

The clubs need workers, need ladies to help carry on and extend the work; there is room now for any number of women: ten, twenty, or a hundred can have their hands filled with work if they will come forward and stretch them out to us and help us try to make life happier and more full of meaning and freer from temptation for the girls and women who have to work for their living in our great stores and factories. Not to raise up those who fall,—that task is for others,—but to help the weak-hearted and the strong-hearted to bear more joyfully the burden of life amid difficulties and temptations which would daunt the bravest and the strongest.

We want the best you can give us; we want women who come to the work *con amore*, not merely to do the orthodox modicum demanded now by society from all unmarried or childless women—and we don't want *only* the women who have nothing else to do. For centuries these women have been a standing protest against that truly masculine proverb that "Satan finds some mischief still for idle hands to do,"—unless their struggle against the results of other people's sins can be so interpreted,—and philanthropy has almost come to be considered their exclusive possession. Now this is neither just nor expedient, for there is much work that can be done only by women who are more in touch with the affairs of life. It was well said of Sister Dora by a distinguished man of letters that she possessed three of the most important qualifications for her work—"great personal beauty, fine health, and a keen sense of humor." You will say at once that these are qualities which would fit a woman for success in any sphere of life; and that is just the point I wish to make—that we need the best you can give us, and that it is not only to the women who can devote their energies exclusively to the work, but also to the society belle, the clever writer, the crack lawn-tennis player, and the happy daughter, that we turn. And to the friends and relatives who throw so many obstacles in the way of the worker, and who lay on the shoulders of the club every pale face they see, let us say, What protest did you make when your child laid her young health on the altar of fashionable late hours and wore out her beauty in the incessant pursuit of pleasure? Did you not rather smile with pride to think how sought after she was? Surely you need not grudge the one night a week she gives to her work down town. The clubs keep no late hours.

The working girls want more than classes and club-rooms—they want inspiration and sympathy; often an individual inspiration and sympathy to fit their individual needs. The best that we can give them is our best morally and mentally, the results of our most earnest prayer and practice, of our clearest and hardest thinking. The influence on the worker is perhaps one of the best results of the work,—although it may not be an sensible end in view,—for one cannot with honesty, nor indeed with any comfort to one's self, lead a life outside the club willfully inconsistent with the light in which one appears to the girls; for never mind how little we desire to be looked upon as examples, we are looked upon as such even by the girls with whom we have least personal contact, and we are apt to find that their belief in us and constant reference to us is a pretty sharp reminder of our own shortcomings, even in such minor matters as untidy bureau drawers and buttonless boots, not to speak of the graver questions of living

which are continually raised and whose solution is complicated by the real differences of position and education.

There are two kindred questions about which there has been and still is much controversy, and, I think, many serious mistakes made—first, in underestimating the intelligence of the girls, particularly in practical matters, in which it is apt to be far greater than our own; and secondly, in belittling our advantages in order to conciliate their prejudices. In many cases these prejudices do not exist, and even when they do the differences in our position and education are sure to come to the front sooner or later, and by frankly recognizing them in the beginning as an advantage we prevent their being regarded later on as a barrier. The girls are sure to end by knowing that we keep servants, wear evening dresses, and go to the opera; and by plainly speaking of these things when necessary (the necessity will be rare), as comforts won for us by our husbands' or our fathers' intelligence and labor, we make the distinction in our ways of living more one of degree than one of kind. When once recognized the truth will make our relations with the girls of more value than when it existed on an ignorant or mistaken foundation.

The very leisure and knowledge we are able to put at their disposal comes from this difference of conditions, and it is shirking our responsibility as women of a leisure class when we attempt to pretend that our conditions of life are the same as theirs. The newspapers in this country are successful in giving the working classes a false idea of the occupations and pleasures of the "upper classes." They represent them in all their most sensational and regrettable moments, and but little record is made of the majority of well-to-do and educated people with whom plain living and high thinking has not come to be a dead letter. In our most natural and laudable efforts not to patronize the girls we are apt to forget that we are foregoing the natural advantages of our birthrights in attempting to appear to them as anomalous women from nowhere, instead of ladies whose life and education in perhaps wealthy homes has inspired us with the desire to share what we consider our real advantages with our less fortunate sisters.

It is a great pleasure, this club work—work which any woman with a warm heart will find repaying. Much has been said, but it would be difficult to say enough of the gratitude and responsiveness of the girls to any effort made in their behalf. No one who has not had the experience can realize the pleasure and stimulus of being looked up to and followed, however undeservedly, by a clubful of hard-working girls. The labor is great but the rewards are infinitely greater, and there are not many of us, I fancy, who would not tell you that they had gained vastly more than they had given.

Florence Lockwood.

Two Monuments.

ON the western coast of North America, upon one of the hills of San Francisco, overlooking the great Pacific Ocean and within one mile of its shore, in Laurel Hill Cemetery, there is a beautiful marble monument, some fifteen feet in height, with a round pillar of graceful proportions encircled with a garland of convolvuli and other flowers, the whole surmounted by a draped vase with a wreath of drooping roses and chrysanthemums.

This is an emperor's tribute to an American citizen, as the following inscription indicates :

THIS MONUMENT was erected by authority of HIS IMPERIAL JAPANESE MAJESTY, to commemorate the high respect and esteem in which MATTHEW SCOTT was held by the JAPANESE GOVERNMENT, and its appreciation of his valuable services at Hiogo from 1872 to 1879.

Far away, in an almost direct westerly line, over six thousand miles distant, near the coast of Asia, and with only the ocean billows of the Pacific rolling between, on the little Japanese island of Tanegashima there has recently been erected another monument by the humble fishermen and villagers, "to commemorate the goodness of the United States," as evinced by the manner in which the American Government has shown its appreciation of the kind and hospitable treatment by the people of the island towards some shipwrecked American sailors who had been cast upon their shore a few years ago.

The full Japanese inscription on this monument was sent by Governor Watanabe, of the great prefecture of Kagoshima, to Mr. Kawagita, the Japanese consul at San Francisco, and by him translated as follows :

MONUMENT TO COMMEMORATE THE GOODNESS OF THE UNITED STATES.

In September, 1885, an American vessel was wrecked off the island of Tanegashima, and the whole of the crew perished with the exception of twelve men. Of these, seven persons entered the one remaining boat, and the other five a raft constructed, and after several days of suffering effected a landing on Tanegashima and wandered about almost exhausted by hunger and thirst. Seven of them went to the village of Akimura on Tanegashima, and were succored by Mr. Iwatsbo, an inhabitant of that place, while the remaining five, having separated from their comrades, wandered about during the night near the village of Sekimura, another village of Tanegashima, calling for help. Fortunately Mr. Furuda, a resident of this place, being out fishing, heard their cries, and took the sufferers into his own home.

In the mean time all the inhabitants of these villages, hearing of this unfortunate event, promptly gave food and clothing and every possible assistance to the shipwrecked sailors, by which means they were restored to their usual strength. After this they were accompanied by the village officers to Kagoshima, the capital of Kagoshima Prefecture, and from there they were returned to their own country.

The Government of the United States, being grateful for the kind treatment shown by the villagers towards these American sailors, awarded gold medals to Messrs. Iwatsbo and Furuda, and a sum of money to each rescuer; and further, in March, 1889, with the approval of Congress, the said Government sent through our Foreign Department the sum of \$5000 as a reward to all the people of the two mentioned villages.

Our Government transmitted this money to Mr. Watanabe, the Governor of Kagoshima Prefecture, and by him it was sent to Mr. Omodaka, the chief magistrate of the district of Kumaje.

Upon the receipt of the said \$5000, the latter magistrate, after holding a careful consultation with the people of the villages, bought the Japanese Government bonds known as the Consolidated funds, and divided them between the schools of Sekimura and Akimura, the interest upon the same to be appropriated towards the annual educational expenditures.

This wise action of the magistrate thus provides for the perpetual education of our posterity, and at the same time immortalizes the goodness of the United States Government.

Therefore we, the people of these villages, acting in harmony, erect this monument and inscribe thereon all these facts, together with the following verse, which we dedicate to posterity in immortal commemoration of the goodness of the United States Government :

The principle of loving our neighbor
Is a very important matter.
Our Emperor made this Golden Rule;
We act in accordance with it.
We must help each other in calamity,
For sympathy is the law of nature.
Our act was humble, but its reward was great.
So, perceiving the spirit of the Giver,
We accept this gift forever
And dedicate it to the education of our children.

The original inscription was composed by a man of great learning, and in any translation the sweetness of the sentiment and rhythm is lost. There are ten lines rhymed, and the above is the literal translation.

Of the five that were on that frail raft one was a poor little orphan boy, the son of the dead captain, who, with all the other officers, had perished in the dreadful cyclone; these five were exhausted by starvation and suffering, having been several days on the dismantled vessel with only raw yams to eat and a slender allowance of vinegar to drink; they had left the wreck while many miles distant from the coast, and after floating on the open sea for two days and one night, constantly struggling towards the shore, at last, on the second evening, managed with great difficulty to make their way through the breakers, and finally effected a landing.

They were worn out by their exertions and were famishing from hunger and thirst. Even *indifference* on the part of the natives would have been fatal to them; but the rough sailors grew eloquent over the statement that the kind-hearted islanders seemed to strive with one another as to who should do the most for them. How they fared afterward is told by the inscription and the sailors' narrative.

One of the monuments was erected by the ruler of an empire to a republican citizen; the other, by the subjects of that monarch to the Republic itself.

There is no ocean cable binding the two countries together, and there is a vast distance between them; but from the monuments themselves an unseen chord of sympathy draws the hearts of both nations towards each other!

Horace F. Cutter.

What of the Desert?

THE Great Plains, extending eastward from the Rocky Mountains, comprising some 300,000,000 acres of land, which may properly be classed as arid and semi-arid, present some stupendous economic problems. The region is noted for its deep soil,—a tertiary marl,—which has proved very productive when supplied with sufficient moisture. It has a healthful climate, a moderate elevation, bracing airs, and sunny skies, conducive to a high development of mental and physical energy and vital force. The growth of vegetation, when moisture is sufficient, is rapid, luxuriant, and fruitful. The annual rainfall, however, though occasionally for a single season or series of two or three seasons apparently ample for farming purposes well towards the mountains, is so scanty, or so unfavorably distributed, during other periods, that the effects are felt far to the eastward. Thus there is a broad zone of lands readily accessible to settlement, and constantly tempting land seekers by many palpable advantages, but upon which the uncertainty of success in agriculture increases steadily from east to west.