

stripe will go down into history as having taken the same part in settling the so-called struggle between labor and capital as the would-be compromiser did in settling the slavery question.

Henry Clay said in making his great speech on his famous compromise when he was willing that the fugitive slave act should be part of his work, that he "would rather be right than be president." The trouble with him was that he was neither right nor president. It was impossible for him to be either. He was a slave holder. A good and kind one, no doubt, but he believed in the system. Hanna can never settle the labor question or contribute towards its settlement. He may say that he would rather settle it than be president, but the trouble with him is that he believes the present wage system of slavery is right, and he is trying to build something on that foundation.—George A. Robertson, in Cleveland Recorder, of December 17.

THE MESSAGE AND THE FARMER.

In his message to congress and the people, President Roosevelt cannot be accused of wasting time or space on the department of agriculture. From the eight-line consideration given, one might be led to believe that farming as an industry was almost a lost art. Yet it is an industry that is the foundation of all governments.

Any policy, I care not under what form of government, that tends to increase the hardships of the working farmer, means the downfall of other arts and institutions outside of "the independent farmer." This is as true as that force takes the line of least resistance.

To discuss with eight lines an industrial department so important to our needs as are the working farmers and agricultural laborers, who are nearly 40 per cent. of our population, does not speak well for "the mudsills of society."

Of course, it may not be necessary to tell us that over half of our working farmers are tenants at will. More of them this year than last, hundreds of thousands more to-day than ten years ago.

A presidential message may not be the proper place to state that we have some 3,500,000 farm laborers, whose average wage during the year 1899 was \$14.07 per month, including board. While in the great state of Ohio, farm laborers received on an average of \$15.27 per month; and Pennsylvania

paid her laboring men on farms the magnificent sum of \$14.32 per month, right under the smoking chimneys of protected industries.

True, this might not sound well in a message from the president, yet these facts alone would have demonstrated beyond the possibility of a doubt the degree of prosperity that overshadows the tillers of the soil and, according to press reports, and the message, brightens the homes of all toilers in the industrial arts.

Speaking of the agricultural interests of Hawaii, the message goes much further than it does of the same interest here at home. The president states: "We do not wish a region of large estates tilled by cheap labor; we wish a healthy American community of men who themselves till the farms they own. All our legislation for the islands should be shaped with this end in view; the well-being of the average home-maker must afford the true test of the healthy development of the islands."

Would not that line of action be a pretty good one for our own country? Look the message over carefully and see if you can find that we are to pursue a course that will make every man the owner of the soil he tills. We admit that after five years prating of prosperity for the average man, it would have been a strong point in confirming the same, to have been able to have stated in the message that: "We have so many hundred thousand less farm tenants than we had ten years ago." "To-day it is easier for farm laborers getting \$15 per month to get a farm of their own than ever in the history of our nation." "To-day with our great material advancement in the production of all forms of wealth, and in the distribution of that wealth, it has been so near on the natural order of things, that we have but little use for poor houses, soup houses, provident associations, insane asylums—or trusts and privileged classes that make such institutions necessary."

If the message could have stated that "on account of the high protective tariff it enabled the farmer to get one cent per bushel more for his wheat and corn sold at home than for the bushel he sold on the free trade market of the world; that he received for his beef and pork a fraction of a cent more a pound for what he sold at home than he received for the pounds he exported to foreign countries; that the farmer exchanged his products, the prices of which are fixed by the markets of the world, for American manu-

factured goods at the same prices foreign people paid; that the farmer did not pay a tribute to trusts and monopoly made possible by a high tariff;" if such good things had been in the message and warranted by the facts, the message would have been stronger.

But as the facts would not allow such a statement, it may be well that the millions of farmers, tenant-farmers and farm laborers were dismissed with eight lines of commendation.—R. T. Snediker, in Kansas City World.

RAMABAI AND HER WORK.

For The Public.

Ramabai is a familiar name to American ears. Most of us remember how, 11 years ago, a little Hindu woman appeared in our midst, telling with impassioned earnestness of the terrible lives of the child-widows of high-caste in India, how they were the property of their husbands' families, how they were hated by them because they were supposed to have committed some horrible crime in a previous state of existence for which their widowhood was a punishment, and how they were subjected to hardship, drudgery, cruelty, and sometimes, if they had no relatives of their own, were driven out into the streets to starve, or to fall into the hands of persons more cruel than those they had left.

The Pandita (woman teacher) Ramabai, educated from childhood, because of the wisdom of an unusually intelligent father, who, let it be said in passing, did not escape an opposition to his determination to educate Ramabai's mother, so great that it drove him to seek a home for them in the forest, far from human habitation and in the midst of the lairs of wild beasts—Ramabai, when widowhood came to her in the nineteenth month of a happy marriage, and when her little daughter was only a few months old, resolved to devote her life to the education of her unfortunate sisters; and, both to prepare herself intelligently for such a work and also to ask for the aid in civilized countries which she could not command in her own, she visited England and America, spending six years in studying and lecturing. In England, at the ladies' college at Cheltenham, she took the position of professor of Sanscrit, at the same time that she was pursuing, herself, a course of mathematics, natural science and English literature, and while in that country she embraced Christianity. Then she came to America, studied our public educa-

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