

has been supplied by some friends interested in the lot of workingwomen, and the success of the experiment will be watched with the keenest interest by all who are acquainted with the sad and often terrible condition of the East End needlewomen. How many women there are in the East End who live by the needle I do not know. Mrs. Heckford told me that from where we were standing you could go east, west, north, and south, and in almost every house you pass you would find at least one needlewoman. In all London, according to the last census, more than a quarter of a million women were returned as making their livelihood by that means—an army of workingwomen more numerous than any other class, excepting those engaged in domestic service. The more's the pity that their lot should be so hard. In face of a general and most indisputable improvement in the condition of labor, it would seem incredible, if it were not only too horribly true, that the condition of the needlewoman is even worse than it was when the 'Song of the Shirt' stirred the nation's heart. That song of woe might have been composed yesterday and every word of it might be applied to the needlewomen, thousands of whom are crowded together in that solid block of misery, the centre of the East End. If in Hood's time the needlewomen were chastised with whips, they are to-day chastised with scorpions. Should there be any who doubt that this is so, let them take the train from Stepney to Bow-road, and plunge into the endless mass of low red-roofed houses which spread to the right and left as far as eye can reach, and miles further down the river banks. In most of these miserable abodes the needlewomen are at work. Any time, any season, will do; they know no holiday, except that involuntary one when there is no work to be had and when grim death itself is their guest—death of starvation. But it is perhaps better to go on a gray wintry day, for when a reflection of the sunlight falls into the dens they are almost too ghastly a picture to look at. And this is how they live and how their work is done. They begin early, as early as possible, for a day's work with them means 14 or 15 hours stitching if they were to earn a shilling a day. The work is done for large London firms, but before Mrs. Heckford's courageous little experiment there was no direct communication between employer and employed; it is almost all done on the "sweating" system. A "sweater" ("I call them middlemen, it's more polite," said a gentleman the other evening at the meeting of the Women's Provident and Protective League; but "sweater," though less polite, is a term more to the point) receives a quantity of work from the employer, which he has to deliver at a certain time and for a certain price—a moderately good price, I hear; he gives the work out either to the women themselves or to another "sweater." It is often the case that the second "sweater" sublets the work again, and the third once more, each of course profiting by the process. Can it be surprising, then, that the wages of the poor women are low? They receive 18d. for a dozen shirts, 9d. for a dozen petticoats, 4 3-4d. for a pair of trousers, which last sum is divided between machinist and "finisher," and 3d. for a braided knickerbocker suit. How pretty they look in the show windows, the airy, lace-trimmed children's fancy frocks and aprons! A worker who with trembling fingers stitches them together can earn 1s. a day by them, 1s. 6d. if she works from 8 A. M. to midnight. No wonder her thin fingers tremble with haste, with weakness, and with the constant fear that her work may get soiled or that some little part is not done as prescribed. Woe be to her if the latter be the case! For a walk to the shop to deliver her work means the loss of half a day; it often means a precious penny for the loan of a pair of boots, and at times, when she is too weak to walk, the sum of four pence for riding, and if there is the least fault in one of the articles, the whole dozen—they are usually taken in dozens—comes back and has to be returned by the worker. What has been said above applies only to the "honest" needlewoman. There is a way by which she can escape poverty and hunger, and it is, alas! followed by the majority. "Life in the streets," provided the girl has any personal attractiveness, is more remunerative; it pays so well that finery can be bought instead of rags, and idleness and ease may take the place of toil and worry. No wonder they fall; the temptations are strong. Here, for instance, is a little low room. A sewing machine stands before the window. In front of it sits a tall, pale girl, with large, beautiful eyes, full of brilliant light. The girl is in a decline. By her side sits an old woman, also busy with her needle. "She cannot always do the machine-sewing now, she faints away so often," the old woman says looking at her companion. "She goes to the hospital, and they say she must have nourishing food; but all last week we had nothing but bread. How can we buy nourishing food?" she adds with a humble smile. There is

one way of supplying that need, but the girl would rather die. It is no phrase, but a stern reality. She is dying now, one among unnumbered examples of the silent heroism of the East End, the unnoticed martyrdom of the abject poor. "I have said before that their work never ceases. There is, however, one exception. When the shops are "taking stock"—otherwise good needlewomen have not many difficulties in obtaining work. Of trade unions they know nothing, and even if they did they would not dare to join them, partly from fear of exciting the ill-will of the employers, or of the "sweaters," and also because there would be plenty of people willing to take the work for as low and even lower wages, should they attempt to strike. They are hungry and they cannot wait, but must take what they can get. The introduction of the sewing-machines is greatly lamented in the East End. Before their time pay was incomparably better; the women could earn a living by their wages then, now they barely exist. Work which cannot be done by machine is by no means better paid because it is done by hand. In one case—anybody willing to go to the East End is free to inquire about the correctness of this statement—two women are sewing soldiers' kits; it cannot be done by machine, and by eighteen hours of labor the women are enabled to earn each 11 1-2d. a day. Why, I ask, in the name of wonder are there still so many women engaged in this work while domestic servants are always wanted? Because, I am told in reply, to become a domestic servant a girl must at least have some idea of decency and order; before she can lay a table she must know what it is to sit at a covered table; and before she can make a bed she ought to have seen something else than a ragged pailasse, or, worse still, a bed filled with dirty rags, the only bed of many of the poorest. This is said to be the case with many. But there are many well skilled in the domesticities who nevertheless starve as seamstresses. It is the common resource of the female unattached. Nearly every one can sew, the work can be taken up and dropped as the case may be, and it is a handicraft to fall back upon.

DR. PENTECOST ON MR. MOODY.

It is very interesting to find in the *New York Independent* an exceedingly well-written article by Dr. G. F. Pentecost on Mr. Moody's work in London. We feel sure the following extract will be read with considerable interest and pleasure. Some of the points mentioned have already been reported, nevertheless it is not without much profit to note how a fellow evangelist and countryman views them:—

A part of Mr. Moody's natural power is to be seen in his quick wit, his decision of character, which enables him on the instant to determine upon a course of action and carry a suddenly formed plan into action. An illustration of this occurred on the first night of the mission in London. After the meeting was opened, a man rose in the audience and declared that these meetings were folly and worse than useless; that of all the crowds which had attended the meetings eight years ago there were not a score of converts now to be found in London; that the work was merely excitement which passed away when the meetings were over. Mr. Moody listened patiently till the man was through, and then quietly said that he would be very sorry to believe that such was the case, and then immediately put the matter to a test. "All you who are present who were converted eight years ago, or who received permanent and abiding spiritual blessing, please rise." Instantly fully three-fourths of the vast audience arose. "There," said Mr. Moody, "is your answer," and went immediately to his sermon. That settled the caviller and the floating criticisms of this kind which had gotten currency through the agency of such enemies to the work.

NOBLE HELPERS.

One of the most interesting features of the work has been in the number and class of workers who have been closely allied to it. While these have been drawn from all classes, it is remarkable that the clergy of the Established Church have been more numerously represented, and so far as I can judge more heartily interested, than the ministry of the Dissenting churches. Of course there have been notable exceptions of support and opposition more or less pronounced among both divisions of the Church. The private workers have been the mainstay and support of the spiritual work. These have been from every class. The middle classes have been largely represented as workers in the inquiry-rooms; gentleman and ladies of the wealthy commoner class, gentleman and ladies of the aristocracy and nobility have been equally interested and earnest in the work. I could give numerous and most interesting details, did space allow, of the absorbing interest and unflinching zeal on the part of whole

families from among the very highest circles of society. Some of these noble families, as well as others, would follow the meetings as they moved from one quarter of the city to the other, taking lodging near the hall and living close to the work, that they might be ready at all times and hours for what there was to do.

DEVOTION TO THE WORK.

I have known a young man of one of the oldest and best families of England take care of a cabman's horse for him, and pay for his time while the cabman has gone into the inquiry-room to seek instruction concerning the salvation of his soul. I have seen a noble lady with her daughters singing the Gospel on the outside of the building, and alluring the stragglers into a small building near by to an overflow meeting, and many such visiting from house to house among the very poor, inviting to the meetings and following up cases interested or awakened through the meetings. I mention the case of one noble family, mother, son, and daughters, who have a list of more than eight hundred cases with whom they have conversed in the inquiry-rooms. These they have either all personally visited, or had them to their home, or written to and sent helpful books or tracts, and in not a few cases helped in matters temporal, where there has been great need. A large part of the coming summer is to be spent following up these inquirers and young converts, instead of the usual summer vacation in country houses or at the seaside. This is only a sample of the work that has been done and is being done by scores of the best families in London. I have seen noblemen acting as stewards and doing the commonest detail work in connection with seating people, carrying chairs, and what not. Many young ladies and gentlemen of family and fortune have given themselves entirely to the work. Indeed, I have never seen such fine examples of out and out consecration to the service of God and Christ as I have met with among the very best and highest people in London. And this is not a mere fashionable spasm; for it costs in every way to be out and out for Christ, especially among the upper classes. It means often sneers and dead cut from society friends.

In connection with, or rather in addition to, the large meetings conducted in person by Mr. Moody, Major Whittle, who accompanied him from the beginning, with his helper in the work, Mr. McGranahan, conducted contemporaneously, in different parts of London, Gospel meetings, occupying large halls and churches for the purpose. Major Whittle is distinguished for his clear, simple, and forceful presentation of the truth. His appeal is more direct to the conscience, and he deals far more with the question of sin under the law than does Mr. Moody. His sermons are eminently Scriptural, and always marked by great ability in arrangement and intense earnestness in delivery. In March last, the work growing so rapidly and the demand for help being so great, Mr. Moody invited the writer to come over and help him. Together with Mr. Stebbins, the musical director of our church, I sailed, and from the time of my arrival until the end of my mission have been incessantly preaching, day and night, and have never found a people more ready for the Gospel than in London.

A MEMORABLE OCCASION.

A memorable communion service was held on the last Friday afternoon of the meetings. Mr. Moody delivered a powerful address on the Christian life and the secret of its power and peace. After that the communion tables were uncovered, and it was my great privilege to administer the bread and wine of the feast to the thousands of Christians of all sections of the Church who gathered to testify their oneness in Christ, and their fellowship with each other in His life and love. The elements were distributed by laymen, and were participated in by all the people, including a large number of Church of England clergymen and ministers of other Christian churches. It was a memorable occasion, and as unique as it was memorable. It is not wise to attempt an estimate of the number of converts in connection with this eight months' mission. But, if a half of those whose names and addresses were taken from the enquiry-rooms stand firm, it will have put many thousands of new lives to work in that great city. But, besides the work done in the enquiry-rooms, multitudes of the best cases were had who never attended an inquiry-room service, but were found out and dealt with more privately. The thousands of nominal Christians who have been quickened into new life and led into deeper consecration and into personal work for the Master is a result that is as significant and blessed as the conversions out and out from the world. These thousands of names have been carefully recorded and tabulated and classified according to the districts in which they reside, and duplicate

cards distributed a city. Already Established Churches are pressing into some Dissenting workers kept a record following them up by believe, unless I with my own eyes, follow up such a wo manner in which the God grant that our a work during this

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The Society for I of New York, about for workingmen in v houses were, to a cert interest is felt in the of the Homes over with lodging and 21 Lodging, with the u accommodations, etc., person having a sepa of fare, which include tea, coffee, milk, cos 412 Pearl Street, run been purchased by: will be fitted up at hi rented to the Associa Society sells lodgin ninety per cent of the in cash by the lodger the Society is Mr. H recently been purcha accommodations for

There is a unique Philadelphia, known thousand children b city. Its beginning, who were extremely obscene language of gated in a vacant lo evening. This lady they would try and. They removed the fu it suitably for such gathered there from to spend the eveni have been open eve and two or three time Instruction is given attempt is made to g school, or to conduct give the impression t been most beneficial following were so ev establishment of simi the city.