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timidly at the side of the other. Repeated calls assured them of friends and in an instant the two gracefully covered the length of the lawn, and began fawning and nosing Miss Sita's hands.

Miss Chandler put out her hands to stroke them. They backed and glided aside. Mr. Amar Nath picked up some leaves and handed them to her. With these she coaxed them close after some hesitation, gradually they approached nearer, sniffed, and seeing no harm accepted her offerings and caresses.

"Have they not got lovely eyes!" remarked Miss Chandler.

"And equally lovely sleek bodies too," added Miss Sita.

"They are so pure, clean and innocent," said Mr. Amar Nath as they leisurely moved along, "that we always associate them as the companions of our Resbies, saints."

"They certainly are," answered Miss Chandler, "but I am afraid we do not look upon them quite so sentimentally. It is a shame though! I shall never think of having one killed now, after seeing their confiding, loving ways to-day. You know I have never seen them so tame before."

(To be continued.)

Mr. M. K. Desai of the Wilson College has published a chart of Natural Orders in Botany for the benefit of B. A., B. Sc., and B. Ag. students. It is sure to be of use to them during their revision period and will help them much in their out-door work. He gives just those peculiarities of a Natural Order which are essential to distinguish them from the others, adding, at the same time, some typical examples of plants of that order. He gives also their vernacular names which will greatly aid the students in identifying a plant. It will be a valuable addition to the Rev. Father Blatter's, "Natural Orders in Botany" a book well-known to all students of Botany. It is very moderately priced at 4 annas a copy, so that it is within the reach of all students. Mr. Desai deserves credit for bringing out this excellent botanical chart.

In view of the criticisms passed in some quarters on the opening of a school for the education of grown-up girls and for the training of women workers, by Professor Karve and his friends, the Professor's address which we reprint today on his twenty years' work is very timely. He is able to show that these institutions are the natural development of his work for the Widows' Home. The Girls' School became necessary as there was no room in the Widows' Home for unmarried girls whose parents wished to give them a sound education on the lines adopted at the Widows' Home. The need for trained workers is always being felt, and Mr. Karve no doubt felt that unless he trained his own workers the institutions started by him were not likely to have a long lease of life.

We understand that the meeting held in Ahmedabad to which we referred in an editorial note last week, was not a meeting of the local Social Reform Association, but was a public meeting called by that Association on the occasion of the birthday of the late Kursondas Mulji and the anniversary of the passing of the Widow Remarriage Act.

A lady correspondent sends us an interesting report, which we print to-day, of the visit paid by Her Excellency Lady Carmichael to the Hindu Widows' Home at Dacca. It is good that ladies in Her Excellency's position care to make themselves acquainted with work of the kind which is being done in the Widows' Home. Their moral support should prove valuable to those who have taken upon themselves the burden of such disinterested work.

PROF. KARVE'S TWENTY YEARS' WORK.

On Thursday the 28th August 1913 a meeting was held at 6 P. M. in the John Small Memorial Institute in the Poona city over which the Hon. Mr. Claude Hill presided. Prof. D. K. Karve of the Ferguson College was that day to give an account of his 20 years' work in the cause of Indian women so, though it was a week-day there was a large audience there being even a few European ladies and gentlemen present. The Chairman opened the meeting by saying that Prof. Karve needed no introduction from him to a Poona audience and asked him to deliver his address. Prof. Karve spoke as follows:—

MY TWENTY YEARS IN THE CAUSE OF INDIAN WOMEN.

Mr. Chairman, ladies and gentlemen,

I am conscious that I am not very happy in the choice of the subject of to-night's discourse. It is not good manners to speak of oneself in the manner I propose to do. But love is blind. I feel that my interests are now identified with those of the Indian women's cause on this side of India at least and I love that cause as I would love anything. Were it not for the likelihood that even this little personal account may serve the cause in some way and were it not for the kind invitation of my friend Rev. Dr. Macnicol whom I could not say 'nay' I should not find courage to stand before you and address you this evening.

I have been a humble worker in this cause for the last twenty years. During this period I worked for the Widow Marriage Association, the Hindu Widows' Home and latterly for the Mahila Vidyalaya and the Nishkama-Karma-Matha (Society for selfless work). Before commencing the account of the actual work I should like to be permitted to say a few words as to how I came to be connected with it. My coming to Poona and taking up this work are the result of a series of accidental circumstances. Had it not been for those opportunities which came to me unexpectedly, being a Brahman I should have been a village school master after the type of Goldsmith's village schoolmaster in the deserted village showing my book-learned skill to those who might gather round me. But that was not to be. I got facilities and I began to learn English and graduated when I was 27. For seven years subsequently I lived in Bombay contented with my lot. It was here while I worked as mathematical teacher in the Cathedral Girls' High School and the Alexandra Native Girls' English Institution that the question forced itself on me as to why we too should not try for the education and advancement of high class Hindu girls on lines similar to those of European and Parsi schools. It was a consummation devoutly to be wished. At this juncture the mathematical teachership in the Ferguson College fell vacant and it was offered me by the Hon'ble Prof. Gokhale who was my class-fellow in the Elphinstone College. This was one of the things I never dreamt of. It brought me to Poona at the end of 1891 at the age of 34. My sympathy towards women's education would have remained dormant all my life if another special circumstance had not occurred, which ultimately directed my energies into this definite channel.

This circumstance was the death of my wife. This incident presented to me a very knotty problem for solution. The question of widow marriage has now become much simpler. But twenty years ago it was not so. I had my old mother and elder brother who loved me and whom I loved. If I married a widow, my act would shock my old mother's honest religious sentiment and throw her in deep sorrow. A little girl I could not persuade myself to marry. It was a heart-tugging affair. I therefore made up my mind not to marry a second time at all if the objection from the elders proved to be very strong. When they found me fully determined they sought shelter in resignation and allowed me for my sake to have my

way provided I left them undisturbed in their orthodox surroundings. I accordingly married after my choice on 9th March 1893. A remarriage of a widow in Poona, the stronghold of orthodoxy at that time, was not then without apprehended difficulties but everything passed away well.

This event in my life has been the foundation of the humble work I have been able to do for our women. This responsible step made me feel that life was a more serious matter than I took it till then, that it has placed an imperative duty upon me and that my serious work was only just begun and that I should try my utmost to prove myself worthy of the cause I was going to embrace. The work was begun at home. I began with the education of my niece whose husband was already being educated by me. She got through her Training College course and became a certificated mistress. But as fate would have it and very likely to put my own convictions to test my niece was left a widow. She afterwards worked for some time as a teacher in Berars and was persuaded by me to marry my colleague Prof. Bhate.

For a systematic and efficient working out of any plan a responsible body is necessary. I therefore applied myself to organizing a Widow Marriage Association. The old Widow Marriage Association had ceased to exist and there was at that time no organised effort made in Bombay, Deccan, Berars, or Central Provinces to advance the cause of widow marriage among the high class Marathi speaking people. A few gentlemen worked here and there but there was no organization. Under the circumstances, I thought of taking some practical step to form an Association. I wished to make it a prominent principle of this Association to carry on this reform on lines laid down by Pandit Ishwar Chandra Vidyasagar and Vishnu Shastri Pandit, *i. e.* I wished the association to recognize those remarriages only which were celebrated according to the Widow Marriage Act of 1856. There were only very few remarried people of this sort on the Bombay side. I wished to work for the cause of widow marriage pure and simple, without bringing in complications of the most difficult question of caste. I put myself in communication with all Marathi-speaking remarried people of this sort and particularly with Rao Bahadur Wamanrao Kolhatkar who is known to most of us here and who then held a very influential position in the Central Provinces. He had put his whole heart in the Widow Marriage work and at very great sacrifice had brought about several widow marriages among influential people. He appreciated my idea and we called a meeting of remarried gentlemen and other real sympathisers of the cause at Wardha in Central Provinces on 31st December 1893. We formed ourselves into a Widow Marriage Association with a set of rules and I was made its Secretary. Naturally the head-quarters of the Association were shifted to Poona with a local committee to manage the affairs. The first chairman of the committee was the late Principal G. G. Agarkar and after his death Dr. Sir Ramkrishna Bhandarkar was requested to become the chairman and up to this day he has been guiding the affairs of that body. As an initial contribution to the fund of this Association I secured Rs. 1,000 the memorial fund of the late Vishnu Shastri Pandit at Bombay. The Poona fund for the purpose was raised but nothing of it has ever since been heard. In the old Association all people who sympathised with the cause were made members of the Association. This Association made only those people members who were either remarried or had the courage to dine with them openly within the sphere of their castes. All well-wishers other than these were classed as sympathisers only and not members. A member or a sympathiser had to pay a day's income every year as subscription.

One thing that I did almost as soon as the Widow Marriage Association was established was to start a Boarding House for

the children of remarried couples. I did this in my own house and my wife and I supervised it. Two boys and four girls were admitted, three being supported by the Association. This went on over a year and was then given up as impracticable. The Association however continued to support a few poor children of remarried couples with money grants.

My long College vacations were used for lecturing tours for sounding public opinion on the subject and enlisting their sympathy for the cause. I proceeded to work systematically in the matter of sounding public opinion. I visited educated people at each place and requested them to give a written opinion. I arranged such people into following classes: (1) Those who openly dined with remarried couples. (2) Those who were prepared to declare their sympathy openly. (3) Those who sympathised but had not the courage to say so openly. (Opinions from such were taken confidentially on condition that their names would not be published but only the results would be given in a statistical form). (4) Those who sympathised to some extent as for example only so far as the marriage of a child-widow was concerned or marriages of those widows who never had children. And lastly (5) those who were opposed altogether. These opinions were taken on printed forms. In those days even people of position, although sympathising with the cause had not the courage to say so openly. The state of public opinion then cannot be judged from what it is now. Even so late as in 1900 when Prof. G. C. Bhate, Mr. B. N. Bhajekar and myself were deputed to move about on a lecturing tour to see if we could get a hundred people from among the D. shastha, Konkansastha and Karhada Brahmins ready to inter-dine openly with remarried couples within the sphere of the above-mentioned classes, our efforts failed. Signatures were obtained on condition that the names would be published only if there were a hundred signatories. But 100 people could not be found willing to support this cause openly from among these three large Brahmin communities together.

My work in connection with the Widows' Home was growing and I could not give much attention to the work of Widow Marriage Association. I, however, did what little I could till the 28th of January 1900. On that date Prof. G. C. Bhate was appointed Secretary of the Association and I handed over charge to him with a balance of Rs. 4,000 in favour of the Association. The Association is still working with Mr. K. B. Joshi and Prof. D. L. Sahasrabudhe as Secretaries. Under the auspices of this Association about 30 remarriages took place during the last twenty years.

(To be continued.)

FLORENCE NIGHTINGALE VILLAGE SANITATION FUND.

KAMLA—JULY REPORT.

I was on leave during the latter half of the last month and the first half of the present month; so my reports for both these months cover the period of fifteen days each only.

During the month of July there was very heavy rain throughout the month, and so much work could not be done. House to house visits were continued and some preaching was done occasionally.

The village tank was overflowing owing to rain water, and not much could be done to keep it clean. Some of the people—especially the trading and well-to-do classes continued to use boiled water (cooled) for drinking.

There is not much in connection with conservancy, personal hygiene, disposal of refuse, &c., worth reporting.

In spite of the heavy rain and things accompanying it, I cannot report any diseases as specially prevalent in the locality; nor was there any epidemic. There were rumours of rats dying in a house or two, but they have not been confirmed nor followed by plague cases. Still however the people have begun to entertain vague fears and have become restless. It is hoped however that there will be no outbreak of plague.

V. K. ABHYANNAK.

THE DEPRESSED CLASSES MISSION SOCIETY OF INDIA.

C. P. AND BERAR BRANCH.

While the problem of the Depressed Classes in India has now on the one hand been generally recognized as a definite and a most important factor in the regeneration of our country, the D. C. M. Society of India on the other has made a most successful beginning to usher this problem into the field of practical achievement, as will be seen from the splendid record of its work during the last seven years. The statement and proposal submitted below by Mr. V. R. Shinde, the General Secretary of the Society, regarding the efficient organization of a Branch for the C. P. and Berar, clearly show that it is now high time that this province should readily proceed to take its proper part in the tackling of this all-important national problem.

The Society has already stationed at Nagpur a devoted and qualified missionary who is to work solely in this province. A sum of Rs. 6,500 is required for the maintenance for the first two years of the work he proposes to organize. Of this sum the Parent Society undertakes to pay Rs. 1,500, provided the remaining Rs. 5,000 is raised in this Province. Of the latter too, Mr. Shinde, during his tour in Berar last January, has secured promises of about Rs. 1,000 from friends in Amraoti and Akola.

We therefore most earnestly appeal to the generous public of this province to readily come forward to contribute the remaining Rs. 4,000. Messrs. V. R. Shinde and G. K. Kadam are going to visit a few leading cities of this province during the month of September 1918 with a view to raise this amount, and we strongly trust that their efforts will not be in vain.

G. M. CHITNAVIS,	Nagpur.
V. R. PURDIT,	"
R. N. MUDHOLKAR,	Amraoti.
M. V. JOSHI,	"
R. G. MUNDLE,	Yeotmal.
V. M. MAHAJANI,	Akola.

OBJECT.

To elevate the Depressed Classes such as the Mahars, etc., by promoting education, removing social disabilities and preaching to them the ideals of religion, personal cleanliness and good citizenship.

The Society, as Lord Sydenham Clarke observed in 1911, "has a double mission to accomplish—to educate the public opinion and arouse sympathy for the wrongs of the Depressed Classes on the one hand, and to promote the education of these people on the other."

EXTENT OF WORK.

The Society has the following branches:—Bombay (Head Quarters), Maharashtra, C. P. and Berar, Kolan, Gujarat, Karnatak, South Canara and Madras. Of the thirty educational institutions at fifteen centres under these eight branches five are Boarding-Houses, four Technical Schools, one Middle School and the rest Primary Schools. Besides, there are five Bhajan Samajes or religious congregations.

C. P. AND BERAR BRANCH.

With the generous support of men like the Hon'ble Rao Bahadur R. N. Mudholkar and Mr. M. V. Joshi of Amraoti; Rao Bahadur V. M. Mahajani of Akola and Rao B. R. G. Mundle of Yeotmal, centres of this mission are already being conducted at these places for the last five years. At the beginning of the current year Mr. G. K. Kadam resigned his post of Public Prosecutor of the Kolhapur State and joined this Mission. The Executive Committee of the D. C. M.

Society of India appointed him as the responsible missionary for the C. P. and Berar and deputed him to organize his headquarters at Nagpur. Having several times visited the many important places in this province and on a careful study of the condition of the Depressed Classes therein Mr. Kadam has submitted a scheme of 5 institutions at an estimated expenditure for two years of Rs. 6,500.

The Executive Committee of the D. C. M. Society of India has sanctioned this scheme and expenditure, and requested some leaders in the C. P. and Berar to issue an appeal for the necessary funds. On Rs. 5,000 being thus raised in good time, in the C. P. and Berar, this Committee will undertake to contribute the remaining sum of Rs. 1,500 (for two years) from the Parent Society's funds towards this proposed Branch.

D. C. M. Head Office, } V. R. SHINDE,
Parel, Bombay. } General Secretary,
August 1918. } D. C. M. Society of India.

SOCIAL SERVICE LEAGUE BOMBAY.

SECOND ANNUAL MEETING.

On Sunday the 31st August 1918, the Second Annual General meeting of the Social Service League, Bombay, was held at the Servants of India Society's House at Sandhurst Road. The meeting was attended by a large number of members and workers of the League and was presided over by Sir Bhalchandra Krishna Kt. Mr. N. M. Joshi one of the Secretaries of the League, read the report of the work done by the League during the second year of its existence. The following is a summary of the reports.

The Second Annual Report of the League relates to the work done by it during the period of 9 months from September 1912 to 31st May 1918. During this period Mr. Ratan Tata was elected Patron of the League and three gentlemen became Life-members. The number of members rose from 150 to 290, out of whom 22 are in Class A paying Rs. 25 annually, 12 in Class B paying Rs. 10, 77 in Class C paying Rs. 5 and 179 in Class D paying Rs. 1 annually. The Managing Committee met ten times during the period to transact the ordinary business of the League.

The League proposes to itself both theoretical and practical work of Social Service and though so far it has confined itself to the practical branch it now intends devoting some attention to the theoretical side of its objects also. During the period of two years and a quarter since the League was started the idea of Social Service in its modern form based on the principle of *equal opportunities to all* has gained ground not only in Bombay but also outside it. However the idea being new to India its growth is necessarily a slow though a steady one.

The work done by the League covers various spheres of public life the most important of these being mass education, higher education for the poor, sanitation, social purity and the co-operative movement. The most important part of the work undertaken by the League is the promotion of education among the masses by means of (1) free travelling libraries, (2) night classes and (3) lantern lectures. The results achieved in this direction especially by the successful working of travelling libraries are very encouraging. The object of the League in starting these libraries is mainly to create a taste for reading among the masses and then to satisfy the same by placing at their disposal useful and wholesome literature; and subsidiary to this, to enable a worker to come into closer contact with the poor so that they may know the real social condition of the latter and be of service to them in their needs. Responsible persons in different localities are selected to act as librarians and they are given boxes of 25 or 50 books each

and are asked to use their influence with their neighbours with a view to create taste for reading among them. In the event of the latter being illiterate they are advised to give readings from useful books publicly to them. That the libraries have met a distinct want as seen from the fact that the League now possesses 48 Marathi and 37 Gujerati Libraries and 2,880 Marathi and 1,929 Gujerathi books as against 10 Libraries and 500 volumes as stated in last year's report. Out of these 4,809 (Four thousand eight hundred and nine) books, 2,781 (1,753 Marathi and 978 Gujerati) were presented to the League and the rest purchased mostly out of the timely gift of Rs. 1,000 meant for the purpose by Sheth Damodardas Goverdhandas Sukhadwalla.

Out of 85 Libraries 18 Marathi and 4 Gujerati Libraries are with people belonging to the Depressed Classes, and 5 Marathi and 8 Gujerati Libraries are exclusively used by ladies amongst whom they supply a much needed want. Most of the remaining centres are among the backward classes generally Mill hands, office peons and petty clerks. There are two Marathi centres for Jews and 2 for Mahomedans and there are two Gujerati centres for Parsees. Three Marathi and three Gujerati centres for the use of convalescent patients have been opened at (1) Gokuldas Tejpal (2) Cama and (3) Jai Rukhamani Hospitals. Two workers of the League almost daily visit the patients in the G. T. Hospital and help them in writing letters and otherwise and issue them books from the Library boxes. The library centres have been utilized by the League for the purpose of distributing 6,000 quinine pills through the Librarians and also in distributing 5,000 Marathi leaflets on Hygiene and other subjects. At 8 Marathi and 12 Gujerati centres, 181 readings were given to illiterate people, the total attendance at these being 2,550 with an average attendance of 20 at each meeting. A Librarians' club has been started with the object of bringing about necessary improvements in the working of the scheme by holding meetings of the works. The statements submitted by the Librarians show that the total number of books issued was 10,109, of this number 6,210 Marathi and 3,999 Gujerati books. The total number of readers is 2,765 of this 1,462 being Deccanics and 1,303 Gujeratis. The total number of male readers is 1,282 Deccanics and 1,929 Gujeratis and the number of books issued to them is 5,512 Marathi and 3,272 Gujerati books. The number of female readers is 180 Deccanics and 274 Gujeratis, the number of books issued to them being 698 and 728 respectively. The number of Depressed class readers is 320 Deccanics of whom there are 10 women and 333 Gujerati of whom 17 are women. The number of books issued to them is 959 Marathi and 941 Gujerati books.

There is scope for extending the work of libraries in old fields as well as in new ones. It is hoped to double the libraries for ladies and to open Urdu libraries for Mahomedans and issue separate sets for children. Further progress however can only be made if the resources of the League which were severely taxed by the expenditure of Rs. 1,200 on Libraries alone, are appreciably strengthened.

During the period under report 51 lantern lectures were given and over 9,900 persons took advantage of these with an average attendance of 160 for each lecture. The subjects of these lectures include, among other topics of popular interest and instruction stories, from the Ramayana and the Mahabharata, human physiology, temperance and the co-operative movement. Lastly the League is publishing on the work of mass education by maintaining three night classes at Mandvi, Madanpura, and Kuria. The class at Mandvi is attended by poor Bhatia and Lohana students and that of Madanpura by people of the depressed classes.

The League has also organized a series of addresses on the lines of the University extension movement in England with a view to provide facilities for young men who have had for some cause or other no opportunities of receiving higher education but who are desirous of enjoying advantages of an intellectual and cultured life. Four lectures on "Europe in the Middle Ages" and 3 on "Three Great Rulers of India" were delivered by Prof. P. A. Wadia and Prof. G. Anderson respectively and 20 other addresses will be delivered hereafter. The League has undertaken to secure text books from students who have passed their examination and to lend these to students of poor means who are in need of help of this kind. Only 120 books were secured from old students but most of them were found unsuitable for the present examinations. With the help, however, of two good donations of Rs. 100 each for this object from Sir Vithaldas D. Thakersey and Mr. Bhaskarrao V. Mehta, Advocate, the League was able to lend 144 books to 35 students belonging to various schools and colleges.

The two first-aid classes for Gujerati and Marathi ladies were continued and a third was recently opened at Thakurdwar and is now attended by 40 ladies. A first-aid class for males is also conducted at Parul. One home hygiene class and two classes to teach home nursing have also been started. The League's Hindu Division of the St. John's Ambulance Brigade consists at present of more than 68 members. Six of these volunteered their services at the Pandharpur Kartiki fare in November last and similar assistance was rendered by some of them at the annual fare at Dehu and again at the Ekadashi fare at Pandharpur.

A beginning was made in the work of visiting some notoriously dirty and unclean quarters with a view to improve their sanitary condition by securing the co-operation of the owners and by inculcating habits of cleanliness among the inhabitants. This experiment restricted last year to five chawls in different localities but the League hopes to extend it further this year.

The usual programme of the Holika Sammelana which is organized every year was again gone through at 36 centres in Bombay.

A notable feature of this year's work was the Co-operative Credit Society open only to the members of the League, which has still now advanced loans amounting to Rs. 534 to 9 members. Besides proving a help to members of limited means the Society is expected to afford a good training ground to such of them as would like to undertake the work of spreading the gospel of co-operation among the labouring population of the City.

During the last Diwali Holidays the League at the request of the Karla Sanatorium Fund Committee made a collection with the help of 500 volunteers in aid of the Fund which amounts to Rs. 7,000.

One of the principle objects of the League is to train young men for real and efficient social service. For this purpose the Social Service Volunteer Corps consisting of nearly 100 members had been organized. The Corps is divided into three distinct bands of volunteers who will devote themselves to education, sanitation and general propagandist work.

The statement of accounts accompanying the report shows that beginning with a balance of Rs. 1,800 the League has during the period under report realized an income of Rs. 5,300 (Rs. 740 from annual subscriptions of members and Rs. 4,900 from donations) and spend Rs. 4,900 (thus closing the account with a balance of Rs. 2,500.)

Mr. Ratan Tata has very generously promised his help upto the amount of Rs. 5,000 on certain conditions which have been accepted by the Managing Committee of the League. According to these terms the League has already received from him Rs. 1,840. In March the Proprietor of the Excelsior Cinema-graph gave a benefit performance in aid of the League which realised a sum of Rs. 882.

Reference has been made in the preceding paragraph to the many public-spirited gentlemen who have assisted the League liberally by donations. Amongst the others who have helped it in one way or the other during the year are Sir H. E. Proctor, Sir Jamshedji Jeejeebhoy, Mr. H. A. Wadia, Mr. T. N. Malvi Solicitor and Mr. Parshottamdas Thakurdas. The Report of the League ends with an appeal for further help from the public of Bombay to enable the League to continue the work such as undertaken. The response to its last appeal has been fairly satisfactory and the League hopes that its present appeal will be as liberally responded to.

THE DACCA HINDU WIDOWS' HOME.

(FROM A CORRESPONDENT.)

Her Excellency Lady Carmichael paid a visit to the Dacca Hindu Widows' Home on Friday the 22nd August at 8 A. M. accompanied by Miss Garrett, Inspector of Schools, Dacca. Mrs. Sarsjubala Datta, Editor, *Bharat-Mahila*, and Mrs. Nirmala Dass, the founders and workers of the Home—received Her Excellency at the gate. After being garlanded by two young inmates of the Home an address of welcome was read by Mrs. Datta, from which we take the following particulars:—

A little over two years ago the Widows' Home, which is the only institution of its kind on this side of the country, was started in a very unostentatious way. Not knowing whether the Home would be able to arouse popular sympathy, we did not go in for it but left ourselves entirely in the hands of Him who is the Protector of all noble cause. It is with a view to open out ways by which the widows might make themselves useful members of society that this Home was started. Of the fourteen inmates of our Home two attend the Midwifery Class attached to the local Misford Hospital and two are pupils in the Teachers' Training Class of the local Eden High School. Two other girls are day-scholars at the same school. The rest of the inmates take their lessons at home for which a tutor has been retained. All our girls are learning sewing and some are being trained in lace-making, too, by the Government Lace Mistress who visits the Home twice a week. By the grace of God we have thus been able to make a fair start in our humble way. But much, very much, remains to be done. We have yet to put our widows on the line in which they are likely to make themselves most useful—useful themselves and to the community. We are very grateful to Her Excellency in thinking that lace-making would be a very suitable and profitable occupation for the widows. At our assistance a widow has recently been sent to the Dufferin Hospital in Calcutta to qualify herself in sick-nursing and another woman has also approached us with the same object. But there being no such arrangement in Dacca little can be done in this direction. We are very glad to learn from the Hon'ble Mr. Beaton-Bell, who himself takes such a keen interest in our Home, that Your Excellency has signified your desire to have a Nursing Class opened in this town by the Government. We feel that when this is done a long-felt want will be removed and a career of great usefulness will be opened to our widows.

As stated above, we have not so far sought much in the shape of public sympathy but have preferred to work silently to justify our existence and have rested satisfied with what has come to us without much asking. But the time has come when we can hardly remain in this passive attitude. Private charity being at best a fitful source of income we have applied for a Government grant. Through the good offices of Miss Garrett who is doing so much for us we are in hopes of having the grant prayed for. The grant when received will go a great way towards relieving the stress through which the Home is now passing. But there are other needs which this grant cannot possibly cover. We cannot perhaps remain indefinitely in a rented house and must have before long premises of our own suited to our increasing requirements. This, however, means ample funds and we do not know how they will come. Our hope lies in the fact that the work is God's and He will provide. We rely as firmly as ever on "faith and prayer" with which we began.

In conclusion, permit us to assure Your Excellency, that our welcome, though simple, is none the less genuine and cordial.

Lady Carmichael was pleased to remark that she greatly appreciated what was said in the address and thanked the organisers for the same. Her Excellency was very keen on the subject of sick-nursing and observed that it would be some time before arrangement could be made for the training of nurses at Dacca, but that within a very short time the arrangement would be complete in the Lady Dufferin Hospital, Calcutta, for a special class in nursing for high caste Hindu widows and the training there would be of a superior order so as to turn out Sister Nurses who rank above the ordinary Nurses for which latter the Dacca class was intended to be started. It would be possible to send three women from this side to this special class in the Dufferin Hospital every year. Her Excellency was taking a personal interest in the matter and it was hoped that before long a career of usefulness would be thrown open to Hindu widows. Assurances were also received from Her Excellency of financial assistance to the Home.

Her Excellency then made detailed enquiries about the Home and heard with ardent interest the personal history of each one of the widows. The needle embroidery and lace work of the inmates of the Home was then shown and Her Excellency took a great fancy for a piece of embroidered border for cloths, the handiwork of one of the widows, and expressed her willingness to have it and wanted to know the price thereof. Her Excellency was told that both the widow and the Home would feel highly honoured if Her Excellency would be pleased to take this as a humble present to which Lady Carmichael remarked that this was worthy object to pay for. The piece of embroidery work measuring about 6 yards in length, which Her Excellency praised so highly, was kindly accepted by the noble Lady.

At Her Excellency's desire the girls made a practical exhibition of their work on lace making. Lady Carmichael was pleased to make some kind comments on needle work and gave some useful instructions. A little girl of six, the daughter of one of the widows, became the special object of Her Excellency's attention and, when the little girl plied her needles with her tiny fingers, the delight of Her Excellency seemed to know no bounds.

Her Excellency was then shown over the rooms of the Home including the kitchen (which, of course, Her Excellency did not enter) and the store-room by Mrs. Datta and Mrs. Dass and she expressed herself highly satisfied with what she saw. More than once Lady Carmichael remarked that she was struck by the neatness and cleanliness and the air of respectability about everything in the Home. Lady Carmichael was the pink of courtesy and was all sympathy and kindness for the widows.

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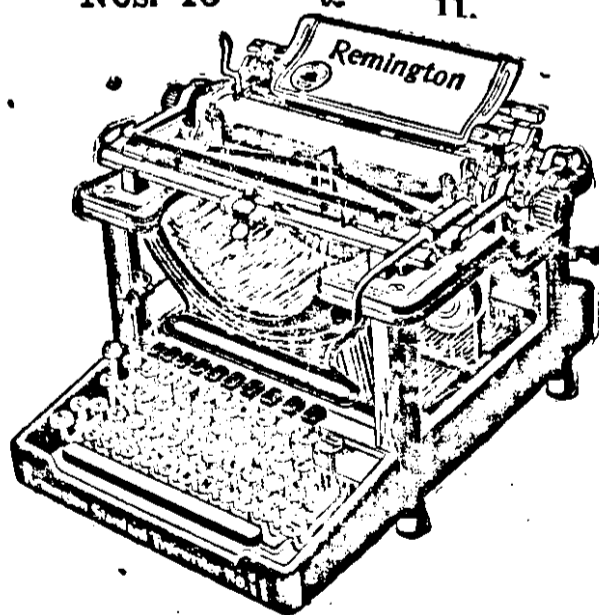
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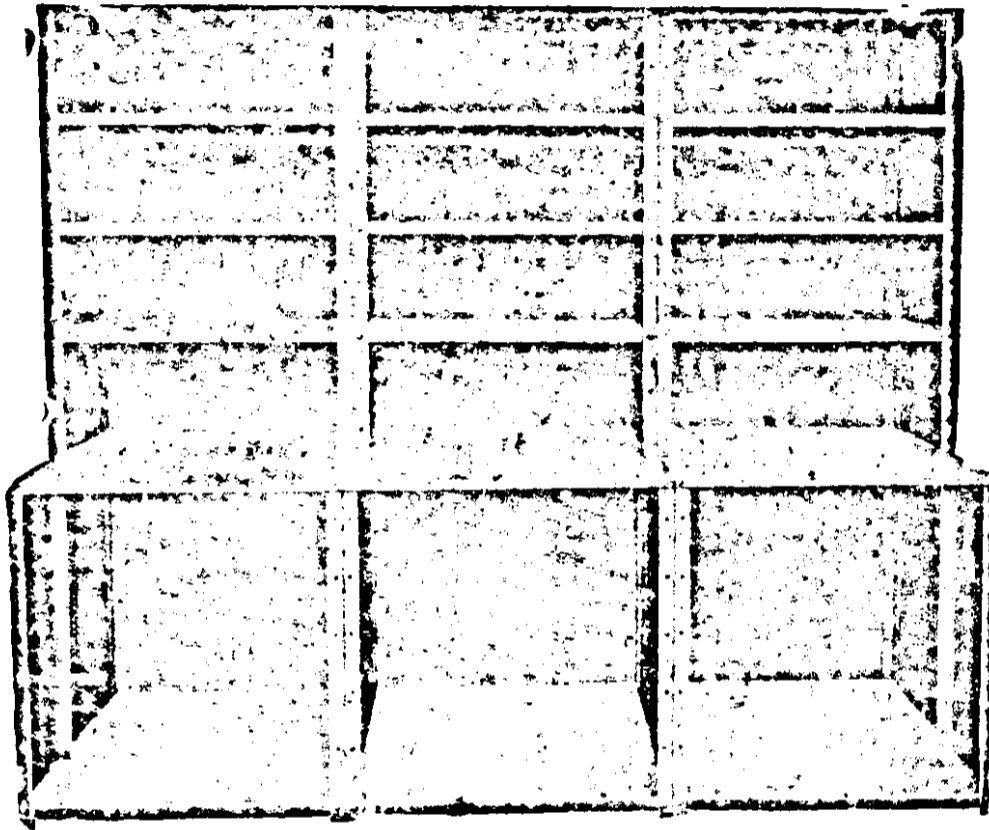
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