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no social value. The merry days in the country had departed, and the new prosperity had brought nothing with it but work. We left her brother in the great barn beginning all his day long chores.

I recently visited a New England country-side in October. We went by invitation to a husking-bee, and great numbers of young people were present. But the old merry customs, though known to all, were out of practice. The young people seemed to be unacquainted. Hard labor and the distractions of the town had taken the warmth out of country life. There were no free manners, there were no intimate acquaintance and there was no charm of social unity among them. The social life which once blessed the countryside, which the elders remember, has passed away, forever. Nothing has taken its place.

Upon the life of growing girls these conditions of social coldness and degeneracy and disorder have a starving or dissipating effect. For them there is little opportunity in scientific agriculture. The industries of the farm house have been in a lesser degree reorganized for them than have the industries in which their brothers must work. The farm house is more conservative to change than the barn. The drudgery of the kitchen is more like the drudgery of the kitchen in old times. The country school in which the farmer's daughter remains longer than his son has less to offer her proportionately, than in the old days.

The cultivation of social life in the country must begin and must end with the cultivation of the group life of the women. Women are the organizers of social life in all communities. They are more intensely loyal and more conservative, and the moral life of a people which is the product of group organization is of greater conscious importance to a woman than to a man. The country church has a great duty in the organization of the life of country women. Societies with a biblical or religious purpose can be more easily organized among women than among men. The philanthropic problems of the country can be committed to the women of the parish, and will be wisely managed by them. The first problem is that of leadership, and the

woman of social standing will find in this field her greatest opportunity. After the problem of leadership comes the problem of purpose and missionary, philanthropic, literary, and ethical purpose may be serviceable in particular communities.

The greatest essential is not the professed purpose of a society, but the greatest essential is the association itself. That woman will be the best leader who can consolidate and can assemble the women, because social life itself is the necessary thing. The woman's society may not raise much money for missions nor give much to the poor, though in these fields its efficiency will be recorded. The actual gain of a woman's society shall be the fact that through a course of years it has given more normal social training to the younger and the ruder members of the community. It has imposed a standard of character upon growing girls and it has imparted to women whose home life is starved and whose emotional nature is in danger of degradation a high enjoyment of better ideals and intimate association with other women. This common experience is itself a moral uplift. The very providing of a meeting place and accomplishing a warm social gathering is in itself a great public service. This service the country church should render in every community for all the young people of the population but above all for the daughter of the farmer and for his wife.

In eastern New York is a community to which came twenty years ago a city woman to reside. Within two years she was drawn into the life of the place through an organization of young women of which she became the head. It was religious and biblical at the start, but it has passed through every phase of possible human interest and enjoyed and continued them all. This society still lives, and although several women have been presiding officers it has the same leader. It has influenced the lives of its members in every way in religious and moral matters, and in the most intimate personal affairs, and it has been a centre for the social life of the whole community. Women whose lives possessed little privilege have found it rich in social advantage and abundant enjoyment. The society has been perfectly democratic, although its members reside in a community divided by all existing social lines of the most rigid sort. It has done much to make life happy for its members, and to make the community attractive to them wherever they may afterward have lived. For such a society a rural community offers the greatest advantage, and just such a society is needed in the rural community more than anywhere else in the world.—Warren H. Wilson, Ph. D.

CAUSE OF HER DEATH

Here lies a poor woman who always was busy. She lived under pressure that rendered her dizzy. She belonged to ten clubs and read Browning at sight. Showed art luncheons and teas, and would vote if she might. She served on the school board with courage and zeal. She golfed and she kodaked and rode on a wheel. She read Tolstoi and Ibsen, knew microbes by name. Approved of Delaune, was a "daughter" and "dame." Her children went in for the top education. Her husband went seaward for nervous prostration. One day on her tablets she found an hour free. The shock was too great, and she died instantly!

—Philadelphia Record.

Miss Anna F. Ries has served as the city physician and quarantine officer of Ogden, Utah, since the first of February. The Chief of Police of that city says that she has had the worst series of cases on record since her appointment. "They told me she'd never be able to stand it, but they won't tell me that again," he says. Eighteen men physicians of Ogden signed a petition against her appointment. But she had stood by her guns, hastening out on emergency calls in the patrol wagon, handling desperate cases, such as drunkenness and suicide, with a steady nerve. She rode one night, standing on the front of the cow-catcher, over a mile to hunt a man suspected of smallpox.

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