

this house." There is no such a thing as an unmarried woman in India. They are betrothed when about three or four years old. Their marriage is simply a question of how much money has to be given—for the betrothal—so that a daughter is looked upon from the first as an undesirable expense. And what is this girl,—a wife at ten, a mother after at eleven years old,—taught? Literally nothing. In India a woman is left without education, without interest in anything outside the narrow limits of the Zenana. She often tries to end her miserable life which is embittered with quarrels and jealousies, for she knows no restraint of society or of religion.

A well known Missionary at Delhi says that the greatest hinderance to missionary success is the degradation of the Indian women. Women missionaries have to remember that they must never enter a Zenana unasked; and when an entry has been obtained the difficulty has scarcely begun. A Hindu woman is a devout sort of person in her way. A wandering priest has given a little girl of four years of age "religion for life"—that is, he gives her rules for every day of the week, and if she keeps these rules she may, after this life is ended, be turned into a cow, which is the sacred animal of India, or if she disobeys her rules she may be turned into an unclean animal, such as a pig, or a dog, or a cat. Yes, the highest ambition left for the Indian woman is that she may become a cow. The Christian woman goes to her and brings life and hope into her poor degraded life..

## Our Galician Immigrants.

In the Northeastern corner of the Austro-Hungarian Empire lie a pair of provinces together forming what on the map resembles a section of an orange. These are Galicia and Bukovina. From

these two provinces come the Galicians of our Northwest. In language as in origin they are Slavic Russians speaking what is known as Low Russian. In Galicia they number some three millions and in Bukovina about six hundred thousands. It is a land of villages, the social life of which resembles somewhat that of our Anglo Saxon ancestors. The Community life has not yet given way to that of the individual. Over each village is a Veet who is elected and assisted in the exercise of his authority by the Radnay, a body holding office for six years and chosen by the heads of families. To them is intrusted the sole care of the village. The resident noble whose possessions exceed the sum total of those of the villagers is the little Russian's aversion. Not only is he in the position of a stumbling block by reason of his extensive and irregularly bounded domains but he is the friend too often of the money lender who preys there as all over the world upon the peasant farmer and who in that part of the globe is almost invariably a Jew.

On that hard and infertile soil the little Russian has worked for generations clad in his quaint and picturesque garments and dwelling in his thatched and mud daubed cottage. About such a man there is no trace of effeminacy, he is undaunted under difficulties, untiring in his energy. The alertness of the Canadian may be lacking, but there is the proverbial sureness of the slow. To enlightenment of the mind we may look for a removal of any callousness of feeling such as more or less characterizes primitive people in difficult surroundings.

CONCLUDED NEXT MONTH.