

tional system and the kindergarten, preparing, the while, plans and material for her work as teacher of her people.

The condition of the little widows is briefly told in the following extract from Ramabai's work, "The High-Caste Hindu Woman:"

Throughout India, except in the north-western provinces, women are put to the severest trial imaginable after the husband's death. The manner in which they are brought up and treated from their earliest childhood compels them to be slaves to their own petty little interests, to be passionate lovers of ornaments and self-adornment, but no sooner does the husband die than they are deprived of every gold and silver ornament, of the bright-colored garments, and of all the things they love to have about and on their persons. The cruelty of social customs does not stop here. Among the Brahmans of Deccan the heads of all widows must be shaved regularly every fortnight. A Hindu woman thinks it worse than death to lose her beautiful hair. Girls of 14 and 15 who hardly know the reason why they are so cruelly deprived of everything they like, are often seen wearing sad countenances, their eyes swollen from shedding bitter tears. They are glad to find a dark corner where they may hide their faces as if they had done something shameful and criminal. The widow must wear a single coarse garment, white, red or brown; she must eat only one meal during the 24 hours of the day; must never take part in family feasts and jubilees, and must not show herself to people on auspicious occasions. A man or a woman thinks it unlucky to behold a widow's face before seeing any other object in the morning, and a man will postpone his journey if his path happens to be crossed by a widow at the time of his departure. She is called an "inauspicious" thing, a "rand," the name borne by a Nautch girl or a harlot. In short, the young widow's life is rendered intolerable in every possible way.

Added to this are innumerable facts of cruelty, one of which will suffice in showing how utterly without pity these benighted people are in their treatment of these unfortunate creatures whom they imagine to be under the curse of God. A young mother with a baby came into Ramabai's school which she established after her return to India. It was some days before the baby lost the fright which seized upon her at the approach of any person except her mother, and the latter explained that the people with whom she had lived had been in the habit of taking the child and throwing it across the room, simply "for fun."

The efforts of Ramabai 11 years ago resulted in the establishment of the Ramabai association, afterward and at present the American Ramabai association. Two schools have grown up supported by this body and by

other contributions in different parts of the world. One school, at Poona, called Sharada Sadan, gives religious freedom to Hindu and Christian alike; the other, called Mukti, at Kedgaum, is an entirely Christian institution. In the two are at present 1,950 girls, all receiving a practical as well as a school education. To quote again from Ramabai in her report to the annual meeting of the association in March last:

Our plan of education is carried on, as before, with the aim of giving the Sharada girls a thorough education up to the high-school standards. Besides this, they are taught to do all manner of work which will help them through life. They are trained to be good housekeepers, cooks, matrons, needle-women and weavers.

And where Ramabai once met only bitter opposition and misrepresentation from her own people, she now sees a growing enlightenment and appreciation of the value of her work. In this same report she says:

In spite of all that our opponents have done to misrepresent the Sharada Sadan and lower it in the estimate of our people, its influence is nevertheless being felt. Orthodox Brahmans are sending their daughters and relatives to our homes. A Hindu military man of high standing sent his wife and children, for a change and to receive instruction for a few months, to our home in preference to the home of his father-in-law.

The American Ramabai association carries on its work by means of circles formed in many towns in this country for the purpose of paying annually a fixed amount. The membership fee is one dollar a year, or as much more as one chooses to give. It is an effective method of raising money for the support of a work which, before many more years, no doubt, will begin to receive aid from its own people. For, already, numbers of women have gone out from the schools, carrying with them its influence as they engage in useful occupations, or establish homes as mature wives and mothers, and this influence must in time make itself felt in the gradual awakening of the race to their need for educated women for wives and mothers of their nation.

J. D. M.

MAYOR JOHNSON'S WAY.

AT A SESSION OF THE BOARD OF PARDONS.

John Doyle, a teamster, sent out less than a month ago for being drunk and beating his wife, was sent back to his cell. His wife with a babe in arms and three more little ones, hanging to her skirts, were at the door when he passed.

"Papa, ain't you goin' home with us?" wailed the little boy. The father stooped and kissed the child and hastily passed on. The mayor did not witness this scene, but after all the others had been heard a spectator asked him to call in the woman and question her. She said Doyle had slapped her many times, but had never beaten her badly until the last time. Of course he was always drunk.

"Why do you want him out?" asked the mayor.

"I need him. I can't support the children. He promises faithfully to do better and I hope that he will. I need him so badly at home."

"Mr. Johnson," exclaimed Detective Watts, "I have known this man for several years and I have never seen him drunk. He is an honest, hardworking man."

Doyle was sent for. He began to make promises, but the mayor cut him off. The man's little boy and girl came up and stood on each side of him. The boy was sobbing: "I want my papa." The little girl's face was radiant with joy, because one of the wealthy women present had given a quarter to each of the children. She held it up before her father, whose face was the picture of distress.

"What would you do in this case?" asked the mayor, turning to an aged minister who sat near him.

"I would like to tie him to a hitching post and give him a thorough drubbing."

"Goodness, but these ministers are bloodthirsty," the mayor exclaimed. "Dean Williams, what do you say?"

"I vow I don't know."

"I guess it's all on me—what do you say, Harry?" turning to Director Cooley.

"His wife needs him and she is the injured party any way you look at it."

"Papa, are you going home with us?" broke in the little girl, insistently.

"Yes, my child, he is going home with you," said the mayor, and he signed the pardon.—Cleveland Plain Dealer, of Dec. 13.

THE THREE-CENT FARE ORDINANCE.

Mayor Johnson shook a new three-cent fare ordinance from his sleeve yesterday afternoon at the meeting of the board of control with the council committee to which the first measure had been referred. Mr. Howe's name also appeared on the new ordinance. Copies of it, and maps of the city with 17 possible routes shown on them in red ink, were distributed among those present.

Another meeting will be held Friday

afternoon at three o'clock, as no attempt was made yesterday to do more than present the mayor's ideas. Stanley Robison, Charles Hathaway and A. W. Kurtz, some of the men who are expected to bid for the new franchises, were among the spectators. Mayor Johnson was elected chairman of the meeting.

"This ordinance," said he, "is in a rough state and my only purpose in having it presented is to give you an idea to work on. At our next meeting you will probably be ready with suggestions for amendments."

The measure provides that all bids shall be accompanied by certified checks of \$50,000 each, and as soon as the board recommends to the council which bid is the lowest, the checks of all other bidders shall be returned to them. Within 30 days the successful bidder must come in with the written consents of a majority of the people along two of the proposed routes for not less than six miles of double track. Within six months it must have the six miles completed and in operation. It will then be given its \$50,000 check. If in six months more it does not have another six miles built and in operation the city can give the other route or routes to some one else, and take away from the existing company its first six miles and equipment. The city also reserves the right to say where the transfer points shall be, and the new company must accept transfers from the old companies if the old companies ever agree to accept transfers from it.

The ordinance further provides that the new companies may construct "straddle tracks" for short distances on streets occupied by the old companies, where it is necessary to operate on them.

Straddle tracks are tracks laid right alongside the present tracks. The right to run over the old tracks outside of free territory can be appropriated. "By letting the new people put down straddle tracks," said the mayor, "you simply advance the time when they can use the old tracks. The old companies won't delay the appropriation suits so long and they may not even compel the companies to appropriate the right at all."

The ordinance further provides that in the event of any trouble between the new company and its employes which interferes with the operation of the road, the road must appoint an arbitrator, the employes one, and these two must appoint a third. The three shall settle the difficulty. In the event either party fails to appoint an ar-

bitrator or the two fail to agree on a third, the probate court shall appoint one or both at the request of the city.

Of course there are the usual provisions about the city being able to buy the road or roads at any time, though the franchise reads for 20 years. On the question of fixing the price at which the city shall buy, the ordinance says:

"In estimating the value of said street railroad, it shall be valued as a going concern. The cost of reproduction shall be estimated and from this shall be taken a reasonable amount for depreciation. All the property of every nature used in the operation of the railroad shall be included in the valuation. Separate, itemized schedules shall be made under the following titles:

"Land; power houses, including building and machinery; all buildings except power houses; tracks; street pavements to the extent paid for by the owner; rolling stock; miscellaneous.

"It is my opinion," said the mayor, "that the city ought to get as many consents from property owners along these routes, or such others as the council may offer, as it is possible to secure so that when the bidders come in we will have them to show. It will be a great encouragement to the bidder as evidencing the desire of the people for the lines and may help the city to get better bids. We won't accept anything over a three-cent bid, and we want a lower one than that if we can get it."—Plain Dealer of December 17.

NON OMNIS MORIAR.

In the teeth of the gale that hurls me back,
In the swirl of the ebb that sucks me down,

I—I, tide by tide and tack by tack,
Threading the Night where fanged rocks frown,

Ere the last spar fall, shall have somehow
crawl'd

To that Port whence shone no light for me,

Where wrecked, if you will, but unappall'd,

I shall know I am stronger than my Sea!

—Arthur J. Stringer, in Bookman.

Yank—You English seem to have a feeling of dread in regard to that new French submarine boat.

Bulle—We have, and I hope that we will not get over it.

G. T. E.

Delia O'Cracken—What can I do? I can wash in the cellar and haul the clothes to the roof. I can scrap for the dhryin'-room and niver get left. I can slape in a room widout vintilation on a two-fute cot, and I can do a

lightnin'-change act from a washerwoman to a waitress in three minutes. (She gets a trial.)—Brooklyn Life.

"The art of printing, sir," exclaimed the Ferrid Optimist, "is in its infancy! My grandson, and possibly my son, will one day have his Sunday newspaper brought to him in 28 handy quarto volumes, substantially bound, profusely illustrated, in a polished oak book case, all for five cents! Yes, sir!"—Puck.

It should be remembered that misgovernment owes its existence to the consent of the misgoverned.—Puck.

BOOK NOTICES.

By Bread Alone, by I. K. Friedman (McClure, Phillips & Co., New York), is one of the latest additions to the annals of the poor. It is the story of a big-hearted man with a superfluous sense of justice, coupled with a very imperfect understanding of political economy. Finding himself, as a popular pulpiteer, out of harmony with his rich congregation, he resigns from the ministry and enters the "North Western" rolling mills as a laborer, in the hope that he may thus be able to lead the bondmen to the promised land. The hero's experience in the mills gives the author an opportunity for a number of graphic and re-

ATTORNEYS.

Chicago.

HARRIS F. WILLIAMS,
ATTORNEY AT LAW,
805 Chamber of Commerce Building,
CHICAGO.

WALTER A. LANTZ, T. G. McELLIOTT
Telephone Central 234.

LANTZ & McELLIOTT,
ATTORNEYS AT LAW,
1205-1207 Unity Building, 79 Dearborn St., Chicago.

CHARLES H. ROBERTS,
ATTORNEY AT LAW,
ESTATES, CLAIMS, PATENTS,
614 Boanoke Building, Chicago.
Cleveland.

SAMUEL DOERFLER,
ATTORNEY AND COUNSELOR,
601 American Trust Bldg. Cleveland, O.

Houston.

EWING & RING,
ATTORNEYS AND COUNSELLORS,
HOUSTON, TEXAS.
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New York.

FRED. CYRUS LEUBUSCHER,
COUNSELOR AT LAW,
BENNETT BLDG.,
50 Nassau St., Borough of Manhattan,
Tel. Call, 1263 Cortlandt. Rooms 511-512A.
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