


## THE CHILDREN'S RECORD.

### WANTED—A BOY.

The boy who never need fear of being long out of a position and never without friends, who is always in demand is—

- A jolly boy.
- A boy full of vim.
- A boy who is square.
- A boy who scorns a lie.
- A boy who hates deceit.
- A boy who can say "No."
- A boy who despises slang.
- A boy who is above-board.
- A boy who will never smoke.
- A boy who saves his pennies.
- A boy with some "stick to it."
- A boy with shoes always black.
- A boy who takes to the bath-tub.
- A boy who is proud of his big sister.
- A boy who has forgotten how to whine.
- A boy who thinks hard work no disgrace.
- A boy who stands at the head of his class.
- A boy who does chores without grumbling.
- A boy who believes an education is worth while.
- A boy who is stranger to the street corner at night.
- A boy who listens not to unclean stories from any one.
- A boy who plays with all his might during playing hours.
- A boy who thinks his mother, above all mothers, is the model.
- A boy who does not know more than all the rest of the house.
- A boy who does not wait to be called a second time in the morning.—*Set.*
- A boy who is not ashamed to pray, who trusts and follows Christ.

### A HINDU AT DINNER.

 HINDU at dinner, reminds one of a number of curious facts illustrating the difference between a Hindu's mode of thinking and ours. Our rule of good breeding is to eat what is set before us, asking no questions. We should never think of inquiring who cooked the food, what vessel he cooked it in, whether that vessel had been used or touched by any one else, whether the plate we were to eat from was a new one, etc. But all these questions are of supreme importance to the Hindu. In the eyes of his countrymen, he will be ruined for life if he disregard them. All his life long he has to guard against fancied pollution, and, as he thinks that pollution comes principally through food, he has to be especially careful at meals.

First, his *company* must be select. Men and women do not eat together, not even husband and wife. The wife *serves* her husband, and then retires. He eats alone or in company with male friends. It is only

when the "lords of creation" have done their meal and gone away, that the female portion of the household sit down to theirs. The gentlemen, however, do not wait upon the ladies; they are expected to look after themselves. Then, different castes do not eat together. Carpenters must eat only with carpenters, weavers with weavers, washermen with washermen, etc.

Next, the *clothes* must be pure. The higher castes generally wear a single silk cloth at meals. If a cotton cloth is worn, it must be one fresh from the wash, as cotton is supposed to contract pollution more easily than silk.

Immediately before dinner the sect mark is made on the forehead. That sometimes seen consists of three horizontal lines made with sacred ashes or with sandal-paste, and is repeated across the chest and arms. When a Hindu is seen in the afternoon without a fresh, clear sect mark, it is an indication that he has not had his mid-day meal.

His *plate* must be pure. The respectable Hindu will not eat off any plate which has been used before. Hence, every day each person must have a fresh plate. This, however, is very easily obtained. It consists of a portion of the large leaf of the plantain tree, or of a number of smaller leaves sewn together with pieces of stick, so as to make one flat, round plate, more than a foot in diameter. The children of the family often amuse themselves by making these plates for the household.

The *food* must be pure. All the better castes in India are vegetarians, and shrink from the idea of eating meat. It is of the utmost importance that the food should have been cooked by some one of the same caste, or of one of the purest castes (Brahmans or Lingayats). Even in prisons and hospitals, special cooks of the highest castes have to be engaged.

In times of famine, many die rather than eat what has been prepared by members of less pure castes.

The *manner of eating* must be pure. The Hindu never makes use of knife, fork, or spoon, but eats with his fingers. Moreover, the left hand, being regarded as impure, is never allowed to touch the food. To watch a Hindu eating is not a little amusing. When he drinks he does not let the vessel touch his lips, but pours the water into his mouth from above. If eating dry food, such as bread, he will not bite at it like an English boy eating a bun, nor will he lift the pieces to his mouth; but with a clever jerk of the wrist, he will throw them from a distance of six inches or more, so that they strike the roof of the mouth and fall upon the tongue. So skillful does he become in this art, that he seldom misses his aim. *Juv. Miss. Magazine.*