

In deeds of mercy towards the sick and suffering, in modern history, England has led the world, London being the central pivot. To the munificence of La franc, Archbishop of Canterbury, falls the honor of founding and endowing the first hospitals built in England (1080), one for Leprosy, one for general purposes. The reign of Henry the Eighth gave a new feature in caring for the afflicted. Hospitals for the Insane, were then set apart, from any connection with healing of bodily ills; but as time passed on the abuses and ill treatment endured by those "afflicted ones of the gods" grew to be of such a nature as to be almost criminal; and called for legislative redress. Victorian statutes have wiped out these recorded cruelties, even as the statutes of Elizabeth were necessary to purge the management, not only of hospitals, but also that of the various charitable organizations existing in her reign. From the wording of that statute we learn that organized charitable works were already very numerous, and in order that they might be well administered, and their funds employed only for legitimate purposes, the Act orders commissioners to be appointed to act under the Bishop of their several dioceses. All such organizations remained in the hands of the clergy until the Reformation, when some of the Monasteries were appropriated by the State and set apart for the sick. We can, in this way, look back and trace within the Church in unbroken line from Apostolic days down the ages to the present hour, the growth and expansion of the fulfilling of the divine commands, "Feed My Lambs," "The poor and sick ye have always with you," and "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is most particularly in connection with hospitals and hospital extension, and the higher education of women, that the Victorian Era will ever be identified.

The perfection of hospital treatment, general or special, still awaited the healing touch of woman's personality. The pioneer in this new departure was Florence Nightingale, who coming from a wealthy and distinguished home, yet so trained herself that she was ready, when the need came, to accept the charge of the military hospitals in the Crimea. "The lady with the lamp" she was called by the sick and wounded unto death, whom she served with such womanly sympathy and ministry.

"Who can estimate the eternal influence of the lives of Florence Nightingale and the devoted army of trained nurses now treading in her footsteps, wherever sorrow, suffering, or sickness reigns?"

The National Association for supplying Medical Aid to the Women of India is one of the most important works instituted during the

era. In 1884, when the Countess of Dufferin was on the point of leaving for India, Her Majesty sent for her to come to Windsor, and asked her if she would consider, on her arrival in the east, what could be done towards supplying the women of our Empire, in that part of the world, with medical aid. Lady Dufferin gave her best attention to the subject, and published a prospectus of the new society she wished to form under the above heading. Its objects were: medical tuition, including the teaching and training in India of women as doctors, hospital assistants, nurses and midwives; medical relief, including the establishment, under female superintendents, of dispensaries and cottage hospitals for the treatment of women and children; the opening of female wards, under female superintendents, in existing hospitals and dispensaries; the provision of female medical officers and attendants for existing female wards; the founding of hospitals for women; the supply of female nurses and midwives for women and children in hospitals and private houses.

The report of 1891 is an amazing one. Medical relief has extended throughout India, 1,200,000 rupees have been spent in erection of female hospitals and dispensaries, and forty-eight hospitals, in connection with the fund, with 446,000 women attending them.

Lady doctors with English qualification, female practitioners and assistants are now working under the National Association of India.

The vast extension of this society's field of labor, taken in connection with the Zenana Society, renders its demand for funds and workers more and more pressing. This work shows how and where, all over the world, women are working for the good of the human race, undeterred, undismayed, recruiting their ranks, as death and removals cause gaps in them. The womanly thought of our Queen has produced results which will go on increasing with every year, and will exercise influence in ways that seem to have no direct connection with the object of the association. These results are woman's making, the action that produced them was a woman's, the impulse that originated them was a Queen's.

In the higher education of woman the Church has been foremost. The movement was initiated in 1846-7 by the Rev. F. D. Maurice, of King's College, and colleague of Bishop Trench of Dublin. In 1853 a Royal Charter was obtained by Act of Parliament. This was the first formal public statute in favor of women. The University of Cambridge soon after threw open its door to girls, Oxford slowly following. Wherever the Church has not been divorced from this union we find as a result, the university woman rich in skill, in knowledge, in leisure