

SIGN LANGUAGE OF THE INDIAN.

Make a letter A with your hands and the ends of your fingers; that is a tepee or tent. Keep your hands in that position and bend them down so that your fingers point away from you; that's a house, and a very good one, too, because it shows how the logs are interlocked at the corners of the sort of houses one sees on the frontier. If you want to say you saw something, point to your eyes. To say you heard something, point to your ears. To say you slept or are sleepy, put up one hand, with the palm side toward your head and bend your head as if you were going to lay it on that hand.

To say that you saw some one who was beautiful, put your face between the thumb and fingers of one hand and draw your hand softly down from your forehead to your chin. A faint smirk or smile made at the same time greatly helps the sign. If the beauty you tell about was a woman, make believe take hold of a mass of hair on the right side of your head and follow it down past the shoulder with your hand, as you see women do when they dress their hair. These signs for seeing, hearing, sleep, beauty, and women are exactly the same as those used by George L. Fox, the famous clown, when he played 'Humpty Dumpty'. I have no doubt that Grimaldi, the great English clown, also used them, for they are the natural motions for expressing those terms.

Did you ever notice how the paws of small animals are curled in when they are dead? That is the sign for "died" or "dead." Hold one hand out with the fingers bent toward the thumb to make the sign. But if you would say some one was killed, hold out a fist with the knuckles away from you, and move the wrist slowly so as to force the knuckles down as if the person was struck down. To tell about a child, hold your hand as far from the ground as its head would reach. Put a finger up to either side of the head to say "cow;" to say "deer" put up all your fingers like branching horns. But another way to tell about a deer is to imitate his loping with one of your hands.

To tell of a snake, wiggle one finger in the air as a snake would move on the ground. That sign is the name for two tribes of Indians. The sign for a Sioux is to make believe cut your throat with one finger; for a Blackfoot, point to your foot; for a Blood, wipe your fingers across your mouth; for a white man, rub your hand across your forehead to show how white our foreheads are; for a Piegan, rub one cheek.

The sign for water is to make a scoop of your hand and put it to your

mouth as you would if you were drinking at a stream. To tell of a lake make that sign and spread out your hands to cover a big space. To tell of a river make the water sign and then trace the meandering course of a river with your finger. But the sign for whisky is made by doubling up one fist and drinking out of the top of it as if it were a bottle. If you do that and make believe to stir up your brains with one finger, or reel a little, you will describe a tipsy man. Nearly all signs in the language are made with the right hand. —Julian Ralph in Harper's Young People.

WOMAN AND HOME.

The whole treatment of children has changed, and the idea of severity toward them, especially while they are little, has become, even with people of harsh character, utterly abhorrent. "Whipping," which even in the "forties" was the regular and proper method of discipline, is considered an almost diabolical cruelty; "sending to bed," which was really a method of inflicting solitary confinement, is entirely disused; and "standing in the corner" is condemned as inflicting "humiliation." There is, in truth, in a majority of comfortable households, no way left of punishing a child beyond a reproving look, a lecture which must not be too protracted, and in extreme cases a deprivation of some promised and greatly desired indulgence.

Children's health, too, is looked after with even more care than that of "grown ups," sometimes, indeed, with a sedulousness which degenerates into coddling; education is postponed by at least two years, lest it should press too severely upon unformed minds; and a perfect science has grown up among us of devising ways for preventing the little things from suffering, from ennui, or from the restlessness with which bright children are tormented—sometimes with this odd result, that the little men and women grow blasé, and betray the "unamusement" of which the Countess du Barry complained in Louis XV.

The little children are "poddled" in affection until the air of ordinary life hardly blows on them, and are in certain classes, especially those classes which can afford to live the happy double life in town and country, the happiest of all created beings. They are liberated for all the earlier years of their lives from care, have ceased altogether to fear their parents, for whom they invent pet names usually tinged with a comic irreverence, and have nearly lost—not quite, for even good nurses are on that point a little unmanageable—those grotesquely terrible superstitions about policemen, sweeps and bogie men generally, which forty or fifty years ago terrorized half the nurseries in the country. They have grown, in their pride of security, skeptical of all those things, and have been known to treat even supernatural menaces with a calm "I don't believe you; God isn't half so bad as that." —London Spectator.

Helpmeets Indeed.

The wives of members of the sacred and medical professions have a different career from those of their sisters who marry the man, and not his vocation. These women are expected to do much that is not exacted from any other women, and the wife, es-

pecially of the clergyman, lives always in "that fierce light which beats upon a throne," for she and her family are claimed as the property of the congregation as thoroughly as ever sovereign became, the possession of a nation. The "mistress of the manse" needs to be a woman of rare character and strong health to fulfill all that is expected of her, and it would be well were she also endowed with that serenity of temperament which is the best armor of defense, and which forbids the use of offensive weapons.

The physician's wife has also unusual claims upon her time, though in a lesser degree, and the imperative telephone and the charity patients often absorb her precious moments, while in addition she has the wifely anxiety of seeing her poor tired husband awakened from his belated slumbers to go on nocturnal errands.

Maud Muller sighed for the silken gown and other luxuries which would be hers as the bride of the judge. She did not look forward to the high vocation of sharing his legal duties, nor does any lawyer's fiancée dream of playing the part of Portia and assuming to be learned in the law. The editor's wife seldom uses her pen for the public, and officers of the navy or army expect only the military virtue of promptness to be practiced in their households. But doctors of divinity and medicine alike, when they marry, feel that they are defrauded if the chosen young women fail in any of the requirements imposed by their married dignities. —Harper's Bazar.

Women and Library Work.

Three hundred and eighty women are employed in twenty-four prominent libraries, receiving from \$240 to \$1,500, an average salary of \$570. The average is greatly reduced by the large number required to do mechanical work in comparison with the few needed for supervisory and independent work. Thirteen women of recognized ability, trained as apprentices in large libraries or in the school of experience, receive from \$550 to \$2,000, an average salary of \$1,150.

The thirty-seven women trained in the Library school, once of Columbia college, but now attached to the state library at Albany, which was opened in 1887, receive from \$600 to \$1,300, an average salary of \$900. The thirteen highest salaries paid to Library school women average \$1,090. Seven women as librarians of state libraries receive from \$825 to \$1,200, an average salary of \$1,000. The twenty-four men filling similar positions receive an average salary of \$1,450.

A woman occupying a subordinate position in a library, where faithfulness, accuracy and a fair knowledge of books are the only essentials, can expect from \$300 to \$500. A good cataloguer or a librarian with average ability and training can expect to receive from \$600 to \$900. A woman with good ability and fitness, with a liberal education and special training, can expect \$1,000 at the head of a library or of a department in a large library, with a possible increase to \$1,500 or \$2,000. Women rarely receive the same pay as men for the same work. —New York Sun.

Mr. Edwin D. Meade at the Editors' Table in the May *New England Magazine* writes a strong indictment of eastern provincialism in regard to Chicago and the World's Fair. Mr. Meade has just spent several weeks in the West, and he denies the charge made by some eastern papers that the Exposition will be a gigantic cattle show.