualifications necessary are most vividly portrayed; while in the last we are told to remember that every supernatural action shall be recompensed by an eternal reward. When the heavens and earth shall have passed away, millions of years hence, the Christian who bestowed that cup of cold water will be enjoying his reward. The book is written in a charming and vivid style; nearly every page furnishes some anecdote to bring home the moral still closer. We trust this little book will find many readers."—*The Tablet*.

Training of Girls in their Teens

"Madame Cecilia's literary skill and spiritual experience are excellently displayed in her little book, 'The Training of Girls in their Teens'—a series of detailed counsels for the benefit of Christian mothers and indirectly of their daughters."—*The Month*.

Hints for Catechists on Instructing Converts

“The opening words of the Archbishop of Westminster in his preface to ‘Hints for Catechists’ are well worth quoting. The Archbishop says: ‘There is no more consoling fact at the present day in England than the number of those in every rank of life who, without any temporal attraction and often in actual danger of temporal loss, desire to be admitted within the one true Fold of Jesus Christ.’ In order to help those who have the labour of instructing such souls, Madame Cecilia has written this volume. It is intended not alone for priests and religious, but also for such of the laity as undertake the work of catechetical instruction. Madame Cecilia writes with a knowledge and zeal born of extensive reading and wide experience in the treatment of different classes of converts. She treats of the qualifications necessary for a catechist, of the method of teaching, and gives some brief notes on certain points of Christian doctrine. There are added a list of books on different subjects and some excellent illustrations of the vestments, sacred vessels, &c. Madame Cecilia has done her work well, and has given us a volume that will form a valuable addition to the books useful in the growing work of instructing non-Catholics.”—*Catholic World*.

At the Feet of Jesus

“In her latest volume of spiritual conferences, Madame Cecilia, who is already in repute as authoress of ‘The Convert’s Guide,’ ‘Home Truths for Mary’s Children,’ &c., publishes a course of spiritual readings or meditations which deserves a warm welcome. The writer’s chief aim has been to enable the reader to realise how truly our Lord was made like unto men in all the bitter things—except sin—that fall to the lot of humanity. What she has here written should succeed in conveying, as well through the heart to the mind as through the mind to the heart, a fuller conception of how intensely human was the Son of Man. The theology of the book is of a healthy type, associated with sound common sense and deep spiritual insight. The illustrations from practical life, and those from the manners and customs of the Holy Land in our Lord’s day, add to the intelligibility of the sacred scenes and themes upon which the readings are based. At the end of each chapter a summary for meditation after the Ignatian method is affixed; but the chapters themselves are free from this formality. There are twenty-four chapters in all—twelve in either division. Those in the latter part, which is more especially devoted to considering aspects of Christ’s loving human sympathies, tenderness, and virtues, are certain to be much appreciated. The literary style of the book is very good.”—*Weekly Register*.

The Retreat Manual

“The general scope of this little book may perhaps be best indicated by the simple process of setting down the titles of its six chapters, viz.: (i.) ‘Eve of the Retreat’; (ii.) ‘Employment of Time in Retreat’; (iii.) ‘Self-Knowledge’; (iv.) ‘On the Sacrament of Penance’; (v.) ‘The Christian Life’; (vi.) ‘Means of Perseverance.’ Although these titles do not in all cases fully tell their own tale, yet they sufficiently indicate that

this manual differs widely from each and all of a score or more of books, familiar to many of us, which have been drawn up for the behoof of persons engaged in spiritual exercises of one kind or another. Here we have no 'points of meditation,' nor 'conferences,' or 'considerations' in the usual form; but rather a collection of hints and suggestions which presuppose the ordinary machinery of a retreat, and teach people—ladies especially—how to use it. Such a collection is all the more welcome because so very large a proportion of our 'retreat' literature is primarily intended for 'religious'; and although the truths of the Gospel are the same for all sorts and conditions of men, it is obviously desirable that their special applications to particular states of life should be duly insisted on. Moreover, whereas, when a skilful director of the retreat is at hand, he may be trusted to give, in addition to the regular meditations and conferences, the necessary hints and suggestions, it nowadays happens, with increasing frequency, that lay persons make private retreats, particularly in convents, or retire for a monthly day of recollection, under such circumstances that the services of an expert director are not available. And Father Sydney Smith, S.J., in a preface which he contributes to the little volume, hardly goes too far when he says that: 'For the many who have to make their retreats or monthly recollections alone, or with only occasional help from a director, some such book as the authoress has now provided is indispensable.' . . . It may seem that we have devoted a considerable space to the review of a small book. But the value of a work is occasionally in inverse ratio to its length; and this we believe to be the case as regards Madame Cecilia's 'Retreat Manual.' We cannot but think that if some of those who are accustomed to make annual retreats would provide themselves with this little work, they would find that the spiritual good they are accustomed to gain from those days of retirement will be materially increased."—*The Tablet*.

The Convert's Guide

"'The Convert's Guide' (Catholic Truth Society) is by one of the nuns at St. Andrew's Convent, Streatham, already known by a practical little work entitled 'Home Truths for Mary's Children.' The guidance offered to the convert in this new booklet is not in the way of controversy or doctrinal instruction, but is to instruct those who are on the road to the Church or have lately joined it, in several practical matters which they ought to know, such as the right and wrong motives for entering the Church, the way to examine conscience—with a comparison between Catholic and Anglican methods, which the authoress's experience of both enables her to make—how to prepare for a First Communion, how to meet the recurrence of former temptations without discouragement, and so on. It is an excellent little book, with which those in the habit of receiving converts should make acquaintance."—*The Month*.

Catholic Scripture Manuals

"These manuals are founded on lines already adopted by non-Catholic authors, whose works have been hitherto largely used in Catholic schools on account of their adaptability for enabling teachers and taught to attain more rapid and lasting results than were possible under the older methods. The first of the series is 'The Gospel according to St. Mark.' It may be said without hesitation that Madame Cecilia has succeeded in producing a work worthy of great praise, as well on account of its exhaustive character,

as on account of the special features introduced, which render it superior to all others of its kind. As a manual for Catholic use, whether for the purpose of preparing students for the University Local Examinations, or for use by teachers in Catholic schools, it easily takes the first place. Among the special features above alluded to, may be noted that the text and annotations are placed in immediate juxtaposition: sidelights, as they are termed, which give a full, clear, and concise history of the Jews, their sects, worship, parties, and rulers; and additional notes intended for more advanced pupils. Where possible, the authoress, has shown great care in explaining how the doctrines of the Catholic Church are based on the Holy Scriptures. Further, which is also a new departure, the Latin and English text of the Gospel are given in parallel columns. A special atlas is published, at a nominal price, in a separate volume, to serve for use in connection with the series."—*Catholic Book Notes*.

Cor Cordium

"All those who are familiar with Madame Cecilia's books of devotion will be glad to welcome this little collection of meditations on the Sacred Heart. They are presented in a shorter form than the meditations which she has already given us in 'At the Feet of Jesus.' And she herself prefers to call them 'thoughts,' 'pensées.' But the titles themselves will serve to show that they are of interest to all who can spare a few moments of the day to turn their thoughts upon such subjects as 'Our True Friend,' 'Judge Not,' 'Self-Sacrifice,' 'Wealthy Rest,' 'The Test of Faithfulness.' To each 'thought' there are added a few lines of verse from different authors; and some 'practices' for the day are suggested in the spirit of the thoughts. Messrs. Washbourne have prepared the work in a form which should make it a convenient manual for devotion and at the same time a most suitable present."—*The Tablet*.

Mater Mea

"This pretty booklet with frontispiece and ornamental borders is a manual of brief devotions, founded on the events of Our Lady's life. The intention of the author is expressed as follows in the Preface: 'These pages will furnish a night and morning thought during the month of May, or they may form the text of a short meditation for the different feasts of Our Lady as they occur throughout the year. Others may find them useful for the Saturdays which are all consecrated to the honour of our Immaculate Mother. In each page the author hopes her readers may find matter for thought, for spiritual reading is only useful as far as it is assimilated.' Each page has accordingly a few suggestive reflections on the subject of contemplation, such as the Predestination of Mary, Mary in the Temple, the Flight into Egypt, while the opposite page contains a brief hymn and a practice for the day. The reader is thus encouraged to ponder profitably on the mysteries of faith and love passed in review, as forming the successive phases of Our Lady's life. Nothing could be better adapted to make the practice of meditation easy, since the ideas worked out are treated with a simplicity bringing them within the compass of the most ordinary mind. Though primarily intended for the Children of Mary, the lessons here taught are applicable to all."—*The Tablet*.

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