

still they renew the endeavor, dying no nearer the goal they sought. How many earnest women with pure hearts and high aims for the general good have so died? And to-day there are :

Thousands of throbbing hearts, where theirs are at rest and forever,

Thousands of aching brains, where theirs no longer are busy,

Thousands of toiling hands, where theirs have ceased from their labors,

Thousands of weary feet, where theirs have completed their journey !

The thought of it all is intensely, sad and over and over again is asked why is it so ?

We look on the one hand and see women we reverence in purity of life and purpose, good women and true, with hearts and hands so willing to benefit the less fortunate in life's battle of ways and means, willing not alone to give of their abundance, but to give time and trouble, mental and bodily labor without stint or ceasing, hoping only for fruit to their labors. They are a selected class, a percentage of the general body of well-to-do women, inspired with similar sentiments, working to the same ends. On the other hand are women also (to restrict the question to women) who have certainly not been 'rocked and dandled' into womanhood, nor even been allowed a natural healthy development of the parts nature endowed them with to that maturity.

Women who have seen hard times face to face, sometimes through accident of circumstances, much oftener through vices of drunkenness, idleness or ignorance, too often not their own. Women who know next to nothing of the well-to-do and wealthy more than that they have no hard places and no need to know how to save. Necessarily an unselected class, a class varied by all the possibilities of adverse circumstances, of time and place and people. Could any one imagine that any or all of either class, so completely separated in their inner lives,

could at once appreciate the position of the other? The majority of cases woefully show that they cannot. On the one hand the ingratitude and hardness of the poor is a much worn topic. On the other hand is a mistaken estimate of well meant charity for Pharisaical patronage. It seems to us that, as a fundamental principle to any measure of success, there must be on the part of the charitable an ability, not only instinctive but cultivated, to put themselves in the places of those they wish to help, otherwise their labor is useless and their teachings vain.

This is one of the most difficult of all things to do ; untaught, undisciplined by any similar experience, to go behind the veil of another's personality and from many points of view to trace the effects back to causes we can only imagine after much thinking and sound reasoning. Would that this were instilled deep as love in the hearts of all these good women. We must put behind us every remembrance of environment and feel only that it is as woman to woman we stand, we must think that had many of those we shrink from been surrounded by similar circumstances as ourselves they would have been as respectable citizens. We must feel through all our consciousness that place in society is largely due to accident, and the women we would benefit have like nascent inclinations to our own, we must not only feel that they possess, in however stunted degree, however small a measure, the same impulses as their benefactors, but we must with more steadiness of gaze see how we would act and feel to be under their conditions. This it seems to me is the touchstone, the 'Open Sesame' to success in all our enduring benefactions to the poor now with us.

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By the new scheme of recitation cuts at Williams, a student is allowed twenty cuts, and is permitted to spend one Sunday in each term out of town. Absence from church is equivalent to four recitation cuts.—*Ex.*