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WHEN WE FEEL A TRIFLE SLACK !

There are moments when we're tired, there are moments when we're cross ;
There are moments when our absence, too, would be scarcely any loss ;
There are moments when we say sharp things because the world looks black ;
Then we need a mental tonic to prevent our getting slack.

If we think of all the moments when we've let our temper go,
And how much we have regretted it (as very well we know),
How we'd give the world to wipe them out, each time that we look back
It will act just like a tonic when we feel a trifle slack.

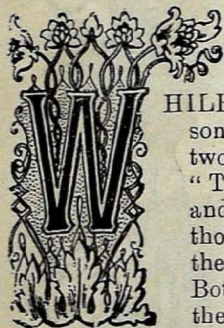
That day when mother wanted us, and we thought it such a bore
That we scarcely had the decency to grumble out, " What for ? "
We were sorry for it afterwards, and now, on looking back,
We shall find it's like a tonic when our temper's getting slack.

For then there came those dreadful hours when we thought that she would die ;
" I was cross when mother wanted me ! " was my remorseful cry.
The cloud dispersed—thank Heaven for that !—but always, looking back,
My dose will prove a tonic when we feel a trifle slack.

We all have peevish moments and regret them when too late,
We should never let our tempers bring us to so low a state.
We'll remember all the angry words we cannot now call back,
It will be a moral tonic when we feel a trifle slack.

Think of the friend we wounded once, who now is dead and gone !
Think of the faithful lover whom we treated with such scorn !
Think of our lasting sorrow now and how we wish them back !
It will act just like a tonic when we feel a trifle slack.

Two Fragments from Tennyson.



WHILE I was reading Tennyson the other day, I came across two old favourites of mine, "The Gardener's Daughter," and "The Sisters"; and I thought what a connection there was between the two. Both treat of Love, that old grand theme, with which the weary world is never wearied, the true basis of all life, the real foundation of true marriage, the love, which is, alas! so little understood in the marriage-system of India. "Love is the greatest thing in the world;" Love has all the beautiful characteristics which we hold up to ourselves as ideals. Still, how often is Love selfish, and yet, what a paradox this sounds! Love selfish! "Love, which beareth all things, believeth all things, hopeth all things, endureth all things," Love which "never faileth"! Yes, indeed, it is,—sometimes. Is not Love, as it is generally understood by us,—the love of a man and a maid towards each other,—is it not often selfish towards the rest of mankind? How often are a man and a woman, who have trampled on the feelings and wishes of those around them, yet perfectly happy in each other? But, what a prosaic, unfeeling way this seems to talk of Love! When a man and a maid love each other, they should disregard all outward hindrances and keep their love perfect. But Love, it seems to me, can be perfect only when it is based on the larger love towards all mankind. This is why the couple in "The Sisters" failed to be happy; while those in "The Gardener's Daughter," because they do not seem to have gone against any one, achieved all bliss in their union. Shakespeare, that great discriminator of human nature, emphasizes this truth. Desdemona, poor victim of Love's jealousy, was disobedient and ungrateful towards her father. Imogen, who met with much unhappiness before her love was realized, had also disobeyed her father, and Romeo and Juliet fell victims to the collision of their parents' wishes and their own.

THE GARDENER'S DAUGHTER,

The hero of our piece and a young man, called Eustace, are great friends:—

"Brothers in Art; a friendship so complete
Portioned in halves between us, that we grew
The fable of the city where we dwelt."

He—the hero, has learned from Eustace the

beauty and perfection of true love. Eustace loves Juliet:

"A certain miracle of symmetry,
A miniature of loveliness, all grace.
Summed up and closed in little,
So light of foot, so light of spirit."

She has shewn our hero the wonder and loveliness of womanhood. But the grace, which she embodies, is to him but an earnest of the wonderful ideal he has in his heart.

"Know you not
Such touches are but embassies of Love,
To tamper with the feelings, ere he found Empire
for life."

His ideal is, indeed, a high one. Love, to him, is the Lord of all Creation; Love, he says:

"Love, unperceived,
A more ideal Artist he than all,
Came, drew your pencil from you, made those eyes,
Darker than darkest pansies, and that hair,
More black than ashbuds in the front of March."

His romantic heart has already been prepared for the advent of Rose, the Gardener's Daughter. He has heard of her beauty;—

"Who had not heard of Rose, the Gardener's
Daughter? Where was he,
So blunt in memory, so old at heart,
At such a distance from his youth in grief,
That, having seen, forgot?"

And, having heard of her, he already feels that he will love her. For him it is love at first sight, or rather at first hearing:

"Yet this is also true, that, long before,
I looked upon her, when I heard her name
My heart was like a prophet to my heart,
And told me I should love."

Tender fancies sow themselves in his heart,

"A crowd of hopes,
That sought to sow themselves like winged seeds,
Born out of everything I heard and saw,
Fluttered about my senses and my soul."

And at last he and Eustace set out to see her. He will ever remember that soft, flowery May day, full of summer loveliness and laughter, when even the birds and beasts of the field seem full of happiness and joy. His ideal of love springs higher; Eustace asks him about the birds:

"Think you they sing
Like poets from the variety of song?
Or have they any sense of why they sing?"

And he makes answer:

"Were there nothing else
For which to praise the heavens but only love,
That only love were cause enough for praise."

Then, in a beautiful garden, he sees her:

"Far up the porch there grew an Eastern rose,
That, flowing high, the last night's gale had caught,
And blown across the walk. The arm aloft—
Gowned in pure white, that fitted to the shape—

Holding the bush, to fix it back, she stood,
A single stream of all her soft brown hair,
Poured on one side.
The full day dwelt in her brows and sunned
Her violet eyes, and all her Hebe bloom,
And doubled his own warmth against her lips.
She stood, a sight to make an old man young."

It is love at first sight with them both. Before he knows what he is going to say, he murmurs to her :

" Ah, one rose,
One rose, but one, by those fair fingers culled,
Were worth a hundred kisses pressed on lips,
Less exquisite than thine."

Taken aback, she tries to answer, but cannot. She is not a girl who can talk much; "All-suffused with blushes—neither self-possessed, nor startled, but betwixt this mood and that, divided in a graceful quiet."

The sweet girl gives him the rose and goes away inside without a word. We can imagine the lover's state after this. He haunts "the Eden where she dwelt," day after day, on every pretext; and

" More and more
A word could bring the colour to my cheek;
A thought would fill my eyes with happy dew;
Love trebled life within me, and with each
The year increased."

At last, the day comes when Eustace is married; and "full of his bliss," our hero asks his Rose to marry him.

" And in that time and place, she answered me,
And in the compass of three little words,
More musical than ever came in me,
The silver fragments of a broken voice,
Made me most happy, faltering, 'I am thine.'"

What need to write more of their happiness? As he says, it is best to draw a veil over it. Only,

" Behold her there,
As I beheld her ere she knew my heart,
My first, last love; the idol of my youth,
The darling of my manhood, and, alas! "

though best of all,—for the memory after death is the best test of love,—

" Now the most blessed memory of mine age."

"The Sisters" is a sad tragedy, beautifully told in words so sweet and expressive, that they make up in part for the sadness of the ending. The story is told to a prospective son-in-law by a father, who has two daughters marvellously alike and dearly loving each other. The old man asks the younger which of them he prefers:—

" Marvellously like, their voices—and themselves!
Tho' one is somewhat deeper than the other,
As one is somewhat graver than the other—
Edith than Evelyn. Let me ask you then,
Which voice most takes you?"

Doubt there must not be, for doubt would mean death to one. Accordingly, the young man

chooses, and his choice falls not on Evelyn who is gayer, wittier, prettier; but on the paler and graver Edith.

Thereupon, the father tells the story of his own life, which is that of a choice which had to be made between two other girls, Edith and Evelyn, exactly like their younger namesakes,—a choice curiously akin to the one which the younger man had to make, and yet not so clearly or quickly made like the latter's, and, therefore, causing misery and tragedy to their lives.

This is the story. One day, lying at leisure under some trees, on a May morning, he sees an open landaulet whirl by, and in it is a girl with the loveliest face he had ever seen. It is love at first sight, or he thinks it is so. He meets her again,

" Edith—all

" One bloom of youth, health, beauty, happiness,
And moved to merriment at a passing jest."

He woos her successfully; but he is not quite content.

" Ay—no, not quite; for now and then I thought
Laziness, vague love-longings, the bright May,
Had made a heated page to magnify
The charm of Edith—that a man's ideal
Is high in Heaven, and lodged with Plato's foe,
Not findable here,—content and not content,
In some such fashion as a man may be
That having had the portrait of his friend
Drawn by an artist, looks at it, and says,
' Good! very like! not altogether he.' "

And yet he woos her and makes her love him. In spite of his doubts he has chosen her; but he does not abide by his choice. It is here that his fault lies, and for this he suffers the deepest unhappiness a man can suffer.

For, just as he is telling Edith of his love, a carriage drives up, and her sister, Evelyn, arrives from abroad.

" There was the face, and altogether she." After this, he is in a terrible dilemma. He was bound to Edith in honour, "not by the sounded letter of the word,"

" But counterpressures of the yielded hand
That timorously and faintly echoed mine,
Quick blushes, the sweet dwelling of her eyes
Upon me when she thought I did not see."

And yet, how could he do her the great wrong of marrying her, while loving her sister? how endure the danger of having Evelyn for a sister-in-law? So, Love and Honour fought together.

But, brave, loyal Edith comes to the rescue. Hiding her feelings, she writes to him to continue his visits at their house, ostensibly to see her mother, while she assures him that she herself is going for a long-promised visit to the North. And so, the young man woos and wins Evelyn, who knows not of his former suit, which

had been kept from her, even by her mother, at the express desire of Edith.

Edith is brave enough to be bridesmaid on that day, but once, when the bridegroom looks back, he sees her standing behind, "pale, statue-like, passionless," and his heart sinks with fear.

After that,

"Edith spoke no word,
She wept no tear, but round my Evelyn clung
In utter silence for so long, I thought
'What, will she never set her sister free?'"

O foolish man, with his blind eyes!

The married couple go away; but Edith, grand true Edith,

"The great Tragedian, that had quenched herself
In that assumption of the bridesmaid—she
That loved me—our true Edith—her brain broke;"

and she rushes to the Church in the dark night, to pray before that altar. She is found "beating the hard Protestant doors," and is brought back home, and *dies*.

What becomes of the man's happiness after that? The story is told Evelyn by the heart-broken mother; and, though Evelyn's love is not lessened, a great gap is created between her and her husband, and they are never happy again:

"That dead bridesmaid, meant to be my bride,
Put forth cold hands between us, and I feared
The very fountains of her life were chilled."

Then Evelyn, after giving birth to Edith and Evelyn, dies in the second year after her marriage. And the man is left with the children:

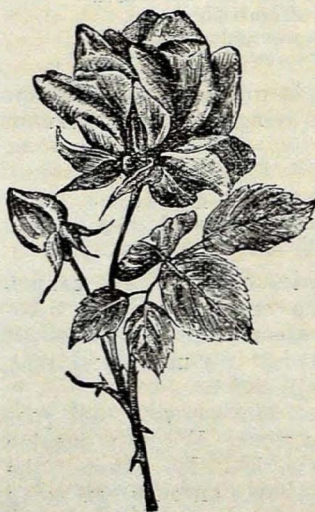
"They smile upon me, till, remembering all
The love they both have borne me, and the love
I bore them both—divided as I am
From either by the stillness of the grave—
I know not which of these I love the best."

But if there be a preference either way,
And in the rich vocabulary of Love
'Most dearest' be a true superlative—
I think I likewise love your Edith most."

Was it the man's fault? The sublime heroism of Edith had blinded him, and he had an excuse for what he did; but was he not at the same time wrong? and yet, what happiness there was for him in the thought of having been supremely loved by two such women. Such a thought must have transcended all pain and buried all unhappiness in the might of its great wonder.

"After all, it is something to be sincerely loved."

The Early Life of George Eliot.



THE author to a great extent is his own historian. He writes largely from personal experience. What is nearest his own heart is poured forth in his books and what he has seen or felt determines the tone and form of his writings. The influences, that exercised a charm or the reverse in childhood, the circumstances, that shaped the course

of one's life, and the surroundings, whether congenial or otherwise, that helped the growth of thought and the development of intellect, are not to be ignored. Hence, to appreciate an author well, it is frequently essential to know thoroughly the subtle phase of sentiment and aspiration of his immediate time, the philosophic, scientific and literary tendencies of that age and the spirit and the intellectual development of that era. Shakespeare is above such things. He is a man of all time and all place. But there are others such as Goethe, Byron, Shelley, Wordsworth and others, who are very largely the product of the immediate age they lived in. George Eliot is like them. She is a product of the realistic spirit and the humanitarian aims of the 19th century. She embodies in her writings the scientific and philosophic tendencies of Mill and Spencer.

Apart from the spirit of the age, there is another element which largely affects a writer. It is his early home life and early associations, the familiar influences which shaped his early thoughts and ambitions. The backgrounds of Scott's novels are taken from the romantic atmosphere of his native land. Chaucer took his characters from a close observation of life around him. So with George Eliot. Her Midland home, the plain village life, the plain village people toiling for daily bread, their joys and sorrows, gave her the scenes and characters for her writings. Hence her early life and home surroundings are interesting and instructive, because they help us to appreciate her writings better.

The Midland region of England, where her home lay, is pictured with much accuracy in her



novels. It is a country of historic memories. Near her childhood's home was the forest of Arden and Astly castle, the home of Sir John Grey, whose widow, Elizabeth Woodville, afterwards became the queen of Edward IV. It was also one of the homes of Henry Grey, Duke of Suffolk, who was found in a hollow tree near by after his rebellion. It was also the home of his daughter Lady Jane Grey. In another direction was Bosworth Field and within twenty miles was Stratford-upon-Avon. The old city of Coventry was not far off. It was in the midst of these historic regions that George Eliot lived, but though they served as a background of romantic interest, yet it was the life and the people around her, which she has painted for us in a sympathetic and appreciative spirit. "The simple, homely and unromantic life of middle England she has made immortal with her wit, her satire, her fine description and her keen love of all that is human." She herself seemed to feel the importance of her early surroundings. In one of her essays she says, "I cherish my childish loves—the memory of that warm little nest where my affections were pledged." And again, in *Daniel Deronda*, she expresses the same thought with a new significance. She is convinced that the soul has a need of such a familiar spot, where it may find safe anchorage for a while at least from the surging troubles of life around. Her own sweet recollections of her fond home must have added warmth to her view of the case. She thus expresses it; "A human life should be well rooted in some spot of a native land, where it may get the love of tender kinship for the face of the earth, for the labours men go forth to, for the sounds and accents that haunt it, for whatever will give that home a familiar, unmistakable difference amidst the future widening of knowledge; a spot where the definiteness of early knowledge may be inwrought with affection, and kindly acquaintance with neighbours, even to the dogs and monkeys, may spread, not by sentimental effort and reflection, but as a sweet habit of blood".

George Eliot, otherwise Mary Ann Evans, was born at South Farm in the parish of Colston, Warwickshire, November 22, 1819: Afterwards she adopted the abbreviated form of her name and was known as Marian by her friends. When she was six months old the family removed to Griff House, which was situated half way between Bedworth, a mining village and Nuneaton a manufacturing town. In approaching Griff House from Nuneaton a little valley known as Griff Hollow is passed. This is reproduced as the "Red Deep" of *The Mill on the Floss*, which novel is supposed to describe fully the story of her childhood. Robert Evans, her father, began life as a master car-

penter, then became a forester and finally a land agent. He was induced to settle in Warwickshire by Sir Roger Newdigate, his principal employer, and for the remainder of his life he had charge of five large estates in the neighbourhood. He was a hardworking and capable man, trusted, respected and loved by those who were near him. Marian many times sketched the main traits of her father's character, as, for instance, in the love of perfect work in "Stradivarius." Adam Bede's stalwart figure and robust manhood portrays her father. Caleb Garth in Middlemarch, is in many ways a good portrait of him, as "to the nature of his employment, his delight in the soil and his honest rugged character." The mother of Marian was the second wife of Robert Evans. She was a Miss Pearson, a gentle loving woman and a notable housewife. She is described in the Mrs. Hackit of "Amos Barton," whose industry, sharp tongue, epigrammatic speech and marked character were taken from life. She had three children, Christiana, Isaac and Mary Ann. The house at Griff was situated in a rich landscape and was a large commodious farm house of red brick, ivy covered and of two stories' height. At the back was a large garden and a farm yard with barns and sheds. In the series of sonnets entitled "Brother and Sister" Marian has given some account of her early life. Here we get glimpses of the strong attachment that existed between her brother and herself. Now and again we are given pictures of the home life. The account of the mother gives a pretty glimpse into Marian's child-life.

"Our mother bade us keep the trodden ways,
Stroked down my tippet, set my brother's frill,
Then with the benediction of her gaze
Clung to us lessening, and pursued us till
Across the homestead to the rookery elms,
Whose tall old trunks had each a grassy mound,
So rich for us, we counted them as realms
With varied products."

But the book which portrays best her childhood is *The Mill on the Floss*. Many of the incidents described in the early chapters and some of the experiences of Maggie and Tom are Marian's own. One who knew her well says that Maggie Tulliver's childhood is clearly full of the most accurate personal re-collections. Marian Evans was an enthusiastic reader of the best books from an early age. The essays of Charles Lamb, the novels of Scott were among the first to be read. It is related that in her seventh year a copy of *Waverley* was lent to her sister. Marian became intensely interested in it, but unfortunately before she could finish it, it was returned. But the story had taken such possession of the child that she began to finish the story in writing according to her own conception. When this was discovered, the book was procured for her again.

She was not only a great reader, but a very precocious student, learning easily and rapidly whatever she wanted to acquire. First she was sent to the village school at Griff with her brother Isaac. When she was seven she was sent to a girls' school at Nuneaton. One of her school-mates describes her as being then a "quiet reserved girl with strongly lined almost masculine features, and a profusion of light hair worn in curls round her head." This same profusion of curling hair caused her much trouble and she once cut it off, as Maggie Tulliver did, because it would not "lie straight." The following account given of her by one of her school mates is interesting: "The first time she sat down to the piano, she astonished her companions by the knowledge of music she had already acquired. She mastered her lessons with an ease which excited wonder. She read with avidity. She joined very rarely in the sports of her companions and her diffidence and shrinking sensibility prevented her from forming any close friendship among her school-fellows. When she stood up in the class, her features, heavy in repose, were lighted by eager excitement, which found further vent in nervous movements of her hands. At this school Marian was well taught English, with drawing, music and some little French." Here we have a picture of the little school girl, with the possibilities of life still in latent germ in her. At the age of twelve she was sent to a school in Coventry kept by the Misses Franklin. In after years she often spoke very appreciatively of the careful training she obtained here. She gave herself up entirely to her studies. She was grave and womanly in manner. She was known as "little Mamma" by her school fellows. She acquired Miss Rebecca Franklin's slow, precise method of speaking, and to her diligent training owed her life-long habit of giving a finished completeness to all her sentences. Her imagination was already beginning to get active. We read of her scribbling verses in her books. She became an accomplished pianist and was passionately devoted to music. A fellow pupil speaking of Marian gives us a glimpse of the awakening of her intellect. "She was not specially noted as a writer, but so uncommon was her intellectual power that we all thought her capable of any effort; and so great was the charm of her conversation, that there was continual strife among the girls as to which of them should walk with her. The teachers had to settle it by making it depend upon alphabetical succession!" At the age of 15 she left school and continued her studies at home. The next year her mother died and this event as she afterwards said, first made her acquainted with "the unspeakable grief of a last parting." Soon after her older sister and her brother married

and left home. The whole management of the house and farm fell on her and though her father offered to get a housekeeper, yet she preferred doing it herself and she fulfilled all her duties diligently and conscientiously, while at the same time she vigorously prosecuted her studies. Her experiences at this time have been made use of in her books. The dairy scenes in *Adam Bede* are so very realistic, because she was familiar with all the processes of butter and cheese making.

In 1841 her father gave up his business to his son and moved on to Foleshill, one mile from Coventry. The pleasant surroundings of her new home added pleasure to her life and her habits of thought and study became more exact as she had more time at her disposal. She began a systematic course of studies. She took up Latin and Greek with the headmaster of the Coventry Grammar School and became familiar with Classical Literature. The masterpieces in French, German and Italian were read. The Old Testament was read in the original. She became a proficient player on the piano and acquired a thorough knowledge of music. Several years of such quiet and painstaking and careful study laid the foundation of that accurate and wide-reaching knowledge which was so notable a feature of her life and work. Her knowledge was mainly self-acquired and this energetic application and thoroughness mark her as a strong, self-reliant and indomitable character. A description given of her now portrays her in her developing girlhood. "She soon became known as a person of more than common interest and moreover as a most devoted daughter and the excellent manager of her father's household. There was perhaps little at first sight which betokened genius in that quiet gentlemanly girl, with pale, grave face, naturally pensive in expression; and ordinary acquaintances regarded her chiefly for the kindness and sympathy that was never wanting to any. But to those with whom, by some unspoken affinity, her soul could expand, her expressive gray eyes would light up with intense meaning and humour and the low sweet voice, with its peculiar mannerism of speaking—which by the way wore off in after years—would give utterance to thoughts so rich and singular that converse with Miss Evans, even in those days, made speech with other people seem flat and common. Miss Evans was an exemplification of the fact that a great genius is not an exceptional capricious product of nature, but a thing of slow laborious growth, the fruit of industry and the general culture of the faculties. Nothing once learned escaped her marvellous memory; and her keen sympathy with all human feelings, in which lay the secret of her power of discriminating character, caused a constant fund of

knowledge to flow into her treasure house from the social world about her."

Now began an important change in her. She came of a very religious family and in her girlhood was known as pious. At school, prayer meetings were in vogue then and she often reproached herself for being cold and unemotional about them. In her twenty-third year began the religious struggle in her. It was the result of her studies and of her contact with other minds. She had no love for mere doubt, but she was an unbeliever more through her eagerness for positive knowledge. The spiritual struggle of Maggie Tulliver gives a good picture of Marian Evan's mental and spiritual experiences at this time. Her friends and relatives and her father were scandalized by her scepticism. At this time she found several cultivated people in Coventry, who sympathised with her studies and her radical views in religion and gave her the encouragement she needed. In one family specially that of Mrs. Charles Bray, she found cordial sympathy and appreciative friendship. One of her biographers writes thus of her at this trying period of her life. "Emerson, Froude, George Combe, Robert Mackay and many other men of mark were at various times guests at Mr. Bray's house at Rosehill while Miss Evans was there as inmate or occasional visitor; and many a time might have been seen, pacing up and down the lawn or grouped under an old acacia, men of thought and research, discussing all things in heaven and earth, and listening with marked attention when one gentle woman's voice was heard to utter what they were quite sure had been well matured before the lips opened. Few, if any, could feel themselves her superior in general intelligence; and it was amusing one day to see the amazement of a certain doctor, who venturing on a quotation from Epictetus to an unassuming young lady, was with modest politeness, corrected in his Greek by his feminine auditor. One rare characteristic belonged to her which gave a peculiar charm to her conversation. She had no petty egotism, no spirit of contradiction; she never talked for effect. A happy thought well expressed filled her with delight; in a moment she would seize the thought and improve upon it—so that common people began to feel themselves wise in her presence; and perhaps years after she would remind them, to their pride and surprise of the good things they had said." With this pleasing and lovable picture of her early life and girlhood, we shall close her history. After this the world claimed her. She began her life as an author. What we have been reading above was the foundation of her life and character, which is to be found colouring her writings to a large extent. An account of her

early life is not only interesting but endears the great author to us and makes us admire the strong character which made her what she was by her own persevering efforts.

Living up to our Intentions.

"We hope, we aspire, we resolve, we trust,
When the morning calls to life and light;
But our hearts grow weary, and ere the night,
Our lives are trailing in sordid dust."



THIS is the experience of many of us. We begin our day with good resolutions. We begin our week, our month and our year with new hopes and new aspirations. But our best moods do not always dominate us. At times the realities of life stand out with unusual vividness and we are impressed seriously with our unfinished duties and begin with noble intentions. But human nature is frail, and before the week is over, we fall back into our old and easy ways and a little struggle and a little up-hill climbing becomes too difficult to continue.

Life is not made up of good intentions. Flaws are not mended by sighs and regrets. Beauty of life is not obtained by mere wishes. 'To do is life, and not to do is death'—But to each of us what does the "To do" mean? If the fabric is to be fine and finished, every single thread of the warp and the woof must be fine and delicate and the weaving must be carefully and uniformly done. Even so with our lives. If life is to be grand, the periodical good intentions should be carried into force and become the sustaining principle of one's thought and actions.

Why is it that we are unable to live up to our intentions? Because we do not give them shape; to us they remain undefined and vague. The Christian at heart sighs over his unchristian-like doings, his want of service for his Master. The moralist bemoans his shortcomings and hopes to mend in the future. The philanthropist longs to do service for his fellow-men and yet finds himself blocked. The minister is eager to win souls, but is beset on all sides by difficulties and meets with little sympathy.

Thus, in every walk of life, we are surrounded by difficulties and our weakness is such, that almost at the first obstruction, we are apt to turn back and exempt ourselves from blame by laying it on circumstances. But, if we honestly wish to live up to our intentions, we must subject ourselves to strict examinations. What are our faults? What are the mistakes we have been making? Why do we fail, even though we

honestly try? The answers to these questions will help us to put our good intentions into practice. Then we can say hopefully with the poet,—

"We have not wings, we cannot soar
But we have feet to scale and climb
By slow degrees—by more and more
The cloudy summits of our time."

Another element of weakness in many of our desires for a better life and larger sphere of usefulness is that we are always longing to do great and impossible things. In our search for far-off things, we neglect the little commonplace things of every-day life, the little duties, the little worries, the little joys and the little sorrows, the events that so readily call forth our laughter and our tears. And in this way many miss their aim in life and find themselves discontented and weary with the hopeless struggle, as it were. Thus the glorious days that come veiled with rich promises in store pass away, opportunities are missed, and our life seems a failure, as we look back upon the years that the locusts have eaten. And then comes regret, bitter, deep down to the dregs. To avoid this, we should live each day as it comes, love to the best of our abilities, seeking for opportunities for love and service. "No day is commonplace," says a student of human nature, "if only we had eyes to see the veiled splendours that lie in its opportunities, and in its plain and dull routine. There is no duty that comes to our hand but brings to us the possibility of kingly service, with divine reward." In the commonest relations of life there is room for fidelity and heroism. Nothing is greater than the cheery and faithful performance of lowly duties, when there is no pen to write its tale of silent heroism. To be a good father, a good brother, or a good husband—loving, tender, unselfish, and cherishing—or a good mother, a good sister, a good wife, thoughtful, helpful, uncomplaining and inspiring, is service, indeed, service of the highest and best nature. To live in love with your fellow-men, to be unselfish and sympathetic is to live grandly. To fight well the battle with one's own tempers and evil desires and to vanquish them in the midst of the numberless little worries of daily life is to be a real hero. Thus, we must bring our eyes down from the stars and look closely for the sweet little flowers that grow in such profusion at our feet and shed such perfume as we pass along, weary and slow.

Another element of weakness is that we with our limitations yet try to grasp life as a whole. We forget that each little link is important in the golden chain, that each little piece is to be looked into before the mosaic is completed. Thus, we look back or forward on the years as a whole, forgetting each day that went to make up

the year. It is comforting to think that we are doing our duty grandly, if we live well for the day and that we are responsible for each day as it passes over us. If the days are kept pure and lovely, the years at the close will be stainless and beautiful. It is thus in little days that our years comes to us, and if we only think of it, it is just this short time that we have to live in holy love and usefulness. Thus we have no to-morrows, but only the present passing day. If we live each day well and strive to live up to our intentions, all our life will in the end be radiant and beautiful.

"To feel is but to dream; until we do,
There's nought that is, and all we see but seems."

The Story of Sridevi Ammal.

A STORY OF INDIAN CHRISTIAN LIFE.



MRS. GREY, the wife of the Senior Missionary, was the only one of the seven mission ladies connected with the Parur mission, that had a good word to say about Sridevi Ammal, who had been sent two years ago to the Parur

Boarding school by Mr. and Mrs. Charlesworth, of Siralore. Miss Fowler, who was in actual charge of the boarding school, detested the young Brahmin girl, and on more than one occasion complained to old Mr. Grey that she would have nothing to do with the school, unless Sridevi Ammal was removed from it.

"I am utterly unable to maintain discipline so long as Sridevi is in the school. She was positively impertinent to me in the class, when I told her that she must not giggle so, which she does on the most trivial occasion. I think she is a vicious character altogether, and even the most solemn teachings seem to have no influence for good on her."

Mild Mr. Grey listened to this indignant outburst against his wife's protegee with a pained look; but he did not give any decisive reply as to what steps he intended taking regarding the Brahmin girl. He lost no time, however, in having a consultation with his wife about Sridevi and her teacher.

"Miss Fowler has been complaining very bitterly, dear, against Sridevi. She says that the girl is growing more and more impertinent, and that she is corrupting the whole school. In fact, Miss Fowler threatens to resign her appointment if Sridevi is not removed immediately. I do not know what course to adopt."

"I do not think that Miss Fowler knows how to deal with Sridevi. She is a most eccentric girl and can only be won by love and kindness and not by any overbearing treatment."

"I am afraid, dear, you are entirely blind to that girl's faults. Miss Fowler is not the only one who is disgusted with her. There is Miss Schwartz, for instance, no one can be more kind than she, and yet, last Sunday, when she ventured to remonstrate mildly with Sridevi for fidgeting about in church, the girl actually flared up and told Miss Schwartz to mind her own business. Don't be offended with me, dear, I myself am inclined to think that there is something radically wrong about the character of that girl. Have you noticed the way in which she tries to draw the attention of others towards herself at public gatherings? It is positively odious."

"I am sorry you take such a view of the girl. If there is any one who knows her intimately, it is I; and I firmly believe that she is not the girl you imagine her to be. It is true she is disgusted from the other girls in the boarding school, but you must remember that she is a Brahmin, while the others are almost all of them drawn from the lowest classes. She is naturally of a lively disposition, and, as you yourself admit, extremely intelligent. Look at the way in which she has picked up English. Three years ago she was not able even to spell English words correctly; but now she is quite easily the first in the fourth form."

"Well, dear, we shall agree to differ about Sridevi; but what am I to say to Miss Fowler? She even threatens to resign her work in the school."

"Nonsense, let her do so. I am certain it is her own fault. Never mind, I shall see Sridevi herself and find out from her what all this hubbub is about."

Sridevi was in the habit of spending a quiet half-hour with Mrs. Grey every Sunday, reading and praying with her, just before the Sunday school classes commenced work. Mrs. Grey, as soon as she found herself alone with the young Brahmin girl, kissed her as usual, and in gentle tones inquired why she gave cause to Miss Fowler to complain against her. Sridevi pouted her pretty lips and knitting her brows, asked,

"And what is it that Miss Fowler has to say against me?"

"She said that you were extremely rude to her, that you keep giggling always in class and

in every way set a bad example to all the other girls."

"Oh! is that the complaint? And did Miss Fowler tell you what cause I had for 'giggling,' as she calls it?"

"No."

"Why, the way in which she pronounced a few Tamil words was enough to make a saint grin. She wanted to say to the girls 'Place the slates down on the ground'; but she would insist on saying 'Break your heads with the slates.' And of course I could not help bursting out, and the other girls followed suit. At this Miss Fowler grew very indignant, and in an outburst of anger asked me what I meant by insulting her. Her face looked so comical that I could not restrain another outburst of laughter. She dashed the slate on the ground and left the class, saying she would report me to Mr. Grey. But, dear Madam, if you had been there when she asked us three times to break our heads with the slates, you yourself would have done as I did."

"But, my dear girl, this won't do. You ought to exercise some self-control, especially where your elders are concerned; and Miss Fowler says that you keep giggling for anything and everything; and moreover Miss Schwartz has been complaining about your fidgety behaviour in church."

"Oh, dear! What a host of accusations to be sure! When Catechist Simon was reading the lessons last Sunday, he kept rolling his eyes about in the most comical manner imaginable, and raising and lowering his tone as if he was giving a lesson in elocution. I could not help smiling at his exhibition, and in order to keep myself serious, I was looking here and there trying to forget Simon's contortions, just in front of me. I suppose this is what Miss Schwartz meant by saying that I fidgeted about in church."

"But Sridevi, you must really behave yourself in church. That is a sacred place and you must make some difference between it and every other place. But to come to Miss Fowler's complaint, I must really ask you not to provoke her any more."

"Now that you have spoken to me about my relationship to Miss Fowler, I should like to say, Madam, that I cannot any more be under her. She tries to find fault with me for every little thing, and it is after all very little I get from her teaching."

A thought struck gentle Mrs. Grey just then as to the desirability of sending Sridevi to an English school. Within the short time she was in the Boarding school, she had made rapid progress in English, and had easily outstripped all the other girls. Mrs. Grey therefore thought it would be best for her to go to another school.

And so, after dismissing the girl, Mrs. Grey went up to her husband and after much persuasion succeeded in getting his consent to send Sridevi to an English school.

The other zenana ladies, including Miss Fowler, thought that Mrs. Grey was acting very foolishly in sending Sridevi to an English school.

"A flighty, headstrong girl like that, she is sure to imbibe false notions in an East Indian school and will try to soar high." This is what Miss Schwartz said; but Mrs. Grey prevailed, and so the young Brahmin girl was made to exchange the short jacket for the long-sleeved one, and was sent in a *push-push* to the English school. Mrs. Grey had some misgivings herself as to the effect that the new environment would have on the Brahmin girl; but she was so fond of her that she was most anxious to give her every opportunity of improving herself.

Two years passed, and Sridevi did remarkably well in the school and easily succeeded in passing the Matriculation examination. It is true she became a little more stylish in her dress; but her attitude towards her former associates did not undergo any change. She made herself one with them as usual; and her hidden tenderness of heart and sympathy manifested itself prominently when cholera broke out in the school. She was unceasing in her attentions to the suffering patients; and fearless of consequences nursed the girls night and day. Her Christian character too ripened. She grasped the true significance of Christ's Mission, which she understood to be a mission of love and kindness in this world. Her becoming a Christian of course had been due to circumstances of a more or less worldly character. She had been married when a child to a lazy and indolent lad of ten, who grew up to be a stupid, obstinate loafer, and who treated her with the greatest cruelty. When Mrs. Charlesworth, at Siralore, made her acquaintance, her kindness and love had made a deep impression on her: and she made up her mind to leave her home and throw in her lot with Christians, among whom she felt she would at least have that freedom that she longed for so much. What a new life it was to be sure that opened out before her after she was admitted into the Christian fold! She was aware that the girls around her were drawn from the very lowest castes; but then in their faces was depicted the joy and happiness that resulted from the freedom and liberty that they enjoyed and which she knew well was due to the new religion she had embraced. At first the changed conditions of life were a little intoxicating; and her prettiness, which she was conscious of, and which was much admired, turned her head a little; but, all the same, the new environment tended, in the long run, to

develop all that was best in her. Even the zenana ladies agreed that Sridevi's character was agreeably disappointing. No one was more rejoiced at this assertion of the best side of Sridevi's character than Mrs. Grey. "Did I not say that Sridevi would turn out a splendid girl. My theory is right after all, dear," she said to her husband. "Give a young girl the very best opportunity of developing her faculties, fearless of the consequences of transitional effects, and she will be all the better, in the long run, for the new conditions under which she is placed; for, does not our religion imply, in its broadest sense, freedom and expansion?"

"Yes, dear, you are right; but you must remember that freedom alone has not done for Sridevi what we now see in her. Added to it is the kindness you have lavished on her in contrast to the mistrust and suspicion, which, not only the zenana ladies, but even I was guilty of with respect to this sweet girl."

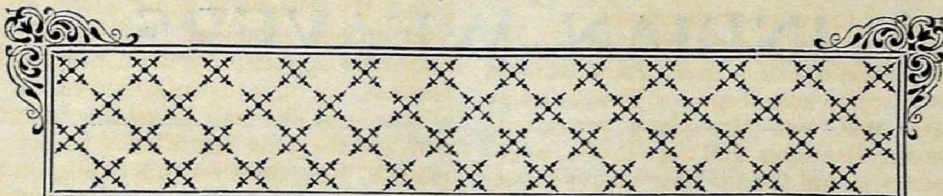
"Yes, dear, even the kindness and faith and trust in the best side of one's character, have I not learnt to practice from our lord and master, the friend of Publicans and Sinners."

"You are right, you are right, my love. How blindly we go on doing Christ's work without imbibing his spirit."

Six years elapsed after Sridevi passed her Matriculation Examination and she became a useful agent of the mission. In the Hindu zenanas none were so welcome as this bright-faced, handsome, cheerful girl of twenty-five. It is true the Hindu women could not understand how she could remain unmarried; but they could not but acknowledge her innate goodness and her influence towards all that was noble and pure and elevating. Her Christian character had matured under the softening influences of Mrs. Grey; and the poorer members of the congregation had no more loving and sympathising friend than Sridevi, who moved among them as an angel of kindness. Sridevi did marry after her Hindu husband's death; but her husband was only a catechist belonging to the lowest caste.

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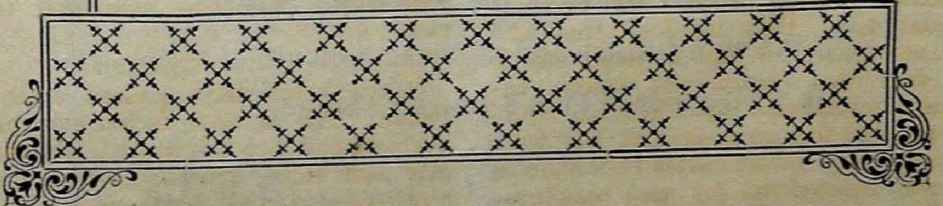
Seven years have passed since Sridevi left Parur. She is now in her own place with her husband and two bright little children. A happier and more cheerful cottage could be found nowhere else in all Southern India; and, with a salary of Rs. 25, Sridevi and her husband are living comfortably, and both are leading a most useful life. Miss Fowler, who had been married to the Rev. Mr. Sharp, who succeeded Mr. Charlesworth, at Siralore, exclaimed after visiting Sridevi, in her humble but bright and happy home, "I do declare she is the finest Indian girl I have ever met!"



HELP THOU OUR UNBELIEF

"Help thou our unbelief"; we are so weak
And look with trembling on the coming years;
Our anguished eyes are filled with painful tears'
And cannot see Thy vision which we seek.
Speak Thou in mercy to our hearts, oh, speak!
Thy voice alone can charm us from our fears—
That voice which speaking ever, ever hears
The whispering moans of hearts about to break.
Long have we wandered aimless o'er the road,
Not confident enough to walk aright,
But bowed beneath an e'er-increasing load,
And groping in our darkness for Thy light,
With doubts, yet trusting, plead we for relief,
Oh, Love Eternal, help our unbelief!

SARASVATI SINGH.



INDIAN WEAVERS



Weavers, weaving at break of day,
Why do you weave a garment so gay? . . .
Blue as the wing of a halcyon wild,
We weave the robes of a new-born child.

Weavers, weaving at fall of night,
Why do you weave a garment so bright? . . .
Like the plumes of a peacock, purple and green,
We weave the marriage-veils of a queen.

Weavers, weaving solemn and still,
What do you weave in the moonlight chill? . . .
White as a feather and white as a cloud,
We weave a dead man's funeral shroud.

Sarojini Naidu.

THE LOST LAMB.

In their low thatched hut in the forest plains
Lived with their fold of sheep two shepherd swains ;
It was a large fold of lambs big and small
The shepherd lads brought them up one and all ;
They led forth their flocks in the early dawn
O'er dale and down on to the meadowy lawn,
Where by some murm'ring fount beneath a shade
They ate their flowery food and frisked and played ;
While the swains sitting by some grassy mould
Played on their flutes to lull the bleating fold ;
And at the close of the departing day
They homewards hied along the weary way.
Now in that flock there was a lambkin fair
A silly little thing and void of care,
He oft of his dependence would complain
He yearned to wander on the woodland plain ;
And to frisk freely at his own sweet will
O'er lawny meadow and the grassy hill.
The lamb with bleating murmurs oft envied
The lot of th' insects by the river side,
Of twittering sparrows and of merry lark,
Of e'en the fire flies glittering in the dark.
Then he resolved to leave the shepherd's flock
And wander freely o'er the vale and rock.
One summer eve towards the forest side
The silly lambkin ran unseen to hide
Behind a thicket ; and at parting day
The flock without him took the homeward way !
Thus left alone he on the forest gazed
And at his freedom was less glad than 'mazed :
The lamb looked at the heavens with grateful eyes
At the moon and stars twinkling in the skies ;
Then on the velvet lawn the lambkin lay
As sweet as jasmine in the month of May.
The wood was still, soft was the summer gale
And sweet was the song of the nightingale.
He slept so soundly in that woodland bower
Till sudd'nly he was roused at midnight hour ;
The timid lambkin sank with trembling fear
As he saw a wild wolf approaching near ;
Vain was the effort sad of hiding made,
To every sylvan deity vain he prayed ;
The famished wolf devoured his easy prey
And in the moonlight loudly snoring lay !

A Practical Scheme for the Education of Hindu Girls.



MUCH has been written and said on the above subject, but as yet little or nothing has been done to further the education of the Hindu girl. The Madras Hindu Association has at last come forward to solve this question, and attempts by means of prizes are being made to induce

thoughtful people to suggest means by which the Hindu girl may be further educated after a certain age, and at the same time continue her daily attendance at school.

As Hindus of any caste do not allow their girls to attend school after they reach a certain age, I have a few suggestions to make which, I trust, will do away with the difficulty now experienced by Hindu parents with regard to continuing the school education of their girls.

In Hindu society one will find both girls and boys most precocious, the former especially so, as regards matrimony; the reason being that a girl must be disposed of in marriage somehow or other, and the sooner the better. No sooner has a Hindu girl passed the Primary Examination, that is to say, has entered on womanhood, then she is taken away from school and kept at home and is never allowed to cross the threshold of her house till she is given away in marriage. Of course, she knows scarcely anything of the fate in store for her. She becomes a child-woman before she has had the opportunity of enjoying childhood's happy innocence and freedom from cares.

There is an amusing conversation related in one of our leading dailies between a Hindu mother and her daughter of four years of age about the latter's marriage and the tying of the *thali*. I give it *verbatim* :—

"Child.—Why is our house decorated so grandly?"

Mother.—It is for your marriage to-morrow, my dear.

Child.—"Marriage", what is that?

Mother.—It means tying on the *thali*.

Child.—What is a *thali*?

Mother.—Look at my neck, there is a *thali* tied on it. We shall make one like this and tie it on your neck.

Child.—You can take off your *thali* and tie it on to me in a moment, so what is all this grand ceremony for in our house.

Mother.—I cannot tie the *thali* on to you. A husband must do that.

Child.—Very well then, let my father tie it on or my brother or our horsekeeper.

Mother.—None of them can tie on the *thali*; some other man must do that for you.

Child.—What fellow will tie it on to me? What fellow will dare to touch me?

Mother.—Do not abuse everybody like that. You must love your husband. How many wives have offered themselves on the funeral pyre with their husbands—(*Sati*).

Child.—What is *Sati*?

Mother.—*Sati* means that when a husband dies, his wife must get into the fire and be burnt with the dead body of her husband.

Child.—If that is *Sati*, then, I don't like it, and won't do it. I don't want to be married at all.

Mother.—You need not die in that way with your husband. I only told you about it to show you how you ought to love him.

Child.—Must I only love my husband, and he not love me?

Mother.—Oh yes, dear, he will love you, too.

Child.—Then, if I die before he does, will he jump into the fire and be burnt with me?

Mother.—It is not the custom for any one to perform *Sati* now. Can't you stop asking troublesome questions and be quiet?

Child.—No. I won't be quiet. If my husband agrees to be burnt with me when I die, then only I will agree to marry him. I won't let him tie on the *thali*, unless he agrees to that.

The child obstinately refused any other terms and at last her parents decided to postpone the marriage until she was a little older."

Fancy a 'wife' of four in other than a Hindu home having any ideas at all about marriage! In order to guard against this evil and thus allow parents to have their daughters a little longer time with them and to watch their dawning intelligence, their sympathy with their mothers in their daily toil and also to make them more able to bear the wear and tear of married life, to be more companionable to their husbands and *real* mothers to their future children, I make the following suggestions :—

I take Madras as an instance, but the following scheme is practicable everywhere else in India. Madras is divided into twenty divisions. Set the influential gentlemen of each division to meet together and form a committee and resolve to carry on the further education of their daughters. The committee must consist of gentlemen who are more or less friendly with one another, of whatever caste they may be, and who are not

likely to raise objections to their daughters entering their friends' houses. The committee may appoint a lady-teacher—educated and trained—European, Eurasian or Native Christian, to teach their daughters daily and at the usual school hours, as then the children will the more readily and easily enter into the spirit of the proposal. The lady being appointed, she must take the children in the most important branches of knowledge, such as would be useful to them in their future homes, *viz.*, the three R's (Reading, writing and arithmetic), geography and history and a general knowledge of the world's progress, in particular, that of India and England, fancy and plain needlework and domestic economy, including Hygiene. The studies may occupy the forenoon and the afternoon may be taken up with the reading of good books, conversation and needlework. I take it for granted that all the children have been taught as far as the fourth standard. In case it is otherwise, the class should be divided and an assistant engaged. It should consist of only ten children and not more, for only then would the teacher be able to devote more time, thought and attention to each individual child. The teacher should use her discretion in choosing the subjects for the lower class.

Of course, the school must be held in a well-ventilated room, large enough, and the gentleman in whose house it is held (for a time only) should hold himself responsible that it will be as secluded as possible and that no interruptions are likely to occur from the women of the house. The year should be divided into so many terms as it were, so that each member holds the school in his own house for a number of months as the case may be and will thus be able to form an idea of the progress the children are making and can point out to the teacher the subjects he wishes the children to be taught more carefully in. The very fact of the children being brought together will create a friendly rivalry between them and they will try their best to do well in each and every subject, especially if the committee, to encourage perseverance and originality, subscribe for prizes to be given to the pupils who stand highest in the year's work. The subjects of reading, writing, arithmetic, geography, and history can be taught as far as the 7th standard or the late Lower Secondary examination.

Writing should include letter-writing, descriptions of places visited, such as temples, places of pilgrimage, etc., *Composition* on animals, our indebtedness to them, stories illustrating their different traits, etc. *Needlework* should not only include the cutting out and working of the children's clothes, but also fancy work like baby's socks, caps—useful hereafter—table covers, antimacassars, etc., for their drawing rooms, slippers for their male relatives—embroidery and crochet

could very well come in and the teachers generally know all the above as they work their own clothes themselves. To make the needlework hour more interesting, the teacher could give an account as to how and when needlework came into the world, by whom first invented, etc., or even while away the hour with an interesting story. The subjects the children will find most useful in their future houses, will be *Domestic economy* and *Hygiene*. Instructions given in these subjects can never be enough, and, though the lessons on them may have to be repeated often, it will not be labour lost, for, then, it will be, as it were, burnt into the children's brains and they will not easily forget them and will know how to keep their homes, themselves and their belongings clean, neat and tidy and in health. *Conversation* should include entertaining visitors, both European and Indian, behaviour towards these in offering refreshments. Above all, the teacher should impress on her pupils the value of being self-confident and not allowing themselves to get flurried and excited when addressed by their lady friends.

An arrangement could also be made with the teacher to take the children out on Saturdays or on holidays to some public places like the Museum, the School of Arts, the Horticultural Gardens, the People's Park, the Marina, where the teacher can give them some lessons and hints for their next composition or letter-writing. This will cultivate their powers of observation and will make them bring many points to bear on the above subjects. When they cannot go out, the teacher could teach them to entertain their guests by herself entertaining them (of course, in their own homes) by teaching them parlour and out-door games. This will be work as well as play, though the children will be quite unconscious of the former. It will make them forget they are teacher and taught and they will become more friendly, as their natural shyness wears off in the fun and laughter which necessarily accompany games.

The expenses of the school, such as the teacher's salary, apparatus for the school, should be met by the subscriptions of the members who must make up their minds to allow the scheme to continue at least for one year and, if it works well, they may extend it to three or four years or till their daughters are, say, fifteen years of age. In case a member withdraws, his place must be filled up by another or, if none are willing to come forward, then, his subscription should be shared by the others, so that the scheme may not fall through, through lack of funds.

I have heard, and know for certain, of Hindu gentlemen paying Rs. 100 and more just to get their daughters taught music, painting and drawing and letting alone such important subjects

as are taught in the schools as mentioned above. When they put themselves to this expense, surely, it will be a saving when many of them join together and in addition to the fine arts mentioned above, continue the *school* education of their girls, paying the same salary with better results and worked more satisfactorily. I don't think it of much practical use for Hindu girls to learn drawing and painting. Will there be time and inclination for them to practise these fine arts after the arrival of the first baby? I think not. But elementary drawing, such as outline drawing or sketching of animals, will come in handy when they become mothers. Nothing amuses and gives instruction as well as pleasure to the little ones so much as to see an elephant, a tiger, a horse or any domestic pet grow, as it were, on the slate. This can be included in the day's work—a half hour being spent on it.

As regards music, every girl ought to learn and know music *both* vocal and instrumental, as so many spare hours could be whiled away in pleasant employment. But I would rather Hindu girls kept to their own national instruments and their own national airs, instead of playing foreign airs on foreign instruments. What great pleasure will it not give when the hostess, in entertaining her European and Indian sisters, as so many do now, asks her friends and daughters to play some Indian air on the *Veena* or other Indian instruments, or sing some Indian song. On the other hand, if they play an air like "Ta, ra, ra, boom de ay" and the 'Cake Walk', their visitors will not be over-delighted to hear all these airs played in a more or less faulty and expressionless style—pieces which they must have heard times without number. Such a scheme as that sketched above may be considered expensive, but if the parents are in earnest and see that the progress made by the children in a single year is more than satisfactory, then they could well ask the Government to step in and give them a grant-in-aid.

There is yet another scheme more feasible and less expensive and that is that the school authorities, whether Government or private, should be asked to provide a carriage, something like the military orphan asylum carts drawn by a pair of bullocks and to provide a reliable and trustworthy conductress as they do in the Government Hobart Training School. The cart should accommodate twenty girls, call on all the parents who are willing to send their grown-up girls, gather them and take them to the school which they are to attend. Of course, the cart should not be kept waiting and the headmistress of the school and teachers should see that the children come in time and that the conductress has not been taking them anywhere else. If necessary for the children to go home in the interval between one and two P.M., the cart should take them

home and bring them again and in the evening, after school is over, take them carefully home again. In this there is the additional advantage of the school education with calisthenics, inspection, etc.

Another scheme would be to ask the National Indian Association to send their teachers to teach the children. Any hesitation or fears on the part of a member should be overcome for the common good and parents should be prepared to delay the marriage of their girls till they are about fifteen or sixteen years of age.

In the present state of Hindu society I cannot think of any more suitable scheme for continuing the school education of Hindu girls after they reach the usual age.

CAROLINE G. SINGARAM.

The Indo-American National Association.

Lately, I have received the following letter from America :—

MY DEAR MADAME,



I WRITE to you on behalf of the Indo-American Association, printed matter relating to which I am sending you, under another cover, by this mail. From the correspondence that I have undertaken with educational institutions in our country since the Indo-American was organized, I have learned that there are about one hundred Indian students in the United States at the present time. Of these, so far as I can learn, there are not more than six young women, and they have come through the Christian Missionaries mostly.

I realize that the effective help for India at the present time must be given by, or through, Indians, themselves. Therefore, the first two of the objects stated in the Constitution of the Indo-American Association, are the ones to which our officers will first address themselves. I am collecting, with great care, information upon this subject, which, when I feel it is complete, I shall tabulate, print in pamphlet form and distribute both in this country and in India.

The pamphlet which I propose, will give reliable information in regard to the success of

Indian students who have thus far studied in our country, the cost at various institutions, the scholarships that are open to Indians in these institutions, etc., etc. Besides these that are already open, I propose that our Association shall found others to be used only by Indian students.

Besides much correspondence upon this subject, it has been my pleasure, either alone or accompanied by your countrywoman, Madame Bhikhayi Rustum Cama, of Bombay, to visit a number of institutions, including several colleges, exclusively for the higher education of women, and others that are open to both men and women. The plan to found scholarships for young Indian women has been very graciously approved in every instance, and in some of these institutions, scholarships already existing are promised to Indians so soon as young Indian women qualified to do the work, shall apply.

From the investigation that I have made, and numerous conversations with leaders of education in my own country, I realize that to make our work on behalf of Indians most effective, it must have the co-operation of reliable committees in India; I therefore appeal to you to write to your friends to take such steps as will result in forming an educational committee in your part of India, whose duty it shall be to co-operate with the Indo-American Association in this country, to the end that we may know something about students before they arrive in this country, and, therefore, be able to make proper provision for them, and give them intelligent advice as to where they will find their individual needs best met.

Stated briefly, what I desire the Indian committee to do is:—

To select from young Indians who propose to come to the United States, those who can be most profited by the Indo-American Association, and who will probably receive the largest benefits through this Association. At this time it is evident that many young Indian men are looking to the United States. Our Association is glad that this should be the case, but knowing that we can in the beginning give direct aid to only a limited number, we are anxious that there should be some process of selection of those who would be commended to our particular care. We wish, therefore, that the different co-operative committees in India shall in the first place:—

Serve as advisory committees for their young countrymen and countrywomen who wish to come to the United States.

Second: We wish to be able to depend upon these Committees for information concerning the young people who are coming over; we want full information upon the following points:—

1. We want to know that the candidates are sound in health as well as in moral character, and in their intellectual preparation.

2. We wish to know the direction in which they would be most able to aid in their own support.

Our Association recognizes neither caste, class, political nor religious creed. It proposes to be entirely democratic, and to meet young Indians coming to this country on the basis of their own personal character and qualifications. Hindus, Mohammedans, Parsees, Buddhists, will be equally welcome and no attempt will be made to change their religious opinions.

At the same time, in order that we may, ourselves, be intelligent concerning these young people, and know how to understand them, we wish private information in regard to all of these matters. Full information upon all of the points mentioned will enable us to be most useful to those whom we profoundly wish to serve.

In answering this letter will you kindly indicate any modification of the proposed plan which may occur to you? Will you also express your view as to what should be the size of your committees, and how you can make the movement National in order that it may not be sectional or partisan.

I understand that the institutions in India, even those that are open to young women at the present time, enable a student to prepare thoroughly for college entrance in India. Such preparation is, of course, desirable. In order that the committees may know the minimum requirements for admission to the institutions where they will get the best service in our country a statement of these requirements that are universal, will be made in the pamphlet which we propose to issue, and, at the same time, we shall indicate what institutions will accept certain substitutes, and what substitute studies will be accepted.

In this preliminary letter I have tried to write only enough to indicate the character of the committee that we desire formed in India, the scope of its work, and the needs to be accomplished by it.

In concluding this letter, I call your attention to the enclosed list of your countrymen, to each of whom the same letter has been sent. I give the list of those whom I have addressed thinking that this may facilitate your formation of the national committee. In this list you will doubtless find the names of friends, or at least friends of the cause; please show it also to others and ask them to join us. By communicating with them, you may be enabled at once to take steps that will lead to the organization of a committee that will serve the whole country. It is, of

course, impossible for us in the States to know what method of forming a national committee will suit Indian conditions. It seems as if it might be very valuable to have local committees formed in every centre, and through their co-operation a national committee might be constituted.

Submitting these suggestions to you for modification, soliciting a frank expression of your opinion, and asking if you will, yourself, serve on this committee, I have the honour to remain,

Very cordially yours,

MAY WRIGHT SEWALL,

President of the Indo-American National Association.

The Indo-American National Association.

HISTORICAL STATEMENT.

On September 1, the conditions and needs of India were considered at a Green Acre Conference. A resolution presented by Mr. Myron H. Phelps, of New York City, was moved by Mrs. Ole Bull, of Cambridge, Massachusetts, and seconded by Miss Sarah J. Farmer, the founder of Green Acre. The feeling of the audience was manifestly expressed by the resolution.

In pursuance of this resolution the mornings of September 2, 3 and 4, were devoted to the discussion and final adoption of plans, the character and scope of which are indicated by the accompanying Constitution.

The invitation extended to the audience, at the Sunday meeting, to assist in the organization of a new Association, was very generally accepted. The minutes of the Secretary show that, at the first meeting convened, after ample discussion of the best methods of attaining its object, a Special Committee of five were elected to draw up a Constitution. This Committee consisted of:—

Mrs. May Wright Sewall, of Indianapolis, Indiana.

Mrs. Ole Bull, of Cambridge, Massachusetts.

Mr. Myron H. Phelps, of New York City, New York.

Mr. S. G. Pandit, of Bombay, India.

Miss Celia Richmond, of Adams, Massachusetts.

The Association began its life with fifty-seven charter members, representing eight of the United States, India, and Ceylon. Upon the adoption of the Constitution the charter members elected officers to initiate the accomplishment of its purposes and to direct the affairs of the society for a period of three years. The officers-elect are as follows:—

Honorary Presidents:—For India, Mr. D. Naroji, London.

For the United States, Mrs. Ole Bull, 168, Brattle Street, Cambridge, Massachusetts.

President, Mrs. May Wright Sewall, of Indianapolis, Indiana. (Address for the current winter, Studio House, 168, Brattle Street, of Cambridge, Massachusetts.)

Honorary Secretary (to be elected by the other General Officers).

Secretary, Miss Celia Richmond, 13, Summer Street, Adams, Massachusetts.

Treasurer, Mr. Myron H. Phelps, 42, Broadway, New York City, New York.

It will be seen from the circumstances and the place of its origin that the Indo-American National Association is entirely non-partisan both as to religion and politics. It is exclusively positive in its aim and in its effort to put the United States and India into more reciprocally intelligent and helpful relations with each other it will endeavor to ally itself only with the constructive forces in both countries.

The objects and the methods of the Association are those that may expect the sympathetic support of Englishmen who wish their country to deal as justly with India as with any of her other colonies.

CONSTITUTION.

ARTICLE I.

NAME.

This organization shall be known as the Indo-American National Association.

ARTICLE II.

OBJECTS.

The objects of this Association shall be as follows:—

First. To assist in co-operation with individuals and with associations working to the same end, the educational advancement of Indians, by the careful selection of young men and young women of suitable character and promise, by aiding them, as well as all Indian students now in this country, to find the most favorable locations in which to secure the best technical and industrial training, together with opportunities for self-support while engaged in study; and, further, to aid such students in the difficult task of adapting themselves to the conditions of American life, and by all desirable means to render the sojourn of Indian students in America pleasant and profitable.

Second. To secure space in the American press for the presentation and discussion of questions relating to India; to disseminate correct information about India through the

press and from the platform; to awaken an interest in India; and to create an intelligent public opinion on Indian questions in this and in other countries.

Third. To arrange for entertaining in American homes representative Indians who may desire to visit the United States of America, and to procure for them facilities for obtaining correct information about American institutions and for becoming acquainted with representative Americans and with the best side of American life; and, as far as may be found practicable, to obtain for Americans travelling in India similar facilities for becoming acquainted with the real life of the people and for learning the true character and the actual effects of British rule in that country.

Fourth. To convey through the Indian press, and all other available channels, the sympathy which we feel for the Indian people in their present unhappy condition, and to encourage them to persist by all lawful means in their efforts to re-establish their industrial and economic independence; to secure from the British Government that measure of self-rule which is essential to their well-being; to impress upon them the necessity of cultivating among themselves an all-embracing sentiment of unity, solidarity and brotherliness, and of presenting an absolutely united effort in all Indian affairs.

ARTICLE III.

QUALIFICATIONS FOR MEMBERSHIP.

All persons are eligible to membership in this Association who sympathize with its objects as described in Article II. and who will pledge themselves to aid in the promotion of these objects by contributing, according to their ability, either service or money toward their accomplishment.

ARTICLE IV.

OFFICERS.

The officers of this Association shall be an Honorary President for India, an Honorary President for the United States, a President, an Honorary Secretary, a Secretary, a Treasurer, and a number of both Honorary and Active Vice-Presidents.

ARTICLE V.

DUTIES OF OFFICERS.

The duties of these officers shall be such as usually pertain to the offices they respectively hold.

ARTICLE VI.

METHOD OF WORK.

SECTION 1. In the administration of the affairs of this Association there shall be formed

four Standing Committees, whose titles, indicating the work assigned to them, shall be as follows:—

- (a) Committee on Education and Student Aid.
- (b) Committee on Press and Platform Work.
- (c) Committee on Reciprocal Hospitality.
- (d) Committee on the Development of National Ideals.

SECTION 2. The administration of the general affairs shall be in charge of an Executive Board which shall consist of:—

- (a) The General Officers specified in Article IV. (the Vice-Presidents excepted) and
- (b) The Chairmen of the four Standing Committees named in the preceding Section.

SECTION 3. The Executive Board shall, in the interim between Annual Meetings of the Association, be charged with its general business, and shall also have the power to devise plans for promoting the objects named in Article II., and to execute the same by any and all means which are in accordance with the terms of this Constitution. The Executive Board shall also be authorized to fill all vacancies occurring in its membership in the interim between Annual Meetings, and to do whatever in its judgment may advance the interests for which this Organization is formed, excepting that it may not amend this Constitution.

SECTION 4. One General Meeting of this Association shall be convened annually at Green Ave., between August 1 and September 15. Other Special Meetings may be convened at any point in either India or the United States, when in the judgment of a two-thirds ($\frac{2}{3}$) majority of the Executive Board such meetings may be held profitably.

SECTION 5. The two Honorary Presidents, the acting President, the Honorary Secretary, the Secretary, and the Treasurer shall be elected for a term of three (3) years. The Chairmen of Standing Committees shall be chosen for a term of one (1) year.

SECTION 6. At the Annual Meetings formal reports shall be presented in writing by each of the General Officers and by the Chairmen of each of the four Standing Committees.

SECTION 7. This Constitution may be amended only at a General Annual Meeting, and action upon any amendment shall be conditioned upon a notice of the amendment having been given in the Call issued for the meeting at which it is proposed to act upon it, and this Call shall be issued at least three (3) months prior to the date of the meeting.

League of the Empire.



THIS is a League, which has a most important influence in many parts of the world, and which still is desirous to extend its ramifications further. That its influence should extend is most necessary, for one of its chief objects is to "bring about a large co-operation between the different countries of the world for their mutual benefit."

"We talk a great deal about Social intercourse and its benefits. It would be better if we could do something towards it. That an excellent opportunity is afforded us for that purpose by the League of the Empire must be conceded by all, who enter into its objects and methods of work. It is true that the League does do a little work in India, and that much of it is done in a desultory and half-hearted fashion. We cannot say to the fault of which side this is due. It is idle to speculate. What is wanted is mutual co-operation and earnest help. It was only lately that I received the following letter from the Hon. Secretary of the Correspondence Comrades' Branch, which is one of its many branches. Mrs. G. T. Plunkett, Belvidere Lodge, Wimbledon, Surrey, England.

DEAR MADAM,

A friend of mine has sent me your address and tells me you are interested and may be able to help in spreading the Correspondence Branch of the 'Empire League' in India. I have lately taken over the post of Honorary Secretary and find that so many young people as well as those older, who have finished their education, are greatly interested in India and would like to correspond with a comrade somewhere in that great country. I am sending to you some notices and circulars, and copies of the League Magazine which show the objects and methods of work. I enclose some application forms and you will understand that some particulars are needed to ensure suitable correspondents being given. One lady writes to me "I did have a Comrade, a Parsee girl, in India, but have not heard for a long time, as she lost a sister through the Plague. I fear she may have fallen a victim herself. I should prefer another C. Comrade something like the last. She was a great joy to me." I have children and young people of all social grades and ages and can find correspondents for any who care to join. I may add that no subscriptions are asked from those in elementary schools or in orphanages.

Hoping that I may interest you in our work of linking our Empire in closer sympathy.

I am truly yours,

E. M. PLUNKETT.

P.S.—I have young people writing from all parts of England and Scotland, also Ireland and many in Canada and other Colonies. It is best to name two or three different places when applying or to leave it to the Hon. Secretary to give the most suitable correspondent available.

E. M. P.

Names can be sent on a list if forms are not to hand. But names and addresses must be *plainly* written and the needful particulars given. The following are the forms of application:

1. For membership in the League of the Empire.

TO THE HONORARY SECRETARY,

CAXTON HALL, WESTMINSTER,

LONDON, ENGLAND.

Please enrol my name as a Member of the League of the Empire, for which I enclose the following subscription:

Name.....

Address.....

Annual Councillors' £.	s.	d.	
Subscriptions....	1	1	0
Annual Members	0	10	6
	0	5	0
} includes Federal Magazine and League Notices.			
	0	2	6
	0	1	0
(Under 16)	0	0	6
} includes Yearly Report. } includes Yearly Report. } Correspondence Comrades' Subscription.			

2. For Membership as "Correspondence Comrade."

Personal.

LEAGUE OF THE EMPIRE.

FORM OF APPLICATION

FOR

CORRESPONDENCE COMRADE.

Name.....

Address.....

School.....

Age.....

State whether you are Boy or Girl.....

State clearly parents' occupation

or position. If adult, state

own occupation.....

State from what part of the
 Empire you wish to choose
 your comrade.....
 State whether there is any sub-
 ject, such as natural history,
 literature or current events in
 which you are specially inter-
 ested.
 Name and address of Enroller }
 or
 Signature of Parent or Guardian }

THE POSITION AND WORK OF THE LEAGUE.

The Constitution of the League.

The League of the Empire is constitutionally an Imperial Institution, having a Council representative of all parts of the King's Dominions.

Its Relation to the Education Departments.

The official relation of the League to the Education Departments and Governments throughout the Empire has been regularised (a) through the recommendation of its work to the Governments concerned, by the Colonial Office of the Imperial Government and by the Agents-General; (b) by the active and wide-spread acceptance of its schemes by the different Educational Authorities and Governments.

Imperial Undertakings founded by the League.

The League is the founder of Imperial Conferences on Education, and of schemes of practical reciprocity in education between the different countries. The first Conference on Education, attended by Representatives appointed by the Imperial and other Governments of the Empire, was held by the Council of the League in the summer of 1907, and it was through resolutions passed by that Conference that the Imperial Government was moved to arrange for a future Conference of Government Representatives to be held in London in 1911.

Methods of Work.

Other important methods of work initiated by the League include—

Co-operation in Publications.

(1) Co-operation between the countries in publications. In particular a series of Imperial Text-books, the "Federal Magazine," and "The State and Education," to be published by direction of the Official Conference of 1907. In furtherance of these undertakings the League has the assistance of a great number of the Education Departments of the Empire as well as of committees and Representatives appointed by the Governments for the purpose.

Official Agency.

(2) The furtherance of such departmental co-operation as may be authorised by the different Education Departments and Governments, to many of which the League is the officially appointed Agent in the United Kingdom.

Bureau of Educational Information.

(3) The establishment of a Bureau of information. The following resolution was passed by the official Conference of 1907 in respect to this part of the work of the League:—

"That this Conference places on record its high appreciation of the work done by the League of the Empire in stimulating educational activity and in collecting and circulating information on educational subjects."

The League has the assurance of wide support of its future work, and the intimate relations now established with all parts of the Empire and the amount of information already collected render feasible steady development of this branch.

School Exchange.

(4) Reciprocal work between schools and other educational institutions. These schemes are in active operation in all parts of the King's Dominions, hundreds of thousands of children being thereby influenced.

Correspondence Comrades' Branch.

(5) Young people are put into communication with others in different parts of the Empire, and the two Comrades write to each other about their work and surroundings. Over 14,000 boys and girls have been given a correspondence comrade.

Essay Competitions.

(6) Essay and Art Competitions between schools in different parts of the Empire. These competitions have the approval and co-operation of a great number of the Educational Authorities throughout the Empire.

Exhibitions.

(7) Educational Exhibitions. With the support of the Education Authorities Exhibitions have been held in the United Kingdom and sections of work have been supplied for the use of Teachers in other countries.

Other Branches of Work.

(8) Other work undertaken by the League is the giving of Lectures both in public halls and in all grades of schools, the promotion of petty industries and of liberties were required, and the furtherance of the keeping of Empire Day.

Membership.

The personal membership of the League is estimated at over 23,000.



Our Children's Page.

IN FAIRYLAND.

"A story, please!" The children stand,
Expectant eyes to mine uplifted,
And, in a trice, we all have drifted
Down Fancy's stream to Fairyland.

There flow'rs ne'er fade, nor chill winds blow,
And magic wands wave care away;
In this fair land, we long to stay,
That all its secrets we might know.

Oh! children with the eager eyes,
And parted lips so sweet to kiss,
What can I tell you more than this?
Youth's fairyland about you lies.

As coming years unfold their tale,
And, all intent, you turn the page,
May fairyland attend your age,
Tho', like the morning star, waxed pale



CHANGING PICTURES.

Much amusement can be obtained from strayed pictures of magazines by the following easy method of changing the appearance of any

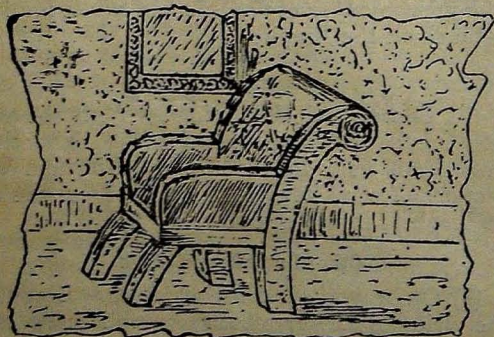


FIG. 1.

whilst to give extra strength the picture may be pasted on thick paper or on thin cardboard.

Very brief instructions will be sufficient to convey a complete understanding of the method adopted. For instance, in order to make use of a chair similar to that shown in Fig. 1, separate persons in a sitting posture will be needed. Of course these can be either drawn or taken from another illustration, preference being given to an attitude resembling that shown by Fig. 2. A cut is made around the outer curved arm of the chair as indicated by a thickened line in Fig. 1,



FIG. 2.

and the sitter is slipped into the opening in such a way that he, or she, appears to be reclining in the chair. Whilst it is self-evident that an unlimited number of representations of men, women and children can be used in conjunction with the one chair.



FIG. 3.

A basin may be cut along the front edge, as shown by the thick line in Fig. 3, for the insertion of various jugs.

Should there be a table similar to Fig. 4, in the picture, the edge can be cut to take the skirt of a lady's dress, or the garments of any other appropriate figure; besides which the edge of a small article upon the table can be cut also, to receive the side of a bird cage, a lamp, a book a photo-frame, or suchlike.

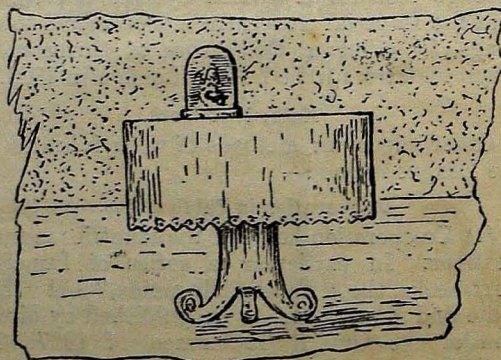


FIG. 4.

A tree can be used in several ways; the lower part of the trunk may be slit, as in Fig. 5, to hold some part of a dog, a cow, etc., or the feet

picture, no matter what happens to be the subject. First obtain a scrap album of any convenient size, then cut pictures either to fit the pages or to leave a border all round each for the introduction of an edging of coloured scraps,

of a pictured human being. Then, the upper edge of a branch will hold the claws of a perching bird, or clip the extended wing of one in the act of flying.

When water is depicted, as a portion of the sea, etc., boats can be inserted through slits

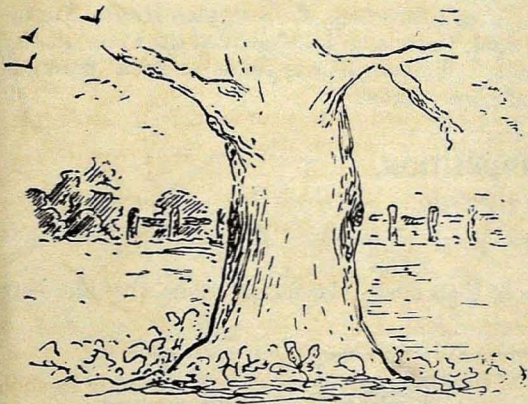


FIG. 5.

made along the crests of the waves. Then again, bunches of flowers can be placed in vases, climbing boys can be put halfway up a tree, and numerous other ordinary or extraordinary changes can be made by giving a little attention to the most suitable items in the pictures selected.

However, should the inserted piece of card or paper be too small for the slit to retain it, little pockets must be made by fastening down three sides of paper slips upon the back of the picture just below the opening previously cut, so that the supplementary portions cannot go right through. When in good working order the pictures should be pasted in the scrap album, without closing up the openings, the loose portions being retained in special envelopes, each of which should be marked upon the outside to show the nature of the contents.

A Fight with a Rat.

A STORY FOR CHILDREN.



DING! ding! ding! It was just three in the night. Ram and Gopal were alone in the school hostel. The rest of the boarders were in the school-rooms, the boarding-house being too small to contain all. Gopal was snoring with all his might, but Ram was wide awake. He was, but a light sleeper. The least noise was enough

to wake him up. How then could he sleep with this Gopal roaring right into his ears? He had kicked and pushed that young giant and had yelled to him more than once not to be splitting his ears that way, but no; Gopal snored away right energetically. So at last Ram gave it up in despair—poor fellow!

The clock had just finished its stroke and the sound was still ringing in Ram's ears, when down fell something right upon his nose and then ran away.

"That's the confounded old rat, as sure as my name is Ram!" cried he starting up. "Here you roarer, get up!" he yelled kicking Gopal with such force that that hero opened his eyes and growled out what was up.

"Up with you first, you sleepy-head and I'll tell you what's up!"

Gopal scratched his head, rubbed his eyes, sat upon his bed and looked stupidly at Ram.

"You just shut those windows and stop those holes there; the old rat is again come."

The room was tolerably large with no very great quantity of furniture in it. There were two stools and two desks upon which were scattered several old books, a cracked old ink-pot, a ruler, a broken slate and several loose sheets of paper. An old earthen-ware water-jug sat gravely on the window sill opposite. A clock in a corner counted out minutes and hours slowly.

Now the fight began. The rat was driven from under the desks, where she had lain quietly for some time. Ram seized the ruler and Gopal the slate, and the next moment both ruler and slate flew straight at the rat.

"There she is hit!" roared they both at once, but no. The next moment the rat was seen darting the opposite direction. The ruler was again in Ram's hands and whizz! there it flew—but crash! what was that? The ruler had dashed the ink-pot to pieces and its fragments were seen flying to the other end of the room. Gopal had not been idle. He had picked up his slate and soon another crash was heard and the old water-jug was no more! It was dashed to the ground, spattering the whole floor and their beds with water. But Ram and Gopal continued the fight, though the loss on their side was rather shocking; and the rat—goodness! how she avoided every throw! It was quite a sight to watch her trying this hole and that, under a heavy shower of ruler and slate. Once she attempted to climb a window, but was nearly struck down in the attempt, so she had to retreat and seek shelter under the desks.

At last Ram's ruler brought her down amidst a loud huzza from the victorious party.

The room was reduced to its original quietness. The fragments of the ink pot and those of the water-jug were picked up and thrown out. The ruler and the slate were deposited on the desk and reserved for another fight. The dead body of the rat was borne in triumph and hung up for the boys to see.

"And isn't it a glorious victory" cried Ram to Gopal as they retired to bed.

C. V. VAIDYANATH.

Our Prize Competitions.

Result of our Shakespeare-names Puzzles Competition.

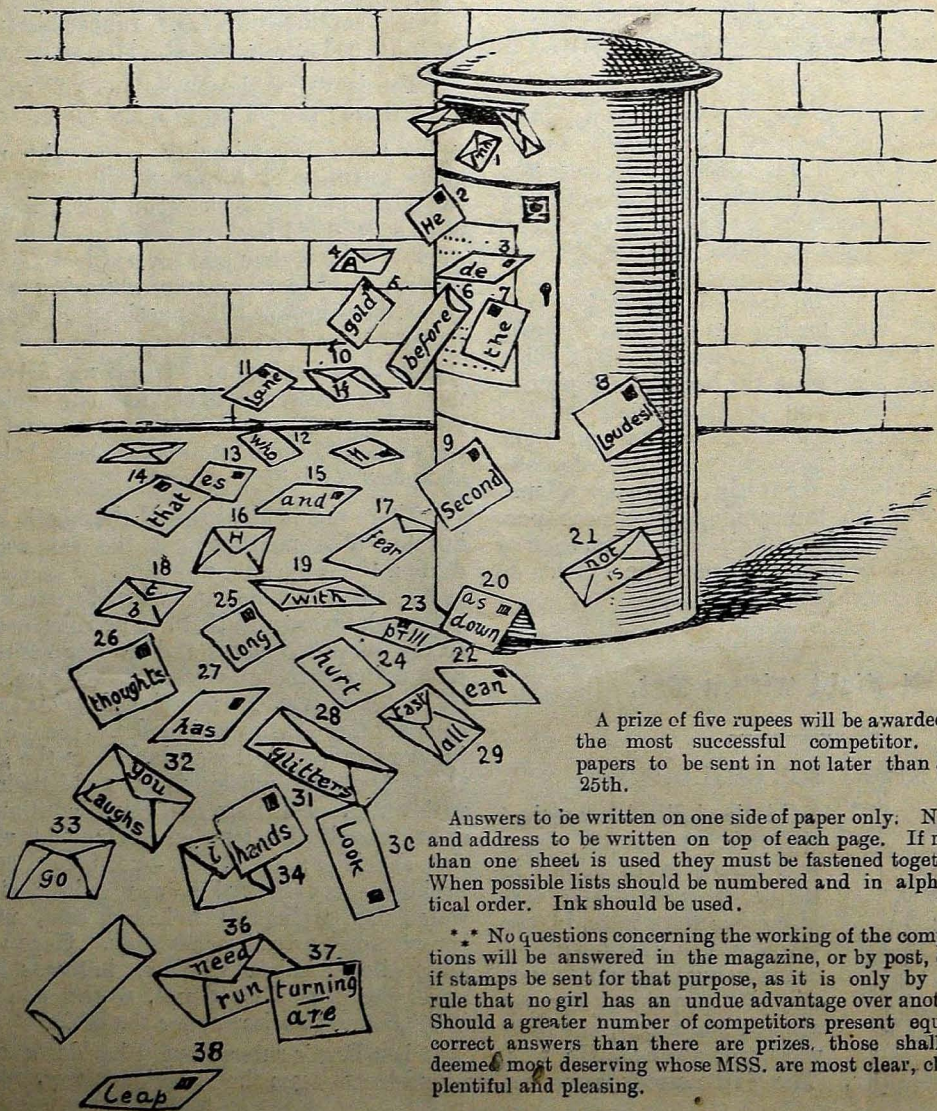
Two competitors, a gentleman, who prefers not to mention his name, and a lady, Mrs. B. Venkata Subbamma, Venkatapiah House, Suryarowpet, Coconada, have divided the Prize among them. We congratulate them on their patience and perseverance.

New Prize Competition.

PILLAR-BOX PUZZLE.

On the letters falling from the box are words and parts of words. These form, when put together, eight proverbs or wise sayings.

Any word or part of a word may be used more than once. In the solutions the numbers of the letters used must be named.



A prize of five rupees will be awarded to the most successful competitor. The papers to be sent in not later than July 25th.

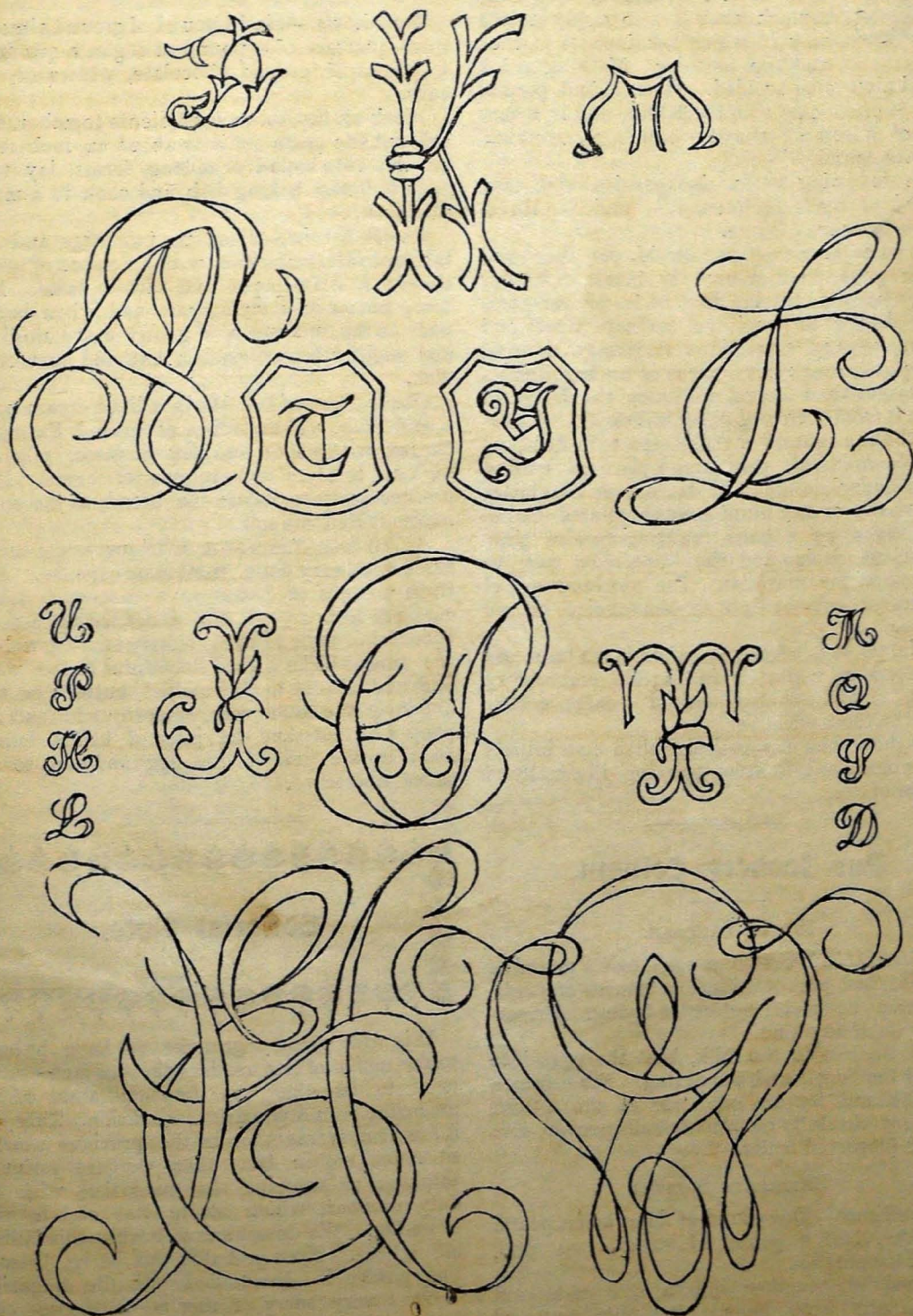
Answers to be written on one side of paper only. Name and address to be written on top of each page. If more than one sheet is used they must be fastened together. When possible lists should be numbered and in alphabetical order. Ink should be used.

* * No questions concerning the working of the competitions will be answered in the magazine, or by post, even if stamps be sent for that purpose, as it is only by this rule that no girl has an undue advantage over another. Should a greater number of competitors present equally correct answers than there are prizes, those shall be deemed most deserving whose MSS. are most clear, clean, plentiful and pleasing.

Our Needle Work Column.

A SIMPLE AND INEXPENSIVE METHOD OF MARKING HOUSE-LINEN, Etc.

(See next page.)



IT is often remarked that a good housewife is known by the appearance of her windows, and this remark should also apply to the way in which her linen is marked and kept in order. Marking in ink should always be avoided. It is seldom permanent, it often eats into the fabric, and is a lazy way of assuming the sale return of our linen from the laundry.

The following is an inexpensive and easy method of marking linen, etc., and is, moreover, a pleasant pastime.

Get some tracing-paper at 2d. per sheet and carbon paper, either blue or black, at 2d. per sheet, also some tracing linen of 1s. 2d. per yard. Trace design in pencil on tracing paper, and then make any corrections necessary, leaving lines quite clear; cut a piece of tracing linen a little larger than design, and trace the design in ink on it from corrected paper impression. Finally in the top corners of the design with fine pins on to the material, pass small piece of carbon paper under design and trace over the latter with a style or any blunt smooth-pointed instrument, such as a bone knitting-needle; then remove the design and the impression will be found upon the material. The working out of the design can be left to the choice of the worker.

A simple and effective method is to trace out the letters in white or in ingrain embroidery cotton, any size that is desired—coarse cotton looks the most effective.

For those who cannot design their own initials or monograms the accompanying illustrations may be of use.

Our Cookery Column.

INDIAN PANCAKE.

INGREDIENTS.—Four eggs, half a pound of rice, one pint of milk, four ounces of sugar, cinnamon or mace, butter for frying. Preserved fruits of any kind.

Boil the rice in the milk, beat the eggs into it, add the sugar and flavouring. Form into a pancake and fry on one side in the butter. Turn out carefully on a plate and garnish with jam or preserved fruits.

BRICOLETS SUISSES

Ingredients.—One pound of flour, half a pound of sugar, half a pound of butter, two eggs, grated lemon-peel.

Knead all together into a stiff paste and divide into little balls. Put into buttered

gauffering irons and hold for a minute or less over a bright fire. Detach with a knife.

BASLER BRAUNS.

Ingredients.—Half a pound of ground almonds, three-quarters of a pound of sugar, a quarter of a pound of ground chocolate, whites of four eggs.

Work all the above ingredients together, then roll out the paste till it is about an inch thick, cut this into round or oblong forms, lay them on a buttered baking dish and cook in a moderate oven.

Cheese Omelet.—Beat up two eggs and two tablespoonfuls of cream with an ounce of grated cheese, a little pepper and salt to taste. Melt some butter in a frying-pan, and when boiling pour in the mixture and gently move until set and slightly brown, fold in half and turn on to dish.

Cheese Pyramids.—Whip a little cream up to a stiff froth, add an ounce of grated Parmesan cheese, with pepper and salt to taste, pile this high on to some little rounds of bread. It is not necessary to butter the bread, as the cream makes it rich enough.

A Delicious Sauce.—A delicious sauce can be made with very little trouble or expense. Melt three ounces of butter in a saucepan, taking care not to brown it, add a heaped-up dessert-spoonful of flour to this, slowly stirring well all the time. Take a good teacupful of the water and add slowly to the melted butter; be sure and keep the sauce very smooth; add salt and pepper to taste and the juice of half a lemon. Beat up the yolk of one egg and add to the sauce, and serve.

Editorial Note:

It is with great regret that we have to bring to the notice of our readers the sad fact—sad at least to us—that the financial state of the magazine is in a precarious condition. This year it has been worse than in the previous years—so much so, in fact, that we are seriously thinking of stopping the magazine with the July number, which starts the eighth year of its life. We do not know to what this falling-off is due. Most probably this is so, because the public is dissatisfied with the magazine. We are very sorry if this is so, for we have been doing our best to make the magazine

acceptable; we have also tried to embody in its pages many of the ideas and suggestions of our readers; and we are still willing to be guided by them as far as possible. Our readers know the object of the *Indian Ladies' Magazine*, that it is solely in the objects of the interests of the women of India. Should they not, therefore, try to encourage it? We hear so much on our public platforms about what ought to be done for the women of India. Should we not act, as well as talk? No doubt the *Indian Ladies' Magazine* is but a feeble effort in this direction, but it could be made a powerful agent in the emancipation of the women of India. This can only be done—as will be every effort of this kind—if the public heartily support it with their money and their thought and their constant and unflinching interest. So far the magazine has been barely supporting itself. There has been no possibility of extending its scope. We do not want any profit. We ask our readers, therefore, to do their best for the Journal, by speaking of it to their friends and by extending its field of subscribers, who will pay for it as well as read it. Much interest also can be shown by sending contributions of articles to the Magazine and by sending in suggestions.

What has been done for and by Indian Ladies.

FEMALE EDUCATION.

IN BENGAL.

The public has recently been presented with the quinquennial Report on the progress of education in Bengal for the years 1902-03 to 1906-07 together with the Resolution of the Bengal Government thereon. Two years ago, when Sir Andrew Fraser, the Lieutenant-Governor of Bengal, specially selected Mr. Earle for the important and difficult post of Director, there was the usual outcry raised in certain quarters against the rapacity of the Civil Service. But time has more than justified Sir Andrew Fraser's wise selection, and now that Mr. Earle's laborious task is completed and he is leaving the Education Department, the members of that Department will be the first to recognise his services in the cause of education. Without doubt one of the most important matters requiring attention in Bengal was, and still is, female education. During the last two years very considerable progress has truly been made, but a vast deal still remains to be done. We find it stated in para. 29 of the Bengal Government's Resolution No. 1317 of the 22nd February, 1907, that "on the 30th March, 1907, there were

121,195 girls and women in public educational institutions, being one in every thirty-three girls of school-going age as against one in every fifty-eight at the close of the last quinquennium. Over 99 per cent. of the girls under instruction were in the primary stage." The total expenditure under this head was rather less than Rs. 5½ lakhs.

When we come to consider these figures, the satisfaction at first engendered by an increase in the number attending Primary schools is somewhat mitigated by the knowledge that only a small percentage even of this small number is really being taught anything. The Director has very rightly pointed out that the great want of the Department at present is more female teachers. Fortunately the attitude of the villagers, which was formerly hostile to the education of girls, is gradually changing for the better. The people are not certainly willing as yet to pay anything towards the education of their daughters, for whom they consider any form of teaching a pure luxury, unlikely to lead to any return, but they are no longer positively hostile to the movement as was formerly the case. The old barriers of prejudice are crumbling away, and every new girls' school opened in the interior is another nail in the coffin of antiquated bigotry. Until the supply of female teachers of a suitable type is augmented the male teacher must continue to be employed for all girls' schools, except a very few situated in large centres. . . .—*Pioneer*.

NARSAPUR.

A LADIES' GATHERING.

NARSAPUR, 2nd May.—The number of Indian ladies who have received the benefits of Western culture and Western learning is small. Fewer still are those with a heart to feel for the degraded condition of their sisters and a head to plan a scheme for the amelioration of their lot. The influence of the Zenana is too powerful for the Indian lady as yet to cast off the shackles of custom.

As a type of an educated Indian lady deserving of commendation I may mention the name of Mrs. Roy, the wife of the Sub-Collector. A short time ago Mrs. Roy inaugurated a scheme for the improvement of the womenfolk of Narsapur. The movement met with a ready response, and there was a gathering of the ladies, which in point of businesslike ability and manifestation of mutual sympathy was perhaps unique. The second gathering of the Association was held on the 28th April in the Sub-Collector's bungalow, which had been most tastefully decorated. Among those present were Mrs. Gopal Rao, wife of the District Munsiff; Miss P. Venkataramayya Naidu, daughter of the Civil Apothecary; Mrs.

Nilakanta Iyer, wife of the Executive Engineer ; Mrs. Venkataratman, wife of the Government Pleader ; Mrs. Yeggenna ; Mrs. Sitapati Rao ; Mrs. Subba Rao ; Mrs. Ramasawmy Iyer ; Mrs. Williams and many others.

Mrs. Roy having explained the object of the meeting, which was the improvement socially and intellectually of the ladies of Narsapur, the proceedings commenced with the reading of a paper by Mrs. D. K. Ramasawmy. After dwelling on the utility of such Associations, the lecturer went on to describe the part which women played in moulding the character of their children. The duties which devolved upon a woman as a manager and steward in the house was next touched upon, as also the necessity for open-air exercise and attention to domestic sanitation and hygiene.

The Narsapur Ladies' Association was then formed, and more than twenty-five ladies enlisted themselves as members. It was understood that Mrs. Roy was to be President, Mrs. Gopal Rao, Vice-President, and Mrs. D. K. Ramasawmy Secretary, though the formal election did not take place at the meeting.

A Shastri then entertained the audience with the recital of the well-known story of Savithi, whose devotion to her husband through innumerable troubles and trials forms a thrilling episode in the great story of the "Mahabharata."

After the distribution of *pan-supari* and flowers, a most enjoyable function came to a close.—(From a correspondent.)

A NOTABLE WIDOW MARRIAGE.

(From a correspondent.)

BAREILLY CITY, U. P.

An important widow marriage among high class Gour Brahmans took place here on the 20th of April 1908.

This marriage was celebrated under the auspices of Soti Shankarlal, President of widow-remarriage association of United Provinces. The importance of this marriage lies in the fact that both the parties concerned belong to orthodox and respectable Gour Brahman family.

Bridegroom is Pandit Sudarshan Acharya Shukla, son of late Pandit Narayandas Shukla who was selected statutory civilian. Pandit Sudarshaw Acharya is a graduate of Allahabad University and is a staunch follower of Ramanuja Sampradaya. But still he is an advocate of Social Reform and specially of widow marriage. He has been in favour of child widow marriage for the last eight years. Two years ago his wife died and now the occasion arose to take a practical step in that direction. As most of his relatives and friends are orthodox and Vaishnavas he had to face a great opposition. But regard-

less of all this he proved true to his conviction by marrying a virgin widow on the 20th instant.

The bride is a daughter of late Pandit Shobharam, a race of Bijnor and she is closely related to the only respectable family—Soti family of Bijnor. She is a niece to Soti Harbanslal, Hon. Magistrate of Bijnor, Soti Raghubanslal, additional Judge of Meerut, Soti Krishna Swarup Government Pleader of Moradabad and of Soti Shankarlal President of widow remarriage association of U. P.

The girl was first married in the Chowbe family of Kashipur. She became widow at the age of eleven. Since the very time Soti Shankarlal has been trying his best to get his niece remarried, but partly on account of not getting a proper bridegroom and partly on account of the other obstacles which are everywhere usual in carrying out such marriage among important families he could not do so. But at last on the 20th of April 1908 he succeeded in his mission by celebrating the above mentioned remarriage.

Many members of the community and many relatives came from distant places to join the ceremony.

The ceremony was performed according to the orthodox manner and many Pandits joined the ceremony.

We must thank both Soti Shankarlal for his unceasing efforts for the cause of this Social Reform and also Pandit Sudarshan Acharya who regardless of all oppositions and social threatening, volunteered himself to this important cause.

The effect of this marriage shall be encouraging and promoting the cause of widow-marriage among the Gour Brahman community. Being encouraged by this example some two or three more remarriages are expected among Brahmans.

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR APRIL 1908.

1. Mrs. Athavale has now resumed her work. She visited Talegaon and Vadgaon near Poona. She had two meetings at each place, one for ladies and the other for gentlemen. She also addressed a meeting at Bhajo a village near Karla. Mrs. Athavale is now working at Lonavla.

2. A meeting of the Managing Committee was held at Principal Paranjpye's in the Fergusson College to transact routine business.

3. The half-yearly examination of the Home was conducted by some members of the Managing Committee and two teachers of the N. E. School.

4. Mr. Bhagvat of Karhad gave a dinner to the inmates of the Home on the auspicious occasion of the marriage of his son.

5. There were 45 visitors during the month, of whom 4 were ladies, 32 gentlemen and 9

advanced students. Of these 24 came from Poona, 9 from the Deccan, 2 each from Konkan Carnatic, Bombay and Sind, and 1 each from Madras Presidency, Southern Maratha States, the Central Provinces. Among the visitors may be mentioned Mr. A. P. Sen, Bar-at-Law of Lucknow, Mr. T. B. Ramchandra Rao of Coimbatore and Shrimant Abasaheb Vinchurkar and ladies of the family.

6. The total number of subscribers during the month was 67 and their contributions amounted to Rs. 214.

Hingne Budruk,
via Poona City,
10th March 1908.

KASHIBAI DEVDHAR,
VENUBAI NAMJOSHI,
Secretaries.

A WIDOW RE-MARRIAGE AT POONA.

TO THE EDITOR, *Indian Social Reformer*,
Bombay.

DEAR SIR,

Kindly find space for the following in the next issue of your valuable journal:—

It is with great pleasure that I hasten to inform you that a young Brahman widow was married here this morning, May 13th, 1908, at 8 o'clock. The wedding took place at Bhajekar's Wada in Poona city. The bride is Ambabai Damle, a niece of Mr. M. K. Damle, M.A., Principal of Neils City High School, Nagpur, and Mr. S. K. Damle, B.A., LL.B., Pleader Poona. She is about nineteen years of age, and formerly received sufficient Marathi education in Mr. Karve's Widows' Home. The bridegroom is Mr. Narayan Hari Ghaisas, a youngman who had received college education and who is now well employed in the office of the Burmah State Railway, at Rangoon. The bride and bridegroom are both Kokanastha Brahmans. The bride was given away by Mr. B. N. Bhajekar whose name is not unknown to you. Mr. Waman Rao Joshi, clerk, Fergusson College, who had himself wedded a widow, acted as priest.

Among those who attended the marriage were Rao Bahadur Vaman Rao Kolhatkar of Nagpur, Rao Bahadur Marathe, Rao Bahadur Ghapure, Principal Paranjpye, Professors G. C. Bhate and W. B. Patwardhan, Dr. Modak L. M. & S. Dr. S. G. Sane L. M. & S., Messrs. B. S. Sirodkar B. A., A. K. Mudliar B.A., R. B. Joshi, G. S. Gandhi, &c., &c. But for the summer holidays, many more gentlemen would have been present. But much interest attaches to the marriage on account of the presence of Mr. Ganesh Shastri Malvankar, once a fierce opponent of the widow-marrage movement.

In the name of womanhood, I very sincerely thank Mr. Ghaisas on the moral courage he has shown and congratulate the bride on the new

happiness which is hers now. May they live long and be happy!

RASTE'S PETT,
Poona City 13-5-08.

Yours truly,
SITABAI MUDALIAR.

A WIDOW RE-MARRIAGE AT HYDERABAD (DECCAN).

A correspondent writes to the *Hindu* from Hyderabad under date the 16th April:—

Under the auspices of the Residency Bazar Social Reform Association, a virgin widow remarrriage was celebrated according to Hindu rites at 6 p.m., on Tuesday the 5th instant, in the garden of Mr. D. Lutchminarayana Rao, Hughes Town, Hyderabad. The bridegroom, P. Y. Sheshagiri Rao, is a Niyogi Brahmin of the well-known Pabharasu family and is of 35 years of age. The bride, Shreemati Ramabai, is a niece of Mr. D. Subbiah, B.A., a clerk in the Engineering Department. She is 18 years of age. On the occasion of the marriage the following persons and many others were present. Mrs. Sarojini Naidu, Surgeon M. G. Naidu, M. B. C. M., Principal Medical Officer, Imperial Service Force, Messrs. Reshava Rao, B. Narain Rao, B.A. B.L., Gopal Reddi, High Court Vakeels. B. Krishna Rao, B.A., K. Timala Rao, B.A., N.H. Parsudeker, B.A., G. Govinda Rao Naidu, B.A., Teacher, Government High School, A. Namassivayam Moodaliar, Assistant Surgeon, A. Somnatha Rao, K. Gopala Rao, B.A., B. Rangaswamy, B.A., B. K. Krishnaswamy Iyengar, Police Inspector, L. Venkoba, Inspector, Hyderabad Municipality, R. V. Ranga Rao, Mansabdar, K. Sitaram Sao, D. Ramannab, and Alwar Pillai, Accountant, Local Fund Office.

There was, of course, great opposition from relations of the girl to the marriage. The orthodox society is amazed at this bold act of practical reform. The sensational incidents which preceded the marriage are only of local interest.

"LAKSHMI BAI."

(A REVIEW).

Lakshmi Bai, is a Malayalam monthly, published at Trichur in memory of the late lamented Maharanee of Travancore, Sri Lakshmi Bai, C.I. This journal has now entered on the fourth year of its existence. Its career during the past three years has been one of complete success and it maintains the level of its literary excellence. The number under review is very neatly got up and is full of interesting matter. After the usual ourselves, the Editor publishes a very interesting account of their Highnesses the young Ranees of Travancore. There is also a very attractive picture of the Ranees on the frontispiece. Then comes a very interesting poem

(a short story) by the great savant H. H. Kerala Varma, c.s.i., Valiya Coil Tampuran of Travancore. The next paper is an account of Thara Bai, the gallant and warlike Princess of Thoda, by Mr. A. R. Raja Raja Varma, M.A., M.R.A.S., one of the greatest Sanskrit scholars of Southern India. The other contributions are also very interesting. The journal has a large number of very able men and women contributors and the conductors of the journal, Messrs. V. Narayana Menon & Bros., who take more than ordinary interest in the able conduct of the journal, have to undergo a lot of trouble in keeping up the decency of the Magazine. The subscription is only Rs. 2. We hope those who are interested in the welfare of the Malayalam literature would kindly do well to subscribe each a copy. We wish the journal all success.

News and Notes.

Miss Blanche B. McHale has been appointed assistant weigher under her father, who has been city weigher in St. Louis, Mo., for sixteen years. Miss McHale is the first woman to hold such a position under the city government. Her appointment was made by Mayor Wells in compliance with the request of her brother, who, just before his death, asked that his sister might be permitted to serve out his unexpired term of three years from the present date. Miss McHale is an accomplished musician and organist in a prominent church.

The Empress of Japan has lately learned to use the type-writer. She came across one in her husband's library, became interested in the strange little machine, and had it explained to her. She soon began to finger it herself, and now, it is said, she does a good deal of correspondence for the Emperor. Queen Alexandra of England, Queen Maude of Norway, the Czarina, and Queen Amelie of Portugal, are also typists. But all of them put together probably use the type-writer less than Carmen Sylva, the Queen of Roumania, who rattles off her novels, poems and essays on the machine. The click of her type-writer is heard in the palace from six to seven hours every day, and often at night.

Mrs. Tobe Borner, wife of a well-known ranchman near Shell, Wyoming, became alarmed last week when her husband did not return at night after going to the mountains for wood. Mrs. Borner, miles from the nearest neighbour, mounted a horse and took to the mountain road to investigate. Six miles back in the hills she found her husband beside the road, uncon-

scious and badly hurt. Unable to lift the wounded man on to her horse, Mrs. Borner sat through the night with his head in her lap and his body protected from cold by clothing that she had stripped from herself. At daylight she rode ten miles for help. Borner has several broken bones, having fallen from his load of wood and been run over, but he is expected to recover. Evidently this woman's wifely affection has not been destroyed by her right to vote.

Miss Bellville is the person from whom all London gets the time of day. The post of time-keeper has been in her family for 75 years. In 1833 her father was assistant to the astronomer royal. He hit upon the bright idea of taking around to the principal watch-makers a corrected chronometer. In this way he built up an income of \$2,500 a year. When he died, his widow was granted the privilege of having her chronometer corrected at Greenwich Observatory whenever she liked, and she "peddled" the time until 1892, when she retired, at the age of 82, and her daughter succeeded to the business. Every Monday morning Miss Bellville goes to the Royal Observatory at Greenwich, and gets from the keeper an official document saying that her chronometer differs from mean time by so and so many seconds and tenths of a second. This favor is granted to no other person. Armed with this exclusive credential, Miss Bellville sallies forth to correct the timepieces of the metropolis. She has about forty customers, scattered all over London. To each she repairs in turn, and lets them correct their time in accordance with the official chronometer. From her forty customers all the rest of London gets its time.

Mrs. Roosevelt and Queen Alexandra have united their efforts to stop the use of the so-called "aigrettes"—the plumes of the white herons.

Miss Anna Dargan, 17 years old, is the official "germ hunter" at the milk inspection laboratory of the Bridgeport (Conn.) health department.

Miss Louise Randolph, a young woman who has an unusual memory, has decided to will her brain to the Anthropometric Society, that it may be studied by scientists.

Miss Maud Malone has withdrawn from the Progressive Woman Suffrage Union of New York, on the ground that its methods are not sufficiently democratic. This is the organization that has been holding open-air meetings.

Mrs. C. William Beebe, wife of the curator of birds in the Bronx Zoological Garden, New York, and herself an enthusiastic naturalist, has sailed with her husband for South America to spend several months studying bird life in the interior. Their objective point is the unexplored forest region of British Guiana.

Miss Trimmingham, postmistress and letter carrier of Fishlake, near Doncaster, England, has been "postman" for 37 years, and in charge of the post office for 23 years. Her journeys aggregate 6,186 miles in twelve months. During the whole time she has been off duty for only seven days, and she has walked over 200,000 miles.

Mrs. Humphry Ward addressed a great gathering in New York this week in behalf of more playgrounds for children. Jane Addams, the Duchess of Marlboro, Jacob Riss and many other distinguished men and women took part. Miss Addams has pointed out that it would be much easier to get public playgrounds if the mothers and teachers had a vote.

Mrs. Russell Sage, who is acquiring large tracts of land in the vicinity of Sag Harbor, L. I., recently purchased through an agent a house which had been the home of two young girls since their birth. The girls objected to their father's selling the home, and when their protests proved useless, they wrote to Mrs. Sage with a view to making some arrangement whereby they might manage to buy it back. Touched by the girls' letter, Mrs. Sage replied that she would not sell them their home, but would return it to them as a gift.

Mrs. Katrin Skuladottir Magnusson received the largest vote of any candidate for the town council at the recent municipal election in Reykjavik, the capital of Iceland. Eleven men and four women were elected, and of the 2,850 votes recorded, 1,220 were cast by women. A lady in Reykjavik writes to Jus Suffragii that she thinks the women have reason to be proud of electing women to fill more than a quarter of the places on the town council, only 23 days after women had secured an extension of suffrage and been made eligible.

Mrs. Evans, the wife of "Fighting Bob," is plentifully provided with military and naval relatives. Her brother, Harry Taylor, commanded the Indiana during the Spanish war; another brother is attached to the ordnance department at Washington; another, now dead, was a captain of artillery; her son, Frank Evans, is in the navy, and her two daughters studied to be nurses for the Red Cross service. Her great-

grandfather was Capt. Daniel Morgan, of Revolutionary fame. Mrs. Evans's father was the proprietor of a book store on Pennsylvania avenue, in Washington, a scholarly man, a lover of books and a keen student of human nature. He bought the first bond issued by the government in connection with the civil war, and this bond, appropriately framed, is one of Mrs. Evans's dearest possessions.

AN IDEAL LECTURE GOWN.—Miss Louise Stacey has evolved a gown which she believes to be the ideal of comfort and convenience. She called it a "dgibbah," after the gowns worn by the dervishes in Egypt, from which she got the idea of costume. After observing them, she bought some silk, took it to a dressmaker, and had her make her a succession of dgibbahs. Miss Stacey now wears them altogether. She said to a reporter: "It is an ideal dress for a lecturer. No hooks, no buttons, no tapes to tie. I just slip it over my head, and there I am. When I remember the nervous haste with which I used sometimes to dress for lectures, if I chanced to be pressed for time—stumbling over buttons, getting tangled up in tapes, finding at the last minute that an indispensable book was missing—this seems like heaven. Why, you can dress for a caller after the doorbell has rung. I assure you that when I saw you coming I had this on," picking up a dgibbah of light-colored linen, embroidered in rich shades, in oriental fashion. "It's a short one, for morning wear. As you approached, in the twinkling of an eye, I slipped it off and put on the one you see me wearing."

The dgibbah has pockets, too. Miss Stacey is an Englishwoman, and is a lecturer on the Higher Thought.

WOMEN ARTISTS.—Among the interesting portraits exhibited in New York this season is that of Mrs. Julia Ward Howe, printed by her granddaughter, Miss Caroline Minturn Hall, daughter of Mrs. Florence Howe Hall. The portrait is said to be a happy likeness, which gives to Mrs. Howe's face the expression most familiar to her friends.

The first sculpture prize given by the Exhibition Committee of the Municipal Art League of Chicago, was awarded to Miss Nellie V. Walker's group, "Her Son." Miss Walker is one of the foremost pupils of Lorado Taft, and ably assists in the work of his studio. When a child she spent much time in a marble yard with her father in Iowa, and learned to cut marble. Her understanding of how a composition will materialize in stone has an influence upon her designs, and adds to the quality of her work. The conception of mother and child expressed in "Her Son" had haunted Miss Walker for years, and

has been developed during the intervals between portrait busts. It is, in Miss Walker's words, "a labor of leisure and of love." In this age of drive and rush, it may well be questioned whether leisure and love are not essentials of the best work of which one is capable. An illustrated description of this and other notable sculptures shown at the Municipal Art League Exhibition is given in *The Craftsman* for April.

F. M. A.

To Miss Hilda Belcher has been awarded the first prize of \$ 500 in the Strathmore water-color exhibition in New York City. This is considered one of the most important art competitions of the year, and the struggle for the first prize is always keen. Of 693 contestants this year, Miss Belcher was the only woman. To win first honors over 692 men competitors is indeed a brilliant victory for a young artist to achieve within a year from the time she first entered a picture for exhibition. Miss Belcher is a native of Vermont. Her mother was an artist, and as far back as she can remember Miss Belcher drew and painted in childish fashion. Her art work has been varied. She designed a stained-glass window now in a church in Baltimore, and has worked magazine illustrating. At one time she took the scholarship in portrait-painting at the New York School of Art. Her latest prize-winning picture is a portrait, and it is in this direction she shows the greatest talent.

The awards of the National Academy of Design, just announced, give the special prize for the best picture by a woman to Miss Lilian M. Genth.

Miss Blanche Ostertag, one of the few women mural artists in the country, settled in Chicago after several years' study in Paris, where she won a number of prizes. Beginning with designs for calendars, posters, book covers and other small forms of decorative art, she worked up to the broader field of mural painting. One of her important commissions just completed was for the Northwestern Railroad, where at the Green Bay terminal, Wisconsin, she made a series of historical panels for the officers. Miss Ostertag has now taken up her abode in New York City, and is engaged on the walls of a palatial home, working directly with the architects. Her wall decoration for the New Amsterdam Theatre in that city have called attention to the rare quality of her work.

Mrs. Nanette B. Paul, of Washington, D. C., since her graduation and admission to the District Bar, has been earnest in her efforts to attract women to the study of law, not only that they may acquire a knowledge of business forms,

so necessary to all women who take care of themselves, but also to discipline their minds for the larger social work which women are taking up more and more.

Mrs. Paul has made a study of parliamentary law, and has been introducing a new method of teaching it, illustrated by a diagram showing what motions are debatable, when they are in order, what majority is necessary for their adoption, etc.

She has taught classes, drilled clubs, delivered lectures on the development and practice of her system, and has a textbook ready for the press. She says, it opens a new profession for women, which is pleasant, easy and profitable. But, while trying to help women along this line, she feels that her best efforts at present must go to help to make the Washington College of law a permanent institution. Thus far it has depended upon the life of its dean, Mrs. Mussey, but the time will come when it must stand alone. The graduates, out of their gratitude for what it has done for them, have started an endowment fund. They have raised nearly \$ 1,000, and now they want to interest rich women in the college. This is the only institution south of New York City where women can study law, and has, therefore, a large field from which to draw. Mrs. Paul is preparing a series of articles on the advantage of the study of law for women. She has been an active and efficient member of various clubs in Washington, leading a section for the study of history in one, and making a careful study of the great religions of the world in another.

SCHOLARSHIP FOR JEWISH GIRLS.—A number of Jewish women, most of them poor, have set out to raise a fund of \$5,000, to found at Radcliffe College a scholarship for poor and deserving Jewish girls. There are some 200 scholarships at Harvard for young men, but only 20 at Radcliffe for young women, and only one of these has as yet been awarded to a Hebrew girl.

There are many poor Jewish girls of keen and brilliant intelligence and eager thirst for knowledge, who distinguish themselves in the high schools, but can go no further for lack of means. The movement to found a special scholarship for them has no sectarian animus, but it recognizes the fact that it is ten times as hard for a Jewish girl to earn her way through college as it is for a non-Jewess, the prejudice against her race and religion being a hindrance to her in getting employment in any line of work, even to domestic service. Another hindrance is the prejudice against higher education for women, which still exists even among American men,

and is much stronger among Jewish men, owing to their Oriental traditions.

Of the \$5,000 needed, about \$1,000 is already in hand, and a gift of \$250 is promised if \$250 more can be raised by May 1. The organization of 55 Jewish women who are working for the scholarship, therefore, make a special appeal for contributions just at this time. The treasurer of the fund is the President of Radcliffe (Professor L. B. R. Briggs, Radcliffe College, Cambridge, Mass.)

Among the Americans interested are—

Mrs. David P. Himball, Mrs. Ole Bull, Miss Sarah Farmer of Green Acre, Mrs. Richard C. Cabot, Mrs. L. B. R. Briggs, Mrs. May Wright Sewall, Mrs. Wm. D. Boardman, Mrs. B. S. Hurlburt, Mrs. Bryan, B. Glenn, Mrs. Glendower Evans, Prof. F. H. Davenport, Prof. R. H. Fitz, Rev. Reuben Kidner, Mrs. E. H. Clement, and Rabbi Eichler.

The aim of the Jewish women who have raised the first \$1,000 by much hard work is three-fold—to awaken the Jewish community to the need of higher education for its women, to hold up the highest ideal to those who need it, and to help those who crave it.

As soon as the baby daughter of a German farmer can run alone, she is provided with a stout linen bag, marked with her name. It is intended as the receptacle of all the feathers she can pick up, and the sooner the bag is filled the more praise she receives from her elders. When the bag is quite full it is emptied into a large one hanging in the garret, and the feathers collected there are made into pillow-beds, quilts, etc.

The habit of throwing shoes after a bridal couple originated in the old Jewish custom of handing to the purchaser of land an old shoe as a token of surrender or renunciation (see Ruth iv. 7). The bride's father gave the bridegroom a shoe, or threw it after him, to show that the parents surrendered to him all authority over their daughter. In view of its origin, all friends of equal rights should discourage this custom.

Mrs. Cummins, wife of Governor Cummins of Iowa, is described as a beautiful and accomplished woman, who takes more interest in charitable work than in society functions. She was at one time President of the Women's Club, the largest and most prominent Club in Des Moines. She is, and has been, for years President of the Board of Managers of the Children's Home and takes an active part in the direction of its affairs.

Miss Sally Word was last week elected assessor and collector of taxes for Palestine, Tex., and Mrs. E. P. Turner and Mrs. P. P.

Tucker were elected Members of the Dallas Board of Education. Seven Members constitute the Board, which disburses from half a million to a million dollars annually, and is not in any way responsible to the general city administration. The election of these three women followed an opinion given out by the Attorney-General that, under the constitution of Texas, women are eligible to municipal offices.

Mrs. Gertrude Barney was elected city collector of Montgomery, Mo., last week, on the Republican and Prohibition tickets. The city Council have refused to issue a commission to her, on the ground that a woman is not eligible. Her friends, however, have evolved a plan whereby she can to all intents and purposes hold the office. They propose to elect Mrs. Barney's aged father as collector at a special election, and have him appoint her as his deputy. In that way she will receive the salary attached to the office, and be collector in everything but name. It has been agreed that no other candidate will oppose Mr. Carrs, Mrs. Barney's father, when the election is held.

Mrs. Roosevelt is said to be opposed to a third term for the President, having grown very tired of the formal official social round in which she has lived during the past seven years. She is one of the busiest women in official circles in Washington, says a correspondent. "The burden of a great deal of entertaining at the White House falls upon Mrs. Roosevelt; she does her own shopping, supervises the school work of her younger children, takes a long walk almost every morning, and often goes horseback riding in the afternoons with her husband. Mrs. Roosevelt is greatly interested in music, and is an excellent pianist. She is a connoisseur in pictures, and is familiar with the literature of the day. Her skill with the needle is remarkable. Miss Ethel Roosevelt shares her mother's fondness for music and art, and Mrs. Roosevelt and her daughter are the best of comrades."

WOMEN PHYSICIANS.—The first sea-side sanitarium in Holland for tuberculous children was opened on April 4, by Queen Emma, mother of the young sovereign, Wilhelmina. It is founded by the Anti-Tuberculosis Society of Rotterdam, and will be in charge of a woman physician, Mrs. D. B. Van Dorp-Beucker Andree, a daughter-in-law of A. E. Van Dorp Verdam, former President of the National Council of Women of the Netherlands. This is the first time that a woman doctor has been appointed as head of a hospital in Holland.

NEW ZEALAND'S "WONDERLAND."—If one can imagine a furious and active volcano with a

crater a thousand miles in extent, sunk level with the earth and thinly covered with a screen of soil, one has some idea of the awe-inspiring "Wonderland" of New Zealand's North Island, says W. G. FitzGerald in the April *St. Nicholas*. You cannot poke a stick into the ground without starting a boiling spring; and wherever you turn the ground is fairly alive with geysers of boiling water—steam jets and blue holes with quivering volcanoes and gurgling "mudpots," all colored fantastically with rainbow hues, ranging from brilliant sapphire to vivid scarlet. Stranger still, the entire face of this region is constantly changing in shape and color, and there are hot springs here stretching in a continuous chain for 300 miles. The ground throbs and quivers with volcanic activity, and set in the midst of it all are native Maori villages of surpassing interest. A strange race of magnificent savages, who, although they have been cannibals within the memory of man, are now a highly intelligent race, and actually send representatives to the Parliament in Wellington.

The native women, gorgeous in garments of crimson, green and purple, are going hither and thither about their household work with the quaintest of babies slung across their backs. Domestic work in this strange region is made light, for white housewives as well as the Maori women. Every garden and back yard has its hot water provided by nature.

And when these easy-going people grow hungry the mother prepares a meat pudding or a joint, and drops it into a convenient pot of natural boiling water in the earth, and in a few minutes it is cooked. The same conveniences are still more in evidence on washing day. Stepping carefully through a tangle of boiling geysers and gurgling mud-pots, one suddenly comes upon a great collection of native women and girls doing their washing in a vast smoking lake, big enough to have steamers on it.

WOMEN LAWYERS.—Miss Clara L. Power of this city has been made second assistant register of probate for the county of Suffolk, under the

Act of the Legislature passed at this session. Miss Power has been employed at the Court House since 1892. She graduated from the Boston University Law School in 1893, and in 1895 was admitted to the Bar. In 1899 she was admitted to the Bar of the United States Circuit Court, and later to practice before the Supreme Court of the United States. It is said that she is the only woman in Massachusetts who can practice before the U. S. Supreme Court.

Miss Helen K. Hoy, who carries on a legal partnership with Miss Mary Burnett and Miss Sarah E. Martin in New York, is receiving congratulations on the part which she has taken as assistant counsel to the commission for the revision of the city charter, now concluding its work. As director of the Woman's Municipal League, as well as of the College Suffrage League, contributor to legal periodicals, historian, and pioneer in several enterprises for women in New York, Miss Hoy is becoming widely known. A graduate of Vassar College, and member of Phi Beta Kappa, Miss Hoy won a first prize of \$100 in 1893, entering the New York University Law School. She graduated at the head of her class, and was admitted to practice. Her most notable work so far is the writing of the "Legal Life and Influence of David Dudley Field," which will form a valuable part of the historical record of great American lawyers. Miss Hoy is reported as defining her belief in "suffrage for women with an educational qualification."

The closing exercises of the 17th year of the woman's law class of New York University were lately held. Dean Clarence D. Ashley presided. The prize of \$50 for the best essay on "The Organization of The Hague Court as a Deterrent from War" was awarded to Miss Meta Seifert of Brooklyn. Miss Jeanette Russell Stobo of Manhattan received honorable mention. Scholarships carrying with them tuition in the law school for two years, given for the best written examination for the chancellor's certificate, were awarded to Miss Jeanette.

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Dr. K. Vittal Rao, Mangalore

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