

The Summer Girl Afloat.



In the Galley

Merrily we roll along,
Roll along,
Merrily we roll along,
O'er the deep blue sea.

FROM the depths of a yacht's galley the song floated out over the blue sea. The singer was a young girl, in a cook's cap and gown.

"A girl cook in a cap and gown on a yacht? Why, it's outlandish!" That's what a man said, and a man usually knows about things yachting, but for once this gentleman with the massive brain has been mistaken. It isn't outlandish in the least. Whoever found anything that a common girl might do outlandish, and if they did, who would dare say so?

A yacht doesn't necessarily mean a floating palace. Persons of moderate fortune may indulge in the pleasures of a small and comfortable yacht without undue extravagance, and there is no place where a girl may have a more restful or entertaining time than aboard a yacht. To exchange the blinding sands of a hot beach for a boat rocking over the cool waves is too enticing an opportunity for the average summer girl to resist if it comes to her. If she likes to "mess around" with cooking and that sort of thing she will find it excellent fun to go into the galley, put out the cook in cap and coat and get up a luncheon or a dinner.

The galley of a yacht, even of a larger one, isn't very large, and it doesn't permit of ruffles or flourishes. The summer girl who tries to take her frills aboard will come to grief, so the wise maiden will wear a plain costume and look as neat as the proverbial yachting girl.

Everything in a yacht's galley is hung up. There is a place for everything, and everything is in that place. A galley, therefore, may prove a very good school for the summer girl who is in need of discipline along these lines, for if she does not hang things up and if she does not put them back in their respective places, she will find herself in a sorry predicament. No confusion could

be worse confounded than her galley if she goes to work in a haphazard manner.

There is a little peep-hole through which the dinner is passed after it has been prepared in the galley; a pad in the cushioned seat is raised, and the apparently solid back is converted into a butler's pantry. After the meal has been made ready the summer girl ascends to the dining room and lets the cook return to his temporarily usurped throne.

An ingenious yachting girl can seat at the table of an ordinary yacht twelve persons. It will be a trifle crowded perhaps, yet the table, that at the first glance to the unsophisticated guest seemed so small and

practically useless, opens out and gives room for the twelve covers. Of course the service must be Russian. Everything comes up through the hole in the cushion from the regions below, and if the yachting girl doesn't want to be troubled with a servant, save when it comes to the removal of the plates, she sits by this hole and attends to the serving herself.

Once the windows of the cabin have been thrown up, or rather let down, and the guests are seated, nothing could be more delightful than a meal aboard a yacht when she is under way. There is the cooling breeze, that salty smell from the sea water, an occasional feathery spray and a buoyancy of

spirit that seems to permeate the very atmosphere that is a deal more fascinating than a day on the beach.

There is no sand to get in your shoes on the yacht, the water here does not look so provokingly tempting and cool in contrast with the sand, neither does it tempt you to go in bathing and become uncomfortably burned. Everything on a yacht is of the pleasantest kind. Everything seems to be in accord with the ideas of those aboard, and a yachting girl "as is a yachting girl" can make even the most pessimistic lot of people glory in living.

As to what she will serve for dinner or luncheon, that is hardly worth while dis-

cussing, as anything that may come into her head that she would care to serve she may make. All she has to do is to decide on her menu before she boards the yacht. It is sent aboard, she cooks it, and if she be in need of assistance the cook, who is having a chance to breathe the air on deck, is called on.

Never need a young woman suffer under the impression that her hair is straying in all directions in its obstinate and unbecoming fashion, for there is in most yachts, and in fact in every yacht that boasts of a galley, a dining room and a cockpit, the prettiest of dressing rooms. There are powder, cold cream and everything down to the hat pins that may be needed by a yachtswoman and all she has to do is to take a peep in the glass to see that she is as trim as she should be.

For the men there is a smoking room, just off the cockpit, and if the members of the party who indulge in the "weed" don't wish to smoke on deck they may go "below" and enjoy themselves. They may carry their coffee there, or they may find things "cool" to suit their tastes, but usually the party all have their coffee in the cockpit—that portion of the yacht just below the main deck—in larger boats below the gun deck.

Here, surrounded by cushions that are never out of place, no matter where they may be found, the coffee drinking is generally extended beyond any other portion of the meal.

Aside from dining on the yacht there are little staterooms, and here the girl who loves the water can spend most of her summer nights with her family, inviting during the day such friends as she chooses for a day's sail, or only to dinner or luncheon as may please her best—but for whatever time she invites them she becomes for that time the hostess with all the responsibilities on her shoulders that would rest there were she in her home on land.

One thing a hostess must always have aboard—that is, a goodly supply of yachting caps. Not every one has such a piece of head-gear, and to go yachting without a cap is as distressing as it would be to go to the races without a glass. Blue caps are the best to have on hand. They do not soil so quickly and they always look neat. They must run in sizes to fit almost any head. That no one may be uncomfortable should the summer skies frown, there should be steamer rugs.

What with the caps to wear instead of hats that blow off, rugs to keep you warm if you should be cool, happiness is well assured.

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Concerning Your Ancestors.

Conducted by Mrs. CLARA H. MANNING.

- Queries.
- 592.—YOUNG, OR YOUNG'S HERALDRY.—The accompanying coat of arms in the possession of a Young descendant, who inherited it from great-grandmother, Elizabeth Young, is almost identical with a seal impression found upon the will of Colonel John Young of Southold, L. I. (See New York Surrogate's). He was the son of the Rev. John Youngs of England, and Southold, L. I.; and great-grandson of Vicar Christopher Youngs of Southold, England. Therefore some relationship must have existed between Henry Young, of Poulter, England, to whom the above arms were granted in 1628, and Vicar Christopher Young, of Southold, England, whose grandson, Colonel John, of Southold, L. I., seems to have used a seal so very similar to the one represented in the illustration above when he executed his will. The original patronymic of Young or Youngs was spelled Yonge, Yonges and Yongs, as is shown by English and American wills, deeds and marriages.
- Vicar Christopher Youngs, of Southold, Suffolk county, England, was born in 1645, and M. A. in 1666; licensed July 4, incepted July 8; elected chaplain of Windsor March 6, 1667-8; and became vicar of St. Margaret's and St. Edmund's at Southold, holding the parish rectory called Reydon from 1671 to 1678, in which year, on June 14, he died. A brass tablet in the chancel of the old church at Southold, built before the Reformation, records date of his death. In the reign of Queen Elizabeth, while he was chaplain at Windsor, Archbishop Matthew Parker, of Norwich, favored the marriage of priests, and it is evident Vicar Christopher was among the first to avail himself of the law allowing it. His wife Margaret died 27 Oct. 1630, at Southold.
- The will of Vicar Christopher Youngs was proved 5 July, 1630, (Consistory Court, Norwich and Arch. Suff., Ipswich, England). Their son, the Rev. John Youngs, was born 1598, and married 1st, Joan Lewington of Herrington; married 2d, Mary (Warren) Gardiner. Did he marry 3d, Joan (Harris) Palgrave?
- The Rev. John died 24 Feb., 1672, at Southold, L. I. Can any of our readers give a clue as to the relationship existing between Henry Young, of Poulter, and Vicar Christopher Youngs, of Southold, England?
- HERALDICA.
- 593.—PEYFFERE.—Ancestry wanted of one Eugene Peyffere or Peyer, sometimes spelled by mistake Payfer. P. DES C.
- 594.—GRIEBER.—Ancestry wanted of Dr. Christian Herman Griebler, of Cologne, Germany. His father was Professor Griebler, of Coslin, Germany. The name is one of the oldest in Germany. Recently a monument was erected at Berlin, on which the name Griebler appears. V. G.
- 595.—PRICE.—Information wanted of the Price family, who emigrated to Curacao, Dutch Antilles, in the eighteenth century. The arms have been in use in the family from the fifteenth century. The family was originally from Wales, and thence a branch was established in Bath, England. Name was written Pryce. According to documents brought to Curacao by my great-grandfather, the Prices married with the Perry and Pole families. The arms were granted to one of my ancestors for bravery shown in the protection of British interests in Wales during an insurrection in the fifteenth century, and formerly described in the Welsh dialect. My grandfather married in Curacao a Miss Romer. R. E. P.
- 596.—BERESFORD.—Would like description of the Beresford coat of arms. M. B. B.
- 597.—DILLON-GALESPIC.—One Robert Dillon and Catharine Galespic came from Ireland about 1815 and were married in a Roman Catholic church in New York city. Who were their parents and from what part of Ireland did they come? Robert Dillon belonged to the Church of England. Is there a record of this marriage? K. E. D.
- 598.—LISLE OR LYLE.—Were there any of the name connected with the Revolutionary War? Who were the first in this country, their ancestry and coat of arms, if they had one? E. L. W.
- 599.—LANGTON.—All information possible concerning the family of Langton and if there is a coat of arms. W. L.
- 600.—MEEKER.—Joseph M. Meeker, the first of eighty associates, called the Elizabethtown (N. J.) Associates (prior to 1839); was the father of Robert, Stephen and David Meeker, who settled in near Elizabethtown. Where did Joseph come from to America and when? Information wanted prior to 1699. DESCENDANT.
- 601.—HARNED.—Before and during the Revolution there was a family by the name of Harned living near Woodbridge, N. J. They were Quakers or Hicksites. One Nathaniel was expelled from their meetings because he took up arms in the War of the Revolution. What part did he take in the war and where can I gain information? H. C. K.
- 602.—HAMILTON.—HEMPSTEAD.—Information wanted of Alexander Hamilton, who settled in Pennsylvania. He was of Scotch-Irish descent. Would like ancestry of the Hempstead family prior to coming to this country. D. B. H.
- 603.—CONNOR—MARTIN.—Ancestry wanted of Robert Connor and Ann M. Martin. The latter was born in Dublin, Ireland, August, 1801. Married at or near Halifax about 1825. Robert Connor was born at Lady's Island, county Wexford, Ireland, prior to 1801. He moved to Nova Scotia and worked for a man named Ucko, after whom the place was named Mount Ucko, in District of Hants, province of Nova Scotia. E. M. C.
- 604.—GARDINER, GARDNER.—This coat-of-arms is a fac simile of the arms given on the tombstone of David Gardiner, at Gardiner's Island, Richard Gardiner, an Englishman, came in the Mayflower, 1620. Thomas Gardiner, an English emigrant, settled at Fort Ann, Mass., in 1624. Sir Christopher Gardiner arrived in New England 1630, settled in Boston. Richard Gardiner settled in Woburn, Mass., also an Englishman. One Joseph Gardiner was one of the first settlers of Narragansett, R. I. Were any of the names mentioned above related to the family of Lion Gardiner, of Gardiner's Island? Are all by the name entitled to use the same coat-of-arms? If not, what are the correct arms for those spelling the name Gardiner? Has the question been decided if the Gardiners and Gardiners are of the same family? X. Y. Z.

AN AMERICAN WOMAN WHO TEACHES HINDOO MYSTERIES



UNDER the shadow of one of New York's great centres of bustling activity is hidden away a refreshing oasis of silence—a studio, as green and quiet as a jungle, where the Hindoo system of spiritual development is taught by an American woman.

A decade has passed since the great Congress of Religions at the Columbian Exposition opened the eyes of thoughtful people to the common ground upon which the religions of the Occident could meet those of the Orient.

But the Congress did more than this. Through the work of the Hindoo philosophies could present thoroughly scientific methods for attaining spiritual development which did not antagonize any religion and reconciled belief with modern science.

Since that time the work of the Hindoo swamis in New York and elsewhere has drawn to them a large following.

An American woman, from the vantage ground of her familiarity with the American character and methods of thought, and especially the temperamental peculiarities of her countrywomen, has become even more successful in spreading the cult of the Hindoo systems of spiritual development.

Mrs. Louise Katherine Harnett prepared herself for the work by many years of study in India. The secret of her success lies in the fact that, intuitively comprehending the needs of her American audiences, she has adapted her methods to the national requirements and made them as practical as those of the present materialist.

In her lectures upon the "Science of Vibrations" Mrs. Harnett follows her assertions with demonstrations. Her hearers are shown how to put these theories into practice and

to win for themselves the spiritual power and physical benefit which their exponent claims for them.

It is the physical benefit of these teachings which in the beginning proves the strongest attraction. Women long for health, for physical perfection, and this promise gains many followers.

Hindoo physiology—not to be confounded with psychology—teaches that every disorder of the human economy arises from a disturbance in the normal proportions of the tattwas, or etheric vibrations, which, corresponding to the elements composing the body, are renewed with every breath and, being elemental subdivisions of prana, or vital force, furnish and modify the activities of the whole system. In health they maintain the balance and tone of the nerves, which are their vehicle of expression; hence, the study of the science of vibrations, which enables a woman to control and regulate the tattwas, gives to her a power over her whole nervous system which can be gained in no other way. This is the chief tenet of Mrs. Harnett's science of vibrations.

For ages the science of the tattwas was an occult mystery, but now it is being revealed to the Western nations.

"The degree of ability to control the tattwas depends upon the power of concentration," explains Mrs. Harnett. "The lessons begin with concentration upon the body of the individual herself. The result of this concentration is to prove that the life force is directed by the concentrated will, and the student may send it to any part of the body, building up the tissues, muscles, and even renewing the organs in such a way that proper functioning takes the place of abnormal conditions. For example, a thin, scraggy neck or an undeveloped chest may be developed by breathing according to the yoga method and directing the mind to the spot requiring rebuilding.

"This appeals to many who are unable to take violent physical exercise.

"The body may be made beautiful and symmetrical by this process, and the degree of success depends upon the clearness of visualization, the power of concentration and the practice in sending the vital force to any part desired.

"Mrs. B. was unable to walk, was thin to emaciation and had stomach trouble, which resulted in inability to digest food. In two months' time she could walk five miles per day and was eating and digesting anything she fancied.

"The actual definite power for knowledge conferred by this science is, first, the obtaining of calmness of mind and the ability to concentrate the mind upon one spot in the body, which enables the person to become conscious of the life force within her and use it as she desires. By control of the breath the power of the lungs is increased five-sixths above that used by the ordinary individual. The lungs gain elasticity, and the evil results of too much expansion of the lungs, which often results from physical culture as given in the Western world, is entirely obviated.

"Teaching how to take from the air the entire per cent of oxygen and how to send it to every cell of the body the person learns how to increase the vital force to an almost unlimited extent. The entire body may thus be rebuilt in a remarkably short time."

The exact directions in regard to this method are the secret which Mrs. Harnett gives to her pupils only, and, as each person must have special directions suited to her individual case, printed instructions are not allowed. The ability to decide the kind of breaths to be taken must depend upon the psychic development of the teacher.

"The subject," as Mrs. Harnett puts it, "deals not so much with the gross body as with that finer one to whose vibrations the teacher must be sensitive."

Mrs. Harnett never permits a patient to tell her anything in relation to symptoms, &c., but takes hold of the hands of the person and in a few moments tells her every sensation of her body. By degrees the students gain a portion of the same power.

"The science of vibration presents at first that theory of the evolution of the universe taught in ancient India, which is seen to be in accord with the latest results of modern science," according to the exponent.

"It develops within the student a sort of sixth sense, which enables her to raise the mind to the superconscious state.

Unlike Christian mental science and other methods of self-treatment, the science of vibration does not deny any component of the human organism, but recognizes the purpose and place of body, mind and spirit. The study of the laws of mind is combined with instruction in concentration and meditation as taught by the Hindoo yogas.

"The science of vibration is the help of the 'science' is sought by women who wish to gain the mental poise to enable them to meet family difficulties and other troubles, mental and moral perplexities.

The cult now has about one thousand followers in New York city, some of those who are identified with the movement being Mrs. Harry Thurston Peck, Mrs. Frederick Goodwin, Mrs. Irwin Martin, Mrs. E. R. Satterlee, Mrs. Henry Siegel, Mrs. John C. Eno, Mrs. Everett Malcolm Culver, Mrs. Harry Watrous, Mrs. J. Hedges Crowell, Mrs. Joseph B. Thomas, Mrs. C. H. Stebbins, Mrs. H. G. Piffard, Mrs. Frank Burton Robinson, Mrs. W. D. Ellis and Mrs. Beekman Remington.

Classes meet in the seclusion of aristocratic drawing rooms, and there are many material evidences of the favor with which the cult has been received.

PHOTO BY HARRIS & HARRIS. MRS. LOUISE KATHERINE HARNETT AT THE PRESENT TIME. PHOTO BY HARRIS & HARRIS. MRS. LOUISE KATHERINE HARNETT'S STUDIO. AN OASIS OF SILENCE. PHOTO BY HARRIS & HARRIS. MRS. LOUISE KATHERINE HARNETT'S STUDIO. AN OASIS OF SILENCE. PHOTO BY HARRIS & HARRIS. MRS. LOUISE KATHERINE HARNETT'S STUDIO. AN OASIS OF SILENCE.