

shows 29 infants out of 113; the total thus being 134 infants out of 712 admissions, leaving, therefore, 578 adults. While therefore, these cases have been more numerous of late, they are in the direction of return for valid reasons to what was recognized at the opening of the Home as part of its work, and not evidence of change of character of the Institution.

The Articles of Incorporation will be found in the Appendix, and these give the Society (which is so organized as to allow of several Homes) scope in its work for reformation of fallen women without restriction as to condition. These articles also give scope and impose no restriction as to creed, and the fact is that one of the first inmates of the Home was a Roman Catholic, and from first to last, about one-third of the whole have been such,—so that the charges that in these two respects the Home has been diverted from its purpose, and abused in its objects, are either ignorant or wilful falsehoods.

It can scarcely be supposed that those who originated, and have carried on, this work were without some decided convictions of their own, or that they are amenable to every opinion, or fancy, or crudity, or prejudice of other people; but the fact is that having tried and tested theories, and exploded some of them, they stand strengthened and settled in the present practice of the Home as affording the best results of reformation out of a class of which the reformations are, indeed, few, but with results in this particular Home of very unusual success.

The reasons for allowing maternity cases in the Home are: (1) Difficulty in sending out at the right time; (2) desire of inmates for the greater privacy of this Home, attended by the Doctor, Matron and Nurse, only; (3) being spared the second exposure of going into a second institution; and (4) realized better restorations to home and friends. These are the results of experience; but beyond this there is the difficulty of dealing with their infants. The Protestant Infants' Home is inflexible in its rules, for the most part, of exclusion, and our efforts and hopes in that direction seem to be ended. There has been the endeavor to lodge upon the parent responsibility as to the child. But in most cases it is refused. A grandmother in what would be called respectable life, refused to allow her daughter to take this responsibility, saying: "Strangle the little brute." There was refusal to try the Protestant Infants' Home with it or to take it to the Nunnery. Can it be supposed otherwise than a painful alternative that these infants must be

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