

distinct from the Home work, which latter we could ourselves vindicate.

They were therefore separated from the others because thus (first): an attack upon private character, and (second) because they charged Mrs. Gowan with criminal offences. Notice of the trial which thus originated will be found in the Appendix. I am quite free and frank to say, individually, that having at the outset insisted on Mrs. Gowan acting for herself and family, if at all, I regret yielding at the end to the suggestion of two or three friends so far as to employ counsel to aid Mrs. Gowan's counsel, and to keep the Home out of the case, which being a moral work, would have amply its vindication through its own channels—this regret because really the Home work was dragged in, and all that could be made out against the Home was brought up by a score of witnesses—former inmates complaining of being ill fed and hardworked, and of quarrelling in the house, and ladies declaring they had heard these complaints, and others declaring they had attended an investigation which was not satisfactory to them—all this coming up on the allowed plea of justification of the libel. On the Home side not one of twenty ladies and gentlemen present was allowed to give evidence. It was not intended to bring up one former inmate, for even one such would not have been exposed. It was regretted also, because, inexplicably to us, Mrs. Gowan's counsel was hindered addressing the Jury,—still more, however, because it seemed to involve the inconsistency of aiding that which we had disallowed. But the trial served to reveal the names and to exhaust the efforts of the foes of the home.

The fifth was the general charge of change in the Home work, which is noticed for the sake of its friends, rather than of its foes. I allow to myself no false considerations, nor any false delicacy in treating of the Home work, any more than these were allowed to deter from entrance upon it.

The object of the Society has always been the rescue and reformation of fallen women. There are men of the world who have aided on the ground of reparation of the wrong which their sex inflict upon the other. There are Christians who aid on the ground of affording means of restoration and salvation. There are no particular rules of admission or exclusion, nor rules or impositions as to the mode of working. Men, who are the chief offenders, when certainly known are sometimes appealed to for any reparation they can make; but it is no part of the Home business, though these men deserve the reprobation of society, to impose