LAND WHERE CHILDREN ARE WIDOWS AT THE AGE OF FIVE

Census-takers in India Encounter Incidents Both Comic and Tragic — Population Increased Twenty Millions in Thirteen Years—Cost of Census Was $675,000.

LONDON, July 25.—Generally speaking, there are few things that one can think of duller and less interesting than the result of a census. The one item therein that most of us care to hear about is how the numbers of a people or a community have increased or decreased, and when this is known the details remain a dry mass of figures, with nothing to lighten the tale except, perhaps, some official speculation as to how many of the fair sex concerned have returned their ages at lower figures than the actual facts warrant.

But the latest census of the population of India is different. The story of how it was taken and the facts which it brought to light are as entertaining and picturesque as anything the readers of newspapers have had to amuse them in many moons, and as unusual and striking, too, as one would expect from that strange and mystic land. They are just now fully available.

To begin at the beginning, and get the dry facts over as soon as possible, this latest enumeration of the "teeming millions" of India was taken on the night of March 10, 1911, this date, the chief enumerator tells us, having been chosen so as to enable the enumerators, who numbered over 2,000,000, "to work by moonlight," and to avoid "certain dates regarding as suspicious for marriage and for bathing in the sacred rivers." The cost of thus enumerating the inhabitants of an area of over 1,803,657 square miles was $675,000, and the result is the discovery that, since 1901, when the last census was taken, the population of this amazing land three times as large as the United States has increased from 294,361,056 to 315,156,396, of which number, by the way, the "literates," i.e., those able to write a letter and to read one (which is the test employed), number only slightly over 18 million.

Comic and Tragic Incidents.

The incidents of the taking of the census were both comic and tragic. It was the more difficult, as the officials explain, "on account of the long lines of railway, the big rivers on which boats travel sometimes for days without coming to the bank, the forests to which wood-cutters resort often for weeks at a time, the numerous sacred places which, on occasion, attract many thousands of pilgrims," and, they might have added, the ferocity of many of the tribes and the dangers from wild beasts. Likewise, the terror with which the mere idea of being counted inspired some communities.

Fearing that some dire disaster would befall them if they suffered themselves to be enumerated, one small aboriginal tribe fled from forest to forest, but wherever they fled they found the "Census devils" pursuing them, and in the end they had to yield and were duly counted. In many parts of the country, too, the enumerators found it almost impossible to get the natives to disclose their real ages on account of a belief on their part that to tell one's real age is to reduce the span of life, and also to enable one's enemies to set the forces of black magic against them, hence all sorts of ludicrous replies were given on this point, and in most cases the officials were forced to guess the native's age as nearly as possible, and let it go at that.

Counted Pans As People.

Nor did the naive ideas of some of the dusky enumerators themselves help much in the direction of accuracy. Some of them, in reckoning the number of a family, counted in, not only their pots and pans and other household utensils, but the ghosts of their ancestors, certain devils and sometimes the very idols which they worshipped. One of the latter, by the way, was solemnly described by the census-taker as being "200 years of age and speaking the Hindu language." Other native census-takers were led, by an excess of religious zeal, to swell the number of their fellow-believers by the hasty inclusion of "any dusky Gallio," and to seek a mild satisfaction in attributing to their enemies theological views "tending parlously to damnation."

Several of the enumerators, and more of their assistants, lost their lives in the performance of their duty. One of the latter, who had left his home on account of the ravages of a man-eating tiger, volunteered to show the enumerator the way to his own village, and then, just as he reached it, the brute pounced upon him and carried him off, nothing further being seen of him, "so that he could not," declares the conscientious native official, "be included in the census!" In various districts, too, many of the census staff had to march by night thru forests infested by man-eaters, and had to carry torches to scare them away.

Estimating a Savage Tribe.

How the approximate number of one savage tribe was discovered makes an amusing story. The tribe in question, which is called the Show Pen, inhabits the interior of the Great Nicobar Island, off the western coast of India, and as it is made up of "irreclaimable savages" the census officials abandoned any hope of getting even an idea of its numbers. By an odd coincident, however, a day or two after the enumerators arrived in Great Nicobar to take the numbers of the friendly tribes, who live along the coast, one of these communities received a message from the Show Pen to the effect that they were on the point of attacking them. This was accompanied by two tally sticks, on which notches were cut indicating the number of fighting men in each of their settlements, the different settlements being marked off by lateral notches. Needless to say, the enumerators took prompt advantage of this remarkable instance of politeness in war.

This great census which, its takers proudly point out, was completed with a rapidity "not approached even in the smallest European states," brought out curious facts almost without end. It shows that whereas part of the population of India indulges in the bloodiest of human sacrifices to propitiate its many and singularly unpleasant gods, others hold human life so sacred that they are forbidden so much as to use the word "cut." Strange new discoveries regarding the complicated laws of caste have been made, and also as to the religious observances of the Hindus, the Moslems, the Buddhists and all the other queer sects who own allegiance to the British Raj, but queerest of all, perhaps, are the details which the census have brought to light regarding marriage in India, and the many strange forms, rites and superstitions that are connected therewith.

Nearly Everybody is Married.

In the land of the rajahs, in the first place, practically everybody is married. The age statistics show that the great majority of the unmarried of both sexes are quite young children, three-quarters of the bachelors being under fifteen years of age, while a somewhat larger proportion of the spinsters are under ten. Only one bachelor in 24 is over 30, and only one spinster in 14 is over fifteen. This, to us, amazing state of things, is due to the fact that, in India, marriage is not looked upon as a luxury, but as an absolute necessity for man and woman alike. According to Indian belief every man must marry in order to beget a son who will perform his funeral rites and thus "rescue his soul from hell"; while in the case of a girl, it is incumbent on her parents to give her in marriage at an age when most girls in civilized countries are still at their lesson books. Failure to do so is punished with social ostracism in this world and hell-fire in the next! It would be hard to illustrate the popular feeling on this subject better than by quoting from a letter setting forth his claim to a title, which was written by an Indian "gentleman" serving in a native state. He says, "I managed to accomplish the marriage of the rajah's sister, who was then 29 years old, and a great disgrace to the state!"

Slaughter of Girl Babies.

In many parts of India, especially among the Hindus and Pathons, the comparative scarcity of women was found to be out of all proportion to the number of men, this being explained by the terrible extent to which, in spite of stringent laws prohibiting it, the slaughter of girl babies is still carried on. Up to a few years ago, in many tribes, female infants were killed at birth. Usually they were drowned in milk, or poisoned with "bhang," or by a preparation of opium smeared on the mother's breast. Others were suffocated, or killed by pouring ice-cold water over their heads, while some were allowed to die a cruel, lingering death. Today, among the Khatris, the Rajputs, the Jats and all classes of the Sikhs, girl babies are neglected to such an extent as to amount to deliberate murder. In Gamjam, for instance, villages were found by British officials that did not contain a single female child!

The reasons for this terrible slaughter of the innocents are many and various. In the majority of cases, however, the parents are inspired by motives of economy, girls being sacrificed to avoid the necessity, in future, of buying husbands for them. For while, in some India districts, a "bride-price" is paid, it is usually the husband that has to be purchased by the parents of the bride-to-be, and husbands are steadily "going-up." The bridegroom price, it seems, is now affected largely by the educational qualifications of the potential lord. A Kayastha graduate in Bengal usually fetches from 500 to 1,000 rupees, or from $165 to $330, and there have been cases where as much as 100,000 rupees, or $3,500 has been paid. And even in districts where the bride is usually bought, the parents of a girl are sometimes willing to pay for a bridegroom who has captured a few scholastic laurels.

Reasons for Slaughter.

Different queer superstitions, too, are partly responsible for the slaughter of girl babies. One tribe, called the Khonds, who either murder or neglect their female offspring, are influenced by the belief that souls return to human form in the same family, but that they do so only if the naming ceremony on the seventh day after birth has been performed. Infants dying before that ceremony do not return. So as the Khonds, like the other natives of India, ardently desire male offspring, this belief is a powerful inducement to the destruction of female infants, as a means of reducing the number of female souls which might be reborn in the family.

In India, there are no fewer than 9,412,622 girls of under sixteen who are wives, and 302,425 under the age of six who also have entered the married state! The astounding early age at which girls are married there is accounted for by the census taken by pointing out that astrologers indicate certain seasons, occurring generally once in ten or twelve years, as especially auspicious for marriage, and when these come round every possible unmarried girl, of however tender years, is married to some person or some thing. Even unborn babes are married to one another, and if, after birth, they are discovered to be of the same sex the marriage is declared null and void. In some cases a little girl is solemnly married to a man who is married already, and who afterward divorces her; in others she is married to a bunch of flowers, which is then thrown in a well.

Mock Marriages Common.

These mock marriages in India are quite common. A third marriage is regarded there as unlucky, and when a man has lost two wives and is planning a third matrimonial venture, he often goes thru a mock wedding with a sheep,, a pigeon or a plant, so that his next wife may be his fourth and not his third. In one part of India, too, if an astrologer predicts that a man will have two wives this is taken to mean that his first wife will die, polygamy not being in vogue. So, if his wife falls sick, the devoted benedict goes thru a mock marriage with a plantain tree, which is then destroyed. It is believed that this is a fulfilment of the prophesy and that the real wife will recover.

Indian wedding costumes are weird and wonderful. In the Punjaub Himalayan area a wedding may be solemnized without the presence of either a bridegroom or a priest. The former often sends his sword or some other personal belonging to "represent" him. To take the place of the priest, a water-skin often is inflated with the nearest Mullah's holy breath, and the marriage solemnized, miles away, by deflating it into the bride's face.

In most parts of India, it is thought desirable that the bridegroom should be older than the bride, but when the latter is the elder various means of balancing the discrepency are employed. Sometimes this is supposedly accomplished by making the bridegroom swallow a two-anna bit, but more often it is done by tying the bride's waist-cloth as many cocoanuts as there are years in the difference between her age and the bridegroom's.

Why Child-Marriage Exists.

Another reason for child-marriage in India is a dread of increasing the number of unhappy ghosts which walk the earth, no spirit, according to Indian belief, being quite so miserable and bothersome as one who has been denied the bliss of realized love. The husbands of most of these girl-wives, by the way, are adults, the figures showing that whereas nearly 10,000,000 girls under sixteen are wives, the boys under that age who are husbands number only three and a half millions. These facts explain the appalling number of child-widows in India, those under twenty numbering no less than 800,000; of these, moreover, more than 94,000 are aged between five and ten, while more than 17,000 child-widows are aged five and under. Miserable, too, to the last degree is the lot of child-widows, especially those who lose their husbands while extremely young. They generally are treated as family drudges and, being supposed to be practically dead to the world, are expected to live a life of complete self-denial and to content themselves with the coarsest food and only one meal a day.

Many Child-Widows.

While, however, the vast number of these child-widows, who represent 17 per cent. of the total number of females, is due partly to the early age at which girls are given in marriage, and partly to the disparity which generally exists between the ages of husbands and wives, it is attributable most of all to the prejudice against the remarriage of widows. Many castes, especially the higher ones, forbid it altogether, and even where it is not absolutely forbidden it is unpopular. The prohibition of widow-marriage, in fact, is a badge of respectability. Castes who do not allow it rank higher on that account in social distinction.

Many of these census statistics are sheerly amazing, for instance, those about lepers. Regarding the actual workers among these unfortunates, some gruesome information is given. Nearly 6,000 of them are engaged in agriculture in different forms, "which," remarks the chief enumerator, "is probably the safest outlet for their energies," but 155 are raisers of farm-stock, (which implies that they constantly handle animals supplying milk, cheese, etc.) 281 are connected with industries of dress and toilet, "59 with food industries, and 422 with trade in food stuffs." Fourteen male lepers are hotel or restaurant keepers, 17 practice medicine, 38 are school masters, 11 are policemen. Seventy-seven are engaged in religious duties, and six find places under "public administration."

N.C.R. MUST PAY $10,000 FINE OR STOP BUSINESS

Michigan Court Convicts Concern of Restraint of Trade, on Charges Laid by Competitor

LANSING, Mich., July 25.—The state supreme court today found the National Cash Register Co. of Dayton, Ohio, guilty of unlawful restraint of trade and imposed a fine of $10,000. The company is restrained from doing business in Michigan until the fine is paid.

The decision was returned in the case of Henry J. James, representing the American Cash Register Co., who charged that the National Cash Register Co. was violating the so-called Michigan anti-trust law, in that it indulged in excessive competition against certain competitors and thereby forced them out of business.

MONTREAL POLICE TAKE LOCAL THIEF.

Fred WilliamsGives Home as Toronto, when Caught with Stolen Ring.

Special to The Sunday World.

MONTREAL, July 24.—Fred Williams, who says he comes from Toronto, was arrested here tonight charged with the theft of a signet ring from his roommate. The detectives were on watch, too, for a young man who had cashed some cheques at a local bank under the signature of H. Fair. He represented himself, it is alleged, as a man in authority in the Dominion Express Company and produced cards and a written statement which purported to give him the right to collect the coin. When Williams was taken into custody the card and the letter was found in his possession and the signet ring was on his finger. In his pocket was a card bearing the name "Fred Williams" and in the lower right hand corner in neat black type was printed "Baby Face."

SHIPPING GROWS ON ST. LAWRENCE.

Small Increase in Number of Boats Docking at Montreal.

Special to The Sunday World.

MONTREAL, July 25.—Since the beginning of navigation this year nearly five hundred ocean liners have docked at Montreal. This is an increase of about twenty-five over the number for the corresponding time last year. During July fifty tramps will arrive here to carry wheat to the other side of the sea, while the number chartered for the same trade next month is seventy-five. These will carry in all over twenty million bushels of grain, while the regular liners will transport another ten million bushels. This means that the August grain export trade of the harbor will be about 30,000,000 bushels, the largest in any one month in a long time. So far this season six million bushels of wheat has come into the port thru the Lachine Canal.

ROYAL PARTY STOP FOR KENORA REGATTA

KENORA, Ont., July 25.—The Duke and Duchess of Connaught, Princess Patricia and suite, arrived in Kenora early this morning and were tendered a hearty reception by the mayor and citizens. They are guests during the day of Hon. Robert and Mrs. Rogers at their lake residence. The feature of the reception to the governor-general will be a motor boat parade this afternoon, in which, it is expected, five hundred boats will participate.

A German factory is said to turn out 20,000 loaves of sawdust bread per day. It is designed to be fed to horses, but in case of emergency it could be consumed by humans. It has some rye mixed with it.

In 1912 the Bell system controlled 74.7 per cent. of the wires and 58.3 per cent. of the telephones. The estimated number of messages or talks for the year was 13,755,658,848.

TWO JUDGES IN CAILLAUX TRIAL TO FIGHT DUEL

"You Dishonor Us, Sir," Said Judge Dagoury to Judge Albanil, When He Announced Recess

HE FAVORS DEFENCE IS THE INSINUATION

PARIS, July 25.—A challenge to a duel was sent today by Judge Louis Albanel, presiding judge of the court trying Madame Caillaux for the wilful murder of Gaston Calmette, to Judge Louis Dagoury, one of the three other judges sitting on the bench with him.

The quarrel between the two judges arose out of an incident which occurred at the palace of justice late last night, but the nature of which could not be ascertained.

The seconds appointed by Judge Albanel are General Jules Dalstein, former military governor of Paris, and Emile Bruneau De Laborie.

When the discussion concerning the reading of Madame Gueyden's letters seemed to be going unfavorably for the defence during yesterday's hearing Judge Albanel announced that there would be a recess. The Figaro affirms today that Judge Dagoury then said in low tones, "You dishonor us, sir."

Another version of the affair says that yesterday while the discussion about the reading of the letters was at its height Judge Albanel interposed a remark that the time for a recess had arrived. Judge Dagoury, who was seated beside him on the bench, bent over and said in an undertone, "You disgrace us, sir."

The two judges, after they had gone into their private rooms during the recess, engaged in heated discussion. Eventually Judge Dagoury admitted that he had said more than he had meant to say and apologised.

Maitres Henri-Robert, Labori and Chenu intervened as peacemakers between the two judges and the incident was regarded as closed. This morning, however, a report of it was made public in a note on the front page of The Figaro.

JACOB RIIS WROTE INSPIRING LETTERS

Gaiety, Humor and Philosophy in Writings of Noted Philanthropist.

"Jacob Riis wrote wonderful letters—full of gaiety and humor and the philosophy of life. And he never spared himself in writing. Often because of the drain on his strength, he was urged not to handle them all, but he used to clear his desk every day.

"Courage, practical suggestion, enthusiasm—whether to a group of college boys or a civic league in some out-of-the-way village, or a railroad president with a social outlook—these were the things he sent.

"At a memorial service in Plymouth Church last month," says The Survey, "Mr. Riis' son told of a young immigrant who had written asking for funds with which to get to the middle west. He was stranded at the seaboard. Mr. Riis put it up to him to walk; it wa ssummer and he was young. The lad wrote back in anger, only to get an inimitable letter from Mr. Riis telling of his own experiences in striking out for the west when he himself was an American in the making.

"He did not give offence, he did not take it. He entered into the boy's scheme of life, and let the youth enter—wide—into that of his own. Whether the young man walked or not is no matter; he got west, working his way and carrying with him a new vision. Two years later a letter came from him to Richmond Hill telling of his strivings and successes in one of the Prairie States, and thanking his fellow Dane for the biggest help that ever man gave to him.

"There must be scores who know similar stories of the unwritten influence upon the lives of people and work of communities of this man who has gone. There must be hundreds who cherish letters that breathe his spirit. An effort is to be made to collect such letters and to draw out such fragmentary evidences of Mr. Riis' social evangelism as may be fitted for publication in book form."

EXTERMINATING HOMELESS DOGS.

In declaring war on its stray dogs, Paterson is doing something that many another city might well imitate. It is a mistake, in the first place, to allow the population of canine mendicants to increase to an extent where the dogs without homes or masters are noticeably numerous. In many cities this mistake is not made and a stray dog is spotted before it has a chance to make more than a slight nuisance of itself. When such dogs have become numerous there is nothing to do but go gunning for them until they are extinguished.

If accomplished mercifully, it is a merciful thing to put a stray dog out of the way. Without a master to care for it, a dog must revert to the primitive and become a predatory beast. It must seek food where food is likely to be found, and sleep in any spot that affords shelter. It is usually the stray dog that bites, for, hungry and desperate from being chased from place to place, it learns to regard every person with suspicion.

The homeless dog is better off dead than alive and the city is better off without it. The more congested the population the more undesirable is any kind of a dog, homeless or well housed. The dog, however, is nature' companion of man and his consort, so dogs will probaly will always be with us. The surplus dog has no place in the scheme of things. As it is not the dogs' fault that it has no home, extermination should be done as quickly and as painlessly as possible.

India rubber was used for the first time as an eraser in 1770, when a very small piece was sold for three marks. It was, however, many years later before it was put into general use. Prior to this, the crumb of bread was used for erasing purposes.

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NATIONAL RESERVES ARE GREAT ASSETS

Dominion Government Carrying on Campaign to Attract Traveling Public.

The visit of Sir Arthur Conan Doyle to Jasper Park has served to draw the attention of the traveling public of Great Britain to the magnificent asset Canada possesses in her great national reserves. Mr. J. B. Harkin, commissioner of Dominion parks, is also carrying on a campaign to make these immense playgrounds better known, and has just issued from the department of the interior a most attractive souvenir of the mountain parks. This is a booklet, entitled, "Just a Sprig of Mountain Heather." Attached to the cover is a piece of real purple heather taken from the alpine meadows of the Canadian Rockies.

It is a novel and very effective way to capture the tourists' interest in Canada's national parks. Mr. Harkin treats in the booklet of the significance of these reserves and of the Dominion's natural heritage of beauty in the form of majestic mountain, peaceful valley and emerald lake. Jasper is the latest of the Dominion parks to be established. It comprises an area of a thousand square miles in the wonderful district opened up by the construction of the Grand Trunk Pacific thru the Yellowhead Pass.

WHY NEW POPES CHANGE NAMES

Everyone knows that as soon as a cardinal becomes a pope he is no longer known by his own name, but takes a new one. This custom originated out of reverence for St. Peter. Pius X., for instance, was Giuseppe Sarto—in English Joseph Taylor—before he took up his residence in the Vatican.

This custom, now a law of the church, had its origin in 884, when Peter di Porca became Pope of Rome. He held that it would be presumptuous to style himself Peter II. Before that time many people had changed their names, but it was not obligatory for them to do so. Sergius II not only established a precedent in this direction, but he set an example which all pontiffs have followed in that none of them has ever retained or assumed the name of Peter.

WORTH KNOWING.

Often discolorations on enamel ware may be removed by rubbing with a cloth dipped in vinegar.

Ordinary baking soda is an excellent cleaning medium for mud stains. Dampen a cloth, dip it into the soda and rub the offending spots. If pressing is necessary do it on the wrong side of the material.

Butter should always be kept in a stone jar, with the lid on tight, otherwise it is liable to absorb odors of other foods kept in the chest.

Wetting scorch stains with soap suds and placing them in the sun will remove the brown spots.

BOILED CUSTARD.

Beat the yolk of three eggs slightly, add a quarter cup sugar and one-eighth teaspoon salt; stir this constantly while adding gradually two cups of scalded milk. Cook in a double boiler, continue stirring until the mixture thickens and a coating is formed on the spoon, strain immediately; chill and flavor. If cooked too long the custard will curdle; should this happen, by using a Dover egg-beater it may be restored to a smooth consistency, but custard will not be as thick. Eggs should be beaten lightly for custard, that it may be of smooth thick consistency. When eggs are scarce use the yolks of two eggs and one-half tablespoon cornstarch.

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WOMEN OF FRANCE HAVE ALWAYS LED IN RIGHTS' FIGHT

Movement Dates Back More Than Century—First Struggle Was for Civil, Not Political Liberty.

TO PROVE that the struggle for political rights for women in France is no new thing, a writer in "Votes for Women" reviews an article in the "Revue Bleue," of March, 1898. The article is entitled "Le Feminisme pendant la Revolution Francaise," and the writer is M. Aulard. It is somewhat of a blow to our idea of progress, says the present reviewer, and particularly to our pride in our "modern" twentieth century opinions, to discover that whereas our French sisters of today are fighting primarily for the recognition of their municipal rights—for the municipal vote—their predecessors of that period of the French Revolution were fighting for full political liberty. And the impression made by this fact is deepened when we make the further discovery that before that period of enlightenment, under the old feudal regime, women did possess political rights. Women proprietors played a part in the elections to provincial and municipal assemblies; and their position in regard to the states general is seen in Article 20 of the Reglement Royal of Jan. 24, 1879, which said that the women of that time, who owned property, desired the same right for single women and widows as were possessed by the men of the nobility.

Similarly, in Article 12, female, no less than male, ecclesiastical communities were ordered to send a "depute" or "procureur" to the assembly where the clergy were elected.

Men Paid No Attention.

To begin with, as M. Aulard points out, the movement among women was rather for civil than for political liberty. Petitions requested that women "might have instruction; that they might be less often robbed of their inheritance." But the men of France paid no attention to this humble request.

Meanwhile, women were performing all the duties that were required of citizens in that stirring time. Ladies of wit and learning helped forward in their famous salons; their rougher sisters played a part in the taking of the Bastille; and, later on, women and girls actually served in the French armies, regular battalions of Amazons being formed. Women were to a certain extent recognized as citizens in that many of them were "decorated" by the Commune in 1790, having also to take the civic oath at the bar of the National Assembly. Olympe de Gouges in 1791 practically summed up the situation as it appeared to advanced women of the day: "La femme," she said, "a le droit de monter a l'echafaud, elle doit avoir egalement celui de monter a la tribune. ("Woman has the right to mount the scaffold; she should have equally the right to mount to the tribune.")

But to grant them the full rights of citizenship was more than the male upholders of liberty, equality, and fraternity could bring themselves to do. One great Frenchman, nowever, took up their cause. In 1790 Condorcet wrote an article in the "Journal de la Societe de 1789," entitled "Sur l'admission de la femme au doit de cite," where he eloquently pleaded for the enfranchisement of the women of France. It is strange to us to find Condorcet more than a hundred years ago combating, with most convincing logic, all the anti-Suffrage arguments we are so familiar with today. And Condorcet had an additional argument in the Declaration of Rights proclaimed by the Constituent Assembly, which, he argued, had been broken, in that one-half the adult population were deprived of the right of helping to frame their own laws.

Early Advances.

This championship at least forced men to face the question, and some advance was made, women being admitted on Oct. 31, 1790, to the "Cercle Social," where Mme. Aelders vehemently upheld the cause of women, till the Cercle itself became converted, and sent her round to various municipalities, one of which—Creil—made her an honorary member of its National Guard! At this time also were formed the "Societes fraternelles des deux sexes," which, however, were democratic rather than feminist, and played a large part in the growth of republican ideas.

But at length, the committee of public safety took up the women's question, and debated as to whether women could exercise public rights and take an active part in government. They decided in the negative, and their decision was reported to the convention, which forthwith forbade women to join clubs or popular societies. As a result, women's societies were suppressed. And so ended the short struggle for women's rights during the French Revolution.

Today, the descendants of that little advance guard of a hundred years ago are fighting a winning battle for municipal liberty. Civil liberty they have already won, and before very long France will, no doubt, grant her women of the twentieth century that full recognition of citizenship which Mme. Aelders demanded in vain for their "foremothers" of the eighteenth century.

FRENCH PRESIDENT WELCOMED IN SWEDEN

STOCKHOLM, July 25.—The French fleet, acting as escort to President Poincare, anchored off this city today. The King of Sweden, accompanied by the crown prince and other members of the royal family, at once went on board to welcome the French president, whom they brought ashore in a steam launch. Large crowds of people heartily cheered the royal and presidential party all along the route to the castle.

LITTLE THINGS WORTH KNOWING.

The personnel of the navy of the United States is more than 65,000.

It has been stated that an elephant sleeps only five hours each day.

Paraguay has a pod-bearing plant which is useful in making a vegetable silk.

A danger signal which will be recognized by those who may be color blind is wanted

In proportion to its population, Switzerland spends more on poor relief than does any other country.

The imports of cigarets into China continue to increase notwithstanding greater production by Chinese tobacco factories.

In Korea widows never remarry. Even tho they have been married only a month, they must not take a second husband.

TOELESS SHOES OFFERED IN LONDON.

The toeless shoe for afternoon and evening wear, to be worn with or without stockings, is the latest novelty for women to appear in the London shops. The new design is of sandal form, with high French heels and exposes glimpses of the sides of the foot and toes. The shoes are also made in a wide range of colors with a view to matching the gowns. So far the new shoe has not yet made its appearance in the street or the fashionable tea-rooms.

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