

the prayers, experiences, and ideals of the apostles, fathers, and saints, and can you say that the Christian religion as shadowed forth therein has been sufficiently embodied and worked out in the history of the Christian Church, great as that history has been? If not, but if, on the contrary, the sense of shortcoming between the actual and ideal is greater than ever at the present moment, and if the spirit of the unsatisfied Christ demands that new departures should be continually made in theology, in devotion, in organization, in reform, and in good works of all kinds, and if in addition to all this it be a fact that in India a great and ancient people presents a religious literature, a religious constitution, and possibilities of religious development not surpassed by any other nation in any other land, why should not the advocates of Christian religion, to whatever sect they may belong, make a joint effort to open out a fresh opportunity in this country, in order that a fresh national church may embody itself out of the virgin resources and untried possibilities of the simple but eternal principles established by Jesus Christ?

"Look to the Bible on the one hand," says Stanley in his lectures on the Eastern Church, "and history on the other; see what are the points on which the Scriptures lay most emphatic stress; think how much of the sap and life of Christendom has run to leaf, not to fruit; remember how constant is the protest of Scripture, and, we may add, of the best spirits of the universal Church, against preferring any cause of opinion or ceremony to justice, holiness, truth, and love; observe how constantly and steadily all these same intimations point to One Divine object, and One only, as the center and essence of Christianity—we cannot, with these experiences, hesitate to say that if the Christian Church be drawing to its end, or if it continue to its end, with no other objects than these it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring cut short in full view of the summer, a stately vessel wrecked within the very sight of the shore." I aver that preferences for opinion, ceremony, and ecclesiastical authority have been most indiscriminately indulged in among our people here, and the result of it all is an utter absence of understanding, a complete alienation of religious feeling, between Christian teachers and the representatives of the people. Though, indeed, I do not venture to state that "justice, truth, holiness, and love" have been absent, I feel no hesitation in saying that the standard of these divine virtues has been lower than the standard of theological orthodoxy and pharasaic exactitude. It is not meant to insist that European Christians who come out here are to forego their religious usages. But, in serious earnest, I ask, Are you prepared to renounce your doctrine of "blood and fire"? Will you modify your sacramental demands? Will you spiritualize the whole scheme of the fall of man and the atonement of sin? Are you, in short, prepared to make the example of Christ the only law of religious life, and the code of New Testament commandments the only test of spiritual character? If you are so prepared, the foundation of a national Indian Church is a most hopeful prospect.

A seething variety of forces struggle for mastery in Hindu society. Old superstitions, the animism and fetishism of the primitive races, are not yet dead, though unapparent. The spirit of reform which has repeatedly produced convulsions from the time of Sakya Muni to the latest religious agitator in the Punjab or Guzerat is as active as ever. The Vedas and other old books show a strong current of monotheism running against an equally strong current of pantheism and nature-worship. The strongest feelings of race-exclusiveness contend with a revolutionary impulse of universal equality which has often set aside every distinction of caste whenever a man of religious genius arose. Secluded and depressed as undoubtedly the other sex is, individual women, like Ramabai, and greater than she, have repeatedly proved that the Hindu woman conceals in herself great possibilities and powers. While the princes and nobility are besotted in every form of Oriental voluptuousness, while new luxuries and refined immoralities are being poured in a

flood from every European country, the ancient ascetic instincts of the *Sanyasi* unexpectedly assert themselves in hundreds of men, young, and rich, and well read. On the other hand, English education and Western science train up thousands from the better castes into semi-Europeans, and the desire of foreign travel seizes some of our finest men; on the other hand, every slumbering racial prejudice is revived by violent agitation, and all modern ideas and innovations are denounced as unmitigated evil. What profound unrest such a conflict creates in vast races of two hundred and eighty millions of men whose undimmed religious instincts lend themselves to every kind of opposite influences and precepts, I leave you to imagine. Every existing religious system is powerful, none preponderant. Every one has possibilities and prospects, yet none can make sure of its future except by faith. Which of them will triumph? That which is gifted with the spirit of perpetual renewal and readaptation, which has the courage of sacrificing names and symbols to substance and spirit. That which is so simple and yet so complex, so loving and apostolical, yet so authoritative and definite as to meet all divergencies of spiritual need, and rule all darkness and disorder of the undisciplined masses by a patient faith in the natural law of progress. Only the Spirit knows the great secret of the future.



Industrial Training for Girls

In the Public Schools of France, Switzerland, Germany, and England

By Jessie Patterson

My knowledge of the French system of sewing dates from the summer of 1894, when I had the pleasure of visiting ten of the schools which are under the direction of the Government in Paris, the department of public instruction called "Direction de l'Enseignement Primaire," also two that are conducted by the "Société pour l'Enseignement Professionnelle des Femmes."

In the École Maternelle, where the children are received at the age of two and a half years and remain until they are six or seven, I found that the rudiments of sewing were taught on pricked cards and canvas, the children often making their own designs and executing them in colored worsteds. Even at the age of five and six years the pencil and the needle are taught and used in connection with one another.

The next grade, the École Primaire Élémentaire, is divided into three classes—girls from six to nine, from nine to eleven, and from eleven to thirteen years. Here drawing and sewing are taught simultaneously, the former including not only designs for embroidery, but for various forms of industrial work, porcelain, jewelry, book-covers, etc.

In the sewing classes the stitches are first taught upon small pieces of material of good quality adapted to the fine work which was required of the pupils. In the school which I visited in the Rue des Volontaires, a very simple method of preserving the work was used. A box, possibly two feet long, one foot deep, and one and a half wide, was divided into small compartments, the number corresponding to the number of lessons given during the year, and in these the models executed at each lesson were placed. The models were not more than four inches long, and varied in width, sometimes being square and sometimes not more than half of the length. Each model had a gummed label upon it, on which the name of the girl and the mark given her work were written. After the necessary stitches in plain sewing had been conquered, feather-stitching, mending, and simple embroidery were learned. The application of the stitches was first taught on baby-clothes, which were less wearisome than large garments, and consumed less time and material.

In the second class the pupils are taught to take measures and to draught a round waist. In the third they are taught the theory and practice of draughting a basque waist, and the cutting and making of the same. In a sup-

plementary class, which in the fourth year girls are permitted to enter by examination, they are taught further draughting of patterns, and the making of baby-clothes.

The next grade, the *École Primaire Supérieure*, must be entered by competitive examination. There are but two schools of this grade in Paris for girls, although advanced classes corresponding to them are attached to some of the *Écoles Primaire Élémentaire*. To enter these classes the pupils must be over twelve and under fifteen years of age. Over sixteen hundred girls were receiving instruction in these schools and classes. Sewing and industrial training were continued in them on the same lines as in the former school.

The *Écoles Professionnelles* I found most interesting. Six for girls and six for boys are supported by the Government in Paris, and many have been opened in the provinces. Two also are under the support and management of the *Société pour l'Enseignement Professionnelle des Femmes*, founded by Madame Eliza Lemonnier in 1862. These are designed at present to serve as models in methods and their application; and as the Government has adopted the principle of manual and professional training, the society is turning its attention to the development of other branches of employment for women.

To Madame Lemonnier is due primarily the growth of practical education given by the State in France. She was born in 1805, and from early youth was interested in the development of thought and life, especially that of women. In 1848, during a winter of great distress, caused by the Revolution, she opened a workroom, where more than two hundred mothers of families received employment, which enabled them to support those dependent upon them. She then discovered how incapable the women were of helping themselves in practical work, and her first resolutions were formed to assist them to the extent of her ability. In 1852 some ladies assisted her in sending girls to an institution conducted by *Fräulein Hildebrand* in Frankfort-on-the-Main, and in 1856 eighteen ladies met in her parlor to found the *Société de Protection Maternelle*. In 1862 this was further developed, and it received the name of *Société pour l'Enseignement Professionnelle des Femmes*. The first school was opened in October of that year, and a second one in 1864. The Exposition of 1878, when these schools received a gold medal, brought their work into notice; and in other countries, Switzerland, Belgium, and Italy, as well as in the large cities of France, professional schools were opened. The municipality of Paris speedily followed their example and opened its first professional schools, taking some of the buildings, and adopting the division of time and arrangement of studies of the Lemonnier schools.

The school year lasts from the fifteenth of September until the first of August. The day begins at half-past eight o'clock, and three hours are spent in the class-rooms, the time being given to simple branches of study, elements of natural and physical science, principles of bookkeeping, drawing, hygiene, and domestic economy, sewing and cutting, gymnastics, the practical teaching of cooking, and foreign languages, which are elective.

At half-past eleven breakfast is taken, in a few cases the pupils returning to their homes, but more often bringing their food to the school, where it is heated for them. A large dining-room is also provided. At one school which I visited it was obligatory to take the breakfast prepared by the school, when soup, meat, and vegetables were served for seven cents. At half-past twelve the girls enter the workrooms to receive, under professional teachers, instruction in dressmaking, cooking, laundry-work (ironing and cleaning), corset-making, tailoring, embroidery, drawing and industrial designing, and also the principles of business knowledge—an instruction which enables so many Frenchwomen to be valuable assistants in the commercial life of the family.

During the school year the pupils devote nine entire days to the kitchen, in three periods of three days each. In the morning they go to market, they then prepare the breakfast for themselves and three teachers, including the directress of the school, and the afternoon is devoted to

the arrangement of the kitchen utensils, and all that pertains to the care of meats, vegetables, etc. These schools are entered by competitive examination, and the pupils must be not less than thirteen years of age. The course for the manual professions (as they are called) or trades lasts three years, and for the artistic professions four years.

In one school, that of the Rue Bossuet, a very interesting course of lectures on the history of costume was given by one of the teachers, the pupils being obliged to write them out and illustrate them; many of their note-books showed most remarkable skill. Diplomas are given at the close of the course, and I was told that graduates were never at a loss for positions.

For the first three months of the first year the time was devoted, in the sewing department, to the perfection of the stitches, usually on small pieces of material. Then underclothes were taken up, and the latter part of the year dressmaking was commenced. In the second and third years the work was done almost entirely for orders, which afforded a small revenue to the school. This was comparatively insignificant, however, for when the expense to the Government was sixty-five thousand or one hundred thousand francs, the returns were respectively four thousand five hundred or seven thousand. Still, there is always an economic side to French work, and the practical experience obtained by the execution of orders must always be of the greatest value.

In the *École Normale*, which furnishes teachers for the communal schools, the pupils must all include sewing in their course of study, each one being required to prepare a book of models to be used as a standard for her scholars. Much practice work is also done on garments which are given to the poor.

The *Cour Normale* is a class attended by teachers in the communal schools who wish to fit themselves for higher positions. The class meets each Thursday afternoon for three hours during nine months, October to June. In 1894 there were thirty-six members. Half of the time (one hour and a half) is devoted to sewing, and the remainder to industrial designing. In addition, one specimen of needlework is completed at home each week. Much that was shown me was most exquisite. The draughting of garments is also taught. This course may be taken by correspondence.

In Germany, in the high school at Wiesbaden, two hours a week are given to sewing. It is first taught in the fifth school year, after instruction has been given in knitting, crocheting, and cross-stitch. In the first sewing year the "Nähtuch," giving the simple stitches, is used; in the second year, patching; in the third year, darning and the making of a chemise; and in the fourth year, embroidery. In the common schools three and four hours a week are devoted to sewing, and more underclothing is made.

In Switzerland, in the primary and high schools, the length of time given to sewing is much the same as in Germany; and a system of samplers is used. At the Manual Training School, of which Herr Schmid-Linder is the Principal, and which was supported, until the time of my visit to Basle in 1894, by the Association of Charities (which so wonderfully carries on the work for the poor in that city), young women receive instruction in sewing, dressmaking, cooking, etc. The methods employed have been adapted from the French, and the teacher in charge of the dressmaking department has received her instruction from Madame Guerre, the teacher in the professional schools in Paris.

Belgium and Italy have also followed the French lines, and the former country has established many schools and classes for household training and instruction throughout the factory and mining districts.

In England sewing is taught in all the public schools, three hours a week being devoted to it in the schools which I visited. The sewing-teacher had the assistance of the pupil-teachers, and much simultaneous instruction with drills was given; large frames were used to illustrate all stitches. Miss Loch, the Superintendent whom I had the pleasure of meeting, had two hundred and fifty departments under

her charge. The laundry schools seem most admirably planned. Mrs. Lord, the Superintendent, had fifty centers (as they are called) under her direction, the first one having been opened in 1890. The Government had made grants for one hundred and two; but the necessary teachers had not been fitted to take charge of them.

One lesson a week, of two hours and a half, was given to each child; each teacher had an assistant; the course consisted of twelve lessons, and might be repeated a second year. The laundries were small buildings, detached (as were the kitchens) from the school-houses. Those who were to receive instruction were selected from the older scholars of different schools in the neighborhood, and they brought garments from home—their father's shirts, baby sister's dresses, etc. In addition to the practical washing and ironing, they were taught something of science and chemistry. Many thousand children received instruction during the year. Evening classes were also held, each teacher being allowed one a week.

There were one hundred and fifty cooking centers, the first one having been opened twenty years before. Fourteen lessons comprised a course. The buildings and selection of pupils were planned as for the laundry classes, and part of each lesson was devoted to the preparation of dishes which could be sold to the teachers for lunch or dinner. The menus and utensils were simple and adapted to the children of the poorest homes. The latest development of domestic training in the schools under the direction of the London School Board was a Housewifery Class. A small house had been furnished and fitted in every part. Here groups of children were taken and trained in everything pertaining to neat housework. This plan had been in operation so short a time when I was in England in 1894 that it was impossible to judge of the results; but Mrs. Lord, to whose enthusiastic interest in her work the experiment was due, had the greatest faith in its success.

At Whiteland's Training College three hours and a half a week were devoted to sewing by those preparing themselves to be teachers, and in various cities in England there are schools where women can obtain the necessary instruction for the cooking and laundry, as well as for the sewing, classes.

I have given an outline of the industrial training of the girls in several countries, and of those who are to be their guides. It interested me intensely, and while we must rejoice in the opportunities for higher thought and study which are given in this country to those who are fitted for them, I long to see more compulsory instruction brought into the lives of all our girls. While it seems to me that we have more originality and breadth in our work here, we have not the inspiration of tradition or of the beautiful surroundings which are on every side in Europe. There is not with us the sense of perfection of detail which is inherent, certainly, in the French nation. One understands, in studying the detail of these schools and the thoroughness of their training, why it is that the French have excelled in so much industrial work; and I believe that the Government is right in feeling that skilled work is the happiest work, and that in encouraging this, and also the creative side of labor, they are doing much to make contented and useful citizens.

In Ainu Land with the Amherst Eclipse Expedition

By Mabel Loomis Todd

After an unhurried journey of nine days from Yokohama, in the steamers of the Yusen Kaisha line, I have at last caught the Eclipse Expedition in its commodious and convenient camp on the northern coast of the Hokkaido, as Yezo is now officially called.

Any attempt to reach the province of Kitami overland would have been well-nigh impossible. The island is mountainous, full of forests, without roads, and possessing not even tracks sufficiently clear to admit of using pack-

horses. It was said that by taking a steamer from Hakodate to the eastern side of the island one might, by pack-horse, a little boat on a river, a raft pulled by a rope on a lake, and a certain amount of walking, strike the eastern end of Kitami, when, by continuing to follow the shore, Esashi would, in the end, have been reached. But, interesting as such an unusual trip might have proved, the time would hardly admit of dallying with the unknown after such a fashion. The Yusen Kaisha officials have been courteous to a very marked extent, not only to the Expedition and its multitudinous instruments, but more lately to those of the Comet party who wished to reach the scene of the eclipse just in time to view the spectacle. Although steamers go to Esashi—around the west coast of Hokkaido—only about once (usually, and only occasionally twice) in a month, the Kwanko-maru was most kindly detailed to make the trip from Otaru; and the voyage was accomplished in great ease and comfort.

In Otaru itself there is little to interest the traveler. It is a Japanese town from which the Ainu, that mysterious race now exciting so much interest in ethnological circles, have long since retreated. Yet the Japanese seem hardly like themselves, away from the heat, the semi-tropical foliage, and the outdoor life of the main island. Here the houses are built to withstand the protracted cold of a northern winter—still, however, with the *hibachi* and its charcoal as the principal way of keeping warm, except the continual hot bath. Otaru is the port from which Sapporo is reached, and a short visit was made, while awaiting the steamer, in that most American of Japanese cities. Even the scenery along the railroad is uncharacteristic of the Flowery Kingdom, much more resembling the approaches to some Western and comparatively new town in the United States. The Imperial Agricultural College was established there in 1876, under the direction, as organizer and President for a year, of the late President W. S. Clark, of the State Agricultural College at Amherst, Mass., which institution kindly lent its official head for that time and purpose. As a result, the model farm and its buildings and the whole atmosphere of the place are American rather than Japanese—for, adhering to the early plan, the development has been useful rather than picturesque, a result very apt to follow the touch of our own beloved land upon foreign countries.

Leaving Otaru by steamer, and skirting the western Hokkaido coast toward the north, the scenery becomes beautiful and impressive. The heavy fogs and overcast skies were left behind in the southern regions, and clear horizons where blue met blue began to prevail. The steep cliffs of the shore are thickly wooded with fine trees, though occasionally the bald rock rises quite uncovered and nearly perpendicular, often to a height of more than twelve hundred feet. Every half-mile, sometimes less, countless streams of water rush in white torrents down these majestic heights. Wherever ravines break the cliff waterfalls appear, sometimes leaping hundreds of feet at a bound, or curling in foam around impeding rocks in their swift descent.

Often there are no beaches where foothold could be obtained, but even the narrowest strip of sand and shingle seems to be utilized by small villages of fishermen's houses. Entirely inaccessible from the mountain-sides above, and equally so around the base of the cliffs, these dwellings can be reached only by boats, and as an almost continual surf beats all along the coast, the landing cannot be especially easy, even in calm weather. Rarely, an Ainu hut was seen among the Japanese houses; but the race is retreating more and more into the far interior, and growing constantly less in numbers.

The roughness of the west coast of Yezo is ingeniously accounted for by the Ainu in a legend describing its formation. The island is supposed to have been made by two gods, a male and a female, who vied with each other in the progress of their work, the male god being engaged upon the eastern and southern portions, while the female god had the western portion allotted to her. In the course of her labor the goddess happened one day to meet the sister of Aioina Kamui (one of the most ancient forefathers of the Ainu race), and, after the custom of women, stopped