

training of "bringing into captivity every thought to the obedience of Christ" who is identified by them with the Church.

The free air of competition with other thought can never do harm to any religious institution, provided its adherents are earnestly seeking the truth. We see in a separation of the Church from the State only one important step in the religious development of a country towards purifying itself and developing its truly religious nature which can only be darkened by a too intimate connection with political affairs. That those to whom Roman Catholic ceremonies are most congenial will then be more enthusiastic and more deeply interested in the affairs of their Church than they were before, must *a priori* be expected, and has actually proved true in the United States. We have no reason to think that human nature is different in Europe and America.

It is possible that for a few generations the French people may fall away from the Church, but let them be deprived only a little while of religious comfort so as to feel an intense hunger for it, and they will gladly revert to their old faith. It is true that the age of transition will naturally afford other religious bodies a splendid opportunity for missionary work, but we repeat our conviction expressed before, that the religious life will not be obliterated, and that though the separation has been forced upon the Vatican by the State, it lies within the power of the Church to change this apparent defeat into a decisive victory.

A BIOGRAPHICAL SKETCH.

Miss A. Christina Albers of Calcutta, the author of the article on India in this number, at our urgent request has furnished a few notes in regard to her life and work from which we extract the following data, regretting that very limited space forbids us giving the sketch in her own words.

Miss Albers was born in Northern Germany "of a father with a powerful will, a kind heart, but of materialistic tendencies," and a mother of a delicate spiritual nature who died at Christina's birth. As a lonely child she took life and its problems very seriously, seeing visions and pondering upon the mysteries of existence. She was not interested in her school work, but her mind wandered from the lesson in hand and she was judged stupid and obstinate by her teachers who did not realize that what was lacking was the love and appreciative sympathy of a mother's comprehension.

Even as she grew older any attempts to express her emotions or to state the doubts and queries that arose in her mind were checked by rebukes, until finally she left home and fled to the United States. Here too she was disappointed and allied herself with one sort of association after another (at one time she even joined her interests with those of anarchists) in unsuccessful efforts to find sympathetic spirits.

"A happier day did dawn at last. That was like the budding of spring when in the inner consciousness dawned the truth that within himself must man redemption find." From that time she had but one desire—to go to India "the land whence came the message that gave me peace," and this wish was accomplished four years ago. But she lived in America long enough to grow to love it and appreciate its high ideals and inherent possibilities.

In regard to her life and work in India we quote literally from Miss Albers' letter:

"I have at present two girls' schools in my charge. One of these was founded by a Hindu gentleman now passed away, the other I have founded together with Mr. Norendra Nath Sen, one of the leaders of reform in India. Female education is one of the most important questions of the day, for on it will greatly depend the future existence of the race. The work, however, is critical, for there is danger that in the process of building up, one may overthrow fine structures already built. It is therefore our great endeavor to leave intact all that which has built up the fine fibres of womanhood in the Indian race. We take care to instruct the little girls in their own religion and to uphold before them ideals of that lofty womanhood that sends down its message through every page of Indian history; we do not interfere with their caste, we only try to add to their spiritual natures a scientific education such as is given in Western schools, fitting them to be stronger pillars of the society to which they belong. The little Bengali girls are very able, they have fine responsive brains and are tender and affectionate. We have further opened a Zanana class where instruction is given to married girls. This is a new departure, but by this medium we are reaching young women who have outgrown their school age and who may no more be seen in public.

"When the time will come that India's women will be educated to meet the requirements of the times, then will the fine spirit that animates the race be better understood, not only by a few as it is to-day, but by the world in general; then will India again take her place among the foremost nations of the world and will be better able to exercise the spiritual influence that it is her mission to spread over the earth."

THE PRINCE PRIEST.

Jinawarawansa, the brother of the king of Siam, is a monk of a Buddhist order. He is incumbent of the famous temple at Kotahena and is known as the "Prince Priest." Although a conservative Buddhist in faith, he is very progressive in his methods and has incorporated educational opportunities with the temple system.

On the occasion of a recent visit of the Governor of Ceylon and his wife to the temple of Kotahena and the temple school, the Prince Priest delivered an address portions of which are as follows:

"Until modern civilization was introduced into the East from the West, such an institution as a modern school was unknown to Oriental countries. Bartering knowledge for money was never dreamt of. Education was never paid for. Whoever was qualified by a life-long preparation to impart knowledge, gave it freely. The only requisite for a pupil was earnestness of which he was required to give proof. An education to the ancient meant a thorough complete education. But a smattering of it was regarded a most dangerous weapon—a two-edged sword. When the order of our Sangha arose, kings, princes, nobles, and wealthy men vied with one another in building temples and endowing them generously as gifts to the order, the members of which were public teachers in every sense of the word. Temples were public schools in ancient times.

"Bearing these historical facts in mind I propose to restore to this country if patriotic and broad-minded Ceylonese gentlemen, who can lay claim to being