

**THE
INTERNATIONAL
CONGRESS
OF WOMEN
1909**

Margaret E. Leaman

REPORT
OF THE
INTERNATIONAL CONGRESS
OF WOMEN
HELD IN TORONTO, CANADA
JUNE 24TH—30TH, 1909
UNDER THE AUSPICES OF
THE NATIONAL COUNCIL OF WOMEN
OF CANADA

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VOLUME I.

CONTAINING

OPENING SESSION OF CONGRESS.

EVENING SESSIONS.

JOINT SESSIONS.

AND THE FOLLOWING SECTIONS:

ART.

EDUCATION.

LITERATURE.

ALSO AN APPENDIX.

PREFACE.

The Quinquennial Congress of Women of 1909 has passed, but its proceedings are not to be ephemeral. A record was promised of its transactions, both for the benefit of those who were able to attend its sessions, and also for those who were prevented from being present.

As there were nine sections, all being held at the same time, it was impossible for those interested in several subjects to take them in their entirety—a month instead of a week would have been necessary.

We hope by this publication of papers read and the consequent discussions that followed, to fill in the blanks that were necessarily left, so that all may participate in the wealth of information that was poured out upon us by experts in various fields of thought and action.

The opportunity afforded of hearing world specialists speak on such subjects as Education, Art, Health, Industries, Laws concerning Women and Children, Literature, Professions for Women, Social Work and Moral Reform, was one that rarely comes, and happily it was taken advantage of.

These volumes should be widely circulated, not only in Canada but in the other countries that participated in the events they chronicle.

The Quinquennial Meetings were indeed “a triumph of organization.” Few could attend the numerous meetings on so many diverse subjects without seeing how truly the smooth running of the wheels indicated the perfection of the machinery, and we well know how much of this is due to the wise and careful consideration given to all the arrangements by the President of the International Council, the Countess of Aberdeen.

It is not as isolated individuals, nor even as isolated Councils, that we are called upon to grapple with the difficulties which surround us, or to endeavour to solve the many problems with which we are confronted. Twenty-three National Councils are striving, not singly but as one united whole, to further the application of the Golden Rule to the individual, to society, and to the world at large.

The work of compilation has been delayed by the non-receipt of papers from some of the sections. It was hoped to have had a complete return before Christmas, but this for various reasons given by Conveners was impossible. It was thought better to wait than to have the Sections incomplete.

In order to keep the volumes within the prescribed limit, namely, 500 pages each, it was necessary to condense many admirable addresses which the editor would gladly have given in full. However, if in some cases matter was left out, the condensation was made with care, and if possible under the contributor's supervision.

May I quote in conclusion the words of one of the delegates which express the exact feeling of those engaged in the work chronicled here:—"That underlying all our differences of education, outlook, environment, our lack of insight, our dull misunderstandings, we saw in those wonderful meetings something of the underlying unity, something of the need for spreading and sustaining that intelligent good will among the women of all nations which is the best justification for the existence of the International Council of Women."

M. EDGAR,

President of the National Council of Women of Canada.*

[The Editor of this and the succeeding volume greatly regrets that in several instances it has been found impossible to locate valuable papers and reports of interesting addresses. They have, therefore, perforce been omitted. With regard to papers sent in but not read, the general policy has been followed, owing to exigencies of space, of leaving them out, except in special cases.]

*While this volume was in the press, the beloved President of the Canadian Council passed away in London, England.

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Quinquennial Congress

JUNE 24th to 30th, 1909.

THURSDAY, JUNE 24TH, 10 A.M.

CONVOCATION HALL, UNIVERSITY OF TORONTO.

CHAIRMAN, LADY EDGAR.

President National Council of Women of Canada.

FORMAL OPENING OF THE CONGRESS.

The Chairman, Lady Edgar, gave the following address:—

Your Excellency, President, and Members of the International Council of Women:

One week of hard work has passed, and although Council affairs have not yet been concluded (there are two more meetings), the Quinquennial Congress of Women, under the auspices of the National Council of Women of Canada, opens to-day.

A royal treat is offered, as will be seen by consulting the hand-book. The nine sections are so full of interest that it will be hard indeed to choose which one to attend. There is no lack of variety in the programme, and questions of vital interest to the world at large, the country and the home, will be discussed.

There are depths to be visited, there are heights to be climbed, in this Congress of Women. The meetings will be of supreme interest to thoughtful workers in many fields, who realize their responsibilities as parents, teachers, social reformers and professional women. It is an ideal occasion when women from so many different countries are present to give us their ideas as to the solving of problems and the overcoming of difficulties that in varying degrees are the same all over the world.

We are honoured to-day by the presence on the platform of our Honorary President, the Countess Grey, and our Advisory President, the Countess of Aberdeen, and I now have the pleasure of calling upon Her Excellency to give us an address.

An address was given by Her Excellency, the Countess Grey, Honorary President of the Council, as follows:—

“Ladies,—As Hon. President of the Canadian National Council of Women, it is my privilege to associate myself with Lady

Edgar in offering a cordial welcome in the name of the women of Canada to you, the delegates from over seas, and especially to Lady Aberdeen, our admirable and invaluable President of the International Council, on this, the occasion of your first official visit to the Dominion.

"You come at a time when the greatness of our Canadian destiny is assured to us, and yet at a time when the lines of our national development are not so stereotyped as to prevent our adoption of the best methods of social organization, as may be suggested by the experience of other countries.

"We realize that it is in our power, if we have sufficient knowledge and sufficient heart to apply that knowledge, to eliminate from the life of the Dominion much of the preventable waste, disease and death which together constitute such an appalling annual loss, exceeding indeed that sustained by countries liable to be engaged in actual warfare.

"No less do we feel that the future happiness of our people largely depends on the degree in which the softening influences of art and culture enter into and illumine their lives, and we are glad to be given this opportunity of learning from our visitors what methods of nature study and manual training we should adopt, with a view of acquiring for our people that love of beauty and handiwork dexterity which will enable them to make their homes, both in the rural districts and in the towns, more and more the respective centres of enlightened happiness and competing art and beauty."

Her Excellency, the Countess of Aberdeen, in her address tendered sincere thanks on behalf of the International Council of Women to the officers and members of the National Council of Women of Canada for all they had done, as well as to all the others who took part in preparing the elaborate welcome to this city. She also thanked Her Excellency, the Countess Grey, for the kind spirit of her address, and for the gracious hospitality extended at Government House, Ottawa, during the previous week to the over-seas delegates and visitors.

Continuing, Her Excellency spoke of the Quinquennial Meetings in London, Eng., and in Berlin, and added:—

"Now it comes to Canada's turn. There were many who said it would be impossible to hold a Congress here. There would be no suitable buildings and the Atlantic Ocean lay between, and so forth. I think this morning's gathering and the beautiful building we are in is the best answer to these doubters."

She returned thanks to the Conveners and Committees of the nine sections for the "feast of fat things" placed before them in the Congress programme.

Adjournment was then made to the various rooms where the nine Sections of the Congress were held.

Evening Sessions of Congress

HELD IN CONVOCATION HALL

THURSDAY, JUNE 24TH.

Chairman—HIS HONOUR THE LIEUTENANT-GOVERNOR OF ONTARIO.

Arranged by the sections on Art, Literature, and Professions for Women, with an address by Miss Jane Addams; in connection with the Social Work and Moral Reform Section, which was, at the speaker's request, transferred from the evening of Tuesday, June 29th.

The programme opened with illustrations of sacred music from the 15th to the 19th century, given by the Choir of St. James' Cathedral, Toronto, under the direction of Dr. Albert Ham. These selections were well rendered and were much enjoyed by the audience.

WOMEN'S INFLUENCE IN POETRY, FICTION, THE DRAMA AND HISTORY.

By AGNES KNOX BLACK, Professor of Elocution,
Boston University.

There is profound significance in the venerable Bede's story of Caedmon's inspiration and the beginning of poetry and creative literature in England. English literature and all that this term stands for in the various types of poetry, the drama, prose, fiction and history, began in an institution, the shaping genius and controlling influence of which was a woman, the Abbess Hilda, of the seventh century. I never think of the story of the peasant boy, and the noble Abbess, in the Northumbrian Monastery that overlooked the North Sea, and see afar inland the hills of heather which roll up to the Scottish border, without reading in it prophecy as well as fulfilment. Wind-swept and wave-washed, a waste of haunted moorland behind, the restless sea in front, what more fitting birth-place could English literature have had?

Three of the greatest periods of creative activity in the subsequent history of British literature testify to the significance of his story of the dawn-time. It is no happy accident surely that these periods should coincide with the reigns of Queens, and

Queens who were in the closest touch with the men and women whose work and achievement shed glory upon their reigns. Think of Elizabeth and Elizabethan literature; Queen Anne and the writers of the time of Queen Anne; the Victorian literature in prose and in verse, with the roll-call of far-shining men and women!

What is true of British literature is true of world-literature from the time when the old Egyptians gave to the spirit of wisdom the form of a woman, and the Greeks embodied their ideal of liberal culture in the grave majesty of Athene.

In analyzing woman's influence in fiction, poetry, drama and history, it may be premised that only in prose fiction, and in that special form of prose fiction which is called the modern novel, has woman produced a body of original work that is entitled to rank with such epoch-making masterpieces as the Iliad, the Divine Comedy, and Shakespeare's plays. In poetry and drama, while she has touched supreme distinction in Sappho and Elizabeth Barrett Browning, her power has lain rather in sympathetic interpretation than in originality of conception and execution; in history her function has been not to record and narrate, but to shape and inspire. In a word, her influence in fiction is creative; in poetry and the drama sympathetic and interpretative; in history guiding and determining; everywhere pervasive and inspirational.

What are the fundamental qualities and characteristics, the special powers of head and heart which make woman so strong in this great art-form of expression, the modern novel? Rapid intuition is one of these. The average woman gets at things by a flash. She usually overleaps the slower reasoning processes. The details, the successive steps, often weary and annoy her. Insight into character and skill in delicate analysis of motive is another characteristic that has made woman so successful as a novelist. Again, she has superior sensitiveness—innate recognition of the finer and more subtle shades of feeling, as in George Sand's novels; more than this, woman has in an eminent degree the gift of fruitful sympathies. Here we catch a glimpse of those higher elements of imagination and reverence which constitute a woman's elemental power and peculiar influence. She has "le don terrible de la familiarité," and her great contribution to modern literature is the expression of this in the terms of personalism. As Sidney Lanier put it, "the enormous advance from Prometheus to Maggie Tulliver—from Aeschylus to George Eliot—is summed up in the fact that while personality in Aeschylus' time had got no further than the conception of a universe in which justice is the organic idea, in George Eliot's time it has arrived at the conception of a universe in which love is the organic idea; and it is precisely upon this new growth of individualism that George Eliot's readers crowd up with interest to share the tiny woes of insignificant Maggie Tulliver, while Aeschylus, in order to assemble an interested audience, must have his Jove, his Titans, his earthquakes, his mysticism and the blackness of inconclusive fate vithal."

The same development characterizes woman's influence in poetry. Take the poetry of passion and emotion. Shakespeare says of love:

"Let me not to the marriage of true minds,
Admit impediments. Love is not love,
Which alters when it alteration finds,
Or bends with the remover to remove.

"Oh no! it is an ever-fixed mark
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.

"Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.

"If this be error, and upon me proved,
I never writ, nor no man ever loved."

In world literature there is no nobler, no profounder expression of concentrated emotion than this. The twenty-third of Mrs. Browning's Sonnets from the Portuguese is on the same theme; it has less majesty, less sweep of vision, but in it what longing and tenderness in the poignancy of the personal appeal!

"How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.

"I love thee to the level of every day's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for Right;
I love thee purely, as men turn for Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.

"I love thee with a love I scemed to lose
With my lost saints; I love thee with the breath,
Smiles, tears of all my life! And, if God choose,
I shall but love thee better after death."

It is as an interpreter that woman has influenced the world through the high drama. Such artists as Rachel and Signora Duse show that the genius for interpretation in literature is not a single power, but a combination of powers. It unites the talent for acquiring knowledge with the gift of imparting it. It not only grasps the thought in all its fulness, but re-creates it and invests it with its own highly tempered intellect. In Bunyan's immortal allegory there is no more wonderful passage than that which describes the

Interpreter's house: "Then he went on till he came at the house of the Interpreter, where he knocked over and over; at last one came to the door. Then said the Interpreter: 'Come in; I will show thee that which will be profitable to thee.' So he commanded his man to light the candle. Then he took him by the hand and led him—." Here, in a series of unforgettable pictures, the glorious dreamer gives concrete embodiment to the truth of the deepest experiences of human life. He sets forth with vividness the things that are of eternal worth, and makes us forget, for a time at least, the trivial and the base. To interpret truly and nobly is to make real, to bring home with conviction to the minds and hearts of men the beauty and wisdom and experience of the world's greatest thinkers. The prime force that contributes to this end is dramatic instinct. This gift woman possesses in a marked degree. This instinct, this impulse to treat objectively as well as subjectively all that touches deeply and intensely, is the warp of the interpreter's web, into which the dark or bright colours of memory and imagination and emotion are woven. Imagination deals with the spiritual realities which material realities only shadow forth; it penetrates the mystery of the universe of which all visual appearance is but the vesture that reveals it to the eye of sense, so that things which are unseen are known by the things which are seen—

"And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape."

The poet's pen, the imagination's bodying forth! But beyond and behind are the forms of things unknown, images of beauty, things for which the speech of mortal has no name, the city that lieth foursquare, a pure river of water, the Ancient of Days! The Interpreter in the dream lit his candle; the artist brings to her work illumination—the illumination that gives to dramatic instinct that artistic insight without which art sinks to the level of artifice; the illumination which betokens delicate intellectual poise, with its strength and harmony in every conception, and an emotional nature sensitive to every finer intuition.

When one considers the intellectual and emotional qualities which make women successful in the field of the modern novel, even the modern historical novel, the wonder grows why she has not accomplished more in strictly historical research and reconstruction. Such powers of description, narration and exposition of things of the real world, as are shown in the letters of Madame de Sévigné, Lady Mary Montague, and Jane Welsh Carlyle, or in the essays of Madame de Staël, are an earnest of what yet may be achieved by women in this department of literature. But if women have not written history in the grand style, they have made it. The influence of woman in history is the history of the world. Every crisis in history, political, ecclesiastical, domestic, has been controlled by a woman. Upon her the social structure rests, and when she sinks ruin is imminent. The corruption of woman is a sure sign of a

nation's downfall. Messalina was more ominous than Nero. On the other hand, many a nation has received everlasting uplift from a noble woman. Reference has been made to the Abbess Hilda in the seventh century. Of similar significance is the story of Queen Margaret of Scotland at the close of the eleventh century. The high-souled, sensitive Saxon princess who wedded the swarthy Malcolm gave to Scotland those elements of imaginative vision and religious zeal which have characterized the nation ever since.

That woman has won her pre-eminent success in literature in the novel is a fact of peculiar moment. The modern novel dates only from the middle of the eighteenth century, when, stimulated by the efforts of the four sturdy writers of the time of Queen Anne, the higher education of women began to take shape and form. There never was a time when there was in England a lower estimate of women than at the close of the seventeenth century. After the Restoration we have the decay of the Feudal ideal. "The passionate adoration with which woman was regarded in the Age of Chivalry had degenerated into a habit of insipid gallantry or of brutal license, contempt veiled under a show of deference, a mockery of chivalry, its form without its spirit. This was the attitude towards women in the years succeeding the Restoration." It was this that made Defoe propose as one of his projects a college for the higher education of women. Swift, too, the black-browed, the terrible Dean, saw that only by such opportunities as a college could afford woman be given her due and rightful place. And you all know what was accomplished in this direction by the essays of Steele and Addison in the *Tatler* and the *Spectator*. They showed to the world what it had lost sight of—the true feminine ideal. When in the 49th *Tatler* Steele said of the Lady Elizabeth Hastings, "to love her is a liberal education," he not only paid the most magnificent compliment on record, but he gave external expression to the dignity and benign power of woman in her several relations and true sphere.

Now that everywhere women are admitted to the higher institutions of learning on equal terms with men and have full opportunities for undergoing that elaborate discipline which is the basis of all true originality in speculation and productive scholarship, we may reasonably expect worthy results in other departments of thought and expression. More than this, may we not dream that as a result of this educational activity these native qualities of woman, trained and disciplined to new powers, may give the world literary forms hitherto unthought of. We see indications of this around us. Woman's attempts at social reconstruction and reorganization in the form of problem-drama and sex-romances, blundering and ludicrous, and worse as many of them are, make us dare to hope that a woman will give the world a work of art, that, like a mirror, will reflect the complex and multitudinous life of modern society, with its hungry materialism shot through by the aspiration of the human soul, and its grief and sorrow illuminated by the "light that never was on sea or land."

ABSTRACT OF AN ADDRESS ON INDUSTRIAL CONDITIONS FOR WOMEN.

By ANNIE MARION MACLEAN, A.M., Ph.D., Professor of Sociology, Adelphi College, Brooklyn, New York.

Well-housed and well-dressed people seldom know much about the lives of less fortunate social groups. But this knowledge makes for social solidarity. It is the purpose here to tell a story of toil in industries that concern us greatly, in the hope of arousing interest in the women who have been so aptly called "our proxies in industry."

I shall give you a few fleeting glimpses of girls making cloth and clothes and shoes for us. The workers are rightly enough called "girls," for they are young. Seventy per cent. of the wage-earning women in the United States are under twenty-one years of age. Thus it is a problem of youth that confronts the one who would aid our women toilers.

These girls are working to-day in textile mills where the air is thick with lint that clogs their lungs, and the roar of the machinery is deafening. They are tramping back and forth tending looms, or running with spools, or heckling flax till they are brown with dust and dirt. They grow old before their time trying to make a living, and a hard task it is. Wages are low and living expenses are high.

In the shoe shops long ago women were unknown, but with the introduction of machinery, and the consequent minute division of labour, the factory doors were thrown open to them, and now they are found by the thousand making shoes for us. Two generations ago the New England workers sang of

" Poor lone Hannah,
Sitting at the window binding shoes;
Faded, wrinkled,
Sitting stitching in a mournful muse;
Bright-eyed beauty once was she
When the bloom was on the tree;
Spring and winter,
Hannah's at the window binding shoes."

No longer does poor lone Hannah sit at the window binding shoes. She sits or stands with scores of others in lofts away from view, and vamps and stitches, and "lines" and "eyelets" and "turns," and in other ways takes part in seventy or more processes in order that we may have fashionable footwear at all seasons of the year. Shoes are cheap and the workers' wages low. There is much slack time in the trade, when it is difficult to earn even the meagre pittance of three or four dollars a week, but they go on courageously.

Other girls are spending their lives stitching seams and tucks and bands in cramped quarters and in foul air, driven almost to despair by the necessity for speed. Their faces grow haggard and

their nerves are worn in the frantic effort to earn a few more cents each day. Their bodies bend to their machines, which go racing on relentlessly. So much of all this is monotonous. It is a constant feeding of goods into the machine, always the same thing, with never the joy of making an entire garment and viewing the finished product with the delight of the maker. Women work day in and day out for weeks and even months, sewing together two pieces of muslin to form pockets for little boys' "pants." Once I watched this constant stream of pockets issue forth from a huge machine, and looked at the dull despair on the girls' faces. It made a strong impression on me, so one day I told a lady of my acquaintance about it. I described to her the dreary work of making pockets for tiny fists to stretch. Her sympathy was aroused and she exclaimed at once, in a frantic desire to right a wrong: "How awful! Don't let us have pockets." Her little five-year-old son, standing near, cried out: "Oh, mamma, I'd rather have the pockets than the pants."

We must seek some more logical method of making industrial life pleasanter for the worker than by ceasing manufacture. Many efforts are being made to improve conditions.

1. Good employers with their "Welfare Work" are trying to offset the disastrous effects of toil, by making their factories clean and bright and pleasant.

2. Trade organizations are teaching working-women the value of combined action. The trade union is deserving of consideration among ameliorative agencies if for no other reason than because it means that those needing help are striving to help themselves. And this is the basis of democracy. They are no longer passive recipients of favours nor disheartened slaves who fear to utter protest.

3. Private organizations of all kinds are manifesting an interest in the wage-earner and offering her greater opportunities for self-improvement, and for rest and recreation.

4. The State itself is meeting certain needs by legislation, and thus protecting the woman whose lot is cast with the toiling millions who go out early to a weary day and return late, haggard and worn.

These women have freed us from many tasks that were in earlier days performed at home. They have given us leisure, but they have left us social responsibility. They have freed us for service. Let us not forget our young emancipators.

ADDRESS ON SETTLEMENTS.

By MISS JANE ADDAMS, of Hull House, Chicago, U.S.A.

A SUMMARY.

Miss Addams opened her address on Settlements with a few general remarks, telling us that the first Settlement was established by University men in London a quarter of a century ago, when an earnest group of men strove to apply the arts of friendship and sympathy to the problem of living.

A group of people who live in a neighbourhood, bringing into it and developing out of it conditions of life forms the true nucleus of the ideal Settlement.

Miss Addams then went on to say that she should speak more especially of the work of Hull House, because she knew its work and its results more fully than those of any other Settlement. American Settlements have to face the peculiar conditions of a conglomerate neighbourhood. Over thirty distinct nationalities are represented by the people living in the immediate neighbourhood of Hull House; and these must be interpreted to the community and to one another.

The children of these people must not be allowed to take on a superficial Americanism and feel contempt for their foreign-born parents. Hull House workers strive not to separate parents and children. Partly to conserve this end and to preserve the filial feeling of the children, as well as to encourage and develop the best that is in the parents, a Labour Museum has been established at Hull House, to which women of all nationalities who dye, weave, spin, etc., contribute the products of their handiwork. It is hoped that thus the children may be made to understand that the parents have valuable assets in their hitherto unappreciated old-country hand industries. The child's pride in its parents is fostered, and charm and background are added to its conception of its mother.

Working towards the same, as well as other good ends is a Music School, which has also been established at Hull House. Here the children are taught to compose as soon as to learn to read music. They learn to record beautiful themes heard in church or synagogue, as well as the haunting melodies of the old unwritten folk-songs of the fatherland of their parents.

Another very important section of work at Hull House is found in the relation maintained between it and the factory girls of the community. The Settlement workers follow the girl from the factory to the home of her old-world father, who keeps her in the house every evening for fear of harm coming to her on the streets. She has no opportunity for fun in her life, and this kills the natural joy of life for the hard-worked factory girl.

It is one of the great American experiments this gathering in our factories of these hordes of young girls who have never before known any real freedom from surveillance, who have never even gone unattended on the streets in the old countries, and who have never before known the intoxicating sense of liberty and power that comes to the wage-earner who knows himself or herself economically independent.

Hull House Woman's Club is another important factor in the work of the Settlement. It serves to relate the women of the neighbourhood to the needs of the district and of the larger community. For instance, the underlying causes of the neighbourhood death-rate, which was tremendous, were studied by some of these women, who were appointed to investigate the conditions around Hull House.

The Hull House workers also look up lonely, forlorn foreigners and try to make them happier. They introduce the solaces of art and music and social intercourse to people whose lives would be, otherwise, absolutely destitute of any such enriching influence.

Hull House has twelve beautiful buildings, in which forty resident workers live. And nine to ten thousand people belong to the various clubs and organizations, through which a new technique of social intercourse is learned and the obstacles of differing languages and environment are overcome. What unites is greater than what differentiates is the belief of all true social workers and with one accord they all aim to bring about unity of thought, feeling and effort.

MONDAY, JUNE 28TH.

Chairman—SIR JAMES WHITNEY, Premier of Ontario.

Arranged by the Sections on Education, Health and Physical Training and Philanthropy.

The programme of this meeting consisted of two addresses, both illustrated by lantern views. The first, by Professor Ramsay Wright, Vice-President of the University of Toronto, was on

HEREDITY AND EUGENICS.

Professor Wright exhibited diagrams of the "cell," and described its various modifications and especially the different possible combinations of the elements in the reproductive cells. He showed how combinations of characteristics might be repeated in a succession of cells. The lecturer then went on to speak of the progressive decadence observed in certain large cities. For example, in one it had been shown that twenty-five per cent. of the population were responsible for fifty per cent. of the new generation, and that this twenty-five per cent. lived in the slums. One-third of the taxes of London were devoted to the care of the unfit, and this one-third fell on a constantly decreasing proportion of the fit.

Alcohol, among other things, had a marked effect in producing degeneracy. Two suggested remedies for degeneracy were the careful regulation of marriage by excluding the unsound and the adoption of a system of eugenics, or good breeding.

The second address was by Sir Wm. J. Thompson, F.R.C.P.S., Physician-in-Ordinary to His Excellency, the Lord-Lieutenant of Ireland. It described

THE WORK OF THE WOMEN'S NATIONAL HEALTH ASSOCIATION OF IRELAND.

This Association had been founded by Her Excellency, the Countess of Aberdeen, to check the ravages of consumption, etc., in Ireland, and had already, in two years of work, effected a decrease

in the death-rate. It sought particularly to reduce infant mortality. Its methods in all cases were largely educative. It endeavoured to diffuse a knowledge of proper dietary and housing conditions, as well as of other precautionary and curative measures. Numerous pictures of the operations of the Association were shown during the lecture.

TUESDAY, JUNE 29TH.

Chairman—FRAU STRITT.

Arranged by the Sections on Laws Concerning Women and Children, the Industrial Section, and the Section on Social Work and Moral Reform.

SOCIETIES IN GERMANY FOR FURNISHING LEGAL AID
TO THE NEEDY.

By FRAULEIN IDE KIRCH.

To-day it is my intention to make you acquainted with an importance branch of the social efforts in Germany, with the legal information for those who have no means, and especially with the legal aid societies for women and worked by women. Our social and commercial relationships and therefore our legal constitution have become considerably more complicated in the last centuries. Law, or let us say the laws, touch our daily life more closely than in former times. More and more frequently do we come face to face with the question: How are we to act? What does the law say in this case?

The well-to-do have almost always legal advice at their disposal; not so the poor. The latter often suffer considerable loss in consequence of their poverty and ignorance in legal matters, for our legal constitution is founded upon the principle that whoever acts wrongly out of ignorance has to bear the consequences. Consequently the duty is really laid upon the State to procure for the poor population legal information gratis. But here, as we shall see, we are poorly provided. The poor man is therefore frequently not in the position to act in correspondence with the laws and his own interests by the conclusion of agreements and other legal transactions. Even when right is on his side, it may easily happen that he cannot maintain really existing claims, because of some wrong step. This is in every sense a pitiable state of circumstances.

Legal protection must here come to the rescue, and first of all by means of gratuitous information, e.g., advice about the conclusion of contracts and the drawing-up of those contracts and other necessary documents, such as petitions to authorities, etc., free of cost.

The necessity and usefulness of such legal protection is to-day in Germany an almost indisputable fact, but it is difficult to find the proper ways and means. Until a short time ago there were few means at the disposal of poor people in need of advice in order to make the pursuit of their rights easier.

We have in Germany the privilege of the poor in law-suits; that is to say, a person who is not in a position to defray the costs of a law-suit without interfering seriously with the necessary support of himself and his family, can, under this and some other conditions, prosecute free of expense and, in cases of exigency, demand from the state the services of a lawyer. But in order to accomplish this aim, sufficient legal aid is necessary. Many people think now that all difficulties are removed, as the court clerks are obliged by the State to give information in matters touching the privileges of the poor and to draw up documents. But in numerous cases the questions have nothing to do with the privilege of the poor; indeed they have nothing at all to do with legal prosecutions; e.g., take the question: When must I give notice?

Then again, a law-suit is to be and can be avoided by timely advice on many questions. For such cases the clerks in the Court of Justice are scarcely to be taken into consideration, as they are not competent to give information on such questions. This means of procuring legal aid must accordingly be pronounced quite incomplete.

Further, the judges in cases of voluntary jurisdiction, e.g., in cases of guardianships and the property of deceased persons, frequently give the necessary advice in order to hasten the settlement of the cases. The above-mentioned might be called the principal points of the Government gratuitous legal information.

In addition to this, in larger towns many industrial courts and commercial courts also furnish legal advice free of cost, but the poor applicants for help generally know nothing about this fact.

In the towns eighteen years ago, if other legal information were wanted, one could have recourse only to an advocate or to a so-called pettifogger or unlicensed lawyer. But our poorer people could not meet these lawyers' costs. There was only the unlicensed attorney left to them, and unfortunately we must state, regarding these gentlemen, that many combine lack of legal knowledge with great want of conscientiousness. The applicant for advice, however, generally realizes this only when it is too late.

My remarks up till now have referred mainly to the towns. I may mention that in the country legal aid is still more insufficiently given. Of course, under such circumstances there are thousands who must relinquish the pursuit of their rights.

The realization that something must be done for the poorer classes has since the year 1890 given rise to the following organizations:—

1. Trade Union Offices of the Social Democratic Party.
2. Protestant Legal Aid Associations.

3. Roman Catholic Legal Aid Societies.
4. Legal Aid Societies for Women, worked by women.
5. Legal Aid Societies, organized by societies for the public welfare.
6. Legal Aid Societies, founded by political organizations.

The fact that all these institutions have developed in the most satisfactory manner is the best proof of the need of them.

In the year 1907 gratuitous information was supplied by all of the above-mentioned institutions in about one million cases and the necessary legal documents drawn up.

In the work of the Legal Aid Societies for Women are included 20,000 cases out of the million.

To specialize the varieties of the work of the individual institutions would take us too far. I am prepared to refer anyone who wishes for more information to literature on the subject.

A decree given in Prussia in 1904 has stimulated especially the municipal authorities to a greater activity in this sphere. In consequence of this in the last three years about eighty large municipal legal aid offices for general use have been founded, all of which contribute to make the supplying of gratuitous information a more uniform effort.

In my above remarks I have endeavoured to give you a general survey of the origin and development of the gratuitous legal protection movement in Germany.

I am glad to be able to state that the German women have recognized from the very beginning the importance of the question and have put this knowledge into practice. With this I come to the Legal Aid Societies for Women.

Already in the year 1893 a Legal Aid Society for Women was founded by Mrs. Adele Gamper and Mrs. Marie Stritt, in Dresden. The stimulus was given by the first German lady lawyer, Dr. Emily Kompin.

It is to the zealous endeavours of the lady founders that we are principally indebted for having in Germany ninety-five legal aid societies to-day. Most of them are independent societies and defray their expenses, at least in the first years of their existence, entirely by a single or yearly contribution from charitable fellow-citizens. In the year 1904 the Legal Aid Association for Women was founded, to which to-day belong about seventy-four German and five Austrian legal aid societies. The municipal legal aid offices for general use first formed a union in the year 1906, with which the Legal Aid Association for Women is also affiliated with the right to a seat and a vote on the committee for the election of the actual president of the association.

And so from the very beginning the women actively engaged in the sphere of the legal protection work shared in the founding of this liberal-minded organization, and in this way received recognition of their work.

Let us now turn to this work in detail. Every Legal Aid Society for women has, apart from the practical work of furnishing information, about which I shall speak later on, set before itself an ideal task.

We legal protectionists want by means of continual propaganda to win even public opinion, and especially the women, in ever-increasing numbers, for the women's movement of to-day. We endeavour to accomplish this task by lectures, meetings, petitions, etc. By constant propaganda for the conclusion of marriage contracts, we seek to avoid as much as possible pecuniary harm, done to the wife by a thoughtless or unscrupulous husband.

Further, we seek to get as many women as possible to undertake guardianships of poor children, for just the most important duties of this office are more suited to women than to men. And now I have said enough regarding our outward activity. I shall now turn to the actual legal aid work of women for women; that is, to the giving of information in legal matters.

At first many people were distrustful of the new movement, and therefore opposed it. Others were indifferent, which is worse. People could not conceive it possible that women, and even girls, could occupy themselves with such questions, that they could put themselves in the possible position of coming in contact with vice and immorality. But only people who have no experience in this work can allow themselves such a one-sided judgment.

We, who are engaged practically in this work, must confess that there are occasions when our feelings are shocked, but we endure this gladly in the consciousness that, by our information and practical help, or perhaps only by a sympathetic word, we are making the life of a poor fellow-creature at least a little easier.

In our work we hold it essential that woman should stand face to face with woman, because as a woman she can enter into an understanding of her trouble in a way in which a man cannot possibly enter into it.

Only experience can show us to what extent the activity of our Legal Aid Societies is useful and beneficial. But we are no charitable association, in the usual sense of the word. We don't want to give alms.

The aim of our work is to obtain justice for helpless women and girls with no means of their own, who from ignorance, inexperience or other reasons have been brought into distress and need. And how many poor unprotected women are there who have been brought to distress and shame by the hard struggle of life, by the often unjust views of the world regarding morality and conduct, or by their own or others' faults.

Our work is a responsible and difficult one. We unprofessionals therefore may never forget that we have not a systematic knowledge at our disposal and therefore we are open to instruction from a professional side, when we do not see clearly in any particular matter. In Frankfurt a few barristers and judges are

always ready to give us information in the friendliest manner, and in the Academy for Social and Commercial Science we attend all the lectures which have an important bearing on our work, that is to say, especially on legal matters.

Our consultation hours are three times a week from three to six. The questions put to us are of the most varied kind. Sometimes we are engaged in a written or spoken intervention between two conflicting parties; then again with the drawing up of petitions to boards or authorities, letters to superiors, and so on. We must also be as correctly informed as possible about all kinds of charitable institutions, so as to be able to give the desired information on questions bearing on these matters.

The religion, politics and worldly position of the client are not taken into consideration. Our only condition is that our clients must be without means of their own. Sometimes we feel ourselves favoured by fate in being able by means of our work to make an attempt to bridge the gulf between the well-to-do classes and the poor. To give you a clearer idea of our task, I should like to give you a few instances of our practical work.

For example, there is the oft-recurring relationship of debtor and creditor resulting from the lending of money. We really cannot think it possible that people who must work hard for every shilling are ready to lend five pounds without a thought, and, what is still worse, without the least security.

Sometimes it is the neighbour who has received the help, sometimes the sister. Often there are girls who lend money to their intended husbands. It is by no means an exception that these girls lose these fiancés when they have parted with their last penny, and they must count themselves fortunate if their money only has been sacrificed. Often it happens that by our mediation larger sums are paid back to our address by instalments, but it sometimes results in a law-suit which we institute, and after it is signed by the client we hand it to the court. Only as an exception we receive full power from our client and carry the matter through in the name of our Legal Aid Societies.

In addition to this, we have not infrequently to deal with the question of servants' wages.

In this matter we see what ignorance prevails amongst us women, even in those legal questions which touch our daily sphere of work. Housewives are as a rule very much astonished when we inform them that in one direction or another they have acted illegally; e.g., that the girl in the case in question has a right to her full wages or to receive the due notice.

In contrast to the circumstances existing in many American towns, it is necessary in Germany, on the dismissal of a servant, to give due notice, provided there are no legal reasons for instant dismissal, e.g., theft, etc. Generally we succeed in arranging these matters by mediation.

Further, we cannot warn our clients too often or too earnestly against the signing of contracts, etc., which they have either not

read or not understood; e.g., a rent contract is generally signed without the tenant's having any idea of its contents. When afterwards disagreeable consequences follow for the tenant, the legal aid societies must come to the rescue. Then we must make people understand that the landlord has kept to the contract and that they themselves by their signatures have undertaken obligations and given up rights. Women clerks often sign blindly any contract drawn up by an employer as soon as an apparently good situation is offered. They first become aware of the importance of their signature when it is too late. Then, again, we have often to do with more or less complicated matters concerning legacies. Often it happens that we only succeed after years in arranging the matter, that is to say, in bringing about the payment of the parental legacy. This is always an especial pleasure to us, as it would often be quite impossible for those poor women and girls who live so far from their homes to get their money without our help.

Less complicated, but so much the more earnest, are the cases dealing with the maintenance of illegitimate children.

It is especially difficult for some of those mothers to bring their case forward. Many are afraid of reproach on our part, and it is only when they see that it is not our intention to blame them that they lose their embarrassment. In these cases we do not, however, presume to judge, and, above all, do not consider ourselves justified in condemning. It seems to us more right to offer practical help by attempting to bring the father to pay for the maintenance of the child. If the father declares himself agreeable to an amicable settlement, then the monthly payments must be made to our address, so that we always have the matter under control.

Another sad side of our work is divorce. It is with great hesitation that the women reveal their misery to us, but gradually we succeed in learning the miserable circumstances of their married life. In most cases we cannot advise a reconciliation. There is no help but divorce.

We then institute the suit and undertake the correspondence with the lawyer in case of the law-suit's having to be conducted elsewhere. I should be compelled to trespass considerably on the time allowed me were I to inform you in detail of the many-sidedness of the questions put to us and the settlement of the same. I hope, however, that I have succeeded in convincing those who have occupied themselves little with this question, that the efforts of the gratuitous legal aid society for women serve a really useful social purpose.

I have spared you statistical details. I should only like to give you the number of visits to our Legal Aid Society at Frankfurt a.M. during the last five years:—

1904.....	2,601
1905.....	2,884
1906.....	2,472
1907.....	3,505
1908.....	4,966

As you see, we can state with satisfaction that an ever-increasing use is being made of our society. In the same way nearly all other German legal aid societies for women have a corresponding increase of activity.

The aim to be attained by us women in the legal aid movement is to have the municipal legal aid bureaus put under the direction of men and women lawyers on equal footing.

It was, therefore, the greatest pleasure for me during my nine years of activity in this legal aid work to have been able in Frankfurt a.M., in the spring of 1906, to find the necessary means to appoint a lady lawyer, Miss Dr. Alix Westerkamp, who since then has worked with untiring zeal and brilliant success for our cause. I am sorry to say that up to the present we are the only legal aid society under the direction of a lady lawyer. Towards the expense of this appointment we succeeded in receiving a yearly subsidy from the town to the amount of 1,500 marks. Nearly a year ago we managed to effect a union with a Legal Aid Society in Frankfurt a.M., which is directed by various men lawyers. Our full independence in every respect is, however, maintained in this union. At the same time we have carried into practice a principle of the women's movement, namely, to work on the same footing alongside and with the men, so far as it is up till now possible in the sphere of jurisprudence.

I am aware that my address to-day has not given you absolutely new information. I was, however, able to find out that there is a Legal Aid Society in New York. A short report about the same runs as follows:—

“By the Legal Aid Society in New York help is given to those who are too poor to engage the services of a lawyer. The conviction that legal justice should be within the reach of all men and women, no matter how poor and ignorant, is the fundamental idea of the society. It grew originally out of the knowledge of individual cases of wrong, of which immigrants unacquainted with the language and customs of the country were the victims. The home of the society is opposite the Park, 239 Broadway, and there are three branches in various parts of the city, through which pass each month from five hundred to six hundred cases, embracing all nationalities. The large expenses are defrayed by annual dues and contributions, but in order that the relation between the society and the applicant for help may be on a business and not charitable basis, a retaining fee of ten cents is charged in each case taken up, and ten per cent. of the money recovered, if that amount be over five dollars.”

Whether and how far this movement has extended in America I was unable to find out for want of time. But it is quite certain that gratuitous legal aid in general, and in particular legal aid for women by women, might be much more furthered in America than it is to-day.

I therefore address a warm appeal to the women and men of America to take up our cause, so that gratuitous legal aid may be furnished for the poor classes by the establishment of large muni-

cial legal aid offices under the direction of men and women lawyers.

CO-PARTNERSHIP IN HOUSING AS A METHOD OF PHYSICAL AND SOCIAL RECONSTRUCTION.

By MISS SYBELLA GURNEY, Great Britain.

We cannot estimate the extent of moral degradation involved in the wretched housing conditions of so many of the people, but we can, by comparing the death-rates of areas, note the actual waste of human life involved in the conditions of life in our towns. The following figures are taken from a paper read to the Pan-Anglican Congress by Alderman Thompson, of Richmond, to whose Housing Handbook I would refer those who wish to study the whole subject of housing in England. The contrasts these figures express might be paralleled without difficulty in the United States.

"Taking five areas with much about the same population, namely, 4,500,000, we find the following facts in 1904:

	Population.	Total Deaths.	Phthisis Deaths.	Infant Mortality 1,000 Births
Australasian Colonies...	4,799,105	51,600	4,146	80
English Rural Counties.	4,327,835	58,425	5,070	117
London	4,536,063	75,558	7,478	146
Scotland	4,627,656	77,961	6,630	120
Lancashire	4,437,398	86,518	6,300	176

"Thus we see that, as compared with the Australasian colonies, the excess deaths in one year (1904) in the other areas were as follows: London, 23,958; Scotland, 26,361; and Lancashire, 34,918; while the excessive deaths from phthisis in these areas were nearly 8,000, and the infant mortality from 50 to 120 per cent. greater. When we remember that the total deaths in the British army in the South African War from all causes were 21,944, we get a clear idea of the annual holocaust accepted by many public men as a normal feature in the national life.

"The direct connection between housing conditions and death-rates can be clearly seen from the following figures from Sir Shirley Murphy's presidential address to the Society of Medical Officers of Health in 1906, which show how the general death-rates, phthisis death-rates, and infant mortality rates in six districts in London vary mathematically with varying degrees of overcrowding as under:

Percentage of Overcrowding.	General Death-rate.	Phthisis Death-rate.	Infant Mortality rate 1,000 Births.
Under 10 per cent.	14.5	1.26	142
10 to 15 per cent.	16.2	1.52	180
15 to 20 per cent.	18.1	1.64	196
20 to 25 per cent.	19.0	2.06	193
25 to 30 per cent.	20.9	2.27	210
30 to 35 per cent.	21.0	2.13	222

"The following comparisons between four counties in England tell their own tale as to the effect of overcrowding, not only on death-rates, but also on intemperance, as shown by the marked correspondence between cases of overcrowding and convictions for drunkenness:

	Population.	Persons Overcrowded.	Total Deaths.	Infant Mortality.	Convictions for Drunkenness.
Northumb'ld	602,859	32.0	10,997	152	170.1
Sussex	605,763	1.5	7,925	95	30.9
Excessive deaths in Northumb'ld			3,072	57 per 1,000 Births	
Durham . . .	1,194,442	28.4	21,962	156	115.5
Essex	1,052,452	2.7	14,913	115	29.5

Excessive deaths in Durham. . . . 7,049 41 per 1,000 Births

"These are mining counties, but it will be noticed that the deaths are of children destroyed in the dwellings, rather than of men in the mines. Indeed, the number of excess deaths in one year is greater than that of all the lives that have been lost through all colliery explosions and accidents in a generation.

"In England, as a whole," continues Mr. Thompson, "out of 944,703 infants born in 1904, no less than 137,490 died within twelve months. Hence, in view of the foregoing figures we may say that at least 52,000 infants, or 1,000 per week, were unnecessarily sacrificed, and indeed are being sacrificed, this very year."

We may note further that the death-rate at the Garden Suburb of Bournville has been 7.5 per 1,000 during the six years up till last year, as compared with 17.9 per 1,000 in Birmingham; infantile mortality 78.8 as against 170. per 1,000.

It is perfectly clear from the figures quoted that an excess of deaths results in proportion as the population is deprived of air, sunlight and vegetation, and is overcrowded.

Some recent investigations in several of our great towns show further that even when death does not ensue, the physique of the people is seriously affected. Recent investigations show that the children living in our great towns fall markedly below the standard of the Anthropometric Committee of the British Association, i.e., the average standard of the race. Careful investigations have been made in Glasgow and Edinburgh on this point within the last year or two, and also in Liverpool. At Edinburgh a typical poor school has been taken and results compared with—

2. A poor country school.
3. A prosperous country town school.
4. Edinburgh elementary school of prosperous type.
5. Higher grade school, Edinburgh, children of professional men.

We may compare with these the results of the measurements taken of children in the Garden Suburb of Port Sunlight, near Liverpool, and of Bournville. Corresponding figures for girls, and as to weight of both sexes might be quoted:

Boys at age 7—Standard, 45.97 in.; selected school, 43.85 in.; poor country school, 47.75 in.; prosperous country town school, 46.34 in.; Edinburgh elementary school, prosperous type, 45.58 in.

At age 11—Standard, 53.50 in.; selected school, 50.86 in.; poor country school, 54 in.; prosperous country town school, 53.75 in.; Edinburgh elementary school, prosperous type, 52.91 in.; higher grade school, 54.16 in.

At age 13—Standard, 56.91 in.; selected school, 54.02 in.; poor country school, 58 in.; prosperous country town school, 55.40 in.; Edinburgh elementary school, prosperous type, 55.99 in.; higher grade school, 59.38 in.

We may compare with these figures Dr. Arkle's figures from the Liverpool schools and Mr. Lever's figures for Port Sunlight, taken the summer before last. Here we find that the figures show corresponding results. We may note that while the standard at 14 is (boys) 59.33, the Port Sunlight boys measure 60.7, the Edinburgh higher grade boys 61.72, the Liverpool higher grade boys 61.7, while the other classes decrease proportionately in height and weight till we find the school in the slums averaging 55.2 at the same age.

Again, the investigation made by the School Boards of Glasgow, 1906, into the physical condition of the children in Glasgow schools, shows that the average boy of 13 living in a one-roomed house in the poorest districts measures 52 odd inches, while the standard boy of 13 measures 57.8; the boy living in two rooms varies according to poverty of district, from 53.7 to 55.7; the boy living in three rooms varies according to poverty of district, from 54.5 to 55.8; in four rooms and over, from 55.3 to 56.3.

It is interesting to note that the Edinburgh report found that the state of nutrition of the children in one or two-roomed houses compared favourably with that in three and four-roomed houses; i.e., percentage was only slightly in favour of the latter. We can therefore not put down the difference in height and weight to food, but must largely ascribe it to the difference in housing conditions.

As bearing out these observations, we may note that in Ripley's "Races of Europe" we find the average heights, as given by the Anthropometrical Committee of the British Association in 1883 on 1,806 observations of men at age from 30 to 40, to be as follows: Professional class, 5 ft. 9.6 in.; commercial class, 5 ft. 7.9 in.; industrial class, open air, 5 ft. 7.6 in.; industrial class, indoor, 5 ft. 6.8 in.

Now this class difference in this country corresponds mainly not to a race difference, but is a matter of food and environment. Of these two factors we have seen that environment is the more important.

Dr. Beddoe, in 1867, found the average height in Glasgow and Edinburgh to be four inches below that for the suburban districts!

These facts are all-important to us as citizens of modern industrial communities. Now that so large a proportion of the people

live in towns, the housing question is not only a matter affecting the poorest of the population, but one that affects the nation as a whole and the maintenance of its physique.

The evil conditions producing these results may be met in various ways. On the one hand the law should deal with existing dwellings and insist on at least a minimum of light and air and health-giving conditions. But into this side of the question it is not for me to enter now. On the other hand, much may be done by the provision of new dwellings of a better type on the outskirts of our towns in connection with improved tramway facilities. These facilities make it possible for towns to expand, and as they expand care should be taken that the old evil conditions are not reproduced. The figures I have quoted are in themselves enough to prove that it is desirable for the community that all new development should be on Garden Suburb lines. This should be enforced by law, but such laws are not likely to be drawn up, much less put into force, unless the existence of one or more such object lessons as Garden Suburbs give brings the contrast forcibly before the public.

In the new districts which constantly arise through industrial development our first problem is to prevent the growth of new slums, and I venture to assert that this is of no less—nay, of even greater importance—than the doing away with old ones. Further, that a higher standard than the mere avoidance of slums should be aimed at. Housing reformers are agreed on this point to-day, though they may differ as to how far it is possible to go in some directions. They are agreed that all new districts should be developed on Garden City and Suburb lines. If carried out in full, these would involve:

(1) Town planning which shall not only provide a scheme for development, but lay down a limit for that development so that towns shall not run on into each other endlessly as in Lancashire and elsewhere, but there should be agricultural belts reserved outside the building area and separating it off from other possible urban areas, so as to ensure that the open countryside be within reach of all. This is being done at the First Garden City at Letchworth, in Hertfordshire.

NEW BILL.—(2) (a) A town-planning scheme should be adopted which should regulate, within the building area, the number of houses, or, still better, of rooms, allowed to the acre, so that overcrowding on the area (quite as important as overcrowding in the house) be prevented; (b) the scheme should provide for recreation grounds in abundance, within the building area, so that children should have room to play near at home other than the street.

(3) There should be a universal system of house inspection and registration, and overcrowding should be forbidden.

But while we may hope for much in this direction from the law and should realize that this is not a secondary matter, but that the law should deal with it, yet, when better housing law is secured, voluntary effort will still be required to go beyond the

minimum which the law can effect and to show the way for a gradual raising of the standard.

Further, some of us go on to hold strongly the view that social conditions require attention no less than material. It is not enough to secure conditions in the surroundings such as will ensure health and a good standard of physical development. Those who hold this view contend that our industrial civilization has developed in the wrong direction, not only as to the material surroundings of life, but also in its social relations.

We claim that the geographical divisions between rich and poor which arise in large modern towns are in themselves bad for both; that there should not be suburbs of the rich and suburbs of the lower middle class, any more than there should be slum districts of the poor. The one involves the other. By these divisions the natural life of the community is impoverished—for many it ceases to exist.

What we aim at then is to give back to our people a real social life among health-giving surroundings, and not to stop at a mere improvement of outer conditions, essential though that is.

This is the aim of the Garden Suburb and City movement in general; that part of it which is called the Co-partnership Tenants' movement depends for effecting this aim largely on the co-operation of the tenants themselves. Co-partnership Tenants' Societies are co-operative societies which build and own cottage property developed on Garden Village lines and held in common by the society. They are the latest outcome of the co-operative movement which in its youth, in the days of Robert Owen, dreamt many a dream of community making. But the communities of which he and many others of that time dreamt were the result rather of despair with general conditions than of any hope of altering them. They were to be a refuge from the world and were to be self-supporting. The story of their failure is well known. The modern community or Tenants' Society recognizes itself to be only a part of the larger community outside, and the claim is that the recognition of obligations towards one's neighbours develops that spirit of citizenship towards the larger whole, which is what we need if the slum is in the future to be impossible.

These societies are often developed as what we may call Garden Villages, within a larger scheme. This has been done with marked success at Letchworth, and is being done at Hampstead.

They aim at providing for the clerk and middle-class man as well for the workingman. It is an essential principle of our scheme no less than of the Garden Suburb idea, as a whole, that the separation of classes is one of the great evils of modern life and that reformers should aim at drawing them together. The Ealing Tenants' Society, for instance, has over thirty acres of land, and rents, when it is completed, will vary from 6s. to £1 1s. or more. Unless, then, there is likely to be a demand for large houses to be built and owned individually, and unless a Garden Suburb scheme is very

large, there is no reason for the complication of setting up separate management for the land and for the houses in such a scheme.

The Garden Suburb in itself, apart from co-partnership, while it is more comprehensive, is also, as I have tried to show, more limited in its aims. It does not possess the same power of drawing people together as a co-partnership scheme of common membership, and it is apt not to be in so good a position with regard to the site planning of the estate, since the Garden Suburb may leave the building and owning of cottages to scattered individuals. Co-partnership Societies are independent of other Garden Suburb schemes unless the scale is to be a large one, but Garden Suburb schemes cannot well be independent of Co-partnership Societies. The main ideas of both are alike as far as they go, but the Co-partnership Society adds that of co-operation and self-help.

At present the Societies established on these lines include:

STATISTICS OF SOCIETIES.

	Area (Acres)	Estimated No. of Houses when completed.	No. of Houses completed.	Value of Land and Buildings, year ending 1908.
Ealing Tenants Ltd.	39	500	185	£96,043
Garden City Tenants Ltd. ...	3½	275	271	79,415
Sevenoaks Tenants Ltd.	5½	59	59	16,790
Leicester Anchor Tenants Ltd.	50	500	11	4,420
Manchester Tenants Ltd.	11	130	30	25,608
Hampstead Tenants Ltd.	70	700	159	67,881
Harborne Tenants Ltd.	53	500	104	47,725
Fallings Park Garden Suburb Tenants Ltd.	20	200	29	8,550
Bournville Tenants Ltd.	20	150	..	22,000
Oldham Garden Suburb Ten- ants Ltd.	500	32	20,500

There dwellings provided are planned with private gardens and open spaces for common use. These open spaces for games and recreation naturally lead to the formation of clubs of all kinds among the tenants. Halls and club-rooms are built, as at Ealing and Garden City, and provide meeting-places for discussions and lectures as well as for concerts, dances, etc. Social life develops naturally and without effort, and the Society provides a permanent nucleus for it. There, too, the tenants feel that they are called on to help themselves and each other, and are not in the position of having anything done for them.

The characteristics of Co-partnership Societies are:

1. That the houses are owned collectively.
2. That the tenants are members of the society, i.e., they pay down something towards a share and continue to make monthly payments until they have anything from £30 to £50 upwards in the society.

3. Any surplus profit above a fixed return to capital goes to the tenant members in shares and loan stock until they have £200

or the value of the house they occupy, in the Society, and then is paid to them in cash.

4. Outsiders are invited to become investing members and receive (like the tenant members) 5 per cent. on shares, of which they may only hold by law £200 worth, and 4 per cent., or some lower sum, on non-withdrawable loan stock.

It is clear, therefore, that, like all forms of co-operative effort, this method tends to draw out the self-reliance of the tenants and gives a particularly good security to the outside shareholder and investor, because he can feel that all concerned are directly interested in the success of the Society.

All forms of co-operative effort are specially valuable in that recreating of the citizen which is the real cure for the slum. It must, however, be remembered that when it is asserted to be the real cure, the slum-dweller himself is not the only citizen to be recreated. Those who make profit of his miseries, those who serve on local authorities which allow slums to be developed and to continue, those private voters who allow these things to be—all of us are in the same condemnation, because in our varying degrees we are responsible. It is not only the slum-dweller that makes the slum, it is society which allows him to grow up under such conditions.

We do not claim to be able in all, or even in most cases, to make the slum-dweller a co-operator, but we claim that in this movement we bring before your notice a system the very reverse of all this—a system which aims at social no less than material rebuilding; but it is a voluntary, not a State system—that is to say, it depends for its extension on the help of private capital and individual workers. It gives such capital a return as safe as the capitalist can find, together with the consciousness that his economic power is being used to further the ends of reconstruction to which, if he is taking his part in the great sociological movement of our day, so much of his personal service and thought is given.

America, no less than England, has been so absorbed in the material search for wealth as to forget that the real wealth of a country lies in the manhood and womanhood it produces; but this congress is one of the many proofs that a different spirit is now abroad. Women are beginning to assert their influence effectively in the community as well as in the home, and this influence must mean increased importance attached to social questions, to the provision of conditions under which real home life is possible and children can grow up in health of body and mind. Further, this new spirit must embody itself in new forms of social construction. It cannot do this more practically and more effectively than by embodying the ideas of the Garden Suburb and Co-partnership movement in the development of industrial towns, and while legal changes are desirable, there is no need to wait for them to make a step forward in this direction. If transatlantic energy is once turned in this direction it will no doubt go forward more quickly than we in slow-moving Europe. Where we have a few societies

only to show so far, doubtless you will count them in tens and hundreds. Perhaps we may yet look forward to the time when the rivalry between nations in the pursuit of external wealth and power may be very largely diverted to a rivalry in the development of conditions favourable to the production of the real wealth in the best citizens. As a step towards this end we may well hope for the establishment of the Garden Suburb and Co-partnership movement in Canada and in the United States.

Mrs. Edwin Gray, England, and Dr. Morton, United States, also addressed the meeting, and Miss Chrystal MacMillan, Scotland, gave some account of certain British laws relating to the legal parental rights of women.

Joint Sessions

FRIDAY, JUNE 25TH—MORNING SESSION.

Sections—Education, Philanthropy, Social Work and Moral Reform.

Chairman—LADY EDGAR.

Subject—Play and Playgrounds.

HOW CHILDREN FROM THE ELEMENTARY SCHOOLS IN DENMARK PASS THEIR SUMMER HOLIDAYS.

By FRÖKEN ELINE HANSEN.

Nowadays society becomes more and more a humane home for all its members. Society is no longer governed autocratically; the citizens get more and more influence, and of late not only the men citizens, but the women citizens, too.

In all civilized countries the educational question is of great importance. The state needs enlightened and skilful members, sane in mind and body.

Beautiful school-houses, with all accommodations, are founded, where good instruction for life is given to the young. Care is taken not only of the intellectual, but also of the physical, development.

The schools are provided with bathroom and drill-hall. The hungry children are fed in winter time, when the parents cannot afford to give them sufficient food. In summer time many children from the large cities are sent into the country to profit by the warm sun and the open air.

The manner in which this is carried out is something peculiar to Denmark. Railways and steamers take the children gratis to every part of the country. Most of them go to relations, such as grandfathers and grandmothers, uncles and aunts, etc., but a number are received as guests in the homes of strangers all through our country. Among the hosts you will find noblemen, great and small farmers, cottagers and small tenants, clergymen, schoolmasters, mechanics and fishermen.

This great hospitality is a beautiful form of charity that fully deserves to be known in other countries and by other nations.

In 1853 a cholera epidemic broke out in Copenhagen and caused great misery. The year after, the first sending out of chil-

dren took place as a remedy for the distress. The idea and the way in which it was carried out was due to the inspector of the board schools of Copenhagen, Mr. Jacoby.

From a slight beginning it has grown to a considerable institution, bringing health and joy to numerous children from year to year. In the summer of 1906, from Copenhagen and its next door neighbour, Frederiksberg, 18,000 children went into the country. 15,000 went by the Danish state railways, and 27 private railway companies followed the example. The first mornings of the summer holidays special trains carry the children away from the city, and at the end of the holidays as many trains take them back to Copenhagen again.

Our largest steamship company gave free passage to 1,400 children and eleven other steamship companies showed the same kindness to the children, so that they were able to continue and close a journey by steamer, which they had begun by railway.

But how has it been possible to find people all through the country willing to open their homes and hearts for the poor children? Every year towards the summer holidays you will find an appeal in all the newspapers of the country in which the country people are begged to open their homes to poor school boys or girls from the capital. This is sent in by a committee now consisting of the school-director, two head masters, two assistant masters, and two assistant mistresses.

During the first decades it was mostly the well situated farmers who showed their kindness towards the little children from the narrow streets of the large city.

Time passed on, the city grew larger and larger, the number of workmen increased, more and more children needed this summer recreation.

Teachers who noticed the pale cheeks and meagre figures were touched by sympathy; in order to find country homes for the children they formed a "Teachers' Society for Children's Holidays in the Country." This society is affiliated with the D. N. C. W. Some of the teachers wrote to their friends and relations in the country asking them to receive a little guest; others, who had no relations, wrote to the daily and weekly papers. They gave descriptions of some of the most wretched of the children, urging somebody to take just that child. It has happened that such an appeal has got about fifty answers. The teacher would then write to the forty-nine of them: "The little child has already been cared for, but we have hundreds of other children, boys and girls, that need your kindness just as much."

During the eighties and nineties a strong democratic development took place in Denmark. The peasants aimed at leadership in the government, and in these efforts they were assisted by the representatives of the working classes in the capital. This fact was of great value for the efforts on behalf of the children. There

come every year thousands of offers; and now it is mostly from small farmers, small holders, mechanics and from many school-masters.

Many touching letters were received. Some of them stated that the people had themselves five or even six children, but nevertheless they would find room for a strange child; they had plenty of fresh air, and there would surely be food enough for one more. Some of them desired the poorest and most starving children; others demanded nice and well dressed children.

These holidays in the country are of invaluable importance both for the city homes and for the children, who are placed in healthy surroundings and are well fed. They gather a store of health and strength that enables them to resist the hardships of the coming winter. And here is not the question of a single year; generally they are allowed to come again year after year till they leave school; often they are permitted to take younger brothers and sisters with them, and these do then inherit the holiday home.

We have many examples of the case where little, neglected children do not return to their dull and dreary homes, but are adopted by their kind foster-parents, some of them for ever, others for their childhood. When the holidays are closed many of them return equipped with shirts, stockings, and sometimes with a full suit of clothes. At Christmas time they often get a parcel of victuals.

The intended hosts send their offers to the school board, which distributes them among the schools; the railway tickets are sent to the board, too; every school sends its demands to the office, and the schools have never suffered for want of tickets.

This stay in the country exercises also a mental influence upon the children; their horizon is extended, they are confronted with other forms of life than those they are accustomed to in the large city. In a social respect this influence is of great importance; it brings the inhabitants of the city and those of the village nearer to each other and helps them to a better understanding of one another. Many of these children return to the country, the oasis of their childhood, when they are grown up—they return to the farm as servants.

Sometimes it is very difficult for the poorest children to get sufficient clothes, and often they have been obliged to stay at home on this account. There has therefore been started a private institution named "The Children's Office." It receives gifts of new and second-hand clothes, boots, shoes, etc. The office then distributes the objects to those children who present themselves with their railway ticket and a recommendation from the school.

As a small return for all the kindness shown to the children from the capital, a society has been formed with the object of showing hospitality to the country children who pay a visit to Copenhagen during the holidays. These children come, a school at a time, under the care of their master and mistress. This has been

the custom for many years, but of late they have got free tickets. The aim of the new society is to secure good guides, to supply the children with food, and, for schools coming from far off, with good accommodation for the night. In 1904 were received 107 schools, with more than 5,600 children.

It has always been more difficult to find places for boys than for girls, and as this was felt more and more, holiday camps for boys have been opened. It was the "Copenhagen Assistant Masters' Association" that first started them. The boys found accommodation in the rural continuation schools for the grown up young people in the country, well known under the name of "The Danish High Schools for the People."

Here the boys come in troops of 30 to 50, under the charge of two teachers, who have to look after their games, lead their excursions, and be present at their meals. Each group remains in the camp for a fortnight. In 1908, 800 boys in 21 settlements were sent out.

The means are procured in different ways. The municipal authorities have granted a sum yearly; the "Politiken" newspaper and other dailies every summer collect money through an appeal in their columns. Besides that, Copenhagen has another arrangement for the benefit of the children. Every year, in May, a day called the "Children's Relief Day" is celebrated as a carnival. A grand collection is the main point. Last year 85,000 Danish crowns were collected. Some of this money is given to the different camps.

The Teachers' Association in our neighbour city, Frederiksberg, in the year 1904 constructed a building which is used as a holiday settlement for 80 boys at a time. In 1908 the same association constructed a second building for as many girls.

The first settlement for girls was established by a Copenhagen assistant mistress on a small island in the North Sea. There she spent her holidays in company with 30 girls. Other mistresses have followed her example.

For delicate children "The Day for Children's Relief" has started a settlement at a hired farm near Copenhagen. The children stay here all day long, but go to their homes for the night. Two sets of children go there for a time of eight weeks each. They are under constant medical inspection. Every child has a bit of ground to cultivate.

"Politiken" has started two such settlements in the same manner, and is now building a house with sleeping accommodation for 40 children.

In the year 1906 the Copenhagen Assistant Mistresses' Association, member of the D. N. C. W., constructed a building at the seaside and arranged it as a settlement for delicate girls from 12 to 14 years, a sort of sanatorium, which takes in 50 girls for five weeks.

The association has obtained municipal support for five years, a sum from the "Day for Child's Relief," besides money from

other beneficent societies. This year 30 of the most feeble will be invited to stay there for nine weeks from the first of June; this has been possible by a collection among the female teachers.

The sanatorium is in every respect managed by the teachers. The cooking is done by housewifery instructresses, assisted by the girls. The food is plain but more than sufficient; the fresh air whets the appetite.

All work, except the hardest, such as scrubbing the floor in the large dining-room, is done by the girls. Each of them has her little part, systematically distributed and changing every week. The girls perform the task scrupulously and with joy; they are very anxious not to spoil anything in the home. Disagreements are unknown, teachers and girls feel like one large family, where joys and sorrows are common. The girls are helpful to each other, and the social differences that do exist among them are not felt.

It may be said that in our country hearts are beating warmly for the children and much self-sacrificing work is done.

VACATION-SETTLEMENTS.

By FRÖKEN SCHNELLE, Norway.

In 1882, some socially interested men and women of Bergen formed a committee to send the poorest and weakest children—those who seldom come out from the narrow streets where they live—into the country during school vacation. For 27 years this committee has carried on its beneficial work, thanks to private charity; and it has always been able to increase the number of children that are sent into the country, to return in the autumn, strong and healthy.

Until 1906, the children were all lodged with small farmers. Though these did what they could for them, the results were not satisfying either for body or mind, and "Vacation Settlements" became the aim towards which the committee worked. But here money, and much money, was needed. In 1905, a few thousand "kroner" had been collected, and the committee resolved to build the first settlement. An ideal lot was given by the Prime Minister, Chr. Michelsen, and people contributed largely, and at last the sum of kr. 16,000 was collected. In April, the building was started, and in July the 76 happy girls moved in. Two years after, money for a new settlement was given by a friend of children, and Chr. Michelsen made the settlements a present of another lot near the first one. They are situated in a sheltered and sunny place in the pine woods, some miles out of Bergen. Nurses are at the head of the settlements, and teachers look after the children and play with them. Servants do the heavy housework; the lighter work is done by the children. The boys come first and stay for three weeks, and the girls for the next

three weeks. Each settlement contains 76 beds, one for each child, placed in two sleeping-rooms, 14 m. long. Besides these are toilet-rooms, dining-rooms, play-room, kitchen and some smaller rooms. The cost of each child for the vacation is kr. 15=\$4. They are weighed at the arrival and departure, and the increased weight has been very satisfactory. Each child gets one litre milk a day, and never any coffee. They go bathing in the fjord every sunny day, and all the children were taught swimming. The days are spent with the playing of games, singing, reading aloud, and some manual work. Picks and spades are much loved, and a small kitchen garden is cultivated. The settlements have several boats on the fjord and these are frequently in use. There is no doubt that the work of these Vacation Settlements is of great public utility and a great blessing for future generations. The committee already has seen very good results, and the children's joy and recovered health, and their gratitude and that of the parents, is very encouraging. As soon as the necessary funds are collected, more settlements will be built. Many farmers invite children to spend the vacation with them, and several steamship companies offer a free trip to children going to these or relatives. Last summer the committee sent 1,450 children into the country in this way. The City of Bergen gives 1,000 kr. every summer to the support of the Vacation Settlements, and they had a legacy of kr. 10,000 given last year. Both here and abroad there are many contributors; even from U.S.A. the committee receives money towards their aim: To send every poor and weak child, living in dark rooms and narrow streets, into the sun and the country air.

PLAY AND PLAYGROUNDS.

By MISS SADIE AMERICAN, United States.

The subject of play is one which, curiously enough, in these modern days, when we think we have more leisure than had the people of a few hundred years ago, is very little understood, or we would not have to have meetings and explanations as to what playgrounds are. When we speak of play for children many of us have a picture before us of a schoolhouse, from which at the close of the day's work the children come tumbling out pell-mell, a happy group of boys and girls ready to run along shouting and having a good time generally, with plenty of open space about. We forget that tradition lives long after its source no longer exists. In the old days, perhaps, there did come a shouting, happy group of children out of the schoolhouse and with the momentum with which they rushed out they could circle about in the empty space around. But picture it to yourselves to-day. In the most of the cities of the world, if they ran hard and fast

enough, they would come right up against the hard walls of the buildings on the opposite side of the street, which would stop them as quickly and as effectively as do our modern conditions stop play altogether.

I do not propose to-day to enter into any philosophic discourse as to what play is. I believe we are gathered together in these meetings to talk practical, concrete facts as to what is needed. I bring what I have to say to you in a way which may, perhaps, seem desultory and disconnected, and I must ask your indulgence.

Play is needed, not only for the children, but for the grown people, in these days in our cities and in rural districts as well. The statement is made that we have forgotten how to play; that we of the 20th century, big and little, have forgotten how to play. The other day I met a lady who said to me, "I don't know why they are making such a fuss about play-grounds, for I didn't have to be taught to play; when I was a child I played all the time, and others played." I said, "Did they? It is a long time since you were a child, and it is a long time since I was a child. I know I used to play Prisoner's Base and run in and out in the great yards about our house." Can the children to-day do so? When I was being driven about your beautiful city the other day, through the new districts, I saw serried lines of houses with no space between, and I sat and wondered at the lack of imagination of those people who think they are building beautiful new suburb homes, while really they are building only houses. And I wondered if they realized that in twenty years from now they will be willing to buy back for open spaces the places which they now are so carefully filling up. Some one said to me, when I spoke of it, that they have large back yards. I was unable to contradict the statement or confirm it, but I saw little indication of them. The back yard is the individual thing, and we need the social thing, and when I say this, I state one of the fundamental things of our present civilization. Play is a social thing and not an individual thing. The child that plays alone is not the perfectly normal child. We are social beings. The adult that plays alone—I need not say anything about the adult that plays all alone—the groups of adults that play alone have not the spirit of the modern day; they have the old aristocratic spirit.

Now, just look at the conditions in these days when these tenement districts are growing up in every city of the Union and in every smaller town. I have seen tenement houses as bad in small towns as in large. You must waken up to the fact that conditions, which are not what they ought to be, are not confined to the large cities. And right here I am going to interpolate a little and to unburden my heart of something which has been weighing me down since I came here. I am staying at the King Edward Hotel, and day by day and night by night I see children from the age of five to nine years selling newspapers on the street,

and I have come home at midnight and have seen these little waifs in the doorways of stores asleep. I heard a lady praise—I may be treading on your toes; pardon me if I am—but I heard her praise a School for Newsboys, which enabled them to go out and sell papers, to do which they must be on the streets for ten or twelve hours in the day and far into the night; it was such a beautiful thing, she said. And I thought to myself: "What a beautiful thing for little children, five, six, or seven years old, ever to be allowed to sell newspapers on the streets until they fell asleep in doorways at midnight!" Ladies and gentlemen, if there is a widowed mother or an invalid father, let your charitable society look after them and relieve the spirit and life and health of that child. He may then at some future time be able to support his invalid father or widowed mother. I say, look to the little children. You may plant ever so many playgrounds, you may theorize ever so much about play; but the vitality of the child so exhausted will prevent his playing when the opportunity comes to him and render your good intentions futile. We must have more imagination, we must relieve to-day the spirit of the child and look to the development of his mind and body. Use your imagination and influence and make it something concrete, so that when we come back to Toronto, we shall see no newsboys of five and six years of age on the streets.

Now, to come back to play. Your leisure time you spend as you will; your work time you very frequently spend as you must. Character is formed in leisure time. It is the people you choose to play with who influence your life. You may work with those you hate; you do not play with them. Now, we so arrange it in our modern so-called civilization, that the leisure of many of the children is not spent as they will, but as they must. Families live in two or three or four rooms, over-crowded and stuffy; the mother looking after the infant says, "Johnny, don't do this," that or the other thing; until poor Johnny rushes from the house and into the arms of the one whom we are not accustomed to mention in polite society, and who is ever ready to guide Johnny to things that will interest him, things for which we blame him, things to overcome the results of which we spend hundreds and thousands of dollars in reformatories, police courts, etc., when the truth is, that we and not the child are delinquent because we do not furnish him with the things we should, but leave it to that other fellow. There should be within the reach of every child a space to play in where he can feel that he is trespassing on no one's property, upon no one's time, where he feels it is the property of the city, it is his property; and it must be within a quarter of a mile of his home. It is a fact, and those who are associated with playgrounds know, that children do not want to go further away, and those who are watching them do not want them to go further away than a quarter of a mile. We should have these open spaces in which they shall play. But a space is not enough, for it is a melancholy fact that they have forgotten

how to play. I think no one knows all the reasons, but some of the reasons are that the children are repressed by the general atmosphere round about. They are repressed at home, they are told not to do things, until they go out on the street to find a place to do them; and what happens?

I took up the New York Herald not long ago, when I was travelling homeward from Pittsburg, and in the first column of the first page I found this: "J. B., 10 years old, killed by the street car; R. S., 6 years old, run over by an automobile," and two more of similar character. Is it the fault of the children? Do you realize what this means? Little Johnny runs out on the street; perhaps he is fortunate enough to have a ball, and is playing with it and following it, runs out on the roadway, and round the corner comes the motor car, and before you know it, the awful thing has happened. Whose fault is it? Have you provided places where the ball might have been followed, and where such tragedies would not occur? Whose fault are they? The people who are grown up to-day do not realize that when they were small there were no electric cars and there were no automobiles; they could, perhaps, have played on the street and have had time enough to get out of the way of the wagons that came lumbering along. They fail to realize present conditions. Our legislators pass regulations that the child must not play ball on the street, but, unfortunately, children of seven or eight years of age do not read the regulations of the city; if they do not have the sad experience of the electric cars or the automobiles, they frequently have a sad experience with the guardians of the peace. And here is a fundamental principle; when you make the small boy feel that the policeman is his enemy, you are undermining the very first principle of citizenship. The policeman who arrests a small boy for throwing a ball because it is his duty to enforce the law is doing something that neither he nor the small boy understands. And then this small boy is taken before your magistrate or justice of the peace, because of the necessity of protecting property, forsooth, and in the statistics which roll up he is set down as a "juvenile delinquent." Not only this; the small boy who has had the experience of the police court thinks himself a hero, that it is a very fine and noble thing, that he is a martyr in the cause of small boys.

And there has been done another very fundamentally bad thing which you want to look to. You can never quite take the shadow or the stain from the small boy, and much more so is it true in the case of the small girl. We have got into the habit of pleading for the small boy, but I want to plead for the small girl—we use the word "boy" generically, but I haven't yet got to the point where I want to use the word "girl" generically; we emphasize much more the need of the small boy and we do not realize the need of the small girl who wants to play just as much as the small boy, and the burden upon whose life is not only as heavy but heavier, because it is a fact, look at it as you will, that

a boy or man may roll himself in the mud until you see nothing but the top of his hair, and can come out of it a little later white as the driven snow. But let a spot as small as a fly speck rest upon a girl or woman, and she is damned eternally in this world, and, many think, in the next world. It is for this reason that we must look out more for our girls; we must understand the need of our girls.

Now, we must provide in our playgrounds, not only for the small boy and girl, but for the young people of a little later growth in order that they may be prevented from going into other attractive places which are always open for those between the ages of fourteen and twenty-five, not because they want them particularly, but because there are not other places to which to go.

We need the playground, but our greatest need is an understanding of the need for public recreation. In 1897 it was my privilege to be at the head of the Vacation Schools of Chicago, and it was necessary to secure some money for school yard playgrounds. I emphasize the school playground for this reason, that the school should be the centre of the life of the community. If you make the school the centre of the child community, you will do away with a very great deal of truancy on the part of the children. When the children may use the school yard as their playground, instead of being forced out of it, because the janitor does not like it, or for some other equally excellent reason; when they associate the school with their play, as well as their work, and have their play training in addition to their book aining, it will no longer be necessary to have officers, inspectors and policemen to force them to remain in school; and thousands of citizens will be saved to the country—as well as thousands of dollars saved to the taxpayer. Therefore we worked for the school yard playground. It was my privilege to go to the Mayor and Aldermen in 1896, and I secured \$1,000, a magnificent sum, to provide for three school yards in the City of Chicago. To-day in the City of Chicago \$11,000,000 are invested in playgrounds. Unfortunately, the school yard end has not been sufficiently developed, but they are coming back to that. Other things have been developed, however, as an outgrowth of this little effort for playgrounds. The Mayor appointed a Commission, resulting in a system of Municipal Playgrounds, which were small spaces scattered over the city and duly equipped and under proper supervision and direction. Then great spaces in the parks were taken and made into playgrounds, with sand hills provided for the little ones, and all sorts of apparatus for the boys and the girls; running tracks and swings, baths out of doors and in, ball fields turned into skating ponds in winter; and these things have not been disappointing in result. And why? Because they are adequately and properly supervised. Here is the crux of the whole situation: having proper supervision and direction. It is very curious that, when we talk of supervision and direction,

we think of something that absolutely controls with an iron hand. The supervisor is like the sign at the cross-road, and simply points the proper way to go. The boys and girls have no idea that they are being controlled, because they are being guided and led, not bossed. Now, this requires training, and we are to-day providing for this training. We have in America a Playground Association, organized three or four years ago, and we are developing a Normal Course for the training of supervisors and directors, without whom no playground can be considered well planned, well run or successful and of value. I forgot to tell you that I was compelled to give a bond for \$1,600 to the Board of Education that we would not tear down the schoolhouse. I also forgot to tell you that the police in the neighborhood told us that the juvenile arrests had greatly decreased because there was a place for the children to play. To-day over two hundred cities in the United States maintain playgrounds as against, in 1898, I think, not more than six or eight. The women and the Women's Clubs have not only been a very great influence in the whole movement, but in many cases have maintained the playgrounds until the city took them over. In addition to this, one of the greatest results in the United States is: in six cities there has been appointed by the Mayor, a Recreation Commission, whose duty it is to look into the needs for public recreation—that is, not only playgrounds for small children—we usually think of playgrounds as for small children only—but the needs of the whole community, large and small. I do not know whether you in Canada have a festival which is as magnificently celebrated as, the 4th of July in the United States, with noise, fireworks and toy pistols, and shot-off fingers, and hundreds of other injuries. We are trying to get a saner view of what a festival is. We are saying that not only must there be space for play, but there must be times, and these should be our great national festivals, when all the people should prepare to play together magnificently but wisely. There is one more thing that I desire to speak of in regard to the playground, and that is the question of health. Now, fresh air in the playground will protect the child against the germ without ever mentioning the germ. Personally, I know nothing so fatal to a child as to let him know there is a germ. I think the best way to prevent tuberculosis in children, to prevent their getting it, is to make them strong and healthy, and sturdy, and lovers of outdoor sports. Therefore the playground is really one of the safeguards that we can have against tuberculosis.

That in the heated days of the summer the children may have protection from the sun pouring down upon their heads you should have trees, and you should have grass where the children can sit, places where the mothers can come with the babies and their work, and the fathers can lie on the grass and watch. These are all the things you want to consider for the ideal playground.

We have a very mistaken conception of virtue. Virtue is not the absence of wrongdoing. Innocence is not virtue. Virtue is

the strength that comes from resisting temptation; and if playgrounds, for little and for big, are conducted with the right motives along the right lines, with the right supervisors, and such as will attract young people, men and women, girls and boys, the fathers and the mothers, you will be making citizens and virtuous citizens, such men and women as shall and will be the sons and daughters of God.

WORK OF THE PLAYGROUNDS COMMITTEE OF THE CANADIAN NATIONAL COUNCIL OF WOMEN.

By MISS PETERS.

In 1901 the Canadian Council of Women adopted a resolution favouring vacation schools and supervised playgrounds, pledging the Council to work for their establishment.

In 1902 a National Playgrounds Committee was appointed. The same year many of the Local Councils appointed local committees—Halifax, St. John, Montreal, Toronto, London and Hamilton being among the cities interested.

The National Committee is formed of members of Local Councils from the Pacific to the Atlantic. The National report for 1908 includes reports from Halifax, London, St. John, Toronto, Montreal, Kingston, Winnipeg, Ottawa and Hamilton, while Vancouver, Victoria and Charlottetown have representatives on the committee. The year-books of the Canadian Council contain the annual reports of the work of the committee, recording its growth and development.

This committee has done a great amount of educational work by bringing the needs and benefits of playgrounds before the Canadian people.

Until the formation of this committee no action had been taken in Canada in the interests of vacation schools and supervised play or the establishment of playgrounds. Now, that must indeed be a remote place which has not heard of the vigorous crusade being made for ample play spaces and the recognition of the rights of all children to enjoy them.

Boards of Education, Municipal Councils, Park and School Boards throughout Canada have been urgently petitioned by the Playgrounds Committees to provide and maintain playgrounds. Appeals have been made by letters and speeches to Tuberculosis Associations urging them to make playgrounds a plank in their constitutions.

Through the efforts of these committees press notices and playground editorials are constantly appearing in the newspapers of the country, while playground literature is continuously being sent to civic authorities in all the large and lesser towns of the Dominion. Through the generous gift of Mrs. Cox, of Montreal,

a copy of her pamphlet, "Supervised Playgrounds" was this year presented to the mayors of all cities in Canada.

Literature obtained by the kindness of the Playgrounds Association of America, notices of their annual congresses, reports and addresses have been distributed to the premiers of the several provinces and to other influential men.

The lady members of the Montreal Park and Playground Committee this spring published a Woman's Edition of the "Montreal Witness." The proceeds are to be used for Montreal playgrounds.

The results of this educational work have already been shown. Several cities have assumed the care and maintenance of their playgrounds, appointing civic committees, thus raising the playground to its proper place as a city institution.

The convener of the National Playgrounds Committee feels that the most important work next to be undertaken is to ask for legislation which will secure the provision of adequate play space about every school-house, wherever situated. This need cannot be over-emphasized, for although park playgrounds may be abundantly supplied, the neighborhood or school playground is still urgently required. Here is the natural meeting-place of the young, and here may readily be inculcated in the public mind the splendid fact that play no less than study is educational, and that the playground should be the companion of the public school. Several of the United States of America have enacted playground legislation, enabling cities or townships to purchase or provide lands for play purposes, and to appoint commissioners for their control and maintenance.

The passage of these enabling Acts places the playground upon an official government basis, and such action by the various provincial legislatures would greatly simplify and encourage the arduous work of the Canadian Council Committee. Plans to this end are already formulating.

No one who "sees life steadily, and sees it whole," can for a moment question the great influence the playground movement is exerting on the public conscience to-day. The playground develops good traits and arrests evil ones; the playground teaches the rights of others and the dignity of self; the playground is formative, not re-formative, and it deals not with consequences, but with causes.

Discussion followed the papers and address.

Mr. C. A. B. Brown, President of the Toronto Playground Association, in opening the discussion, said that progress in playgrounds in Toronto had been satisfactory. Gas is being installed in the schools so that they may be used at night. The newer schools have large grounds. Last year there were no school playgrounds. Seven are now open to children after school hours.

Mr. W. P. Archibald, Dominion Parole Officer, said that, while travelling over Canada, he sees slums everywhere, even in towns with no larger population than five thousand. To these slums should be brought the light of day. There should be playgrounds

instead of the saloons. which are planted, twenty to one, in the districts in which humanity is weakest. Girl newspaper sellers are found plying their trade in the evening hours round hotels in many of the towns in Canada. Such things should not be. Let us throw open the much-needed counteracting centres.

Fräulein Marie Herz said that there were some ideal playgrounds in Germany, but not enough of them. Sun baths for children are established in many towns in Germany, especially among the glass-makers, who are subject to tuberculosis. Shower baths must be used on entering. After a thorough wash swimming clothes are given to the children, and in these they play in the sun or under the shade of the trees. There are tables and other necessaries for study, and the supervisors assist in both work and play. The shower baths must be used again before the children depart, and thus two daily baths are ensured. Much good is being done.

Mrs. Wm. Loring Spencer, United States, warned the audience against the danger of forming an aristocracy of salaried officials in charitable work. All such work to be appreciated by those for whom it is done must have the brotherly or sisterly touch about it.

Mrs. Huestis, in moving a vote of thanks to the speakers of the morning, gave a brief account of the Toronto Playground Association, which had struggled into existence two years ago, and through its influence on the thought of the people—and a little, perhaps, on the Board of Education—some of the school grounds are now open to the children after school hours as play centres. Besides this, last winter the Parks Commissioner opened and flooded sixteen rinks for the use of the people, and several toboggan slides were put up in different parks of the city.

In concluding Mrs. Huestis urged that we shall do much toward lessening the large number of idle men daily gathered on the benches of our parks if we will organize play in adequately equipped playgrounds for the idle children.

Mrs. Savage and Miss Derick, both of Montreal, seconded the vote of thanks, which was put to the meeting by the chairman and carried unanimously.

FRIDAY, JUNE 25TH—AFTERNOON SESSION.

Sections—Education, Philanthropy, Social Work and Moral Reform.

Chairman—MISS CARMICHAEL.

Subject—The Education of Mentally Defective Children.

THE EDUCATION OF DEFECTIVE CHILDREN IN HOLLAND.

By MISS VAN EWYCK.

In matters of education Holland may easily stand comparison with other countries. It is not boasting when I state that every boy

or girl leaving the high schools at the age of about eighteen has sufficiently studied French, English and German to be able to read those languages fluently. You meet schools at every turn. We have them for all sorts and conditions of children, for those who are sound in body and mind as well as for those who are wanting in something, physically or morally. Recently much attention has been paid to special instruction of mentally defective children, who, by reason of mental or physical defect, are incapable of receiving proper benefit from the instruction in the ordinary public elementary schools.

At Amsterdam there are three schools regulated by the "Institution for defective children and for those who have an impediment in their speech"; a denominational school is also being planned.

Rotterdam has a municipal school for defective children, and a denominational as well. The Hague has a municipal school for these children, with a sub-division at Scheveningen, the well-known sea-watering place in the neighbourhood. Utrecht, Haarlem and Arnheim have municipal schools for defective children; at Leist, near Utrecht, there is a boarding-school for these children, Vilein Warnsborn is a medical pedagogic establishment near Arnheim, and there is another boarding-school at Apeldoorn, near the summer home of the Queen of the Netherlands. Groot. Emans is the name of a newly-erected home for defective children at Ermelo, on the heath near the Zuider-Zee, and another large home is planned in those same parts. Then there are three Roman Catholic homes—at Tilburg, at Druten, and at Wessem.

When compulsory instruction has become a governmental law for these children, as well as for the sound ones, the number of the schools will greatly increase.

At Enschede, in the manufacturing district; at Deventer, known for its carpets and its cake, and at Groningen, a university town in the north, schools for mentally defective children are being founded.

The elementary schools for defective children take children from seven to fourteen years; for older pupils a special license is needed; they must have been at an ordinary elementary school during at least one year. Before they are admitted they have to submit to a medical pedagogic test by a committee consisting of three physicians and the head master, and a list of questions has to be filled in.

No admittance is granted to: (a) epileptic children; (b) those who have reached the fourth class in an ordinary elementary school; (c) those who are behind in one branch of tuition only; (d) those who have remained behind owing to illness or other temporary causes; (e) those whose hearing or sight is too bad for classical tuition; (f) idiots; (g) moral idiots; (h) those whose education at home has been totally neglected.

The school fees vary; they may amount to four pounds yearly, but the schools are free to the poor. The number of pupils in one school may not exceed 200, whereas the number of pupils in each class is limited to sixteen.

All these schools have co-education. It is in the nature of things that the scheme of instruction is very simple and only includes the most necessary things that these children must learn in order to fit them somehow for social life without their being an encumbrance to other people. The branches of tuition are: Reading, writing and arithmetic, Dutch grammar, singing, object lessons, gymnastics, manual labour, drawing and needlework. Especially much importance is attached to kindergarten work (*fröbeln*), in clay, cardboard, rush and raffia, sewing, knitting and fancy-work, as nearly all these children will have to earn their living by means of manual labour.

The most difficult part is the moral education; these children have to conquer so many bad habits and to get into the way of good ones. This is only possible through strict discipline. One would think that the children would revolt against such a drilling system, but far from it—they rather seem to like it. A defective child wants to be overruled.

The school hours are from half-past eight till half-past two; every lesson takes forty-five minutes; there are several recreations; and the children remain for lunch. They are seen home by special guides, paid by the municipality.

No one is allowed to teach in any school in Holland who is not duly certificated; a special certificate for manual labour is required for those teaching in these special schools. It goes without saying that the teachers must be armed with patience and have an unflinching perseverance.

The denominational schools are conducted much on the same lines.

A few words about the boarding-schools and the homes. First of all, the school in my own village (*Leist*), called *Wilhelmina School*, after our beloved Queen. Its location is in one of the 18th century houses of the Moravians, who for nearly two thousand years have had a colony at *Leist*. The aim and object of the Moravians being mission work it proved necessary for them to have a station not far from the sea. There are fifteen pupils in this school and much time is given to gardening and carpentry. The results are fairly good. The head master believes in slow training. He compared many of his pupils to bottles with very narrow mouths. It is only by trickling in the liquid that it gets in at all; when you put such a bottle under a tap it is all labour in vain.

The medical pedagogic institution, *Vilein Warnsborn*, occupies the site of a lovely country home, standing in dense woods in one of the most beautiful parts of Holland. The head master, *Mr. Schrender*, is a very well-known specialist in the treatment of defective children.

This last winter it was the centenary of the birth of a very well-known Dutch children's poet called Jan Pieter Heye. On this occasion an institution was founded to his memory and bearing his name. The intention is to build a large home for mentally defective children in Guelderland and to assist the training of other children in other homes of the same kind. It is worthy of notice that in all parts of Holland pupils of elementary schools have contributed to this institution in honour of the poet, whose national songs may be heard in every school.

At the Hague there is a special society for sending the pupils of the schools for defective children to the sea-side or to the woods during the summer holidays.

The head masters and the teachers in these schools still hold communication with their pupils after their having left school and hold out a helping hand whenever necessary.

Set afloat on the waves of life without training a defective child will surely be shipwrecked, as it can never steer its own ship; it will be at a loss "sailing o'er life's solemn main." A proper training in a special school may enable it to go through life safely, be it only in a slow drawing barge, moving gently and easily along straight canals.

"Soft and gently goes far in a day."

LES ENFANTS ANORMAUX EN BELGIQUE.

Ecrit par M. NYNS, et lu par M^{lle}. MARIE POPELIN.

Les enfants anormaux peuvent être divisés en quatre catégories:

- 1° les anormaux du sens: les aveugles et les sourds;
 - 2° les anormaux du mouvement: les infirmes, les épileptiques;
 - 3° les anormaux de l'intelligence: les idiots, les imbéciles, les arriérés;
 - 4° les anormaux du sentiment: les amoureux, les indisciplinés.
- Nous ne nous occuperons que des anormaux de l'intelligence, en âge d'école.

Les idiots et les imbéciles sont acceptés dans les asiles d'aliénés.

Les enfants un peu mieux doués, mais incapables de s'adapter au régime des écoles ordinaires, sont reçus dans des écoles ou des classes d'enseignement spécial.

Il existe à Bruxelles, une école et des classes d'enseignement spécial. L'école a été ouverte en 1897.

Anvers et Gand possèdent chacune, une école autonome pour les anormaux. Un médecin spécialiste est attaché à chacun de ces établissements.

Les enfants suspects d'arriération mentale sont soumis à un examen pédagogique, à un examen psychologique et à un examen médical.

L'examen pédagogique fixe le degré d'instruction; l'examen psychologique donne le degré d'intelligence; l'examen médical porte sur les tares héréditaires, le système nerveux, et les sens.

Chaque enfant est doté d'un dossier médico-pédagogique. Les classes sont composées de dix-neuf ou vingt élèves, et confiées à un personnel d'élite.

Le programme fait une large place à la gymnastique, aux jeux, aux occupations manuelles. Les sens sont exercés au moyen d'exercices spéciaux.

L'enseignement, quoique s'adressant à tous, revêt un caractère très individuel. Il se donne sur mesure en ce sens qu'il est approprié à l'âge, à la mentalité, aux aptitudes personnelles de chaque enfant.

La discipline est à la fois douce et ferme. Les élèves ne sont jamais punis. Les instituteurs les considèrent comme très peu responsables de leurs actes. Ils les traitent comme des malades.

Les classes d'enseignement spécial donnent les meilleurs résultats. Les enfants vivent heureux à l'école; ils s'y développent sainement parce qu'ils sont dans le milieu qui leur convient; ils y puisent les connaissances indispensables dans la vie.

L'enseignement prépare les élèves à se suffire plus tard à eux-mêmes; il les sauve ainsi de la misère, du vice, du vol et du crime. Il en résulte aussi que, plus on ouvrira d'écoles pour les anormaux, moins on devra les ouvrir des asiles et des prisons, lorsqu'ils seront grands.

Il existe à Bruxelles une Société protectrice des enfants anormaux. Elle a pour président M. Lejenne, ministre d'Etat, et comme secrétaire, M. Demoor, professeur à l'Université de Bruxelles. On peut obtenir les rapports, les documents et le bulletin qu'elle publie en s'adressant au secrétariat général à Bruxelles.

TYPES OF FEEBLE-MINDED CHILDREN.

By Miss DENDY, England.

(This lecture was illustrated by limelight views. References in the paper are to the slides.)

I think you will readily believe that it is with much diffidence that I venture to address such an assembly as this on a subject which has engrossed so much study and attention of late years, and, especially, has met with so much skilled consideration in Canada. I shall ask you to be lenient to me and to believe that I am very anxious to do my best. It is not possible, in the course of one lecture, to deal with more than a part of the tremendous problem presented to civilized races by the existence of feeble-minded persons. I think that to-day, it will be well for me to confine myself, chiefly, to showing you some of the types of children and young people with whom we have to deal, who are trying to solve this problem. I, therefore, determined to write

my paper, so far as possible, at our schools at Sandlebridge and to have my photographs made on the spot. However, from whatever side I approach this question, there is one thing which I am always bound to say. In dealing with a defective child we are not dealing with an individual only, but with the human race. It is, of course, sad, grievously sad, that the weak in mind should suffer; but it is infinitely more important that they are, by the very nature of their suffering, compelled (unless cared for) to be a menace to the stability of the society in which they live. I can best explain to you what I mean by showing you a typical family history.

You can see here how much distress and sorrow might have been spared had the first recognized defective of this family been segregated so soon as his mental defect was recognizable. I say recognizable, and not recognized, because when that man was a child, so little attention was paid to the question that he did not come under notice until he was a dangerous lunatic, and could be put into an asylum. Possibly, also, he was not a mental defective as we now understand the word; in that case his children ought to have been segregated. Lunacy and weakness of mind are quite different diseases; so much so that they may both occur in the same person; that is, a mental defective may become lunatic, or may become subject to attacks of lunacy. Yet, experience has shown that in succeeding generations, there is a strong connection between the two kinds of disease. It is a very common thing to find that the children of lunatics are feeble-minded. In the same way it is common to find that the children of epileptics are feeble-minded, and also the children of congenital deaf-mutes. The connection between congenital deaf-mutism and mental defect is very marked, and generally it is safe to say that all speech defects, except stammering and perhaps a lisp, are connected with a more or less feeble mind. This boy is mentally weak; he has no speech at all, and it was this fact that first brought him under notice. It was difficult to determine whether his hearing was good, but we have come to the conclusion that it is normal. He is a very jolly little fellow, and, as you see, not bad-looking; it is quite probable that, had he not been sent to us for care and permanent detention, he might marry and give a family of weaklings to the nation. In the face of such facts as this, it is almost incredible that people, especially philanthropists, should be so blind as they are and that it should have happened that the governors of an asylum of deaf-mutes should have prided themselves upon inducing their patients to marry each other "so that they might be more like other people."

It is because the trouble is sure to be handed on to another generation if precautions are not taken, that we founded our colony at Sandlebridge. We want to do for the next generation, just what Canada is doing for herself. You will not admit any defectives into your country if you know it. That is absolutely right, though we do groan a little when we have your rejects

thrown back upon our hands. It is needful to go a step further and refuse to allow the mental defective to enter the times to come.

But this is only a part of the question, though undeniably the most important part. There is also to be considered the injury that is inflicted upon the present generation by leaving the weak-minded at large, to grow up without any possibility of their becoming responsible individuals. For, let it be remembered, once feeble-minded is always feeble-minded; there is no chance of a cure.

In all work for our fellow-creatures the maxim of thoroughness should be persistently kept in view, but it is most of all imperative in our work for the weak in intellect. Better let it alone than half do it; better leave our weakly brethren to fulfil their destiny without our interference than protect them for a part of their lives only, propping them for a time, to fall afterwards, with greater disaster to themselves and others, because we have made them appear more normal than they really are. It needs to be understood from the outset that they never learn to stand alone. You might as well ask the one-legged man who has become proficient in the use of a crutch to part with it, as expect the weak-minded man whom you have trained in good habits to go out and take upon himself successfully the ordinary duties of a citizen. Weakness of will is the most common characteristic of this class of person; and the missing will-power cannot be made to grow up within the patient; it must be supplied from without. As the lame man needs his physical crutch, so the weak-minded man needs his mental crutch; all his life long he must be propped and guided; guided such folks always are; it remains for rational people to decide how and by whom. We may be sure that, if it is not made easier for them to go right than to go wrong, wrong they will go. The lad whose portrait I now show you is a typical natural criminal. To an absolute lack of will-power he adds a very lively and perverse imagination. As a small boy his yarns were generally harmless enough, though wildly extravagant. His great desire is to attract notice in some way or other. He would sham illness, concocting elaborate lies as to what the doctor had said about him. He would invent tales of his own bravery and of the public rewards that had been given to him for it. Now his lies begin to be injurious to other people. He is a thief and will indulge in petty pilfering on every occasion; also he is prompted by his imagination to misdemeanours which might be very serious were he not constantly watched and corrected. Had he normal will-power, we could do nothing with him; this is where we score; with every impulse to do what is abnormal and even criminal it seems impossible for him, in the face of punishment and disapproval, to persevere in his evil ways. It is especially in dealing with cases such as this that our work is valuable. It is preventive of much crime and misery. I like the term of natural criminal for such children, better than moral defective.

The word "moral" implies responsibility and it is certain that these victims of evil impulse are not more responsible than other defectives who are more easily recognized.

It is of such people as these that Huxley wrote: "As there are men born physically cripples and intellectually idiots, so there are some who are morally cripples and idiots and cannot be kept straight, even by punishment." Wendell Holmes, too, most acute and tender of observers, said of these people more than fifty years ago: "The English law never began to get hold of the idea that a crime was not necessarily a sin till Hadfield, who thought himself the saviour of mankind, was tried for shooting at George the Third. It is very singular that we recognize all the bodily defects that unfit a man for military service and all the intellectual ones that limit his range of thought, but always talk at him as if all his moral powers were perfect."

Since these wise words were written we have not made much progress in our methods of treating natural criminals. It still seems to be agreed that people who assassinate royal persons shall be considered as insane, and also people who commit suicide, but that those whose taste and opportunity lead them to commit other crimes shall be treated as wilfully depraved. What can life be for a youth such as this when unprotected? He must become the victim of every evilly disposed person who comes along his path. One little lad I know put a stone through a plate-glass window, merely because he was told to do so by a child of six. Another, now past school age, has twice taken money because he was threatened by other boys. Twice of late I have noticed in the police reports cases in which boys of weak intellect have been charged with attempted train wrecking, in conjunction with other boys who were normal in mind and were not caught. How obvious is the next step!

Listen to this case:

"W. and J., 26 and 20 years of age, were charged with a series of thefts and burglaries. The young men were tailors and were working together. Mr. A. Jones, on behalf of W., said he could say nothing in excuse or extenuation of the offences, and he could suggest no motive. The prisoner had no earthly reason for committing the series of felonies, and the only explanation was that from childhood he had been of an adventurous spirit, and that he had embarked upon these enterprises more in a spirit of bravado than with any serious intention of profiting from what was stolen; he was not in need; he was not intemperate; nor did he do any betting; and he was respectably connected. . . .

"Mr. Gibbons, on behalf of the other prisoner, suggested that he had been influenced by W. and gave medical proof that he was of uncertain intellect and one who might be easily influenced to do wrong. . . . The judge said he could not at all understand why W. committed the crimes. He also told the younger prisoner that, whether he were clever or not, he must be good."

Both were sentenced to imprisonment, the older man's relatives undertaking, in view of a lighter sentence, to see that he was sent to Australia. That was very nice for Australia!

Is the judge the only one who cannot understand? Is it not only too likely that the older prisoner did not understand himself? And as for poor puzzle-headed, easily-persuaded J., can anything be more futile than the method of the law in dealing with him? He is told that he must be good even if he is not clever, and is sent to gaol for two months to come out minus a character, dropped to the level of other weak and wicked human beings. It would take a clever person to be good in such circumstances, and J. is not clever. The whole action of the law as it stands at present, tends to aggravate the evil with which we have to deal. Take the case of the juvenile criminal; he cannot be committed, if of weak intellect, to any industrial school or reformatory. What is to be done with him? Leave him at large until he is no longer a juvenile criminal? We must remember that theft is the least harmful of the crimes likely to be committed by the weak-minded. He is the slave, not only of mischievous suggestion from without, but also of all his own animal passions and these will increase in strength, with indulgence. It is probable that a large proportion of cases of assault are due to weakness of intellect on the part of the criminal. We must all of us have been struck by the absolute want of purpose in many of the crimes we read of in the police reports. According to the predominant tendency of the boy's mind will be the particular nature of the trouble into which he will fall. J., for example, is a lad who can do a certain amount of headwork, though he is behind-hand. He is fairly strong physically, and will be able, probably, to maintain himself, after a fashion, and if he chooses, as a labourer. But he is one of that particularly difficult class who have no moral sense. He is exceedingly mischievous, and just before I saw him, had obtained a box of matches and set fire to the cloaks in the school cloak-room.

Little L., again, is a boy of this kind; he is destructive to the last degree, and having set his heart on one particular piece of mischief, not even very severe physical punishment would keep him from returning to it again and again. Such children are often curiously insensitive to pain, and, therefore, quite indifferent to the pain they inflict on others. Restless and troublesome in class, dangerous in the playground, quite unashamed, untouched by kindness or punishment, these lads, left to themselves, inevitably grow up into the Hooligans who are such a terror in our streets. L. is twenty years old now, and earns some sort of a living; he is a difficulty to all who have to do with him—the son of a father who is "queer." He is an ill-conditioned, badly-built lad with a mal-formed head. Many people have tried to keep a hold on him and that is probably why he has not yet been convicted. These lads will, no doubt, all become fathers.

Take an example of a similar type of girl. In school her his-

tory will be much the same as that of the boys. A. C. is a pretty well-grown girl, fairly advanced in her standards. She is normal in appearance, excepting for a restless expression in her eyes. Her father is a criminal and has deserted his wife, a woman of very low type. The girl steals in school, very ingeniously, and is proud of her misdoings. Her mother flogs her for the thefts; she then sleeps out at night to avoid the beating, and is found in the street by the school attendance officer. This girl will probably become such an one as N., a girl I knew who was living the very worst possible kind of life. I could make no impression at all upon her. Her answer to my remonstrances was a silly laugh and "the police can't get me for anything I do." She had no conscience beyond half a crown and costs. I went to see her mother, but did not gain much by that move; she was a deaf-mute. Or possibly A. C. might become such a girl as poor little M., who was sentenced to fifteen years' penal servitude for drowning the two children of her master. M. was fifteen years old and will be released at thirty; all those girls are almost certain to become mothers.

Fortunately, with the girls, as with the boys, the morally defective are not a common type of the weak-minded. The results, however, when the children are at large, are much the same whether the evil promptings and guidance come from within or from without.

We have one such girl residing in our home for older girls. When she came to us at twelve years of age, she had already suffered almost everything that it is possible for a girl to go through. It took us months to get her in hand; even now, any illness reduces her again to the level of an animal. We ought clearly to understand that no one can cure the sufferers who are such a curse to themselves and to others; no one can make the faulty brain into a perfect one; change the paralyzed or rickety body for one glowing with health and beauty; strengthen the weak will so that it has all the power of the noblest of God's creatures. But science has shown us what we can do if we only will; we can develop the faulty brain in those directions in which it has power; we can minimize the bodily suffering; we can give the feeble will right guidance and support, so that for every child who comes under our care, life shall be made as pure and holy and happy as his mental and physical limits permit. Far more, we can so guard and protect that life that its terrible limits shall not be handed down to another generation.

I have just spoken of a rickety body; it is not uncommon to find rickets associated with severe mental defect, as in this child. She is an amiable little girl with a baby mind; she will never do much. But it is also common to find rickety children who show, combined with a total incapacity for book-learning, very considerable common sense. Such children, if caught young enough, can be greatly helped by medical treatment, and proper care. I have seen very young rickety children in our residential cripple school who developed mentally almost as much as they did

physically. In every case, it is for the skilled doctor to decide whether or no the mental trouble, which may be very obvious, is merely the result of acquired and curable physical trouble, or whether it is an inborn defect and likely to be transmitted.

Personally, I do not know whether it is decided that Cretinism is an hereditary trouble or no. There is a difference of opinion; Dr. Tredgold thinks that there is very frequently a history of neurotic inheritance in these cases. This is a Cretin child before and after treatment.

These are the middle children of a family of twelve. When they first came to us they could not speak and could hardly walk. At the beginning of their treatment with thyroid extract, their progress was amazingly rapid. Their coarse skin became finer and softer; the shape of their fingers altered; their scanty, harsh hair grew fine and thick; their unwieldy bodies became thinner; their actions were more lively and they speedily acquired speech and began to learn; they grew in height and lost in weight. As they became older their progress was more slow and for a year now they have been nearly stationary; they are like children of ten or eleven years old.

I suppose that the microcephalic is one of the most easily recognized types. This lad's head measured $16\frac{1}{2}$ inches when he came to us. His sister's was half an inch smaller, and she was an idiot. George has learned to keep himself in neat order and can work a little in the house and in the garden. He is good-tempered and harmless, as these small-headed children generally are; they have considerable imitative power; in fact (without attempting to raise the vexed question of atavism) it may be said that in many ways they resemble monkeys. It is very important for them that their powers of imitation should be early directed into right channels.

Within certain limits, it seems probable that too much attention may be paid to the size of the skull. Normal brains may exist in skulls that are abnormally large or abnormally small. It is, however, safe to conclude that a skull which measures less than nineteen inches harbours a faulty brain. In the other direction, however, I have seen a grotesquely large skull, the result of early hydrocephalus, which was the sad possession of a boy who was mentally quite normal, and had got into his seventh standard at school.

This little lad is suffering from hydrocephalus. He is a smart little lad in many respects and has a peculiarly neat and clear enunciation. He thinks a great deal of himself. He swore horribly, by the way, when he first came to us; then his distinct speech was a distinct disadvantage.

This is a boy in whom old hydrocephalus has left great mental weakness. He is a good lad, and, rather unfortunately, has a great desire to be a minister. His ambition makes him very unwilling to leave school. He thinks that he could learn to read

if he kept on. He has been with us nearly seven years, and is sixteen years old.

This girl is an epileptic. She is well-grown and would be very handsome but for her mental affliction. She is a very bad case and has many difficult and tiresome tricks. She eats dirt, at times she steals, and she has a terrible temper. With regard to her mind, it is very defective; she has, however, achieved one accomplishment; she can darn beautifully.

The girl is an epileptic, but lunatic rather than feeble-minded. She also is afflicted with dirt-eating, or pica, and has once nearly killed herself by having swallowed a considerable amount of string and wool and such things; it is very difficult to avoid her getting them, as she will unravel a piece of material to do so. She has almost no power over her hands; not that they are physically weak or deformed, but that she cannot command them. As an infant she had severe convulsions, which left her for a time paralyzed and blind. She can make her bed and put her clothes on; but writing, sewing and knitting, are quite beyond her. She has a very beautiful voice, and sings well; she is also the best reader we have, and can read aloud for the amusement of the other children. She has a lunatic, epileptic sister.

This boy is epileptic and not specially feeble-minded. He is interesting on account of his ears, which are of the pattern known as Morel. It is remarkable to what extent the ears show the condition of mind of the child; not that you can judge from the ears alone. It is not desirable to count any deformity of that kind as absolutely significant. Many a very clever person has an over-shot jaw or a high-arched palate. I should be sorry to say that he might not have Morel ears or other peculiarities of those useful organs. At the same time, ears with such a lack of folds as this boy's are rather significant, and so are ears with supernumerary auricles, and those which show the earlier stages of development indicated by their being cut out like the petals of a flower, in five distinct petals (lobulated).

This lad is also an epileptic. He is our oldest boy; twenty years of age. He is a delightful lad; so good and pleasant to do with that it amuses me to hear our visitors say, as they frequently do, that he is of a typically criminal type. He is not clever, but is quite able to work under direction in the gardens. I am glad to say that since we turned him out to work he has only had one fit, and that was more than two years ago.

Yet another epileptic, is one of the worst cases we have in the school. His fits have much diminished in number since he went to work in the garden. He is waiting to be sixteen until he leaves off crying. You see we have a little festival when a boy is sixteen; there is a little tea party with a sugared cake and his name on it. We make him a little homily and he is given long trousers and a suit of cords and sent to sleep at the farm instead of at the house with the younger boys. He still comes back to the house, however, for meals and prayers, and baths and so

forth. In this way we keep a watch on the manners, which we make such a point of, and which, in my belief, are intimately connected with the morality and comfort of the children.

I meant here to have shown you another epileptic, who is remarkable for being entirely without sensation so far as pain is concerned. He would put his hand on the bars of a hot grate if not watched and not know that he was burned.

This girl has partial paralysis and is now suffering from phthisis. It is interesting to note, that so far, she is the only phthisical case we have. Our children live so much in the open air that they have every chance in that direction. This particular child is a very good and neat cleaner, but she has always been like some cross, notable housekeeper. The fate of a girl who steps on her newly-washed tiles has often been a blow. I am allowed special privileges in this respect, and, as I carefully apologize for interfering with the children's cleaning, I am often assured, "It does not matter for you, Miss Dendy."

This little girl is not so bad as she looks. I put her in for that reason. We are too apt to be misled by the outward appearance of a defective child. She makes one understand the phrase of a poor mother who told us, "My child has always been a misfit from his birth." It is just what these children are, mentally and physically, misfits. As we cannot alter them we have to alter their surroundings and thus make the misfit fitting.

These lads were taken just as they were at work making a heap of the sods which had been stripped from a piece of land which was to be planted.

This is a child who is nearly blind and who also has an extra digit on each hand and foot. She is the child of a very aged father and a mother who is blind, paralytic and feeble-minded. There are several more children of the union, unless a merciful Providence has removed them since I last heard.

This girl is a typical imbecile; not so imbecile, however, but that she can sham to be worse than she is, so that she may not be made to work. She does a little work. She is a subject rather for an idiot asylum than for our schools; but we got landed with her when she was little and we have always worked on the principle of not getting rid of our bad cases unless it is absolutely necessary, and that rarely happens.

These three lads are brothers. I am sorry to say, there are two more outside, both married; the latter of the two seems to have married because he was out of work. I do not know how it may be with you in Canada; it is pretty certain in England that were the weak-minded removed from the general population, it would go a long way towards solving the out-of-work problem. It is not only that they are incapable of sustained work, but that they interfere very largely with the rate of wages for normal people, which is adversely affected by the large mass of unskilled labour which these people represent. These lads came in from

the football field to be photographed. It was a holiday. Andrew, the eldest, is working on the farm, and milks four cows every day. He gets a little restless now and then, but is easily settled down again. It being put to him that he could not get work if he went away, he said cheerfully that he could "join the unemployed." That is what his brothers have done.

This is our eldest girl, a good, very slow, stolid young woman, with a great idea of her own usefulness. She is very reliable and can be trusted to look after the younger ones in matters of toilet and so on. Like many of these children, she has a very poor circulation and suffers greatly from chilblains. In general, it is the case that defective children have less vitality than normal ones, and need to be kept warmer.

These two lads are at work in their own garden. It is a great delight to them and has been the means of making the older of the two, who is now nearly twenty, much better-tempered and more manageable than he was before he had it. The little plot of land was ceded to him at his own earnest request some two years ago, and has proved a never-failing source of interest.

This lad is one of the two shown above. He is greatly hampered by bad sight. He has nystagmus and double coloboma. I have been told that the latter defect means immaturity at birth and probable early death; but Jack has been with us seven years now and has always been a very strong boy. He is of a rather melancholy disposition and has sometimes been difficult to manage, but the last year or so he has been much easier in every respect and cleaner and nicer in every way.

These little girls were taken just as they were getting the potatoes ready for dinner.

This poor lad is the victim of pseudo-hypertrophic paralysis. He is very helpless now; can only knit a little. He is a great pet and is most tenderly treated and carried about by the big boys. He does not appear to suffer and is quite happy.

This lad was sent to us as suffering from fits, and feeble-minded. There was a very bad family history, two great-uncles having been insane, two cousins in asylums, and an older brother being a low-grade imbecile. The fits proved to be hysterical and soon ceased. The boy is perfectly well now and does his work in the garden intelligently. He was very unsociable at first, but will now play with the other lads. He speaks nicely and intelligently, and it would have been very difficult to say, had he been when he came to us as he is now, that he was feeble-minded. There are, however, some peculiarities which come out when one observes him over a period of time. It is one of those borderland cases which are difficult of diagnosis.

This is our horse-man with his three horse-boys. The little lad, Charlie, is interesting because he is not a low-grade case, but is precisely one of those lads, who, if he grew up at large, might very readily commit murder. I have never seen any child who

suffered from such terrible attacks of passion as he did. I asked the Inspector's leave to take him out of school and send him to work much earlier than usual; he is very strong. The treatment has been most efficacious. He is happy and contented, and we rarely have any trouble with him now. If trouble does arise, the punishment of taking him away from his dear horses is enough to make him control himself. Of course, every attack of temper he does not have, makes it less likely that he will have another.

This lad is a typical Mongol; you will note the characteristic bending in of the little finger of the hands. All Mongols are much alike; so much alike that they might be taken for brothers and sisters. There is a theory that they are very often the last children of large families. They are not, as a rule, difficult cases to manage, and when brought under care young enough can be trained to do a certain amount of useful work. They have fair powers of imitation and these can be made use of and ought to be made use of. Their capacity for acquiring knowledge is very small and it is rather sad to see a big lad like this, on whom a great deal of money has been spent, who can do nothing whatever which is of use to himself or anyone else. He can write a little, but quite unintelligently. He can form letters; when he writes a letter home, someone sits beside him and tells him first what he wants to say, then how to spell the words. At the end of the letter, he cannot tell what is in it. Years have been spent in teaching him this trick. You cannot call it anything else. The same amount of time and energy expended on teaching him to work would have produced useful results. We are doing our best, but he is rather too old now.

All these children we hope to do something with; they will improve up to a certain point. They are all delicate children liable to take colds and to be seriously ill with them.

This is a group of our little girls dancing round the maypole which was in preparation for May Day. We make as much as we can of all the festivals of the year; such things give immense pleasure to our children, big and little, and have not the objection of being over-exacting. So we go the round from New Year's Day to Christmas, and I am not sure that there is any pleasure greater to them (if we exclude the Xmas tree) than the egg for breakfast on Easter Sunday. These little people can plait the maypole quite nicely, and it is a pretty sight to see them doing it.

This lad is badly feeble-minded and is another of the children addicted to pica. Perhaps this is one of the reasons why we cannot get him any fatter than he is.

It is difficult to get the girls to like sewing as much as they like knitting and laundry work; still some of them do it very well; and we find that there is much more inclination to sew with the machine than by hand.

All the girls would like to go to the laundry. Many of them can do quite fine ironing very well indeed, but not all are strong enough for washing.

I put in this little lad, because, though it does not come out very well in the photograph, he is of a marked negroid type. So far as we know, there is no black blood in his family. He is one of those children who suffer from very severe speech defect; we find that many of these children improve greatly and acquire a much larger vocabulary than they had when they came to us. I think the other children teach them more than their teachers do. There is often a keen desire, which we cultivate assiduously, to do as well or better than the others. There is always hope for a child when a spirit of friendly rivalry has been aroused. Hope, that is, of bettering his condition; it cannot be too strongly borne in mind that this is all we can hope for, when dealing with the weak in mind.

These little lads are taken with their matron. They are all between the ages of twelve and fifteen.

We are very proud of possessing this little lad because he is a very rare case. For some reason or another Nature made up her mind to rush him through life, and we find him at ten years of age a grown-up man. The condition is known as Progeria. I understand that most, if not all, of such cases as have come under observation have been noted; and I do not find that any of the doctors who visit us have seen one quite so remarkable as this. Tommy is ageing very rapidly, and I am told that he will die at about eighteen of senile decay, with white hair and his teeth dropping out. His mind is certainly very weak, and his response is abnormally slow; but he is most likely not so weak-minded as he appears to be. He has had very few chances in life. His peculiar condition began to show itself at three years of age; he could not attend school, and even when he came to us he had to be put at once with the big boys at the farm. I am glad to say that they have been very kind to him and that Tommy is quite happy. It is one of the greatest advantages to the feeble-minded themselves that their abnormalities of person and demeanour do not excite comment in a little society of whom all the members are more or less out of the common. What they suffer when they are at large only those know who are watchful and observant of such cases. Children, especially, who are very kind to those who are blind or crippled, whose affliction they can see and understand, commonly behave with the greatest cruelty to the weak-minded, apparently thinking, if they think at all about it, that these sufferers are responsible for their own stupidity. Children are extremely good judges of the character and capacity of their playmates, and it is often a great help in diagnosis to know what is said of a boy by his school-fellows. If he is labelled with a nick-name, such as "Silly Tom," one may be pretty sure that there is good reason for it.

We have 180 school places.

There are nearly 70 little lads in the house of which I now show you the view.

These girls have been down at the laundry ironing. I may say here that it is very likely that some of these girls would be employed in laundries were they not with us. It is a thing that always puzzled me, until the other day, that laundry work seems invariably to involve a risk of bad character. Our Superintendent of School Attendance Officers gave me the reason; he told me that they are largely staffed from prisons, in which the women are taught laundry work. Naturally they pervert the younger girls who take it up. Nothing could be more unfortunate for a girl of weak intellect than to be drawn into a laundry staffed in this way.

I will now show you if you care to see them, in rapid succession, a few views of interiors.

I should be sorry not to show you some of the work which is being done in our day special schools. These will, in the future, form a most important link in the chain of institutions for taking care of the feeble-minded.

As it is, they have done a very remarkable work. If a good deal of it is wasted, that is because there are no places to send these children to when their school career is finished. Not the least valuable function they have served is that of indicator to the world at large of the great number of children who are in need of care. When we realize that there are in London alone 800 a year leaving the Special Schools we see how very serious the question is. It would almost take another lecture were I to describe to you in detail all the various occupations that are carried on in our schools at Manchester. We have rather more than 300 defective children in these schools. They have been at work nearly seven years; that is, the first of them has been occupied so long. We have now four such schools; they prove to be a great benefit in many ways, but especially in relieving the ordinary schools from the incubus of scholars who cannot hold their own in the ordinary classes. In addition to these children, the Manchester Education Committee pays for 44 children of school age at Sandlebridge.

These resident scholars, when they reach the age of 16, are kept at the expense of the society which I represent. Had we accommodation and means to provide for all our day scholars, we could fit the two systems in together very nicely, and cover the whole ground. I will now pass rapidly over the slides which illustrate our day schools, only saying what is just necessary and expressing my willingness to answer any questions that may be asked. I must draw this lengthy lecture to a close. You have been very patient in listening to me; I have had much anxiety as to how far a lantern lecture on such a subject might be a success. I can only thank you and tell you that I shall be amply repaid for my trouble if I have succeeded in convincing you that only permanent care will be of any real use in trying to solve this terrible problem of the feeble mind. I would like to think that I had convinced you also that such care is no castle in the air, but

a really practical, sensible and humane solution of the problem. It must needs be that where so much crime and misery are, there is sin; we cannot attribute sin to these poor souls who have no knowledge of right and wrong; nor are those to blame who have never had the opportunity of learning the truth about this terrible evil. But what shall we say concerning those who know and take no action? Is there not a grave responsibility resting upon them? Obedience to law is asked of us. And the more our knowledge grows, the more we shall find that if we will obey the laws of science we shall in very truth be obeying the laws of God.

Some discussion followed this lecture.

MONDAY, JUNE 28TH—AFTERNOON SESSION.

Sections—Education, Health, Social Work and Moral Reform.

Chairman—MISS DERICK.

Subject—Certain Aspects of Moral, Physical and Social Education.

THE EDUCATIONAL RESPONSIBILITIES OF PARENTS.

By MISS MAUD C. EDGAR, B.A., Canada.

Parents are responsible for their children. The instinct of responsibility is rooted deeply in the nature not only of man, but of bird and beast. In the lower orders this sense of responsibility may end with the physical well-being of the offspring, but in man, where shall it end? Each child brought into the world will be in a greater or a lesser degree a blessing or a curse to the community at large. Ultimately he is responsible to God and to the State for his own actions, but this responsibility is shared by those to whom he owes his very existence. It is their duty as well as their privilege to see that he receives that preparation for life which will enable him to serve his generation and add his quota to the sum of righteousness and progress, whether in a lowly or in an exalted station of life.

Happily, theoretically at least, most parents wish their children better educational advantages than they themselves have had. National greatness is commensurate with national education. The wise of all countries know this, and more and more the educational problem takes a foremost place in the minds of statesmen. Education no longer means mere book-learning, a luxury to be placed within the reach of only a favored few. It is rather a preparation for life, a means of fitting every unit in a community to be not an irresponsible, unintelligent burden, impeding the progress of humanity, but a useful citizen, a builder of the fabric of civilization.

In spite of the complexity of modern conditions, a clear conception of the highest ideal of life which this generation has been able to formulate, will enable us to hold fast to the essentials for all true education, and allow at the same time ample scope for differentiation with regard to details. What is the highest ideal of this age? Is it the pursuit of wealth and physical comfort? Is it the acquisition of facts and the development of the intellect for the purpose of individual aggrandisement? Is it not rather social service? The idea of the brotherhood of man which seized upon the imaginations of the more advanced thinkers and idealists of the end of the 18th century has slowly permeated society until it now holds sway over the consciences of whole nations and is forcing its way into the very strongholds of despotism. When parents earnestly desire that their children may perfect their powers in order that they may devote themselves loftily and unselfishly to whatever duties life may lay upon them, education becomes dignified and the simplicity of the aim acts as a unifying power binding all forms of education into one coherent whole. Each individual owes it to humanity to become as perfect an instrument as possible in order that he may serve the world. An ideal education should teach us how to live, not how to gain a livelihood. It is not the acquisition of useful facts, nor is it merely a training of the memory; it is the drawing forth, the harmonious development of all one's powers, physical, mental, moral and spiritual, in order that they may be fruitful, inspiring and vivifying in their influence.

Each child has three natures—a physical nature, a mental nature, and a spiritual nature—and from the earliest days the parents are responsible for the education of this threefold nature. For physical development pure food, pure air and wise exercise are necessary. They seem to be simple requisites, and yet they are often neglected through carelessness or indolence.

It takes time and attention to enquire into the source of the milk supply, to learn the properties of foods, and to see that a reasonable proportion of all the elements necessary for growth are provided. Pure air is not, unfortunately, within the reach of all mothers living in crowded cities, but how often children are allowed to sleep in the rooms in which they have spent the greater part of the day without the precaution of having all windows opened wide to allow the vitiated atmosphere to be purified and replenished with oxygen. Exercise all healthy children demand, and the apathetic ones need particularly to be coaxed into energy by means of simple and attractive games of ball, bean bags, etc., as well as skipping and dancing. A healthy body provides a favourable soil for both mental and moral cultivation.

It is apt to be forgotten that in the first six years of a child's existence more knowledge is gained and more habits acquired than in the whole school life. This is then the parents' golden opportunity for sowing the seeds of moral and spiritual growth. Where the child is not wholly in the mother's care no attention is too

great to bestow on the choice of nurse or nursery governess. There is no doubt whatever that habits of passion or self-control and feverish restlessness or placid contentment may be formed according to the training even of the first six weeks. As the child grows older, imitation becomes a potent factor, with habit, in the formation of character. It is then of the utmost importance that in all essentials those with whom the child associates should be worthy of respect. I have seen a tiny child taught to cheat in games, to deceive its parents, to be jealous of its companions, by a well-meaning, but unmoral, nurse. The training of a young child is one of the most difficult and yet most psychologically interesting of all duties, and yet it is most frequently handed over to absolutely unqualified persons. Moreover, the attitude of the parents towards those put in authority over children is often subversive of any moral education. If the parents treat those whom they have made the guides and controllers of their children with lack of courtesy, and uphold the child's will in opposition to theirs, then the sense of veneration and obedience to authority is immediately crushed. The lack of confidence between parents and nurse will often lead to underhand actions only too quickly noted and imitated by the child. By the age of six self-will, cowardice, lying, disobedience, selfishness, may have become the chief moral qualities of a child whose fond parents are putting off the thought of education until the child shall be old enough to go to school.

Even in these tender years it is possible also to do much to pave the way for the mental development and true culture of the child. It is impossible to estimate the gain to the one whose parents have been accustomed to taking him for walks in the country to gather early flowers, to note the different birds, to catch glimpses of distant blue horizons, to rejoice in glorious sunsets, to feel all the mystery of northern lights and falling stars. Then what an interest in the past, what a quickening of the imagination, is produced by tales told over the fire of gods and goddesses, heroes, knights and fair ladies, whose names will be "open sesames" to worlds of delight in future days. Do parents sufficiently realize the marvellous fascination of poetry also to quite young children? The rhythm, the music of the words, the suggestive beauty of stray, half-understood phrases hold them spellbound. How much a child has missed who, amid the prosaic surroundings of a school-room is first introduced to Matthew Arnold's "Forsaken Merman," or Tennyson's songs from the "Princess."

And how much the parent has missed who has never associated himself in the mind of his child with what is beautiful and ideal and truer than fact!

And when schooldays come the responsibilities of the parents change slightly, but they still continue. The choice of a school is determined for many by limited means, which make a public or state school a necessity. Others, however, are willing and anxious to make real sacrifices in order to give their children a different

type of education. And these sacrifices made day after day in countless homes have done more to produce the men and women who take their places in the proud ranks of achievement than all the educational treatises written, or institutions founded during the last fifty years. It is not only that so many more children have been given an opportunity to avail themselves of the best teaching, but that the price their parents paid of incessant toil, of daily privation, has so raised the value of education in their eyes that they have treasured each grain acquired until it was sufficiently ripe for them to shower it broadcast over the earth again as a thank-offering for those whose love and unselfishness had so enriched their lives.

And sacrifices are often necessary, for it is not practicable to give anything approaching to an ideal education without adequate school fees. It should be possible to have a large and very competent staff sufficient to allow for specialists in all subjects and for small classes, or even private teaching when necessary. It should be possible to have a complete and modern equipment in every branch of training that might be considered desirable. It should be possible to have spacious buildings and large grounds. And when mental and physical needs are well provided for there still remains one qualification which the wise parent considers the most important of all, the moral tone of the school. No father should place his child in a school unless he has confidence in its aims and methods. That confidence once given there should be the most complete co-operation between teachers and parents, all working for the physical, mental and moral development of the child.

The co-operation of parent and teacher is especially vital where moral training is concerned. The child spends not more than thirty hours a week at school, and that for only forty weeks in the year. Consequently the greater proportion of its waking hours are spent outside of the jurisdiction of the school. If the parent consistently works with the school, upholding its authority, seconding the efforts of the teacher, evincing an interest in its aims, then the standards of work, thought and conduct, the moral tone of the school will be the tone of the child. Happily parents of this kind do exist, but, alas! the number is still small. Unfortunately this seems to be the age of the indulgent parent. There is a mistaken kindness which seeks the happiness of the child through the gratification of every whim. It seems to be impossible to some mothers and to some fathers, too, to say "No." The child wishes some pleasure which will necessitate the neglect of the preparation of lessons for the following day. An insistence upon duties being accomplished before pleasures are enjoyed would mean for the child self-control, earnestness of purpose, concentration of attention and strength to resist temptation in future years. It is easier for the parent to grant the request and write a note of excuse to the teacher than to see the child's disappointment, consequently the child's idea of work is that it is something which has to be done when there is nothing more amusing to do. The parent earns a

momentary gratitude from the child, which frequently turns, in later years, to bitter, if unspoken, reproaches, while the reproof or insistence upon duty would be recognized afterwards as the truest sign of deep, unselfish love.

In another way the indulgent parent may thwart the efforts of the wise and just teacher to develop in the child a sense of responsibility for his actions through the knowledge that the infringement of law brings with it inevitably its own penalty. When a parent seeks to come between a child and the consequences of its acts he weakens its moral fibre, encourages cowardice, and lays a foundation for future evasion of moral law. Let the parent, with true love and sympathy, help the child to face bravely the consequences of its deeds, whatever they may be, and the momentary suffering many save years of future remorse. Much harm is also done by the careless habit of criticising teachers in the presence of the pupil. Teachers are not infallible, it is true, either in wisdom or knowledge, but, as a rule, when all the circumstances are known, it is usually found that right is on the side of authority. In any case, an attitude of respect should be insisted upon towards the authorities, and where the misunderstanding is serious the parent should try to meet the teacher in a friendly spirit and learn the cause of the difficulty. Such an interview is most helpful where parent and teacher, as is most often the case, are both anxious for the true welfare of the child. Parents should not be satisfied with knowing personally the principal of the school in which their children are placed. They should try to learn what they can of the character and opinions of each teacher who is working with them in the great task of moulding the mind and character of their children.

The intellectual atmosphere of the house has also an extraordinary effect upon the mental development of the child. Where the daily conversation never rises beyond the trivial happenings of each day the child is handicapped in almost every study which he undertakes. [In taking a literature class not long ago I came across an allusion to the "Milky Way." There were fifteen girls present over fourteen years of age, and all from supposedly cultured homes. Not one girl had the faintest idea of what was meant!] Not only history and literature, but science and mathematics, may be made vital human facts, when the child realizes that they are in some form or other a part of the lives of the "grown-ups" at home. If the father shows an unfeigned interest in natural phenomena, the child will eagerly look for anything fresh which he can bring home to talk about. When a poem that has to be learnt as a task is found to be known and loved by the mother, it is no longer a lesson, but a pleasure.

Geography means travel in imagination; comments on current events overheard, perhaps by chance, arouse a keen interest in Turkey, China, Thibet, Panama. All knowledge gained at school is transformed from drudgery into a field of activity full of fascinating surprises.

Reading, too, is a great factor in the education of boys and girls. Great ideas are the mainspring of all natural greatness. The appreciation of the characters in a play of Shakespeare, a novel of George Eliot, will help to form standards for human conduct and arouse sympathy for many types of humanity. The perusal of a sensational novel, full of cheap cynicism and distorted views of morality will weaken faith in human nature, in the triumph of right over wrong, in the beauty of holiness.

Youth is naturally inquisitive, and acquisitive young minds crave something to feed upon. Teachers may suggest a wholesome diet, but they cannot remove impure and poisonous condiments from the child's surroundings. It rests with the parent not only to banish what is harmful, but to instil into the child such a love and appreciation of all that is lofty and inspiring in the works of great men, such a hunger for true beauty of thought and expression, that it will no longer take any pleasure in what is sordid and unhealthy. There is much light literature for young people nowadays, charmingly written, stimulating to the imagination, conveying lessons of heroism, self-sacrifice, lofty aims, without a superabundance of crude moral sentiment. Reading aloud makes such books also, as 'Ivanhoe,' 'The Talisman,' etc., which seem rather heavy to an unenterprising child, stores of delight to the normal boy or girl of from ten to fifteen years of age. These things make a demand upon the time of the parent, but the hours spent thus are more fruitful, more productive of true gain, than those given to pure recreation or even to business.

And if what is read makes so strong an impression upon the character of the child, how much more that which is seen upon the stage. It takes an experienced mind and a well-balanced judgment to separate the true from the false behind the glamour of the foot-lights. The number of our young people who go almost every Saturday during the winter months to the matinée, no matter how poor or how harmful and unpleasant the play may be, makes one shudder to think what tarnished mirrors their minds must be before even the days of childhood are past. Surely parents can provide simple, healthy out-door pleasures to take the place of this morbid craving for excitement.

And this brings me back to the physical development of the growing girl and boy. Mind and body act and react upon one another constantly, and over-stimulated emotions sap the physical strength and weaken mental energy. The problem which faces us here in this respect may not be a vital one in other countries, and yet I cannot refrain from mentioning it. During the last few years children have become so emancipated that they demand almost the same social distractions and round of gaiety as their grown-up brothers and sisters enjoy, and parents are not strong enough to stem the tide, although some are making a valiant stand against it. Children's dances continue until 2 a.m. and are in every respect like those for grown-up people. Programmes must be filled, and

instead of healthy play and good comradeship come in artificiality and mimic flirtations. Children's games in the afternoon, followed by bread and butter and jam, passed first to afternoon teas of formal aspect, and finally the latest development is children's dinner parties. The result of this is that after holidays, which are meant for physical and mental recreation, children return to school jaded and weary, their vital energy all consumed, their minds incapable of effort, their thoughts occupied with trivial matters. This may probably apply to only a comparatively small part of the population, but the same tendency is spreading rapidly and the parents are responsible for it. What is needed is a higher ideal. To desire happiness for one's self and one's children is a legitimate wish. Yet those who seek happiness for its own sake never find it. The sense of opportunities neglected, of latent powers undeveloped, of failure, of utter uselessness in the world, precludes all real happiness in spite of the most advantageous outward circumstances. The exercise of well-trained faculties, the power of self-expression in one form or another, the sense of having contributed even in the smallest degree to the well-being of others, yield a happiness which no outward calamity can altogether destroy. Thousands reach maturity so crippled in mind, body or will, sometimes through poverty, but more often through self-indulgence, that they cannot see clearly what they ought to do, nor do it if perceived. On the parents of to-day, then, rests the responsibility of sending forth a race with muscles and nerves steady and fit for the strain of modern life, with intellect keen and active, with passions held well under control, with the aim of service to God and humanity, dignifying all labour and bringing in another golden age, a veritable kingdom of God upon earth.

MORAL TEACHING, DIRECT AND INDIRECT.

By THE HON. MRS. FRANKLIN, Honorary Organizing Secretary of the Parents' National Educational Union, England.

There is a growing feeling in every country that everything is not quite perfect in the educational world, and that in spite of our incessant talk, and our incessant activity, human nature has not progressed as much as we hoped. Some of the old faults may be less prominent, but new ones have come to the fore, and if education really means the betterment of humanity, some of us feel that we have not gone very far. It is certainly a fact that public opinion makes for righteousness to a greater degree than in past ages, but on the other hand, side by side with the greater demands of well-doing and well-being, come the greater temptations to fall which modern city life at least offers. Surely in going about we cannot but deplore the thoughtlessness and selfishness of people as shown in the way they will push to the best seats, will spoil

and soil railway cushions and will injure trees and uproot plants in public parks. Some most moral and self-righteous people will think nothing of defrauding public authorities and will even not hesitate to sow the seed of dishonesty in their children by stating their age incorrectly. One has seen it done repeatedly and noted with sorrow the shocked expression on the child's face and wondered how long it would take before his moral fibre would be coarsened. It is undeniable that many of the failings we deplore are the product of our present methods of training the young. To quote an eminent English schoolmaster: I suppose it will not be denied that if our methods were perfect—both in the home and in the school—we should have around us a generation of sons growing up like young plants and our daughters as polished corners of the temple, save where we have transmitted, by heredity, tendencies to evil habit, which will assert themselves from time to time. If our methods, applied to the nature heredity gives us, produce a man, worthy in every way of the name, one who can be trusted not only, like the Persian, to shoot, to ride, and to speak the truth, but also to lead a life in the service of his country and of his generation—a life without spot or blemish—a life whereby humanity is ennobled, in so far as every one of us is either raising or lowering the standard of the human race; if that is what we see around us in the great majority of cases, then we may be thankful that we have so far perfected our system of education. If otherwise, let us try to find what admits of improvement. Many of us feel that much of the failure of our educational efforts is due to the fact that in every country, some more, some less, we worship the apparatus of teaching and lose sight of the spirit which should underlie it. We bow before the magnificent buildings and appliances, and we in England, at least, fix our attention on the politics of education and lose the forest in the trees. We forget that our business as educators is not only the preparation of victims for the examination room, but the training of characters, that the children of the world may become men and women with self-compelling power, not aimless, purposeless people who know not what they do. On the other hand, I think that some earnest people go astray when they talk as if character-making could be made a mechanical achievement, and recipes were available on the turning out of a human being. A child claims from us as its birthright a trained will, an instructed conscience, a quickened intelligence, and all these grow on knowledge. Therefore I consider that we err inasmuch as our educational advances are rather in the way of improved apparatus of teaching than in that of affording a scholar a wider field of such knowledge as should tend to the gradual and unconscious formation of principles and opinions. Right action comes from right thinking, and children cannot live and think on a narrow mental diet of unvitalized facts. Moreover, to my mind all knowledge rightly presented has of necessity the vivifying spirit which helps spiritual growth. Let us therefore see that the child is not refused entry into any one part of the world's inheritance. Let ideas come to him through

music, art, literature, history, nature, mathematics, religious teaching, and so on. Such ideas will give the impulse for the formation of such habits of life as attention, of intellectual honesty (a most rare possession—we most of us pretend to know what we are only repeating in a parrot-like fashion) of accuracy, etc., besides giving an impulse towards all the qualities of the higher life.

In Florence, on the walls of the Spanish Chapel, we see depicted the educational philosophy of the Middle Ages, which, far from dividing education into religious and secular, shows us the seven liberal arts, grammar, arithmetic, music, rhetoric, and so forth, directly illuminated by the Holy Spirit. Some of you may remember this wonderful fresco of the school of Giotto, or are at least familiar with Ruskin's illuminating essay thereon. It certainly contains a lesson for us who think it desirable or even possible to separate religious and secular teaching and only succeed by making all teaching uninspired.

Attempts are being made in many countries to show that moral law is distinct from religion, but it seems to me that it must be very imperfectly interpreted and understood, unless it is illuminated at least by the spirit which is the source of religion. I cannot believe that any child would be stimulated to right action, would feel glowing with the idea of the necessity for industry in his school tasks, because he has been given a lesson on, e.g., "helping others" based on an account of the production of a loaf of bread. In connection with the International Congress on Moral Education, held in London, I saw such a lesson given, and though the teacher, by illustration and precept, showed the wonderful interdependence of the workers of the world and how the work of many different labourers in different lands is needed before we can get our bread, yet it seemed to me artificial and uninspiring. I cannot believe that here we are to look for the ideas which form the starting-point of good habits of mind and which are the basis of good conduct.

I must confess I shrink from seeing "moral lessons" as an item on the school time-table. In addition to our moral lessons founded on our Bible teaching, surely our literature and history lessons, and every other lesson of the curriculum, will afford us ample material for lessons in the moral virtues without manufacturing self-satisfied prigs by giving them lessons on "honesty," courage, truth, etc. Let us do away with text-books and primers and reading: let us have less recourse to oral teaching and lectures, and instead help the children to be real students by putting them face to face with the fine literature, the well-written histories and books of travel, and in this they get ideas on life and conduct. Only thus, do I believe, can we hope to get them a true humility of mind, which is education, as against the spirit of self-sufficiency, self-satisfaction, which means stagnation and is the direst foe to spiritual growth. I believe, too, that the spirit of excessive competition, the working for prizes and marks, the continual appeal

to the desire to excel, are injurious. Thus we by starting the gambling spirit, are introducing a commercial element in our schools, which, it seems to me, we hardly need trouble ourselves to encourage. The child who gets his first knowledge of history from Plutarch, in North's fine translation, not in extract form, will get many ideas which will help him to bear and forbear. He won't want to fall short of his heroes in history, in Shakespeare, in Scott, when he may well be left cold when hearing of the man who cuts down the timber in Sweden to make the plough which helps to produce his breakfast rolls. "Oh dear, I'm just like Julius Cæsar," said a boy returning from the swimming baths, "I never want to do anything unless I am first."

History, when taught in a way that inspires the imagination, may be the best basis for the incidental awakening of the spirit of duty to King and country, and may fit a boy to take his share of public service in his village, so that he may right the wrong and uplift the poor and weak. I am not sure that even our Bible teaching, as I know it, in the homes and schools of England, is given in a way that brings out the whole of the moral lesson. Dr. Pater-son Smythe's Bible for the Young is an immense help as regards methods of teaching.

With such helps as his we can, for example, in treating such an apparently unfruitful portion as the settlement of the twelve tribes, some east and some west of the Jordan, without pointing any moral, get the children to see themselves how we are all part of a whole, and how we must all stand shoulder to shoulder.

But many of our most earnest and skilful teachers fail in achieving the best results, because they explain too much, they teach too much, they do not leave the Bible language and Bible truths to sink in and wait patiently for the fruit. Even in their very earnestness they fail in obtaining from their pupils a reverent, awe-inspired attitude of mind before the mystery of the unseen, because they analyze and annotate, and this applies to every subject of the curriculum. We boil things down too much; we leave nothing for the children to grind their teeth on. We peptonize our children's mental food as doctors would not let us their physical. The flavour is taken out of every good book by a "Show to the children" series, a "Stories from," etc., till they are tired of King Arthur's legends and Homer's heroes, etc., and even of Scott through extracts. Even "Water Babies," Kingsley's great nursery tale, has to be freshly edited and newly dished up for the sake of the publishers and bookbinders. I would refer anyone who wishes to pursue this subject of a wide curriculum and the use of books to a pamphlet on "Some Suggestions for a Curriculum," to be had from the office of the Parents' National Educational Union, 26 Victoria St., London, England.

Here we can also obtain a book by Miss Charlotte Mason, entitled, "Ourselves."

Here, on a carefully considered ground plan, the authoress

works out a series of lessons on human nature, on our desires, our will, conscience, etc. There is, I believe, no better method of giving young people self-reverence, self-knowledge, and self-control, than by giving them knowledge of the laws of life, the laws of human nature, in an impersonal way. They should learn about the springs of conduct, the limitations of reason, the disregard of which is a fertile cause of evil in human conduct, as concerning them because they belong to the great human race and not because they are themselves. Otherwise, we run the risk of fostering habits of introspection and morbidness all too common at the emotional age.

I now come to the second part of my paper dealing with indirect moral teaching.

Prof. Sadler has brought out just lately two volumes dealing with an international enquiry into the various methods, etc., of moral instruction. Amid much disagreement, there is the one note of agreement in the fact that moral teaching, to be effectual, must be an ideal of the home as well as of the school; but that a purpose should underlie the so-called indirect teaching of morals is very generally recognized. Everything which goes to make environment is of importance in moral training, physical conditions influence mental and moral conditions alike and fresh air and sunshine and plain, regular food and sufficient, undisturbed hours for sleep, all these are necessary for the moral development of a child. Many of these are denied it by our social conditions, or by our ignorance, an ignorance which I cannot acknowledge is confined to any one particular class. But atmosphere includes more than the air we breathe; the child must see and hear nothing that will contradict our later moral teaching in the people who surround him. There must not be two standards of right action, one for the adult, one for the child; he must grow up in an environment of perfect truth in word, unselfishness in action, purposeful consideration for the rights of others, if our later lessons on truth are not to be a mere farce. Then, too, it is in the home that habits of self-control must be formed, and if it is done there before the age of four or five most of the difficulties of life will be lessened. The child who is allowed a bit of everything he "wants" from the tea-table is the father of the boy who spends his 1d. in the sweet-stuff shops, and of the man who cannot resist the alluring exterior of the public-house or the temptation of his other appetites. The lessons of the home are far-reaching from whatever point of view one is looking at them; but where else can the will be so well trained and the conscience quickened? In the well ordered home, too, those friendships between parent and child are formed which are based on mutual respect and love and on common interests. Where there is a real friendship those necessary talks on the mysteries of life will be robbed of any difficulty. Certainly it is a most effective way of training up a child in the way he should not go if we shun all opportunities that his innocent curiosity and trustfulness will give us to explain in a wholesome way what he will certainly get from

a tainted source if his enquiries are suppressed and his curiosities accentuated. Indirect moral teaching in school depends on that mysterious something we call "tone," on the organized games, on the public opinion of fellows, on the lessons of endurance and hardship which some of our well-planned schools are perhaps inclined to overlook. Habits of industry and attention and patience, of consideration for others formed in the home become strengthened and fortified in the schools, for, though the teaching may be indirect, the intention of such teaching is direct enough. There is also the great factor of the personality of the teachers which must needs have great influence in a school; it is an influence which should not be consciously exerted. I believe that what is called "personal magnetism" in a teacher represses unduly the individuality of his scholars. Personal initiative is apt to be lacking in pupils who consciously bring their whole conduct to the test of the teacher's approval.

Generally, before concluding my paper, I should like to put in as earnest a plea as I know how to present against the increasing use of "influence" or "suggestion" in the training of children. It seems to me that here we have a most dangerous instrument, which is all the more dangerous because the results are so apparently satisfactory, because it is such an easy method of achieving our end. But whether we go as far, as one writer recommended, and hypnotically "suggest," e.g., tidiness to a child, or merely say to him, "You are going to put all those books away, I know," or, "You are such a kind boy, you wouldn't do that," we are dangerously playing with the personality of the child. He is not using his will to compel himself to do the disagreeable. Many of the will-less people of the day, who can never make themselves do what they want to do, or refrain from doing what they know is wrong to do, are what they are because they were led along the primrose path of suggestion. Even in showing displeasure at a moral failure, we should be careful not to work too much on the emotions by showing our personal distress. It concentrates the child's attention on our personal feelings as if what was wrong, the untruthfulness, meanness, unkindness, were made more wrong because the teacher or parent is grieved. The only way to bring home to a child the force of moral law is to keep personal feeling in the background. We want to make the child feel that his action is only his own when he follows up "I ought" by "I will."

To sum up, I should like to enforce one or two points by a quotation from Miss Mason: Moral instruction is a very delicate matter, chiefly because, in attempting to give it, we are in danger of invading that liberty of the individual which every child is on the watch to safeguard. What we may offer is sanction, motive, knowledge, opportunity, the sense of power, and, by way of incidental stimuli, a wide range of reading in the "humanities." If we give a child a rudimentary knowledge of himself as a whole, the duty of sobriety should, for example, fall into its natural place as a part of justice to himself and to society. The danger of incul-

eating a strenuous morality, put on as a sort of moral-stays,—compression here causing protuberance there,—is extremely serious. A person is a whole, and must grow in all directions from impulses moving the whole.

“That ye think clear, feel deep, bear fruit well, the Friend of man desires.”—(Matthew Arnold.)

And, let me add, that instruction as to conduct—the bearing of fruit—is of little avail unless young people have some knowledge of the laws which regulate the founts of feeling—love and justice; unless they know, that is, what feeling is due from them on the various occasions of life, and that they have the feeling within them if they choose to use it. In order to “think clear” they should know something about the possibilities and hindrances of the mind. Bearing of fruit is the natural result of a secret growth and should not be over-much ordered.

And, to conclude with a note of hope, as I began a little despondently. In spite of our over-strenuousness, in spite of our fierce competition and strife, in spite of materialistic outlook, there must be possibilities for the children of an age which has seen the birth of the Rhodes Scholarship, with its emphasis on the ideal of character, and of this International Council, with its ideal of charity and love among all nations, races and creeds.

A HIGHER STANDARD OF MORALITY.

By DR. ROSALIE SLAUGHTER-MORTON, Official Representative of the American Society of Sanitary and Moral Prophylaxis.

I greatly appreciate the honour of being asked to speak before you, whose work bears such an extremely important relation to the international work of this Quinquennial Congress. I come before you as the representative of the American Society of Sanitary and Moral Prophylaxis, to present a paper, on a subject in which such earnest women as you represent must necessarily be deeply interested, a paper the misquotation of which would be a serious matter, and which I present to you as women who, from your own experience in charity, social and reform work, realize the vital necessity for going to the root of evils in order to eradicate them; and who know that there are grave social conditions which affect tragically all classes of society, which are fostered by involuntary ignorance on one hand, and, on the other, by those who deliberately close their eyes to the truth.

The presence here to-day of men commissioned by the newspapers they represent to report this paper, increases the difficulty of presenting it, for through them it will be given to the general public and it was prepared to read only to those who have worked for years along educational lines; therefore, I request these gentlemen to report this paper in the spirit of seriousness and

truth with which it is presented to you, avoiding all sensational headlines. I shall speak plainly, because I believe that, dealing with so vital a matter, it is more dignified to do so than to make use of circumlocution.

With the wider work of women, their more comprehensive interest in public affairs and their awakening to municipal responsibility, comes a realization of the valuable work they can and must do in many fields, and in none is their responsibility greater than in those which affect a large proportion of homes, many thousands of sons and daughters, many thousands of wholly helpless women and children.

In order that we may have facts before us as we proceed to a discussion of the subject of the Higher Standard of Morality, I hope you will pardon me if I bring forward some figures which may be already familiar to you. I will omit the names of cities, but each statement is based on printed records and reliable authority.

(1) In one of the large cities of the world there are 50,000 female prostitutes, counting those who live quietly as well as those in open lives of shame. The money paid for the latter, estimated to be \$24,000, including the money spent for wine and liquor by visitors in houses of assignation, low dance halls, etc., in one week is \$488,520.00.

(2) A conservative estimate of the money of the city which must be apportioned for relief in charity hospitals, alms-houses, penitentiaries and work-houses, etc., on account of this evil is \$37,292 a week.

In police and judiciary expenses the proportion is \$16,000, making a weekly total for licentiousness of nearly \$550,000.

(3) From 5 to 125 female prostitutes are arrested and brought to the night court every night in one of the large cities of the world.

(4) In an investigation made several years ago it was found that a white slave was forced to receive between 40 and 45 visitors in a working day of 18 hours. To make such places pay each girl must receive on an average four daily.

Among other distressing records there is one of a child of 14 years lured from her home in France on the promise of becoming a lady's maid with light work and good pay. Upon reaching a foreign shore she was sold to a house of ill-fame, where she was quickly and unceremoniously broken into a hideous life of depravity. After each night of servitude to brutal passions, she was compelled to put off her tawdry costume and on her hands

(1) Encyclopaedia of Social Reform.

(2) History of Prostitution, by W. W. Sanger, M.D. (Based on estimate found on page 606).

(3) Miss Miner, Probation Officer of Night Court.

(4) W. B. Conger.

and knees scour the house from top to bottom, no account being taken of her weariness and exhaustion. She was locked in her room to sleep for a few hours. During two and a half years of slavery she was not given one dollar to spend for herself, and legal evidence shows that during this time she earned for those who owned her between \$3,000 and \$10,000.

These poor girls are sometimes sent around like furniture. For instance, several girls were sent from a house in one town to another, because in the first they had become "old stock." They had been ruined by men they loved and had gone to the first town to hide their shame. There they fell in with a quack who sent them to a brothel, telling them it was a hospital. A common expression is that they must have "fresh flesh," and the most foully diseased are thrown out upon the street.

(6) "The men who own these women are of the lowest type and have an understanding which is international in scope. The women are the property of the men in about the same way that a trick dog would be the property of the man who trained him and exhibited him for his own personal profit."

(7) The network of dishonour is appalling, for in another city the unfortunate women are compelled to give presents of money, jewelry and gold stars to police officers. There is a record of a police lieutenant who was arrested, and dismissed from the force, because (while in full uniform), he entered disreputable houses and there sold jewelry at price far above its real value, the women not daring to refuse to buy. That diamond merchants from two large cities had police officers on their pay roll for some time is alleged.

(8) The business is one of imposition in every possible way. In some places the houses have to be hired from a syndicate which pays the owners \$35 a month and charges the tenants \$35 to \$50 a week. The official furniture man delivers \$1,000 worth of furniture for \$3,000, \$2 must be paid the official bottler for a \$1 case of beer. There is also an official wrapper maker from whom garments must be bought.

Dr. Prince A. Morrow, of New York City, President of the Society which I have the honour to represent, says: "A fatal mistake is that all the crusades in the name of morality are directed against women alone. In the descent upon disorderly houses the women alone are fined and the men who are there for the same immoral purpose are allowed to go scot-free. Heavy fines and publishing the names of men found in them would go far to break up these houses. Is it fair to punish only one of a pair of offenders?" In speaking of the fallacy of such legal control, Dr. Charles Bull Taylor, of London, says:

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- (6) Police Commissioner's Report, New York City, 1908.
 - (7) Newspaper clipping, Miss Conger.
 - (8) Shame of the cities, by Lincoln Steffens.

“What would you think of a medical health officer if he proposed to stamp out scarlet fever by segregating little girls, while boys in an infected condition were allowed to play upon the street? What would you think of a proposition to limit smallpox by vaccinating females only? A sanitary law applicable to one sex alone is not only a cruel injustice, but a mockery and a snare. Let society ostracize the man prostitute as well as the woman prostitute, and a great revolution would come in the moral life of our time.”

Dr. Morrow further says: “In the ordinary mind the woman prostitute is the exclusive cause; but while she is the chief source, she is by no means the exclusive agency in the spread of disease; she is but the purveyor of infection; she returns to one or several consumers the infection she has received from another consumer. It is not the prostitute, but her partner, who carries the poison home and distributes it to his family. It is the husband and father who is responsible for the wreckage of the health and lives of innocent women and children, and whose money goes far towards making vice attractive to the weak and ignorant.”

(9) “The responsibility of the male factor in the spread of these diseases has always been minimized. This constitutes the radical fault in regulation from a sanitary standpoint. No more inefficient or incomplete sanitary measure could be devised than the examination of public women with the view of eliminating sources of contagion, while the male factor in the spread of disease is entirely ignored. . . . The sanitary feature of this system is condemned by its practical results, without reference to objections on moral grounds.”

“In tracing the essential cause of prostitution we find that, while socio-economic conditions are contributory causes, we must face the fact that the taproot of this evil is grounded on the polygamous proclivities and practices of men. More than the inherited tendency to vice in certain women, more than the love of finery and luxury, the laziness, the economic dependence, the force of want that impels many of them along the road to ruin, more than all these and other alleged conditions, the chief cause is the unbridled instinct of man, which, in seeking the means of its gratification, creates the supply to satisfy the demand. The prostitute is largely the creature of man’s sensual appetite.

“ . . . this problem must be reached through educational and moral influences. Efforts must be directed not to making prostitution safe, but to prevent the making of prostitutes. . . .

“We must especially safeguard young women of the working classes and the large population of homeless and friendless girls, from which the ranks of prostitution are chiefly recruited.”

(9) Prince A. Morrow, M.D.

(10) There are over 10,000 girls in department stores in Chicago who receive less than \$5.00 a week and support from one to three people. In sweat shops and tenements in London, girls work from 10 to 20 hours, and are paid 2s. 6d. for making 144 roses, furnishing the glue and necessary odds and ends themselves. The maker of silk petticoats must provide her own cotton and receives 4d. a piece; by sewing until 2 a.m. seven may be made, thus realizing 2s. or 49c. These are cases where girls must choose between starvation, suicide, beggary, theft and prostitution, and "10 per cent. go wrong from actual want."

(11) Of course I know every woman here not only stands for the single standard of morality, but is also working in some way through encouraging cleaner homes, playgrounds, gymnasiums, better working hours, better pay, temperance, working girls' hotels, control of employment agencies, Young Men's and Young Women's Christian Associations, immigrant homes, college neighborhood settlement work, Travellers' Aid Societies, libraries and decent places of recreation for sailors, etc. Wide and valuable work has been done in Germany, Norway, Australia, in fact, in all countries here represented, to bring about for both men and women the higher standard of morality, but added to that I want each of you to join the American Society of Sanitary and Moral Prophylaxis in a direct campaign of world-wide education. "Better the duty to save from sin than the glory of saving the sinner." "The present condition of affairs will not be greatly ameliorated until women of our best classes thoroughly understand the condition of affairs and set themselves to work to try to better it."

You are all especially selected women who represent a host of other public-spirited, open-minded women who are willing to put their minds and hearts in work for world betterment; and if each would inaugurate this educational work in her city or town in the workshops, factories, churches, schools, social settlements, women's clubs and colleges, and influence women of other sections to do likewise until this work becomes international in character, the leaven of reform which would set in would surpass anything the world has ever known. An enlightened public opinion, which is the strongest force in the evolution of the conscience of the race, will no longer tolerate these social crimes. For even conscienceless persons dread public opinion.

(12) Public opinion must be educated to where it is "not the nominal thing of creed or statute book, but the real public opinion of living men and women. Let public opinion be clear on a certain point so that a man will force it against himself just as much as he does against others, and public opinion can

(10) Mrs. Lee. Sixteen Years in Rescue Work.

(11) Social Evil, I. L. Nascher, M.D.

(12) President Hadley, of Yale.

accomplish anything." And how we need this arousing of public opinion, for the prevalence of sin and disease are not part of an under world with which we have no concern, and we do not do our full duty in patchwork efforts here and there to help individual victims. We must realize that these shameful facts are warp and woof with our life. Who are the men who go to houses of ill-fame? Are they all men of whom we never heard, or a small class of acknowledged degenerates, who do not know the difference between maleness and manliness? Are they men we pity as sexual weaklings, with no power of self-control, whom we charitably try to help build better characters? No, they are men who walk with upright heads upon our streets, who are received in our best society. Men with whom we allow our sons to associate, and from whom we permit our daughters to accept attention. Men who do not care what harvest may be reaped so long as there is a gratification of their desires, and a satiation of their vanity. For the diseases which we think of as connected with only the lowest and vilest, ravage the purest, most trusting and most helpless.

(13) "Over 80 per cent. of all deaths from pelvic diseases in women are traceable to venereal disease; 75 per cent. of all special surgical operations performed on women are rendered necessary by special infection."

(14) "Fifty per cent. of those who are sterile and would rejoice in having children are childless because of venereal disease, 45 per cent. of which is due to marital infection by husbands." And these figures apply to no one country alone; the harvest of sin and suffering is widespread.

"In many men the germs remain dormant for years and suddenly becoming active, infect innocent wives. In most cases these diseases in men produce so much pain and discomfort that the sufferer makes early efforts to be cured, while in women not only is the victim customarily deceived as to the nature of her disease, but there is little, if any, pain until the deeper organs are affected. Therefore, she is the greater sufferer, even physically."

(15) An authority declares that there are 200,000 syphilis in one of the large cities of the new world, almost every case directly traceable to the social evil.

The hope of the future lies in the spirit of truth that has been awakened, and in the fact that good men and women all over the world are banding together to make practical organized efforts to eradicate, if possible, and certainly to lessen, the social scourge of the world. In all lands efforts are being made to stay the ravages of the great white plague. Shall the great black

(13) President Gynaecological Society, New York.

(14) Social Evil, I. L. Nescher, M.D.

(15) Social Evil, I. L. Nascher, M.D.

plague be left to take the sight from thousands of our children, to make invalids of many of our purest women, to fill our homes and insane asylums with hopeless degenerates, our hospitals with epileptics and paralytics. Is it not time we recognized the cause of all this misery and met it honestly? A few can do nothing; public opinion must be aroused, until resentment against these preventable diseases is as keen as it is now against all other preventable diseases. The first step in the right direction is teaching children the truth regarding the origin of life. The next is to teach boys as well as girls a true self-respect, a profound respect for others, and a sense of individual responsibility, giving them at the proper time a knowledge of diseases of which they may become the victims, exactly as you would warn them against leprosy, smallpox or tuberculosis. Usually such knowledge is acquired by the bitterest of experience. It is surely a mistaken kindness which keeps a boy ignorant of disease to which (16) 60 per cent. of our men become victims, and from which thousands of women yearly become mutilated invalids.

Only criminal indifference will permit a thoughtful woman to say this state of affairs is no concern of hers. It is the concern of every good man and woman in the world to do all in his or her power to stamp out the double standard of morality.

Women have a large share of the responsibility for the existence of the double moral standard; they have tolerated it, they have in ignorance taught it, but when the truth is widely disseminated they will see that for their own protection, as well as for the good of unborn generations, they must demand a single standard. The man who asks a woman to marry him has no moral right to imperil her health, he is a criminal who poisons his wife in any other way, and the penalty for poisoning a stream is \$1,000; yet in every country every day, almost as a matter of course, women are poisoned in the most sacred relation of life by the men they most honour and trust. Men formed the double moral standard, not because they loved purity for itself, because if they had there would have been but one standard, but they want their wives pure to insure the channel of birth; yet they blindly poison the spring of life. Men who deliberately run the risk of foul infection for the sake of self-gratification are unworthy of the name of men. "You must measure the strength of the man by the power of the feelings he subdues, not by those which subdue him."—(Marden.) "Self-control is the most majestic of all the virtues."

The age-old and convenient teaching of physiological necessity cannot be too strongly condemned—it is utterly and absolutely false. The wisest and best men in the medical profession say that continence is not prejudicial to health, and one of the most distinguished men physicians in the world says frankly

that "The doctrine is fostered to justify a double moral standard," and "is a mere sophism to bolster up a code constructed to conform with man's sensual inclinations." There is no more necessity for a young man to "sow his wild oats" than for his sister to do the same. Social convention should make no difference between the woman who sells her body and the man who buys it. Society has condoned and accepted the worst and most dangerous types of criminals. Men have deliberately committed sins the fruits of which were infinitely worse than those punished in our courts of law, and all of this has been glossed over on account of a false sense of modesty and the general acceptance of the double moral standard.

Physiology clearly teaches what is confirmed by experience, that continence is compatible with the highest physical and mental vigour. Athletes in training are forbidden sexual intercourse and alcohol. Sir James Paget has said, "No man is ever the worse for continence," and Dr. Osler declares physicians should be the apostles of continence. A celebrated Grecian philosopher has said that the most needful piece of learning for the uses of life is to unlearn all that is untrue. This applies with especial force to the false knowledge of sex held by many young men of this generation. Dr. I. L. Nascher, who has written an exhaustive treatise on the social evil, says, unqualifiedly, that "continence is not injurious in the male." The shallow pretext of sexual necessity is as absurd as it is harmful; there is no physiological necessity for men more than for women to be immoral. The use of the organs of reproduction is no more needful than the use of the tear glands or the mammary glands.

It is the convenient excuse of a man who lacks a sense of honour and repudiates his responsibilities to the community, himself and his family.

Men of force and wide knowledge in every walk of life—lawyers, physicians, college professors and business men, Protestants, Catholics, Jews and agnostics—stand back of this statement, as members of the Society of Sanitary and Moral Prophylaxis.

(17) "Women have a full right to full knowledge on these subjects. It is not only their right, it is also their duty, to demand and to acquire this knowledge, the kind of knowledge which may enable them to protect their children. They need to know how and why the streets are a menace, not only to the moral, but also to the physical, health of their sons and daughters. They need to know something about the alarming prevalence of these diseases, in order that they may safeguard the marriage of their pure young daughters, and see to it that they are not giving them to men who, while endowing them with their names, and perhaps their fortunes, are at the same time bestowing upon them an

(17) Prince A. Morrow, M.D.

infection which not only threatens to make their lives a long misery, but later menaces them with loss of life or serious mutilation of their bodies upon the operating table, and which threatens their offspring with a long train of evils even to the third and fourth generations"; for, "sex has qualified morality, but it does not qualify the laws of contagious disease," and it is just because it has qualified morality that we have such widespread disease.

To meet these conditions no plan will prove adequate which does not embrace many measures, but I believe the best results will come through education, thereby raising the moral tone of men and so lessening the demand for the female prostitute. Having thus frankly stated conditions, it is fair to consider the factors which lead to these conditions, and I believe we will find that lack of education is one of the most potent.

Let us look at the situation as it concerns our young men and young women to-day. As a usual thing, boys' parents think they will find out for themselves soon enough; there is an utter lack of education at home, the little chaps are left to the perverted and vicious education of servants and the streets, and sometimes are led astray by those who should protect them. One woman told me that her husband expected to take their son to a house of ill-fame, and older men often recommend certain houses to youths.

Many fathers supply their sons with money for immoral purposes. Some are taught that self-abuse is the alternative of sexual intercourse, whereas in reality the former, if permitted, will lead to a desire for the latter in some children, girls as well as boys. This tendency is due to a pathological construction of the sexual organs, which causes undue excitability. Parents should know that irritability, restlessness and handling are often induced by this condition, which can and should be speedily rectified by a physician. Some have their standards perverted because men who are prominent and much looked up to in the world they know to be immoral. Some are taught immorality by conscienceless nurses and others. Some are influenced by vulgar stories and encouraged to tell them, while their first digressions are either applauded or condoned. Parents and children should know that the teaching of a physiological necessity is a pernicious fallacy.

Intemperance is a frequent cause of immorality, for physiologically alcohol not only affects the stomach and nerves, but has a directly exciting effect upon the sexual organs.

Dr. I. L. Nascher, who studied the matter in Europe, says the excess of alcoholic beverages used in Paris, Buda-Pesth, Berlin and Vienna, greatly increases the amount of sexual immorality, and points out that in Munich, where beer with a small amount of alcohol is the usual drink, there is less prostitution than in Strassburg where wine is much used. He says, further, that in Holland and Scandinavia prostitutes are rare outside the seaports and capital cities.

Books, on the order of the pernicious volume entitled "Three Weeks," books not permitted in the mails, but sent by express, translations of decadent French literature, suggestive pictures, post cards and indecent plays and posters, seriously affect the minds and habits of many boys and young men. Greater efforts should be made to exclude from libraries and circulation vile books and from our daily papers detailed accounts of scandals.

Some boys and young men are weak and do not wish to be laughed at for being virtuous. To offset all these evils and some of their inevitable influences, it is necessary that a boy should be given early and continuous instruction and moral training at home concerning his individual responsibility and the essential purity of sex.

This is sometimes very difficult for parents, because they were in their turn not taught properly, and got ideas of shame mixed with ideas of truth, so that it is very hard for them to free themselves from self-consciousness and realize that the child's mind is pure and can be kept so. They may have to prepare themselves to meet their responsibility by studying botany and biology, but it is their duty to do so, for through this means they can keep affectionate control of their children's confidence, and guide the most important development of their lives.

Women are not the only victims; boys are frequently victims also. It is a serious sin of omission when boys are deliberately left to find out the great truths for themselves, for many a mere child becomes debauched and diseased because the false modesty of his parents or guardians caused them to withhold the knowledge which would have been his safeguard.

To seek knowledge concerning the origin of life is normal, since the healthy child's mind seeks knowledge on every subject. A consciousness of sex is the first mark of adolescence; the stirring of new sensations and impulses comes at a time of life when curiosity and interest in a knowledge of the world are dominant traits in the mind of youth.

Knowledge on every other subject is freely given and curiosity regarding sex is unwisely whetted by concealment. Parents often have the fallacious idea that they can keep their children pure through ignorance, when the only possibility of keeping them so is by forestalling the vicious information they are bound to receive from almost innumerable sources, which surround even the most protected; for instance, advertisements of lamentably popular plays, such as "The Girl from Maxine's," "The Parisian Model," "The Girl from Rector's," "The Soul Kiss," which have had long runs in London, Paris and the States. Such plays should be censored, and when such evils as we cannot prevent reach the eyes and ears of our children they should be privately and honestly discussed and their individual dangers disclosed.

Much harm is done by newspaper advertisements, which are often conspicuously placed between notices for summer excursions.

sions to innocent and really delightful places, and the shipping news which thousands of people read daily. In such a position we find the large typed announcement that old Dr. Grindle cures diseases of men, followed by advertisements of Dr. Gray as the old reliable, and three other wretched quacks, giving disgusting details of why they should be consulted, making it appear that such diseases are a matter of course, and to be considered lightly.

Obscene literature and disgusting advertisements are frequently posted in men's toilets on ships, in colleges, etc.

Saloons, bad places of amusement and low dance-halls are as pernicious for young men as they are for young women, and this problem should be worked out with honest and fair consideration for both men and women.

Those of you who have worked in the slums know that there are among the people of the poorer part of the city many with clean ideas of morality who wish to and who do rear their children according to the best standards. You also know that crowded living conditions, with children and adults all sleeping together, must produce evil results. Some girls and boys are surrounded from infancy by vicious practices, and cases are not rare where whole families have gonorrhoea. Vice and disease are more prevalent among them than when people can live hygienically, but there is much need of protecting youth in all classes for careful statistics show that (18) "of every 100 syphilitic infections among the higher classes of society 8 occur between the 15th and 19th year, and in the working classes the percentage is much higher. From the 19th to the 23rd year there is a great increase, and it has been repeatedly authoritatively stated that 75 per cent. of the adult male population of Europe have or have had one or both of the loathsome social diseases, 60 per cent. of these infections occurring before the 25th year."

Before they are subjected to temptation our boys and girls should be taught that not only are the immediate effects deplorable, but in the majority of cases the sequelae are changes in the organs concerned in the transmission of life, and in those whose integrity is essential for life. Not only are there serious local inflammations and inflammations of the joints, but often grave changes take place in the brain, liver, the heart and arteries, and many of the most serious results are seen after ten years or more in the degeneration of the nervous system, for 90 per cent. of the cases of locomotor ataxia, paralysis and general paresis are due to syphilis.

In the insane hospitals of France 25 to 39 per cent. of deaths are due to syphilis.

(19) It is tragic to realize that in every country in the world, in varying proportion, the following is true: Every year in America "770,800 males reach the age of maturity, and, under

(18) Prince A. Morrow, M.D.

(19) Prince A. Morrow, M.D.

present conditions, at least 450,000 of these young men will become infected, each succeeding year will furnish its quota of victims of ignorance." The great prevalence of venereal disease comes as a shock to those who have not done reform work or who are not physicians, for it has been the custom in hospitals to enter cases under names which are not recognized by the laity as indicating, but which frequently do indicate, a venereal origin as endometritis, salpingitis, peritonitis, etc.

(20) "In one of our hospitals there were 136 cases entered as 'purulent ophthalmia,' in all of which gonococcus has been identified by microscopic examinations, and 38 cases of 'interstitial keratitis' unquestionably of syphilitic origin. Eighty per cent of the blindness of babies under one year of age is due to gonococcus infection gained through the medium of mothers who are usually absolutely innocent," and who have been infected by husbands, some of whom are victims of our present social system with its lack of teaching, its false teaching of the double moral standard and the physiological necessity, besides those who have been deliberately unfaithful. (21) Helen Keller says, "One-third of all the blind in our asylums are there because of gonorrhoea," and (22) Dr. S. Bull says, "From this cause there are in the United States of America to-day 20,000 persons with sightless eyes."

This, considered from a purely economic standpoint, is a loss of \$7,000,000 to the United States annually, and that is as nothing compared to the sorrow and the sense of personal loss of the blind, and those who love them. When you consider in addition to these the cases of deafness, idiocy, feeble-mindedness, insanity, epilepsy and paralysis, the vast asylums and hospitals and almshouses established by the State and individuals for the amelioration of the misery of these unfortunates, it seems short-sighted as a matter of public policy that not a single dollar is spent for the dissemination of that saving knowledge which would materially lessen the number of those who would need asylums.

"Incomplete statistics gathered by a committee from the American Society of Sanitary and Moral Prophylaxis show that gonorrhoea and syphilis constitute a total of morbidity nearly double that of all other infectious diseases, both acute and chronic combined," and while every other contagious disease is controlled on account of its danger to public health, this, the most virulent of all, is left to exact its toll of dishonour, disease and death. Out of 895 cases of syphilis it was found 489 occurred in men, 303 in

(20) Prince A. Morrow, M.D.

(21) Helen Keller's article in "Ladies' Home Journal," entitled, "I Must Speak."

(22) Chas. S. Bull, M.D., address before the Society of Sanitary and Moral Prophylaxis, published in the N. Y. Medical Journal, May 15th, 1909.

women, and 103 in children, 93 per cent. of the latter being hereditary infection, every syphilitic child representing four dead from abortion or immaturity. The report of this committee showed, in comparison with 58 cases of smallpox reported by the Board of Health, 20,706 cases of this great pox. Hundreds of thousands of dollars are spent every year by the United States Government to stamp out smallpox, whilst this, a hundred times more frequent and vastly more formidable as a social danger, is abandoned to its own evolution, unchecked and unnoticed.

Exactly similar conditions exist in every country in the world, and, in some, I regret to say, conditions are even worse.

Helen Keller says: "When we rightly understand our bodies and our responsibility towards unborn generations, the institutions for defectives which are now our pride will become terrible monuments to our ignorance and the needless misery that we once endured."

(23) "In all other infectious diseases no human being has a right to give his disease to another, but a man may infect his wife with syphilis, which ruins her health and kills or maims his children, just as certainly as if he introduced poison into her food and drink, or with gonorrhoea, which may blind his children and render her a helpless invalid, and escape all serious condemnation. Such is the irony of fate that he may even receive sympathy for having married a woman of such delicate health.

It is only just, however, to men to say that the average man does not wreck the health of his wife and children wilfully. In most cases it is done through ignorance of the nature and terrible consequences of the disease, one of the worst of which is that it is often infectious after apparent cure."

It is your "sin of omission" if you fail to inquire searchingly into the history of the young man to whom you give your daughter in marriage—an inquiry just as important as, or for her future happiness and that of her descendants more important than an inquiry concerning his social standing and his bank account or his money-earning capacity." A health certificate should accompany the marriage certificate.

Some of the factors which lead boys to go wrong can only be met by educating public opinion, for the influence of the home may be sadly warped first by college influences and later by the world. One young man told a physician I know that he had been continent, for he thought it only decent to be so, and his home education had been such that vice did not attract him; but while at college he did not dare let his classmates know he was decent, for they would have twitted him unceasingly and have almost forced immorality upon him. We must see to it that the college, while equipping men for the world in other ways, does

(23) Prince A. Morrow, M.D., in his book entitled, "Social Diseases and Matrimony."

not cripple them vitally by false teaching or no teaching on sex. The example of an athletic young professor is worth citing. He was tremendously popular with the boys, and when some great scandal filled the newspapers he made it the subject of comment at a mass-meeting of students, telling them that the man mentioned in the paper, though prominent politically, was rotten physically. He told them of this man's wife and weakly children, of how no man could sin and not in some dire form reap the wages of sin, how he himself was a clean man, and no student who wished to be his friend could be anything else. How a man was weak and silly to be influenced by his companions; how every decent man benefitted the community; how a man was a coward who would knock over a cripple, and how some girls who tempted men were moral cripples.

He held up to contempt the man who would deceive a girl and leave her to bear all the shame; how some girls went astray through being deceived and could be reclaimed by the influence of good men, citing the true case of a girl who, after following and waiting for a man, solicited him on the street, and to whom the man raised his hat and said, "Madam, you have made a mistake. I respect all women; you should respect yourself."

Years afterwards he received a card in a strange hotel asking him to meet Mr. and Mrs. Blank in the parlour. When he entered, a lady came forward, saying, "You will not recognize me." She then recalled the incident, and said, "My husband knows my history and we both want to thank you for turning the tide for me in the right direction." The young professor further told the students that some girls they would meet in society would be fast and tempt a man to the verge of endurance, but if they ever laid claim to being the strong sex that would be their time to prove it, and never weakly plead the girl was willing; they should respect themselves and consider the function of reproduction as the trust of the Almighty for the clean continuance of the race, as all the education and opportunity they could give their future sons and daughters could be as nothing to moral stamina and healthy bodies.

A wonderful work has been done in England, begun at Brighton by Miss Ellice Hopkins, founder of the White Cross League. She found it was impossible to accomplish any permanent results by the one-sided methods of working among women only. She realized that an appeal must be made to the honour of the men. She, therefore, encouraged by Dr. James Hinton, addressed with eloquence and earnestness, audiences composed of pitmen and clerks of Durham, undergraduates of Oxford and Glasgow, students in the Universities of Dublin and Edinburgh, with the result that the men, high and low, pledged themselves to a single standard of morality and to treat all women with respect. The influence of these men has done much to lessen the harm done by those who are allowed to grow up with a feeling of irresponsibility and recklessness.

In the United States, similar work is going forward. 30,000 copies of an address delivered to the students of the University of Pennsylvania, containing straightforward truths, has been circulated.

In speaking of this work the Bishop of London, after his visit to America, said:

"I am convinced that the uplifting of the morality of our people lies, above all and everything else, in educating the children, rationally and morally. I believe that more evil has been done by the squeamishness of parents who are afraid to instruct their children in the vital facts of life, than by all the other agencies of vice put together. I am determined to overcome this obstacle to our national morality. I have not the slightest hesitation in saying that the right way has been found at last. Thousands of men have asked me why they were not taught the danger of vice in their youth, and I have had no reply to make to them. I intend now, with God's help, to remove this reproach from our land."

All that is being done in this direction is little compared with what might and should be done. It shows, however, that not only is this educational work well received, but by going to the root of the matter it materially lessens the evil. Facts that are known to be facts may be met and fought outright, but facts that are half concealed are a harder matter to fight.

The situation as concerns our young women is as follows: Among the better classes they are given false and fantastic ideas concerning the origin of life; angels, storks and cabbage leaf myths take the place of wholesome teaching, and they are almost invariably left to learn from servants and school companions half-knowledge, which is often of such a nature that to a refined girl it is revolting, and produces in her a sense of shame and disgust, while in one who is not so sensitive curiosity is often piqued.

Inquiries growing out of the maternal instinct are often frowningly hushed with the information that "nice girls do not talk of such things." The confounding of ignorance with innocence leads often to misery, as in the case of a mother of a girl of seventeen, who said, "My child will learn soon enough; I will not sully her purity." The girl was already pregnant. Unchastity is so often traceable to moral and physical ignorance that many girls know nothing of sexual relations until they fall. Some girls are encouraged to allow small but dangerous familiarities because they or their mothers wish them to be belles, but both mother and daughter are ignorant of the dangers of personal contact; and so warped and lacking in vital truths has been the teaching of both mother and daughter that many really think there is no harm.

Discontent, poverty and monotony spur some women to immorality. Some girls, as well as boys, inherit a tendency to

immorality. These and their parents should be taught to guard their health and build character, as a person born with a tendency to tuberculosis should be taught to guard health and build up resistance.

Those who are actual moral perverts, either boys or girls, should be segregated. They would then cost the State and their families far less in every way than when they are permitted to become a public menace.

A desire for the gayeties of an unknown world leads others to lives of shame. Judge Julian W. Mack, of the Juvenile Court of Chicago, says:

"A girl whose home is in the dismal regions of the city, where the streets are very dirty, the lights dim, the air foul, and all the surroundings unattractive, wants some of the happiness and brightness and joy which is the birthright of every young girl, and she goes out in search of it. If the settlements are near she will go to them and find in the classes and the clubs, the music and the dance, the happiness she seeks. If the municipalities provide recreation centres, such as are afforded in the South Park system of Chicago, she will be attracted there, and under decent auspices she will find in the gymnasium, or the library, or the club room, or the healthy dance, the opportunity that she seeks.

"But if these be not given, then, as she wanders along the streets she will be attracted where the lights are brightest and the sounds gayest; to her untrained eye and ear brilliancy spells beauty. She seeks the companionship of the opposite sex; the saloon-dance-hall provides not only this, but also the dance that youth craves.

Society itself, not fully awakened to its obligation, is responsible. To condemn and to destroy the bad is not enough; it must be replaced by the positive good; a living wage to a working girl; a real preparation for life, including an industrial education and the knowledge of herself, for the school girl; and opportunities for healthful and pleasurable recreation."

Some girls are aggressively immoral as the result of irritation due to a pathological condition of the sexual organs. This should be recognized and corrected promptly by a woman physician, otherwise such a girl is doomed to a life of shame.

Other girls, lacking proper teaching, blindly believe what is told them by men who wish to seduce them, as the young girl was told by her lover that that was the way people became engaged, and he would return in a year to marry her. Nascher estimates that 40 per cent. of the girls who find their way to lives of immorality are country girls who become pregnant and are then abandoned. The number is greatly augmented by those who are lured from Europe and small American towns by regular paid agents. Mrs. Lee, who has done much valuable work in the West for fifteen years, says: "Seduction under promise of marriage probably

does more to start girls and young women on a downward career than anything else." The average length of life of female prostitutes is four to five years. Recklessness and revenge impel some to ruin. Desire for silk stockings or some fairy princess luxury tempts some weak girls, but these are few compared with those who fall through deception, and if the girl knows the ultimate price of a pair of silk stockings, if the woman who has been deceived and is determined to wreck in revenge, knows that her end will speedily come, associated with the vilest of diseases, she will have a different point of view. So many offenders endeavour to justify themselves on the plea that the girl was willing. The age of consent becomes an interesting factor. It is absurd to hear a mature man plead inability to resist the advances of a little girl from ten to sixteen years old, regardless of the fact that the girl's willingness is often the result of persuasion, and because of affection she is easily beguiled. Such inclinations should be removed by education, which will prevent the temptation, and such education must be given before a girl's affections are involved. An innate sense of modesty is the bulwark of many girls, but all should be instructed before they become interested in any one man, for often a sense of loyalty to a criticized admirer causes a girl to wilfully marry a man who will wreck her life.

The classes in social settlements are doing a tremendous work in giving both boys and girls many impersonal wholesome interests, and in each of these settlements there should be classes for mothers and fathers where the sex question is taken up frankly. They have in their turn learned the truth in garbled, distorted wise and must be taught how to present the subject with refinement and truth in order that they may wisely guide their children.

In my opinion, wherever it is possible to do so with safety, the education of the child on these delicate matters should be left to the parents, and if this is done when they are small, it will draw them to their parents with a new tenderness and appreciation.

An unfortunate tendency of the day is the growing resentment on the part of children against parental restraint. In that lies a great danger to sons as well as daughters. One way to meet this is through the proper education of parents to their privileges and responsibilities in order that their children may not have only affection, but mental respect for their authority.

When children have no mothers the duty should devolve upon a near relative or teacher, and if the subject is approached with sympathy and delicacy many boys and girls will bring their perplexities and troubles to them and much of the instruction can then be given privately.

In all cities teachers, guardians and mothers should join together to be instructed by women physicians. They should have a systematic series of lectures on:

1. The instruction of little children concerning sex.
2. Dangers to boys at age of puberty.
3. The care of the health at the menstrual period.
4. The responsibility of girlhood to motherhood and responsibility of boyhood to fatherhood.
5. Maternity.
6. The menopause.
7. Sexual diseases.

There should be mothers' associations in connection with every grade of the school, for intelligent parents owe a duty to other children as well as their own, and can only protect their own through co-operation.

Girls and boys should be taught sexual morality and anatomy and the dangers of moral and physical immorality in language which appeals to conscience and common sense, with clearness and delicacy. Stress should be laid upon the advantages of chastity for many do right because it is right rather than because they fear punishment. Purity of person and dignity of bearing should be taught to both men and women. Especially should efforts be made to reach and protect women who are exposed to temptation in the discharge of their duties; many manicurists, cloak models, chambermaids, waitresses, cashiers and clerks are exposed to temptation from patrons and employers. An attractive lunch room waitress said so many men made suggestive and direct proposals to her that it seemed as if one vile thought was uppermost in men's minds.

In one place where many girls are employed they are forbidden to have illicit intercourse with any man except the employer.

Some girls fear to lose their places if they refuse to remain after hours when told to do so by the foreman. A girl in one large store wrote to the head of the firm telling him a superior had made an improper proposal to her, promising her advance if she consented. The head of the firm took immediate action, the offender was discharged the next morning, but the name of the girl was not made public. If this were customary and we could secure the prosecution of guilty employers and two or three convictions, many girls would be saved from this vicious imposition.

Personal responsibility must also be taught to girls as well as men; they must not regard themselves as martyrs to temptation, we must educate them to protect themselves. Enlighten their reason, cultivate their tastes and give them pursuits of intellectual purpose to arm them against the lust for gold.

The influence and example of women is becoming daily more powerful. The good example set by the mother of the present ruler of Spain has raised the moral tone of that country. The elevating character of the principles and example of Queen Victoria are so well known I need only refer to them, and as I look into your faces I feel that every woman here is a tre-

mendous power for good, and that through your efforts and the inspiration of your lives on the men and women who come after you the world is to be made a cleaner, wholesomer and happier place.

Another address at this session, entitled "How to Tell a Child the Origin of Life," by Dr. Sylvanus Stall, United States, is copyrighted, and cannot therefore be printed here.

MONDAY, JUNE 28TH—MORNING SESSION.

Sections—Health and Physical Training and Professions and Careers for Women.

Chairman—MRS. ADAM SHORTT.

Subject—Nursing.

THE TRAINING OF NURSES.

By MABEL PAINE, M.B., B.S.

Nursing as an occupation for skilled women is of comparatively recent origin. In the good old days any woman who chose to undertake it was considered entirely suitable for the care of the sick; there was no question of training nor of special qualifications. When one considers this fact one is amazed at the enormous progress which has been made in recent years in the teaching of nursing as a profession; evidently trained nurses fulfil a great, though until recently, hardly realized, want on the part of the public. There yet remains, however, much to be done before the nursing profession can reach that honourable position which belongs to it by right; the conditions of training must be so adapted that the best and most suitable women are attracted into the profession; the work must not be so hard that it prevents all possibility of intellectual and social enjoyment outside the walls of the hospital; finally, the labourer is worthy of his hire, and the nurse should be paid sufficiently well to enable her to live in decency and comfort, and to lay by something for her old age.

It must be conceded that the profession of nursing calls for rather special qualities in its followers; the nurse needs to be conscientious, gentle yet firm; a woman of education and refinement; tactful, sympathetic and loyal to those for whom she works. It will be seen from the above list of necessary qualifications that all women are by no means suited to become nurses; and yet has not the nursing profession become in some sense a refuge for the destitute? Are we not all familiar in novels with the lady whose affections have been blighted and who at once flies to nursing as a solace—the nursing in this case, be it noted, being generally limited to

laying "cool hands on fevered brows"? Also nursing is one of the few occupations where learners are paid while learning their work; probationers not only receive board, lodging and uniform, but also a small salary. This fact also tends to attract women, not from a love of nursing, but from lack of capital which they can invest in acquiring the knowledge necessary to any other profession. Then, again, others are attracted towards the nursing profession because it means for them a rise in the social scale, and therefore women of little or no education—taking education in its widest sense—enter the ranks and may by their unsuitability bring discredit on the profession. In nursing, unfortunately, as in many other women's occupations, the whole body of nurses is apt to be judged by the few bad specimens. To some extent the flooding of the profession with undesirables might be guarded against by an entrance examination, such as would ensure that the candidate had had a good general education. This would be no great hardship to suitable candidates, and yet it would prevent the would-be probationers from being below a certain intellectual level. At one or two of the nursing schools attached to the large London hospitals this system of an entrance examination has been adopted, and yet there has been no lack of probationers. This reform in itself seems likely to attract a better class of probationers, because, living as they do in such close contact, life is much pleasanter where the nurses are of a more or less equal intellectual standard than where some are almost illiterate. It must be remembered that education does not mean merely a certain amount of book knowledge, but it also means certain refinements in speaking and general behaviour which obviously tend to establish a pleasant relation between co-workers in daily life.

The complaint is often heard that nurses are so narrow that they take no interest in anything outside the walls of the sick-room or : stitution, that their conversation is limited to the discussion of "cases" past, present, or to come, and that they are like sheep, with no ideas nor opinions of their own. Surely this is largely not the fault of the nurses themselves, but of the system of training which gives them absolutely no opportunity of cultivating their minds by reading interesting books, magazines, or even the daily papers, no opportunity of meeting and conversing with members of the world outside the nursing profession, and no power of acting on their own initiative. Their work is so much a matter of routine, which routine must be strictly adhered to, otherwise, with the very limited number of nurses allotted for the performance of a certain amount of work, that work would never be finished. There is so much to be done that there is absolutely no time for thinking of the reasons for doing such and such things in such and such a way. Hence we hear of stories such as that of the nurse who wakened her patient to give him his sleeping draught. The hours of work are so long—as a rule at least twelve or thirteen hours, and sometimes longer—the actual work is so heavy and the physical fatigue in-

volved in standing for long hours on end so great, that at the end of the day the nurse wishes to do nothing but lie down and try to get rested before the work of the next day begins. Where two hours off duty time are given each day the nurse who has a sense of the duty she owes to her own health goes out to get some fresh air; but even this brief breathing space is curtailed by the fact that the time involved in changing from uniform into outdoor garments and back again has to be taken out of the two hours. Then again, when the half-day or the whole day off duty comes round, there are long arrears of fatigue to be recovered from, and often from sheer necessity a considerable portion of this free time is spent in bed. There is no greater bar to intellectual and mental activity than physical fatigue, as most of us can bear witness. The work of training is one struggle against overwhelming odds which grinds out of the nurse all originality of thought or action simply by reason of the physical fatigue produced by the conflict. The bad results of this upon the health are seen in the number of nurses who break down under the strain before reaching the end of their training. Thus even the survival of the fittest is not secured, because many whose health will not stand prolonged overwork would make excellent nurses under a reasonable system of training involving a reasonable amount of work, the more so as their conscientiousness, their sympathy and their more vivid imagination (surely all good qualities in a nurse) may have helped to produce the breakdown. Why should the health of these women be exploited for the sake of cheapness; for that is what it really comes to? Shorter hours of work would mean more nurses and therefore greater expense, but surely in the long run this system would be for the public good, in so far as it would produce a better type of nurse and a more efficient human being. We should have more intelligent, healthy individuals efficient in their own walk of life and capable of taking their share also in the general life of the community. Of course I do not for one moment mean to imply that there are not such nurses now, but what I contend is that under better conditions there would be far more, without such an enormous sacrifice of health and happiness. Eight hours of steady work, which must, however, include time for one meal at least, should be the maximum demanded of a nurse. In an institution that would mean three shifts of nurses, instead of two, as at present. Many objections have been raised to this, but the objection on the ground of expense seems the only cogent one—there would have to be, of course, increased accommodation in the nurses' homes, increased housekeeping expenses, etc. Some say that three shifts of nurses would interfere with the proper consecutive nursing of the patients, but such an objection seems hardly reasonable, for the report of each case would be handed on to each shift of nurses just as is now done in changing from night to day nurses, and *vice versa*, and in the long run the patients must themselves be the gainers, as they will be looked after by nurses who are feeling fit and vigorous and quite up to their work. When this goal is reached, and it must be some day,

each nurse will have eight hours daily in which she is free to do what she likes, in which she will find time and opportunity for mental and spiritual growth as well as for physical recuperation. Nursing must of necessity be trying work in many ways; it involves the sight of so much suffering, both physical and mental, of so much of the seamy side of life, that it is the more necessary that it should be performed under the best possible conditions.

The suggestion has been made that nurses should not live in homes attached to the hospitals, but should live outside the walls of the hospital quite independently. It is thought that this mode of life would tend to more freedom, as, once outside, the nurse would be her own mistress and responsible to no one for her behaviour when off duty. Under the present system of training it would be of doubtful advantage to the nurse to have a home outside the hospital, as she would have so very little free time in which to enjoy it. Even under the eight hours' day system there would be disadvantages, e.g., the walk home late at night for those nurses whose work fell in the latter part of the day. The neighbourhood in the immediate vicinity of large hospitals is not generally distinguished by its salubrity, nor by the marked respectability of its inhabitants; the rooms therefore obtainable by the nurses would probably be inferior, both in quality and cleanliness, to those which they would have in the hospital. The food, too, provided by landladies in lodgings is apt to be ill-cooked and unappetizing, and there is always difficulty in providing variety of food for one person where money is an object. Of course, the difficulties above mentioned could be largely overcome by the nurses combining together into groups, each group taking a suitable flat, and the members of the group taking it in turns to manage the housekeeping arrangements. Another objection urged is that the nurses would have to come to their work in all sorts of weather and might arrive wet. This objection is not a very serious one and could be met easily by providing dressing-rooms where the nurses could change from their out-door clothing into their uniforms. As to whether the advantages of "living out" would compensate for the disadvantages is a question impossible to be decided except by the body of nurses concerned.

One great reform which affects the nursing profession and which is being zealously supported by a large number of nurses, is the "State Registration of Trained Nurses." It has long been felt as a grave anomaly and a serious disadvantage to the profession that any woman can legally call herself a trained nurse, can don a nurse's uniform and demand the same fees as a properly qualified person. If it were generally known how many women after three months' training, or even less, in a hospital or infirmary, describe themselves as "trained nurses" and act in that capacity, the public would be considerably astonished and alarmed. A little knowledge is a dangerous thing, and it is just those people who have a faint smattering of knowledge of their subject who think that they know all about it, and are ready to give advice and even treatment which

may prove to be actually harmful. They do not know enough to realize the responsibility which they are taking upon themselves, otherwise they would certainly hesitate; they have not had the discipline which goes with a thorough training; they have not learnt loyalty to those under whom they work; and it is largely they who bring nurses into discredit, both with the members of the medical profession and the general public. It is proposed by the supporters of State Registration that all nurses should undergo a regular course of training at a recognized training school, the training to occupy a certain fixed length of time. At the end of their training they would undergo an examination, which would be uniform for all nurses; before being allowed to enter for this examination, however, each nurse must present a certificate from her matron, testifying that the nurse has worked well during her training, and is of good moral character. On passing the examination the nurse's name would be entered on the register and she would be entitled to call herself a registered nurse. There would be a central council which would arrange the course of training for the nurses, settle which hospitals, infirmaries, etc., were entitled to have their training schools recognized, make such alterations as might be required from time to time in the training, arrange for the central examination, and for the keeping of the register up to date. The Council is to be composed of representatives of the matrons, nurses, medical practitioners and general public.

One objection urged to State Registration is that it will interfere with the supply of nurses who are not fully trained, and who are yet quite fitted to cope with certain cases of sickness, especially some of the more chronic cases which require help in general rather than actual skilled nursing. This objection is not valid, for women who are not fully trained will still be able to undertake the nursing of the sick; the only difference will be that none who are not fully trained will be able to call themselves registered nurses, and therefore doctors or patients requiring fully trained nurses will be able to look them up in the register and be assured that they are getting what they require.

Another objection sometimes urged is that the qualities especially necessary in the nursing profession, such as patience, loyalty, etc., cannot be registered. No one pretends that they can be, but at the same time thorough training of a nurse does not preclude the presence or development of these qualities, and they are by no means limited at present to those nurses who are not fully trained. Also the matron under whom the nurse has worked has to give a certificate as to character before the nurse is admitted to the final examination.

NURSING OF THE SICK.

By MISS ESTRID RODHE, Sweden.

The first school for teaching the proper nursing of the sick in Sweden was founded in 1851, the *Diakonissanstalten* (The Dea-

coness' Home), which, since 1864, has been at Ersta, on the southern heights of Stockholm. The chief aim of this institution is to train young women for parish work and visiting among the poor, and the sisters are employed at children's homes, asylums, crèches, and almshouses, one at a central prison, and various other similar fields.

The time devoted to learning their duties is four years, and there are courses in housekeeping, cooking, sewing, a twelve to eighteen months' course in tending the sick, besides work in all the various branches of activity carried on at the institute.

On similar principles Samariterhemmet (The Samaritan Home) carries on work at Upsala. It trains not only so-called parish sisters during an eighteen months' course in the care of the sick and poor, but also deaconesses.

The Svenska Föreningen Röda Korset (Swedish Red Cross Sisterhood), a branch of the International Association for Voluntary Sick-Nursing in Time of War, was founded in 1864. The course for the probationers at the Red Cross is a year and a half, the pupil being bound to work in private nursing on behalf of the Home for two years after her own course is at an end. The number of nurses available at call and belonging to the Sisterhood is 466, of whom the greater part are going through various courses and are bound to obey the summons of the Sisterhood should war become imminent.

Sophiahemmet (The Sophia Home) school for the training of sick-nurses was opened in Stockholm in 1884. The pupils are trained not only at the Nursing Home, but also at a couple of large hospitals where the Sophia Sisters are employed. The training course lasts for three years and embraces, besides ordinary sick-nursing the care of fever patients, a course at the Lying-in Hospital, and for a few who appear suitable for the purpose, a course at an insane asylum. The nurses of the Sophia Home, like the Deaconesses, form a sisterhood.

In 1901 Södra Sveriges Sjuksköterskehem (Home for the Nurses of Southern Sweden) was started, where the pupils pass a two years' training course, which includes training at the fever hospital and at the lying-in hospital, as also at an insane asylum.

An association of sick-nurses that does not train its own pupils is Fredrika Bremerförbundets Sjuksköterskebyrå (Fredrika Bremer Nurses' Office), in Stockholm, opened in 1902, which supplies trained nurses for private homes and procures permanent employment for nurses. It accepts nurses of good character who have passed a year and a half's course at any more important training establishment. Since 1906 this office has had a Nurses' Home of its own. In December, 1907, the Nurses' Office, that had been working on the same lines in Gothenborg since 1903, joined forces with the Fredrika Bremerförbundet, since which time the two offices have the same rules and a similar dress for the nurses belonging thereto.

Various other training schools for nurses are to be found in Stockholm, Gothenborg, Upsala, and at most of the larger county

hospitals. The courses of the county hospitals are chiefly arranged for training nurses for the care of the sick in the country.

In 1894 some parishes appointed district nurses, and these are now to be found in most communities, being paid by the Commissioners of Supply, and chiefly intended to be of use in cases of epidemic disease, as also for the carrying out of disinfection. In these cases their assistance is given free of charge. There are 342 so-called district nurses in Sweden, 272 on duty in the country communities, and 70 in some of the smaller towns.

At Stockholm's Hospital (Asylum for the Insane) for many years there has been a course in the tending of the insane for nurses that have previously received training in ordinary nursing of the sick. The nurses that pass this course work in various departments for the insane.

At the lying-in hospitals trained nurses are engaged in tending the patients. Many nurses also pass the examination necessary for becoming qualified midwives.

For voluntary nursing of the sick in time of war within the Swedish "Red Cross" there is Drottning Sophias Förening (Queen Sophia's Union) for the support of the nursing of the army and navy, formed in 1900. Thanks to this Union since 1905, trained nurses have been sent to the military hospitals at the camps. At most of the hospitals of the army sisters from the Red Cross are appointed as nurses.

For a couple of years now Stockholm has had her Information Bureau for Tuberculosis. A physician and a couple of trained nurses receive the patients, superintend the hygiene of the patient's home, and arrange about disinfection. Moreover, provisions, thanks to the Bureau, are distributed to the patients.

Another similar Information Bureau is being fitted up in Stockholm and will soon be ready for use. In Gothenborg and a couple of other towns there are similar bureaus.

A vast work has been accomplished in combating tuberculosis in Sweden by National Förening mot Tuberkulos (National League for Combating Tuberculosis), which has exercised a surprising vigilance, distributing grants to both physicians and nurses for the purpose of studying tuberculosis, fitting up children's homes and hospitals, and spreading the knowledge of this terrible disease.

By voluntary contributions an institution has been founded in the neighbourhood of Hedemora, called Kronprinsessan Margaretas Vårdanstalt (Princess Margaret's Home), which is designed to receive, tend and educate tuberculous children from Stockholm. The institution, which will be opened this coming summer, will accommodate seventy children. The matron is a trained nurse; furthermore, there are two trained nurses appointed, and a governess for the children's schooling.

Since 1896 the nurses have had a pension fund of their own, viz : Svenska Sjuksköterskornas Allmänna Pensions-förening, and

since 1905 Sjuksköterskornas Sjukhjelpsförening (The Nurses' Sick Relief Fund), intended to give relief or assistance in cases of illness of short duration.

In 1909 the first nurses' periodical was published "Svensk Sjukskötersketidning" ("The Swedish Nurses' Journal"), being issued once a month and being favoured with intense interest on the part of the nurses. The editor is a trained nurse.

A journal for the voluntary tending of the sick in time of war first appeared in 1909, edited by an army-surgeon.

The lack of cohesion between the various nursing institutions has caused a wish to be expressed for a Nurses' League, so as to bring about more combined work. This League, it has been suggested, should consist of nurses belonging to those organizations that already exist (but in such a way that their relations to the respective institutions are not disturbed), and, moreover, of all sick-nurses who have passed through at least an eighteen months' course at one of the most important training establishments, and subsequently nursed at a hospital or in private practice for another year and a half. A proposal has been made for the rules and regulations of such a league, and as the plan is attracting eager attention among nurses, it will perhaps not be so very long before it can be carried into effect.

THE PROFESSION OF MIDWIVES IN DENMARK.

By FRU ANNA HANSEN.

The Maternity Hospital of Denmark is a State institution, supported by the Government, and situated in the metropolis, Copenhagen. It has a Training-school for Midwives, while at the same time it gives the obstetrical instruction to all the medical students of Denmark.

It is a humane institution, chiefly intended for unmarried mothers; treatment is free, and all names are kept secret.

The school every year turns out thirty-four midwives, and the training, which takes one year, is theoretical as well as practical. The pupils learn how to conduct a normal birth, which work in Denmark is done by the midwife. They are also taught different manipulations so as to be able in dangerous or exceptional cases to take charge at times when instant medical assistance cannot be obtained. Instruction in instrumental treatment, however, is not given.

The pupils are also taught the care and treatment of the lying-in women and the babies, while at the same time they receive a thorough training in asepsis and antisepsis.

Instruction is given by the first obstetrician of the hospital, a teacher in obstetrics, appointed to the school, and by the first midwife, with two assistant midwives. This arrangement, however,

will probably in a near future be somewhat changed, as a new maternity hospital is being built. This will have two departments, one for the training of the doctors, the other for the training of the midwives. It is also planned to have a course of repetition for older midwives. The pupils reside in the hospital and have to pay about \$100 for board and training.

The population of Denmark numbers about two millions. There are about 1,000 midwives, of whom 800 are organized. A disproportionately large number practise in the bigger towns, where some of them receive a small salary from the municipal council, while the rest practise independently.

In Copenhagen no midwife has any official appointment. The country is divided into eighteen districts, each of which has appointed "district midwives" in numbers according to the population. Some of the districts, being scantily populated, offer a very large and exhausting field of work for the midwife. The fixed salary from the councils is rather small, although varying somewhat in the different districts. Of course, besides this, each patient has to pay the midwife herself, but as the amount of these fees is fixed according to a rather antiquated law, it will be understood that the income of a midwife in these poor and thinly populated districts is very modest. In more populous and wealthy counties the position, of course, is better. If, after from twenty to twenty-five years of good service, the midwife becomes unable to continue work, she receives a small pension.

As before mentioned, there are no permanently appointed midwives in Copenhagen, nor any fixed fee for their services. The municipality of the city gives free obstetric aid to the poor, which aid is not counted as ordinary parish relief. The patient can apply to any midwife she chooses, who then will get her salary from the municipality. Since 1893 there has in Copenhagen existed a "Midwives' Association," affiliated to the N. C. W., which has done a great deal towards improving the conditions of the profession, regarding its prestige as well as the economic position. The association has settled a minimum fee, but generally the midwife is paid according to people's income.

Copenhagen has about 450,000 inhabitants and about 170 midwives.

The profession of midwives gets its members from all classes of society; during the last twenty years, however, there has been a greater supply from the more cultivated classes, which, of course, has helped especially towards raising the profession. While thirty years ago midwifery was considered rather a low sort of work, it is now valued according to the great responsibility connected with it, and the profession as a whole enjoys great public confidence.

This satisfactory result, which we still hope to go on improving, is without doubt chiefly due to the general uplift of women all over the world.

STATE EDUCATION OF NURSES.

By MISS ETHEL ENSON, New Zealand.

The whole system of the training of nurses in New Zealand can be described in a very few words. All the public hospitals are Government institutions, and each hospital is managed by a Hospital Board. The four largest hospitals in New Zealand, at Auckland, Wellington, Christchurch and Dunedin, are training schools for nurses.

No woman is allowed to enter the hospital until she is 23 years of age; then she has to serve for three months to find out whether she is fitted for a nurse; if she passes this preliminary test she is accepted as a probationer. The term of training consists of three years; if a probationer is successful in passing her first and second year's examinations, she can go up for her final examination at the end of the third year. The training all through is very thorough, both in the medical and surgical departments. The majority of nurses when their training is finished, remain on the staff of the hospital often for years, and when a vacancy occurs for a charge sister of a ward, they fill that position.

Within the last few years the New Zealand Government, for the greater protection of the public, has inaugurated a system of State Registration. When a nurse has obtained her hospital certificate of training she can then sit for the State examination, and if successful her name is entered on the Government register and she has a registration badge. Anyone can find out whether a nurse is trained or not by applying to the Inspector-General of Hospitals, who is continually inspecting the public and private hospitals. The midwifery branch is not included in a general hospital training. Within the last year or two the Government has established training schools called "St. Helen's Maternity Hospitals" for this branch of nursing. General trained nurses are allowed to go through this course in six months when they can go up for examination; but untrained women have to remain twelve months. This branch of nursing has been on a very unsatisfactory footing in New Zealand till the "St. Helen's Hospitals" were opened. It has been in the hands of incompetent women, but now that young women are receiving a proper hospital training, the old class will gradually be pushed out. During last year (1908) Trained Nurses' Associations were formed in all the four centres, for the protection of the nurses and the public generally. So many untrained women have been nursing and defrauding the public and pretending to be trained, that it was time the nurses formed a union. These associations will only admit nurses who can show their certificate of training from a recognized training school and in time the doctors and the public will not engage any but nurses who are members of these Trained Nurses' Associations. The association works in the interests of the nurses in regulating the fees and hours of duty, and in providing for their recreation. I hope that this paper may give you some idea

of our system of State Education of Nurses and of how essential it is that the doctors and the public should be able to rely on having properly trained nurses.

TRAINED NURSING IN CANADA.

Historical Sketch by MISS SNIVELEY, Canada.

In presenting a brief, historical sketch of modern or trained nursing in Canada, we recall with great satisfaction and pleasure that from the Mother Country has emanated not only the trained nurse but the district nurse, the school nurse and the settlement nurse as well; the former beginning her beneficent work in England shortly after the close of the Crimean War.

Although training schools for nurses were not organized in Canada in connection with any of our large hospitals until the eighties, nevertheless a small school attached to a hospital of twenty-five beds, consisting of a matron, three English trained nurses and two or three probationers, was organized in the town of St. Catharines, Ontario, in the year 1874, concurrently with the earlier training schools in the United States. This school has continued to do good work during the thirty-five years that have since elapsed and at the present time has an alumnae of one hundred and six nurses.

In the early eighties a training school for nurses was organized in connection with the largest hospital in Canada, the Toronto General Hospital, Toronto, Ontario; following this, at intervals of two, three and four years, schools for nurses were organized in the Maritime Provinces, in St. John, N.B., and in Halifax, N.S.; also in Kingston, Ont., London, Ont.; and Winnipeg, Manitoba, these schools supplying an area of two thousand one hundred and seventy-four miles.

From these centres within the following decade schools of varying size sprang up, carrying with them their train of blessing both eastward and westward, to many intervening towns and cities, extending during this period, to our great commercial centres on the Pacific coast, Victoria and Vancouver, a distance of over three thousand miles from the Atlantic.

Although the number of nurse training schools in Canada is few compared with those of more densely populated countries, nevertheless, as most of the superintendents of these schools have received their nursing education either in the larger hospitals in Canada or the United States, a large percentage are being conducted on modern lines. In the seventy schools carefully studied, prior to writing this report, ten adhere to the two years' course, three to two and one-half years, and the remaining fifty-seven require a three years' hospital service.

Thirty-six schools have a regularly systematized course of instruction, lectures and examinations, and twelve schools have intro-

duced preliminary training. The hours of duty in these hospitals vary from eight to twelve hours, day and night, and only a very small proportion send nurses out for private duty.

Many of our larger schools have provided substantial money scholarships and prizes for competition in all classes, and teaching by demonstration, and bedside or clinical instruction obtains in most of our best schools.

Not to weary you with data, I may say further that the school nurse has already begun her beneficent work in Canada, that the district nurse, together with the Victorian Order of Nurses, organized by Lady Aberdeen, and now carried on under the distinguished patronage of our vice-regal representatives, becomes more indispensable with each succeeding year.

Social relief work and tuberculosis work are actively carried on in our large cities. We have an Army Reserve Corps, Nurses' Registries, Nurses' Clubs, a Nursing Journal, Alumnae Associations in connection with all our large schools, and Provincial Associations in many of our Provinces. We also have a very promising Society of Superintendents of Training Schools for Nurses, and a very progressive Canadian National Association.

Regarding registration I may say briefly that Canada has made three unsuccessful efforts to secure registration for her trained nurses, during her last effort being ably supported by the Local Council of Women of Toronto. She is not, however, discouraged, and is looking forward in the hope that the not too far distant future may bring this much desired good.

"The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort by grim energy and resolute courage that we move on to better things."

THE VICTORIAN ORDER OF NURSES.

By MISS MARY A. MACKENZIE, Canada.

One of the most important manifestations of the altruistic tendency of the present age is to be seen in the stupendous impetus that has been given, of late years, to the care of the sick poor in their own homes. District Nursing, Visiting Nursing, Instructive Visiting Nursing, has been known and practised for many years in the old lands. In this newer land it is a comparatively new work.

The district nurse is called on to minister in the homes, where poverty is known in its varying degrees, all more or less distressing. She may have to give treatment to a desperately sick patient, in a house where there is no fire, no hot water, often, indeed, no cold water. Sickness is bad enough, but add to it pinching poverty and the cup of distress is nigh full to overflowing. The nurse who is to cope with such a case, must have exceptional qualities of body, heart and mind. She must be thoroughly trained, ready for every

emergency, for often she is called on to grapple with death itself, to rescue some sufferer from his grasp. She must, too, be calm and unruffled, and, though her heart be stirred to its very depths, by the scene before her, she must not reveal her emotions. Sweet, human sympathy must be there, must influence all her actions, but unconsciously a presence, not seen, but felt. No loathing must be there for the sordid surroundings, no repugnance at the dirt and squalor around her, for all such feelings are a waste of nervous energy, all of which is needed for the relief of the sufferer. In short, we want as district nurse "a perfect woman, nobly planned," according to Wordsworth's beautiful description. It is toward just such work, toward just such ideals, that every District Nursing Association is striving, be it in the Old Land, in the United States, or in this Canada of ours.

Now, besides the actual work the district nurse does, as nurse, there is another side to her service, which is of much farther-reaching importance than the purely professional side. I speak of the instructive side. A district nurse is teaching all the time, by precept and by example. A poor discouraged mother, with a large family, sees the nurse go about doing this thing and that, making the baby clean, rosy and contented, who, before, was bedraggled and fretful, and all that, too, just by means of a little soap and water, a few clean clothes, and the deft touches of the nurse. She takes heart and makes up her mind that life is not so very hard after all, when baby is not fretful, and, unconsciously, she sets herself the task of doing what the nurse did, because she wishes the results. Then, too, the young girls in a family look to a nurse in uniform as something above the ordinary, and district nurses know what splendid little helpers some of these become, with just a little teaching. How much, too, is done in instilling into the minds of the people amongst whom we work, the blessedness of fresh air and cleanliness. Had there been good district nurses from the beginning of our history, it is safe to say tuberculosis would not have spread to such an extent as it has. This is true of all contagious diseases. The district nurses teach simply and carefully day in and day out, nay, year in and year out, the rules for preventing the spread of infection. Again, if district nurses had done nothing but their work among infants, they would deserve a mead of praise. The high infant mortality, especially in our cities, is a sign of the dense ignorance of the mothers in the care of their little ones. Where is the district nurse who has not been horrified at the way helpless infants are fed? Fruit and vegetable juices, beer, soups of all kinds, milk more or less clean, more or less rich, are given to babies a few weeks old and upwards; no regularity in feeding, no regulation as to quantity; the child is fed whenever it cries! The nurse gives simple instruction as to the preparation of the milk, and why those injurious foods should be omitted. She prepares the milk, explaining each step to the mother, who afterwards tells all about it to her circle of friends, who watch and see how the baby fares, and so the good influence goes on.

The work of the visiting nurse in the public schools, which has only begun in Canada, promises to work wonders in the field of preventive treatment, and to make many important changes in the conditions of the pupils.

There is a side of district nursing which is often overlooked. We have dwelt on what the nurse gives out; now I should like to dwell for just a moment on what she takes in. To enter a home, where the mother lies ill, her hair matted, her bed hot, linen soiled and crumpled, and to set to work and straighten out that bed, comb and smooth the dishevelled hair, bathe and rub with alcohol the poor, tired, hot body, put on clean linen, smooth and white and sweet, and then to see the look of contentment, thankfulness, and peace settle on the erstwhile weary face—nothing I know of can equal the thrill of satisfaction that passes through the nurse when she sees that beautiful reward of her labors. She could at that moment move mountains! Then, too, the nurse's sympathies are broadened, she is brought into close contact with all the problems and tragedies of life and she has to take her place in relation to them. She also sees how the poor help one another. It is one of the most illuminating features of district nursing, to see the help of the almost destitute one for the one who is in suffering need. The unquestioning help that is given is an excellent sermon on Charity.

Now, up to the year 1897 there were in Canada two large classes of people for whom no provision was made in time of sickness. Those who could afford to have a private nurse in their homes were all right, and those who could go to the hospitals, when there were hospitals near them, were all right. But there were outside those two classes: First, those who were too poor to have a private nurse, and could not go to the hospitals for various reasons; and, second, the large class of people, who could and would pay something, but were not able to pay the private nurse's fee—moderate though that fee is—nor to accommodate an extra person in their homes. For years those needs have gone on unheeded, but, in 1897, when all the loyal subjects of the late beloved Queen Victoria were planning suitable memorials to commemorate her Diamond Jubilee, the happy thought came to Lady Aberdeen to found an order to do for Canada what the Queen's Jubilee Nurses had been doing for the sick poor of the British Isles, with this important difference, that not only the very poor should be looked after, but that the people of moderate means as well should be cared for in time of sickness by trained nurses at a moderate cost. So the Victorian Order of Nurses was founded under Royal Charter, and the objects set forth: It is, firstly, to supply nurses, thoroughly trained in hospital and district nursing and subject to one central authority, for the nursing of the sick, who are otherwise unable to obtain trained nursing in their own homes, both in town and country districts; secondly, to bring Local Associations for supplying district nurses into association by affiliation with the Order, which bears Her Majesty's name, and to afford pecuniary and other assistance to such Local

Associations; thirdly, to maintain as a first necessity, a high standard of efficiency for all district nursing; and, fourthly, to assist in providing small Cottage Hospitals or Homes. District Nursing is, as you see, the most prominent object of the Order, and provision is made for the careful, practical training of graduate nurses, in the special branch of District Nursing. The Order is a national District Nursing Society, and to it belong the privilege and responsibility of setting and maintaining high standards for all District Nursing in the Dominion.

The machinery is very simple. There is one Central Authority, the Board of Governors, consisting of five appointees of the Governor-General, as Patron of the Order, of representatives from each Local Association, and from the Medical Associations, both Provincial and Dominion. Thus it may be seen that the Managing Board is very representative. Each Local Association, be it in Cape Breton or in British Columbia, has a close tie with the Central Board at Ottawa, and I may add here that this idea of a Central Authority is what gives uniformity, strength, and power to this magnificent organization.

At first the work of the Order was practically confined to district nursing, the cottage hospitals existing only in connection with such nursing centres. But in the year 1900, owing to Lady Minto's efforts, a large sum of money was collected to further the hospital side of the work, and this finally settled into a fund known now as "The Lady Minto Cottage Hospital Fund," and it is from the interest on this fund that grants are made from time to time, to assist in the building of small hospitals in localities where such assistance is needed. So from that time on to the present the two-fold scheme has gone on side by side, the hospital and the district nursing.

The Order is now in its twelfth year, and already there are 23 districts and 16 hospitals under it. We have branches from ocean to ocean, in every Province of the Dominion except only Prince Edward Island. The past year, the statistical reports showed that the Victorian Order nurses had cared for 10,724 patients, the district nurses having made 79,670 visits, 2,252 of which were night calls. It is interesting to compare these figures with those of three years ago, showing 10,724 patients against 8,040, and 79,670 visits against 42,403.

The tendency up to the present time has been for the hospitals to grow up in the West and North, the districts in the settled parts of the East. But the new development, just inaugurated in the work of the Order, will doubtless make a change in this, and in a few years the chances are that there will be as many districts in the North and West as in the Eastern parts of Canada. At the last Annual Meeting of the Board of Governors, a resolution was carried desiring the Executive Council to take such measures as they may deem proper to carry out the provision of the Royal Charter as regards the establishment of district nurses in country districts, and that this new development be called Lady Grey's Country Dis-

trict Nursing Scheme. The needs for nursing care of the many settlers in the new parts of the Dominion, especially of the women, are many and pressing, and it is the duty and privilege of this Order, the only national nursing organization, and an organization founded on such broad, practical and altruistic principles, to supply for those people in that land of extensive distances, that nursing care which the Victorian Order nurses are best fitted to give. The field is a large one, the work is extensive and will need much thought and care, but we hope in time that trained nurses will be supplied for all, that little nursing centres will be dotted all over the prairies, the foothills, and the mountains, and that these nurses will be the nurses of this new era, strong in heart, and mind, and body, patient, bright and sympathetic, who will carry healing to the depressed, the weary and the sad, and who will know that they have reaped the greatest reward, when the women and children of the plains rise up and call them blessed; for are they not better, stronger and happier, because these Victorian Order nurses have tarried a while with them?

Meanwhile new districts are being opened up in the settled parts, new hospitals built, aided by the Order, the old districts are growing stronger, branching out into new paths, and the hospitals, which began as small institutions, are developing into important educational factors. In the larger cities, the idea of the Central Home, where all the nurses live, is giving place to the resident nurse idea—the nurses living in their own districts, among the people to whom they minister. This introduces the fundamental idea in Settlement work, which must permeate every district nursing organization if it is to do its fullest, most effective work. The greatest need this poor, old, tired world has is for a friend, and it is because Settlement workers have recognized this fact, that their work has been so successful. The nurse is there to be a friend in the full and beautiful meaning of that term to those who need her.

* * * * *

And now I should like to give, in a very few words, some points about the work in the remoter parts of the Dominion. You will have an opportunity of hearing from representatives of the various city districts, so I shall not take up your time to consider them. Away up on the beautiful shores of Vancouver Island, 130 miles north of the city of Vancouver, is found one of our busiest and most needed hospitals. This is Queen's Hospital, Rock Bay. The building is owned by the British Columbia Mills and Lumber Company, the hospital is financed and managed by the Columbia Coast Mission, and the nursing is looked after by the Victorian Order. The staff consists of one doctor and two nurses, and the patients are brought from the logging camps for miles around by the hospital mission boat. This hospital can accommodate twenty-two patients, and is one of a chain of hospitals, doing excellent work among the loggers, under the Columbia Coast Mission.

In Vancouver we have a district with two nurses, one of whom attends also the City Hall cases and dispenses relief. This

branch has its own nurses' home and should be one of the best branches of the Order. The city is growing very rapidly and the work of the Order is bound to grow with it. Then, too, the suburbs will have to be looked after, and we hope some day the work there will justify us in establishing a training home in Vancouver to supply candidates from whom we may fill our vacancies in the West. The possibilities of this Pacific city are great, and we hope the Vancouver branch will rise to them and make of the Order there what it should be.

Coming east we reach Revelstoke, shut in by the glorious mountains, and here we have one of our most satisfactory hospitals. It has a good Board, actuated by high ideals, and the results have been an excellent service for a very large area. This hospital accommodates twenty-five patients, and the nursing is done entirely by graduate nurses, the Board having very wisely refrained from attempting to train nurses. Under the same society is managed the little emergency hospital at Arrowhead.

Another little hospital of fifteen beds is doing good work in Kaslo, in the beautiful Kootenay country. And, in Fernie, we have a district. A Victorian Order nurse had been doing excellent work in Fernie, under the Ladies' Benevolent Society, for some six months, when the disastrous fire of last August broke out. After that trying time the Central Board came forward and offered to support a nurse there for six months. So the same nurse, Miss Andrews, with her little black bag—one of the few things saved from the fire—started out on October the first to make her rounds in that city of shacks and tents, and many words of praise have come to us for the help and comfort she was to many a sufferer during that distressing time. At the end of the six months the Ministerial Association of Fernie offered to pay two-thirds of the expense of a nurse, the Ladies' Benevolent Society willingly paying the remaining one-third.

In Lundbreck, Alberta, the pioneer nurse of the Lady Grey Country Nursing Scheme has begun work, and very satisfactory results have already been received from her.

Indian Head, Melfort and Yorkton, all in Saskatchewan, have good hospitals, doing satisfactory work for their several localities.

In Manitoba we have three hospitals, at Shoal Lake, Swan River and Minnedosa, and a district with two nurses at Winnipeg.

In Ontario we have hospitals at Thessalon, Copper Cliff, North Bay, New Liskeard and Almonte, and districts, employing from one to nine nurses, in Fort William, Gravenhurst, Toronto, Hamilton, Brantford, London, Stratford, Galt, Kingston, Brockville and Ottawa.

In Quebec there is a district in Montreal, with its thirty nurses, and one in Lachine with one nurse.

In the Maritime Provinces we are well represented by districts in St. John, Halifax, Yarmouth, Truro, Sydney, Baddeck and Canso. You will hear details of the work in most of these, but I wish to say that in the little districts of Baddeck and Canso the

Victorian Order nurses are appreciated probably more than in any other part of the Dominion. The nurses in those places combine continuous and visiting nursing, are called on in all times of trouble and that call is never in vain.

And, Labrador, cold, bleak, forbidding to some, not so to those who labour there. For from that coast come the brightest, sunniest letters. Miss Mayou, our Victorian Order nurse, has been working at Harrington, under Dr. Grenfell, since 1906. She not only looks after the patients in the hospital and along the coast, during the doctor's long absences, but also has night school for the men and lads, sewing classes for the girls and nursing talks and demonstrations for the women, and last winter she and Mrs. Hare, the doctor's wife, taught basket-making and singing. And that gives in barest outline only a part of the work which is being done by hundreds of nurses in different parts of the world to-day. This age demands as nurse an all-round woman, and every nurse to-day must have the missionary spirit, would she do her most effective work in this world of workers.

And now I must draw this already too lengthy paper to a close. There are many interesting details I must necessarily omit in this brief statement of this very extensive organization. In the slums, in the homes of the workingman, in school work, in the logging camps, in the western parts of the Dominion, on the prairies and in the mining camps; from where the soft breezes of the Pacific fan the fevered brow of the hewer and chopper, to the cold, forbidding shores of Labrador, the Victorian Order nurses are working, and wherever they have been the testimony goes forth that their service has been a beneficent one.

And, so, looking backward to twelve years ago, how gratifying it must be to those among you who had that far-seeing faith in the Victorian Order idea, when it was first launched forth on the sea of experiment, and who saw with prophetic eye, to realize what this beautiful organization is for the fair Dominion of Canada!

MONDAY, JUNE 28TH—AFTERNOON SESSION.

Sections—Industrial, Laws and Philanthropy.

SPECIFIC LEGISLATION REGULATING WOMAN AND CHILD LABOUR.

By CONSTANCE SMITH, Great Britain.

The story of the British Factory Acts, which still constitute, as regards their main provisions, the most advanced body of industrial law in the Old World, has been one of vast orderly development from beginnings small in themselves but containing an unsuspected capacity of beneficent growth. Little did those who

framed the Statute for the Preservation of the Health and Morals of Parish Apprentices in 1802 dream that they were laying the foundation stone of a great edifice of law destined to rise and spread till it became of such dimensions that workers of all ages engaged in every branch of industry could find shelter and protection within it. There was no logical scheme behind the activities of the early framers of industrial legislation; they were simply bent on dealing with crying evils as these disclosed themselves. First it was the "Children of the State" who must be protected in the semi-slavery into which they were sold by the Poor Law authorities of the early nineteenth century; next, protection was extended to children who, though living with their parents, were only in a slightly less degree the victims of an industrial system as shortsighted as it was pitiless; later it was recognized that the country could not afford to let its women be exhausted by excessive labour or brutalized by toil which turned them into beasts of burden. At the same time, general provisions for safety of life and limb, hygiene and sanitation in work places began to be made, affecting workers of both sexes and all ages, and these gradually increased in stringency, as a higher standard of decency and wholesomeness among the public at large induced discontent with conditions of labour found to be incompatible with health and self-respect in the worker.

In the present paper our consideration will be confined to laws specifically affecting the labour of women and children. It will be convenient to invert the order of our heading, and to begin—as factory legislation began—with the regulations made for the protection of the child.

And, first, we have the Employment of Children Act, latest in date, as it is most general in character, of laws dealing with child employment. The statutory provisions of this Act, which came into force in 1903, are few. They may be summed up as follows:—

(1) No child—i.e., no person under fourteen—may be employed between nine at night and six in the morning. (Local authorities have, however, power to vary these hours by by-law.)

(2) No child under eleven may be employed in street trading.

(3) No child employed half-time under the Factory Act of 1901 may be employed in any other occupation as well.

(4) Children are not to be employed to lift or carry weights likely to injure them, nor in any occupation likely to be injurious to their life, limb, health or education, regard being had to their physical condition. (This last provision has a vague sound, but in the hands of a careful certifying surgeon, it is of great value.)

Any further regulation of child labour outside factory and workshop—in which it is regulated by the Factory Acts—must be by by-law of the local authority. It will have been noticed that, while the Employment of Children Act fixes the minimum age for street trading at eleven, it is silent on the subject of the many miscellaneous occupations in which children still attending school

twice a day are so frequently employed: errand running, delivery of parcels, milk and newspapers, employment in shops, domestic work in private houses, and agriculture. These can, therefore, be entered at any age, except where the local authority has itself fixed the age for its own area. So far, about one-third of the local authorities having power to make by-laws have exercised their power. These by-laws vary greatly in scope and value. A large number deal with the licensing and regulation of street trading only. By some, the maximum number of weekly hours of work permitted is very high. Street trading by girls is in a few localities forbidden altogether, and in many license is given to a girl to trade only on condition that she trades in company with a parent or guardian.

In consequence of the varying action—or inaction—of the several local authorities, the condition of what may be called irregular child labour in different places also varies enormously. This is naturally not the case within the limits of organized industry, subject to the control of the Factory Acts and Mining Acts. Here the rules are clear, definite, and of general obligation. No girl may work underground in a mine. Boys of thirteen may do so, provided that their labour does not exceed ten hours a day and 54 hours a week, and that twelve hours are allowed to elapse between each period of employment. No child under twelve may be employed in any factory or workshop. Children of twelve may only work half-time, either on alternate days or on the morning and afternoon set system; they must attend school twice on alternate days, or once every day when working in a morning or afternoon set. Where the alternate day system is worked, the hours must not exceed ten of actual work, on five days in the week, and five and one-half (or, in non-manufacturing occupations, six) on Saturdays. Children may not work at night. They are also forbidden to work overtime, except for a period not exceeding half an hour, to complete an unfinished process in certain specially excepted factories. In most of the trades or trade processes scheduled as dangerous the employment of children is prohibited. Children aged between thirteen and fourteen are subject to the same regulations, with this difference, that they may, if they can obtain an educational certificate of total exemption from school attendance, work full instead of half time. In these circumstances their status in the factory being that of young persons, it is legal to employ them for the same number of hours per day and per week as women. But they cannot—except in the one case permitted to half timers—be employed overtime. Overtime is equally forbidden to girls who come under the ordinary Factory Act definition of a young person as being between fourteen and eighteen years old. A certificate of fitness must be obtained from the certifying surgeon for the district before a child or young person under sixteen can be employed for more than seven days. When a child who has been employed in any factory becomes a young person, a fresh certificate is required. Certifying surgeons cannot only refuse the certificate; they can also, while granting it, add

qualifications limiting the amount or determining the character of the work to be undertaken. Certificates of fitness have recently, by order of the Secretary of State, been required in connection with certain industries carried on in workshops.

The regulations limiting the hours of work of women vary according to the nature of the employment. In textile factories these hours are from six to six, or seven to seven, with two hours off for meals, on ordinary days; and on Saturdays they are the same as those laid down for children, namely, five and one-half for manufacturing and six for other purposes. But, in the case of a woman, the Saturday period of employment may be lengthened by half an hour, if one hour is allowed for a meal. Half an hour must be given for this purpose in any case. In non-textile factories and workshops, the ordinary period of employment is, as in textile factories, twelve hours long. But only one and one-half hours need be allowed in these establishments for meals; the Saturday employment may be of eight hours' duration: and in a specified number, two hours' overtime can be worked, on three days in any one week, provided that not more than thirty days' overtime is taken during twelve months. In certain industries, of which fruit-preserving and fish-curing are the most important, overtime is allowed on 50 days in the year. Permission to work this extended overtime may be extended by order to other industries in which perishable material is dealt with. In addition, a special exception exempts the emergency process in fish-curing and the process of cleaning and preparing fruit so far as to prevent its spoiling during the months of June, July, August and September altogether from the provisions of the Acts with regard to hours, meal times and holidays. The exception is subject to conditions in the case of fruit-preserving. Thus it is in textile factories that women's labour is most closely and completely regulated; with regard to non-textile factories and workshops the law begins to admit exceptions and modifications; in relation to laundries it grows more elastic still. Indeed, the elasticity of its provisions, where laundries are concerned, becomes almost bewildering. The number of hours of weekly employment must not exceed sixty-eight, including the intervals allowed for meals, but within this limit the latitude of arrangement permitted to the laundry proprietor is very wide. He may run his business under the sub-section which permits thirteen hours' work on three days in every week, with a corresponding reduction of hours on other days, in order that the prescribed maximum may not be exceeded: or under that which allows him to have a 13-hour day four days a week on sixty days in the year: he may begin work at six, seven or eight in the morning, as he pleases, and he may fix different periods of employment for different days in the week. The periods of employment may likewise be different in different departments of the same laundry—the laundresses, for instance, having one set of hours and meal times, the ironers a second, the packers and sorters a third. Laundries attached to charitable institutions, which were only brought under the Acts in 1907, although certain of them had previously accepted inspection

of their own free will, have the special privilege of proposing schemes of their own in respect of hours, meal times and holidays, which, if approved by the Home Secretary, may be substituted for the provisions of the Factory Act as far as those institutions are concerned.

Regulations dealing with meal times are fairly uniform. No women, young persons or children may be employed for more than four and one-half hours in a textile factory or for more than five in a non-textile factory or workshop without an interval of at least half an hour for a meal. Nor may they, during meal times, remain in a room where work is being carried on, except in certain specified work places. In dangerous trades, arrangements have to be made for a room, other than a workroom, in which meals can be taken.

Neither women nor children are permitted to work on Sundays. (Saturday may, under certain conditions, be substituted for Sunday in the case of workers who are of the Jewish faith.) The sole exception is in favour of three hours' work in creameries on Sundays by young persons and women. The Secretary of State may sanction the substitution of another "short day" for Saturday. No overtime may ever be worked on Saturday or the substituted day. Women and children have a right to the Statute holidays as fixed for England, Scotland and Ireland; in the two latter, where only two holidays are compulsory, certain additional free days or half days have to be granted by the employer.

Women, as well as children, are forbidden to work in factories or workshops at night. The adoption of the Berne Convention, by which the nightwork of women has been, or shortly will be, abolished throughout Western Europe, necessitated no alteration in the British law beyond the removal from the Statute book of two small exceptions, obsolete in practice.

The employment of women in certain specially dangerous processes is prohibited. Women have been found to be peculiarly susceptible to lead-poisoning, which in many cases affects not only their health but their function as mothers. For this reason they are not permitted to take part in the most dangerous operations connected with the manufacture of white lead, nor in brass casting. For all women and girls working in the lead processes of pottery-making, monthly examination by the certifying surgeon is compulsory.

No special restrictions apply to the labour of married women. But any employer knowingly employing a woman within four weeks after her confinement is subject to a penalty.

It will perhaps be observed that nothing has been said with regard to the regulation of women's employment in shops. Such labour is, unfortunately, as yet unregulated, except in the two following cases: A girl who is still a young person under eighteen years of age must not be employed in a shop for more than seventy-four hours weekly. Neither a woman nor a young person who is partly employed in a shop and partly in a factory or workshop may work, in the two employments reckoned together, a greater

number of hours than is allowed by the Factory Acts in respect of the employment in factory or workshop.

Such, briefly and baldly summarized, are the main provisions of British industrial law for the protection of the woman and child worker. They are not in themselves complete and flawless. They are often imperfectly carried out. Although the appointment of women inspectors in gradually increasing numbers has done much to quicken and improve administration, and to bring comprehension of the laws enacted for their benefit home to the consciousness of the women workers, many valuable regulations still remain, in places, unobserved, many wholesome prohibitions are evaded. So much must be acknowledged; but when due allowance has been made for these shortcomings, much of solid benefit, the direct outcome of this specific legislation for woman and child labour, remains. It is only necessary, if we would convince ourselves on this point, to glance at the condition of the working woman in the days before the Factory Acts. Then we shall see, indeed, what this great industrial charter of freedom has effected on her behalf. Or, to test the matter differently, let us look for a moment at the woman employed in a strictly regulated trade like that of cotton weaving, and contrast her position with that of her sister who works in so-called "freedom" at home. To be without law in this case is to be a slave—a slave of long hours and bad conditions, imposed by competitive forces with which the worker never comes to grips at all. Under regulations that prescribe for their work a minimum of decent and healthy surroundings, which forbid their employer or the public to insist that they shall toil more than a limited number of hours, the woman becomes for the first time free, the child obtains his chance of growth and development. As in the social, so in the industrial world, law must reign in order that liberty may live.

Therefore, we urge the extension of this reign of law. We look forward to a time in the near future when prohibition of street trading and the raising of the school age, coupled with legislation which shall abolish sweating by the establishment of a minimum wage, will set the child wholly free from the curse of premature toil; when women working in unregulated or imperfectly regulated trades will obtain the protection now accorded to those employed in textile factories; when a system of maternal insurance will enable working mothers to stay at home and care for their young children—thus removing one of the main causes of the excessive infant mortality which is at once our danger and our reproach. And we believe that, in helping to hasten the coming of that time, we shall promote, in the best way, the cause of individual freedom.

THE CHILD IN INDUSTRY.

By MISS HILDA MARTINDALE, Great Britain.

When I was asked whether I would speak at this great Congress on some industrial or social question I felt I must accept, as

it was far too good an opportunity to miss to bring before you a subject which my work in England and Ireland has made me feel is a matter in which it is imperative that every woman should be interested.

To the majority of women, children and child-life appeal almost instinctively. The care of children is undoubtedly our very special province, and as women I maintain that the care, the nurture of children is our very special privilege. But we must not be exclusive; we undoubtedly have our duties to the children of our own families, of our own classes, but we have also our duties to that vast number of children who live in such different surroundings, under conditions which make so little for health, happiness and goodness. It is about these I want to speak this afternoon. I want to tell you something of the lives of these children in my country, and something about the legislation which tries to protect those lives, hoping that in return I may hear from you of the conditions and legislation in other countries, and so gain that wider outlook over the problem which an International Congress such as this is able to give.

It is curious how liable we are to accept existing conditions of things without question. For example, we get accustomed to seeing young children trading on the streets, herding in the fields, working in factories and mills, or in the outworker's cottage, so accustomed that we take them as a matter of course, and unless our attention is called to them by the protest of someone whose ear has been reached by some inarticulate cry of a child, we are inclined to leave things as they are. If only the children would complain, but practically they never do. Chesterton's words are only too true when he says:—

“We learn of the cruelty to some school or factory child from journalists; we learn it from doctors, we learn it from inspectors, we learn it even from shame-stricken school masters and repentant sweaters, but we never learn it from the children, never from the victims. It would seem as if the living creature had to be taught the art of crying out when it is hurt.”

Now, when we speak of “The Child in Industry” we are not dealing in England with a small problem of the effect of industry on a few boys and girls. We are speaking of over 32,000 children who are at the present time being employed in textile factories alone in the United Kingdom. We are speaking of the children who belong to the over one and a half million women who, according to the last census, are being employed in factories and workshops; for industry, that industry which is using the strength and time of these women, is also affecting the children. We are speaking here also of the children who cannot be numbered, who are at this present time engaged in their own homes in some of those sweated trades by which they are able to earn a few pence by long hours of work. Yes, I maintain that the Child in Industry is not a small problem; it is one of such importance that we must give it our most serious thought and attention.

The best of us are liable, so Miss Clementina Black says, "to social blindness, and able to see but a small part of contemporary evils that become plainly visible and unendurable to succeeding generations," and so I think it will be best if we turn for a moment to history, and see what there is for us to learn there, and what a country such as Canada should guard against.

Child labour was recognized in England by the State as long ago as 1601, when the Elizabethan Poor Law directed that destitute children and orphans should be apprenticed to some trade, and it became a charitable hobby to found "houses of industry" for instructing these children in spinning and weaving, the children being subsequently bound as apprentices to employers. The working hours in these industrial schools in connection with the workhouses were from 6 to 6 in summer and 7 to 5 in winter, meal times excepted, and the children were sent to work in them at five, or in some schools at even three years of age, attending an evening school after working hours were over! These schools seem to have been the pride of the age, and various writers describe in terms of admiration the profitable industry of these little ones. They seem to have thought that they had at last found the solution to the problem of pauperism, which for centuries had been increasing in severity, and they now looked forward to an ideal state when from the age of five a child should be able to earn its own living by the labour of its hands, and it was not until more than a century later that the terrible evils resultant on this child labour began to be recognized.

The end of the eighteenth century witnessed the introduction of the new inventions in machinery. Power-driven spinning-frames and weaving-looms took the place of hand spinning and weaving; the work, instead of being done by men and women in their own cottages, was now transferred to the factories which sprang up all over the country. The machinery in the first factories was driven by water, and accordingly they were often built in remote country districts by the side of running water.

To get sufficient workers for these mills was the great difficulty experienced; it was impossible to get enough labour from the immediate neighbourhood, and so the plan originated of importing children from a distance, principally from these same industrial schools in connection with the workhouses, and as these workhouses were often in towns or country districts many miles away, and the cost of bringing the children was considerable, they were usually apprenticed for a term of years, and had to be lodged, clothed and fed by the mill-owners. The treatment to which the children were subjected was appalling. I cannot do better than read you the description given by one historian:—

"From all parts of the country these unhappy children were despatched to the large manufacturing districts of Lancashire and Yorkshire, where as apprentices, they were subjected to the practically unlimited power of the overseers and owners, condemned to a toil that was in some respects worse than slavery. Parents as

well as local authorities rid themselves of encumbrances in this way, and there is a notable instance of a number of children being sold as part of a bankrupt mill-owner's property. One London parish made an arrangement to supply a factory in Lancashire with children on the distinct understanding that an idiot child was to be taken with every twenty mentally sound children. The average number of hours worked by these gangs of little children was from 12 to 14, but frequently 16 or 18 hours was the period during which quite little children were engaged in unhealthy labour. Naturally, the death rate amongst these children was very high, and even where they did not die, the effect of the hard labour for excessive hours, the unhealthy food, was an enfeebled and wretched maturity, so much so that when the apprentice got his release at manhood, he was often quite unfit to continue the struggle for existence."

That these terrible things were taking place came to the notice of the public, largely through the energetic action of a few individuals, who, becoming conscious of the serious nature of the evils involved, did not rest until they had made them widely known. This resulted in the passing in 1802 of the first Factory Act, which was known as the Factory Health and Morals Act, and which legislated chiefly for apprentices in cotton and woollen mills. With the introduction of steam-driven machinery, factories were started early in the nineteenth century in the great towns, and here child labour was easy to obtain from other sources than the workhouse, and the problem became much larger and more complex. Public opinion was now further aroused by men like Sir Robert Peel, Robert Owen, Sadler, and later, Lord Shaftesbury. Robert Owen in his own mill tried the experiment of introducing better conditions of labour, shorter hours of work, and the employment only of children over ten years of age. By the force of his evidence drawn from his own personal experience gained in this way, he was influential in bringing about the passing in 1819 of another Act which, though still very inadequate, did definitely fix nine years as the minimum age at which children could be first employed. This was an important advance. From then onwards we have had a series of special committees, Royal Commissions, and Factory Acts, each successively dealing in a bolder manner with the existing abuses, and culminating in our present Factory Act of 1901.

It is interesting to note before passing on, that whilst in the beginning of the seventeenth century the problem of pauperism was thought to be about to be solved by the forcing of children into the industrial world, gradually and increasingly the evils and dangers of such child labour have been recognized, until in the latest recommendations for the solution of the problems of pauperism and unemployment in England (I refer to the suggestions of the minority report of the Royal Commission on the Poor Laws just published) some of the most serious features of the labour problem of to-day are ascribed to the fact of this very employment of such a large proportion of girl and boy labour; and the report ends with many suggestions which bear on the need of giving back

to children the childhood requisite for their normal, healthy development, not only because it is their right, but because by depriving them of it the whole community suffers.

Now, I propose to give you a quite brief account of the present day legislation in England dealing with the employment of children, for it is a fact which I think cannot be disputed that legislation has done a great deal to protect the life of the child. There are two Acts which regulate the employment of children. The Factory and Workshops Act of 1901, and the Employment of Children Act, 1903. Now, briefly, the Factory Act of 1901 requires that a factory shall be kept clean, ventilated, provided with means of escape in case of fire, have properly drained floors, and shall not be overcrowded. The rooms must be kept at a reasonable temperature, the machinery must be well fenced so that accidents may not occur and must not be cleaned while in motion. Then, there are certain provisions which especially deal with the child worker.

First, the Factory Act provides that no child under twelve years of age can be employed in a factory or workshop. When we remember that before the passing of the first Factory Act children of six years were employed in mills, it is evident that great progress has been made in this direction.

From twelve to fourteen years of age a child can only be employed for half time. A child of thirteen, however, provided she has passed the Fifth Standard, or made a certain number of attendances, can, with the child of fourteen, be employed full time.

Now, a half-time child can be employed on one of two systems. One is known as the alternate day system. The children are employed for ten actual working hours, either from 6 to 6 or 7 to 7, with two hours off for meals, and half the day on alternate Saturdays. They may be employed on alternate days, but not on the same days in any two successive weeks, and on the other days of the week they have to attend school.

The other system is employment in morning and afternoon sets; that is to say, during one week a child is employed in the factory during the morning, attending a school in the afternoon, and the next week attending school in the morning and going to the mill in the afternoon.

In textile factories, as for example, flax spinning and weaving factories, a child may not be employed for longer than four and one-half hours without a break of half an hour; in other factories and workshops a child may be employed for five hours at a stretch.

The Factory Act which requires that the half-timer shall attend school, also requires that the occupier of the factory where the child is employed shall obtain each week a certificate from the teacher of the recognized efficient school, stating that the child has made the required number of attendances. If the attendances have not been made the child cannot be employed in the following week until the deficient number of attendances has been made up.

Then, with regard to the fitness of children and young persons for work in a factory. This is a very important provision of

the Factory Act. A child, and in fact a young person under the age of sixteen years, cannot be employed in a factory for longer than seven days unless she or he has obtained a medical certificate from the certifying surgeon (a doctor appointed by the Home Office), to say that she is fit for the work she has to do, and she has to produce her birth certificate to show her age. If the child is unfit for work the certifying surgeon has the power to reject the child, or he can qualify the certificate. This medical examination is of the greatest importance, especially when you think of the long hours the child can be required to work, and often the conditions under which they work. Further, an inspector is empowered to suspend a delicate child from work and have her re-examined by the certifying surgeon.

The Employment of Children Act of 1903 deals chiefly with the making of by-laws for the regulation of street trading, and prohibits the employment of a child under eleven years of age in such an occupation. It also provides that a child shall not be employed between the hours of nine in the evening and six in the morning, and that a child that is a half-timer shall not be employed in any other occupation as well. It prohibits the employment of a child in lifting, carrying, or moving anything so heavy as to be likely to cause injury to the child, or in any occupation likely to be injurious to his life, limb, health or education, regard being had to his physical condition.

Now, when we look back at the history of labour and the heart-breaking treatment to which these children were subjected, and then when we study the Factory Act, the Employment of Children Act and other Acts, as, for example, the Children Act of 1908, the Notification of Births Act—laws on which I have not time to touch this afternoon—we realize that progress has been made in England, and what a far different lot the child worker of to-day has from what it had 100 years ago. But, still, I maintain we must be careful that we do not suffer from social blindness and that not only in England, but also in Canada, we do not acquiesce in conditions which those coming after us will consider unendurable.

Let us think for a moment what are the conditions which we regard as necessary for perfect child-development, and then let us consider the life of one of the children belonging to the industrial classes in comparison with these conditions. What do we regard as essentials in the upbringing of a child? First, I suppose, we look upon fresh air and hygienic surroundings as absolutely necessary. The child from its infancy must live in airy, light, clean rooms, with wholesome and sufficient food given at regular times, with light but warm clothing. It must be regularly bathed and have sufficient sleep. From earliest days the child is trained in regular habits; the greatest care is taken that there is no overstrain either mentally or physically. We make its surroundings as cheerful as possible; we provide toys and games. With great care we decide on the education the child is to receive, the people with whom it shall come into contact, the books which shall be read, the sights which shall be seen, and I suppose we never for a moment enter-

tain the idea that a girl or a boy, even with all this care, is fit or prepared for an independent life relying on his own resources until he or she is seventeen or eighteen years of age. And now what is the life of one of the children of our industrial classes? I will picture to you the life of one of the children with whom I come into daily contact in England, and which I expect is very similar to the lives of some of the children in your own country.

The child is born to a mother who is employed in a mill or factory probably until a few weeks before its birth. When the infant is a month old the mother returns to her work, and for at least ten hours out of the twenty-four the child is left in the care of a neighbour or some elderly relative who is given a home on the condition that she cares for the child. The child is thus totally or partially deprived of its natural food, and if left to the care of a neighbour, is taken out in all weathers from as early as six o'clock in the morning and fetched home often after dark in the evening. The sunshine and hygienic surroundings which, as we have seen, we regard as essential for perfect child-development, are too often found wanting. I cannot touch this afternoon on housing conditions, but I am sure we are all fully aware of the small, close rooms in crowded alleys where the majority of these children are brought up. At a very early age they are sent to school, and there in some cases they remain until they are twelve years of age, when they are sent to work in a mill, and are thrown on their own resources, becoming independent wage-earners. I have had very special opportunities lately of studying the lives of some of the little girl workers in the Belfast mills. It has surprised me to find how often to a ten hours' day of constant activity in a spinning mill must be added a daily walk of half an hour's duration to and from their work. On their mill day these little workers rise, when work is plentiful and the full factory hours are being worked, at 5.30 or 5.45 in the morning, and make a hasty toilet—I find they usually sleep in the underclothes they wear during the day—and set out for the mill, where they have to be punctually at 6.30 in the morning, and from that until about a quarter past eight they are busily engaged in doffing, which means taking off the full bobbins from the spinning-frames, and replenishing the frames with empty ones. They work usually in an atmosphere which is 70 to 80 degrees Fahrenheit, and which is often so moist that saturation point is nearly reached. They work barefooted, and owing to the great heat, their clothing has to be of the scantiest description. At 8.15 they stop for breakfast, and except in cases where meal rooms have been provided or their homes are close to the mill, these meals are taken in the hot, damp spinning rooms or on the stone staircase, and consist too often of tea and a piece of bread. At 9 o'clock work is resumed, and continues until 1.15, when another interval of three-quarters of an hour for dinner is taken, and the work continues then until 6 p.m., when the engine stops and the child returns to its home. The mother, who in many cases has also been working in a factory, has then to prepare the supper, clean the house, and do the family washing, and I have been surprised lately to find

how often the little girl has to help in these duties, and often does not get to bed until 9 or 10 at night, or on Saturday nights as late as 11 o'clock. Except for a Sunday school trip these little ones seldom seem to get a change of scene or a breath of country air. The wages children earn in Belfast are high in comparison with wages earned by their mothers, and so at the age of 12 they become an important factor in reckoning the family income, and a mercenary spirit too often arises. The parents in many cases, when speaking of a child, dwell immediately on the earning capacity of the child, as if that was the most important point to be considered, and the child, hearing continually of its value in this respect, gradually begins to show an independence which is quite unnatural in anyone so young and undeveloped.

But it is not only in factories that children's labour is in demand. Throughout home industries and in the streets we find little children employed before and after school hours. In Ireland (here again I expect the same might be said of most countries), I have found little boys and girls as young as six or seven fetching large parcels of work from the factories, and in one town in particular I have found young children of eight or nine years engaged in thread drawing of handkerchiefs. One evening last winter I called by chance at an outworker's cottage, and found two little boys, aged nine or ten, busily engaged in drawing threads from very fine linen by the light of a dim little lamp. I learnt that they were kept fairly steadily at this work from the time they returned from school until bed-time, and so assisted their mother in making a livelihood. One little boy was evidently suffering considerably with his eyes, and it was impossible not to feel how detrimental this work must be to him.

And now, in conclusion. I have tried to tell you something of the history of the child in industry, so that you might realize what an important part legislation has played in improving the conditions of child labour, and here I want especially to emphasize my belief in the power of legislation. It is extraordinary how little can be done in ameliorating conditions of work without legislation. But legislation is brought into existence by the force of strong public opinion. It is *we* who form public opinion; it is the duty of us all to be assured that we have the best legislation. And when we have legislation it is the duty of us all to ensure that it is enforced, and for that reason I dwelt at some length on the existing legislation for children in England, and for that reason I would urge you to study the legislation of your particular country, and to take your share in its administration, and when you hear of infringements, ensure that these are made known to the right authority. These laws mean much to the worker; they are her protection, and often her only possible protection, against conditions of labour which, unregulated, must lead to deterioration, physical, mental and moral.

To realize the effect of work on children, and to learn of infringements on the existing laws made for their protection, we need in the first place to get into personal touch with the women

and children who live so close to us but under such different conditions; the children of those masses who have not the advantages and pleasures we have are with us everywhere, whether we live in the country or whether we live in the towns—and I appeal to you to give what active, personal help you can in this matter.

If we begin to work for these children we shall grow, I am convinced, to care for them; and what may have been begun as a duty will become one of the greatest pleasures and joys of our experience.

I know there will be times of great discouragement, times in which it will seem as if the forces at the back of the struggling competitive life of cities are all warring against those who are striving hard to secure for children their rights; but these are times of weakness and want of faith. In our better and truer moments we know that ahead of us lies a social order better than that of the present, and that it is for us to hasten the time of its arrival.

Considerable discussion followed the reading of these papers.

Doctor Stowe-Gullen spoke, stating that in Ontario the age in factories for boys was fourteen years and for girls sixteen years. Girls are not allowed to run dangerous machinery; all machinery has to have guards.

Miss Macmillan considered women's work quite distinct from children's work, and found it confusing to have them dealt with as the same. She desired particular legislation for particular processes and not for particular individuals.

Mrs. Edwin Grey said that trade unions for women were established in 1760. She favoured legislation as to hours and conditions, but was absolutely against taking women out of employment. If trades are not taken out of women's hands, factory legislation is most beneficial. Miss MacMillan stated that in spinning factories women get better pay than men.

Doctor Gullen read a paper from Argentina on The Employment of Married Women and Children, by Mme. Carmen S. De Pandolfini.

TUESDAY, JUNE 29—AFTERNOON SESSION.

Sections—Philanthropy and Social Work and Moral Reform.

Chairman—MRS. TORRINGTON.

Subjects—(a) Housing of the Poor; (b) Care of the Sick Poor; (c) Associated Charities; (d) Temperance.

THE HOUSING OF WORKING WOMEN.

By MRS. MARY HIGGS, England.

At what point are we to attack the many problems of the industrial age gathering round womanhood? In attacking such problems we must have a *point d'appui*, a fulcrum fixed to which

to apply the uplifting lever, some plain and simple truths to drive like a wedge into the public mind. Can we get this fact from the very nature of womanhood itself and at the point where there is most stress from the new conditions growing out of industrialism? I believe we can. Let us briefly summarize the disarrangement of life that is going forward, due, be it remembered, not to the new gifts to mankind of the newly discovered forces, such as steam and electricity, but to the failure of mankind up to the present to adjust the control of these forces to the needs of higher life, and especially to arrange them so as to minister to a higher and not a lower life in sex relationship; to an uplifted, and not a degraded home; to the extinction of human derelicts, not their creation; to the multiplicity of happy human Edens, with their trinity of "father, mother and child" in natural relationships, not of human hells in one-roomed tenements worse than hovels, with pressure in the direction of unnatural relationships of the sexes and massacre of the innocents. There can be no doubt that at present, in spite of all the ameliorative agencies, modern conditions in our large cities are unmaking the home. We must take an extreme case to see where we are tending, because industrialism itself is, as Count Kropotkin has shown in his most interesting book, "Fields, Farms and Factories," a new state of things that is rapidly extending a new race between the nations, in which causes are at work that sooner or later must produce similar results. In some countries the old conditions of agricultural employment, involving as they do co-partnership of men and women in the home as fellow-labourers, still exist for the greater part of the population. But wherever industrialism takes firm hold it has involved a displacement of women from the home, and it is with the new conditions, with women as the industrial workers, that we have to do.

These conditions may have arrived at such a pitch that, as in Dundee, for instance, there are 15,000 more women than men between the ages of 20 and 45, three women for every two men, and numerous dependents for support, not on the male worker, but on the female, and her work is, as a rule, not in the home but in the factory. Nor must we quarrel altogether with these results, unnatural as they are, and grave as are the evils that follow in the train of such a departure from nature. We must remember that the great gift of the industrial age to women is freedom. Inside the home women may have been co-partner with man, but too frequently she became his slave. If she now stands on her feet and holds out her hands to man as an equal, it is largely because of the responsibility given to her by the possibility of self-maintenance.

Even as in the case of the married women, grave as is the need that in all cases she should suckle her own babies, and be an efficient mother, yet we may fear that if legislative restrictions were applied, and she were debarred from work, the battle for women's freedom would be but half won. For it would be a grave evil if only the single women were free and if marriage came to mean always, as it does sometimes, return to a primitive slave

status, to the great unpaid industry, the sweated labour of motherhood, and to compulsory rearing of unwanted babes. The revulsion from motherhood, so marked a feature of our time, is not a revulsion from motherhood *per se*—that is woven into the very strands of our nature—but from unnatural motherhood, motherhood incompatible with the welfare of the child and the welfare of the race.

Out of the unnatural conditions at present prevailing in disarranged human society are springing evils in so plentiful a crop that good men and women start back in dismay. Those who wish to understand what true evils are should read "The Cleansing of a City" (published for the Natural Purity Crusade by Greening & Gould, 92 St. Martin's Lane, W.C., price 1s.), and especially the forceful appeal of Mrs. Bramwell Booth dealing with the law as it affects women, for she, perhaps more than anyone else, is in a position to know the world-wide facts. If these evils are to be minimized and wrongs to be redressed, it must be the work of an enlightened womanhood, a united womanhood, using the new freedom to probe deeply into causes, and not simply to tinker with effects, demanding as its rights a voice in National Councils, and the redress of all inequalities that make the rearing of healthy citizens an impossibility, sweeping away from our national housekeeping filth and impurity, and laying firmly new foundations of social order. But for all this, we must have as a fulcrum some point, not in theory, but practical and at close quarters with actual facts. It is because I think that such a point is to be found in the elementary need of womanhood, the need for a safe and sanitary place which it can call home, that I am devoting my energies to make this point clear. Employment for men, homes for women—these are the fulcrums for the solutions of social questions. Suppose, for a moment, we could from the point of view of an omniscient observer survey the busy hives of human industry which we call cities, as if they were so many anthills. Suppose we could distinguish sexes, and also single out the workers inside homes from those who work out of them. What should we observe? The great majority of men would be observed hurrying to daily toil, whilst the great proportion of women would still be in the home. But if we could also compact the decades into hours, we should watch also an increasing stream of women workers issuing daily to their work, and a certain displacement of male by female workers. Could we also uncover, not only time, but space, so that beneath our eyes the thronging multitudes of the cities stood in the midst of space comparatively unpeopled, we should see that each of the city anthills exercises a sort of suction on both males and females, so that to them is drawn a constant stream of unpaired industrial units, as if by compulsion to the vortex of activity. And I am persuaded that we should find the female stream growing in two ways: first, by numbers who have left homes for daily occupation, and secondly, by the numbers indrawn to the city. We must remember that this is a new fact, a growing factor in modern life. Comparatively recently domestic service was the one avenue taken for a woman

to self-support by the largest numbers. It led rather to modified dependence than to independence. To-day, whilst the armies of domestic servants have greatly increased in numbers, they are surpassed by the women industrials, each self-supporting and independent. How profoundly this must modify all women's questions! Yet for these women workers, often sucked into our great cities, the primary need is the home. For want of it countless numbers go under and numerous agencies are employed picking up derelicts.

Is it not time we addressed ourselves to the root question? Where is the independent woman to live? For want of the consideration of this question she is hustled into overcrowded, insanitary and unsafe conditions. She is sweated and pressed into the abyss, and in her unprotected state she is preyed upon by those who exploit her womanhood for the basest ends. Read the latest revelations of the syndicate of international bullies, if you doubt it.

Must not the whole force of womanhood be thrown on the scale against such a state of things? Must we not declare with one consent that there shall be safe, sanitary and decent shelters for every woman worker in every large centre of population, and with this as our fulcrum we shall see that the wrongs of womanhood are redressed.

I must briefly refer to my own investigations. Struck by the fact that women in extreme destitution were always falling into my hands as a rescue-worker, in such a state that they would be easy prey, or often, alas! after they had become such, I set myself to investigate causes. The revelations from actual experiences far surpassed what I had expected. I found that a woman was not safe from the worst insult, even in our national provision for extreme destitution, the Tramp Ward, and that it is useless for her salvation. I found out by degrees that hardly any of our large towns possess safe and sanitary women's lodging-houses, and such as are managed for private interests are often hotbeds of vice, into which, if a pure girl fall, she perils everything. Perhaps I can best give the actual state of things by quoting a dialogue from the "Autobiography of a Tramp," appearing April, 1909, in the Weekly Budget, which bears marks of being a genuine history:

"Shall we take kip (find lodgings) on Luton?" I queried. (A tramp is speaking).

"Yes, we will put up at Cook's."

"Good kip?"

"Pretty decent; only take married couples, and you know what that means, eh?"

"Yes; monopoly of all the crooks, dozens of squalling kids, and prospect of matrimony for the blessed bachelor!" I answered.

"Exactly, that's Cook's to a T," replied Tony, laughing; "it always puzzles me why some enterprising man of means does not start 'kip houses' for women in this country. There's a good opening, I said."

"Good opening! I should say there was," said Tony; "and such houses are badly needed in the country. Many a woman has

to sleep out and her kids, too, because she can't get 'kip.' Half the lodging-houses in the country won't take them in because the predominant single element object to them."

"Don't wonder," I exclaimed.

"That's right enough; but the poor wretches must sleep somewhere; they must have a shelter," says Tony, with some considerable emphasis.

If these words applied only to those women who are dragged about by working-men without a domicile, they would be bad enough. But the facts are actually much worse. Two unprotected girls took refuge in the brick fields of Manchester in their ignorance; the consequences remind one of the days of Sodom and Gomorrah. To such lodging-houses the unprotected female is often directed by the police, who know the perils of the streets. Women of every social grade may be drawn here by misfortune.

Miss Meredith Brown, when, moved by compassion, she penetrated into "Women's Doss Houses" in London, though told it was unsafe for a woman to go unprotected, found there a woman Sunday school teacher, who wept when she said, "There's hardly a well-known hymn or story in the Bible I don't know, and that hymn brings it all back." She says: "The saddening impression received from such a visit is the awful degradation of womanhood in that room and the wastage of human life." "Yet," she says, "downstairs is a small basement kitchen in which were four or five girls. Two of them appeared to be not more than 15. One told me that she had lost her train and got stranded. They had nowhere to go and were recommended to this place by a woman they met." It is a fact that degraded women act as fishers, dragging girls into a life of infamy. Throughout England the common lodging-house, if not for "Men Only," is usually for "married couples and single women." What the prospects of matrimony are with men of the migrating class, and whether it is in the interest of the country to promote such unions, is a question to which the answer is plain. But, as a fact, the married couples in these houses are simply known as "Double," and since the point in lodging-house-keeping is to fill the beds, no questions are asked, and too often, if a single woman applies, she is told she cannot have one unless she brings her "man."

Poor and undesirable as this accommodation is, it is often insufficient, since women lodgers do not pay as well as men. Yet if a woman does not fall into such places, has she any better refuge? The fearful fact has been disclosed that there exists a powerful organization with a network of brothels and agents preying and trapping defenceless womanhood, and taking advantage of these primary needs to enslave and debauch.

I got a brave woman to spend a month in women's lodging-houses in London. She had not the skill afterwards to disentangle what could be made public from what she saw, and what no editor would publish. My own pamphlet on *Women's Lodging-Houses* was twice expurgated before it was considered fit to be published.

Yet in such places I found young girls there by misfortune. The state of things that has grown up is so evil that it will need a strong and united effort to battle with it. Yet, for the sake of pure womanhood, it must be done. The painted armies of the "Streets," considerably reinforced by those who fall unaided, are a formidable menace to the citadel of womanhood, the home. The very reluctance of women to touch the "Social Evils" with their finger tips ministers to it. Therefore I have set myself a task no less than to arouse public attention, that of women themselves, to the housing of the poorest woman-worker, because if this is tackled in the right way we may build from the bottom upward national provision for all grades of women-workers. It is evident that the need must be greater at the bottom, where you find the sweated worker hanging on to a scanty subsistence as a last refuge from shame or from dependence on public charity. But those most capable of self-respecting support should reach out their hands to their struggling sisters. Is the organization of womanhood a dream? This splendid Congress witnesses that it is not. There is a solidarity in womanhood. Let it find a real basis in this elementary work. Let us see that the independent woman-worker, of whatever grade, is rightly and safely housed—I would say rather, "homed." My own poor women call it coming home to be in a safe place where they are cared for. One striking fact about Mrs. Bramwell Booth's Hanbury shelter, where lodging is to be had for 2d., is that so many of the inmates are permanent lodgers who look upon it as home.

I must now briefly recount some instances in which it is being done. Glasgow set a noble example of municipal housing for both sexes. In 1892 a women's lodging-house was built, accommodating 125 women-lodgers. It has been twice enlarged and now accommodates 258. The cost of the site and furnishing was £9,028 or £36 per bed. On this a yearly interest of £3-19 was paid. The receipts in 1907 were £1,269-13-5; in 1908 £1,262-4-4, and 99 per cent. of the beds were full. This shows that there is need for more accommodation, as there is always a minimum and a maximum, as in large hotels. The nightly charges are 3d. 3½d. and 4d. Those who have visited it testify that it is well conducted, forms a safe refuge for women, and that municipal control means well-regulated hours and entire absence of the degradation, vice and uncleanness inevitably found in the common lodging-houses. Manchester is about to build a large women's common lodging-house, after several years' determined petition on the part of the Women's Local Government Association. Unfortunately the other municipalities that have provided accommodation have perpetuated the mixed common lodging-house by providing accommodation for married couples and single women, as at Huddersfield, where I have slept and examined the disadvantages of the joint accommodation for both sexes.

Private enterprise has also begun, as is frequently the case in England, to supply the need. In London Miss Meredith Brown was moved by compassion to open, first a shelter, and afterwards

Portman House, Lisson Grove, a lodging-house for women workers, under the patronage of Princess Louise. Visitors to London should inspect this, as it is conveniently near to Paddington Station. Though want of room has prevented the furnishing of as much sitting-room as the late Miss Meredith Brown desired, it is so much superior to what the poor women can get that when I slept there unknown, it was described to me by an inmate, quite unaware that I was not myself a poor woman, as a "paradise. Not one in a thousand would have built a place like this for the likes of us."

The Salvation Army, under the guidance of Mrs. Bramwell Booth, who has found the need in connection with her rescue work, has women's shelters in Whitechapel, Bristol, Liverpool and elsewhere. Those shelters touch the lowest class and are well conducted and homely. I slept in the one at Bristol, which provides for several classes of individuals at current prices. There may be some objection to supplying shelters (as at Hanbury Street shelter) under current prices (2d. per night), as playing into the hands of sweaters, but the great need is shown by the fact that numbers find this shelter superior to anything they can obtain, and make it their home. It must not be forgotten that the dangers of an overcrowded and insanitary private lodging for women may be as great as those of the common lodging-houses. Few working men's homes in crowded districts have suitable space for a woman lodger. A single woman may occupy a bed in a married couple's room, or, worse still, occupy the same bed with growing lads.

These are facts I have known covered by the word "lodger." The insecurity of foothold is such that I have been told, "We have to drink to keep in with them."

The question of the children also demands consideration. Many women have to keep one or more children on a bare pittance. If they lose their little home and sink, thus weighted, where are they to go? If to the common lodging-house or to the furnished room, what becomes of the children?

Colonel Vincent, of Ayr, Scotland, who opened, about two years ago, a lodging-house for women and children, accommodated in 1908, 3,303 women and 2,459 children as nightly lodgers. For these the ordinary expenditure was £65-7-8 and the receipts were £65-13-3. I own two lodging-houses which between them supplied about 11,000 beds to women and children in 1908, at a cost of £225. As my rescue work, involving free lodgings to destitute women, is carried on in connection with the smaller of the two, the cost is not quite covered by the receipts, which amounted to £181, but the previous cost of the rescue work has been diminished, whilst it is, I believe, more effective.

Turning now to another side of the question, there is great need for housing women of a higher class. In all our large towns where there are large numbers of women clerks, women shop-assistants, or even women teachers, it is frequently the case that after securing work, little thinking of the housing question, the woman worker is in great straits to find a suitable shelter within

the reach of the purse. How many go under through this cause or loneliness in unsuitable surroundings! We shall never provide for the need, except by thorough organization of womanhood for united help and protection.

Miss Emily Janes in a private letter says: "I wonder if you are interested in the rapidly increasing number of young gentlewomen, who are in need of shelters. One can form some idea of the thousands when one hostel had to refuse some 700 applicants last year." A lady endeavoured to move the London County Council to start a women's hostel by collecting some 300 signatures of women willing to reside there (which would have made it a financial success). But alas! in vain. So private enterprise has had to come forward to build St. George's House, Brabazon House and Hopkinson House, Westminster, and capital is urgently needed for a projected hostel. The Girls' Realm is being appealed to and a site has been found near Marylebone Road. It is estimated that on the first outlay of £33,000 the interest would be 6 per cent., but is it not pitiful that schemes involving health and security to women workers should need to appeal to a species of charities, when they are profitable investments, for the philanthropy of 5 per cent. at least? I have been assured, by a woman worker of standing, that even to get a flat is difficult, those within reach of the woman office-worker's purse being in workmen's dwellings, and in many ways not desirable for a single woman. Those in better surroundings were almost unattainable in price.

In conclusion, moved by a growing sense of the need for and the utility of women's lodging-houses, I have recently endeavoured to bring this home to the national conscience in every way possible. I am not conversant with the need outside the United Kingdom, but I am persuaded that wherever women are earning an independent livelihood the need exists. As a result of the steady efforts in my own country a National Association for Women's Lodging-Houses has just been started. Its objects are:

To link together all existing organizations interested in opening and maintaining women's lodging-houses or shelters for women and girls in the United Kingdom.

To collect and disseminate information as to the existing lodging-houses and the need for more by correspondence, conferences, deputations to public authorities.

To promote legislation as regards common lodging-houses so far as they may affect women.

To encourage the formation of local committees affiliated with the parent association.

This new organization has found a home under the wing of the British Institute of Social Service, 11 Southampton Row, W. C. It will need time and patient effort to bring home to the public mind and to cover, however imperfectly, the vast field open for the housing of the woman worker. Out of the real knowledge gained by experience will, I am convinced, spring a flood of light on women's problems. We shall have a real fulcrum for uplifting

the down-trodden, and many facts that help in the temperance and other crusades.

In conclusion, one thought has always been very near me in all my effort—the thought of the homeless Christ, who also asks, in the person of these His poor sisters, for protection and shelter, since many of them have not where to lay their head.

MANAGEMENT OF HOUSES FOR WORKING PEOPLE.

By MISS MARION B. BLACKIE, Scotland.

In the days when every man was his own architect each house took on even externally the impress of its owner. It grew with the family needs, a room was added here and a window there, according to the requirements and taste of the occupiers. Thus we have such quaint and original buildings as are found in Normandy, in many parts of England and elsewhere. Even in the houses of the poor some marks of individuality could be seen. In modern times dwellings for our city toilers, at least, are turned out by the hundred all of the same pattern, with nothing to distinguish one from the other, giving no hint outwardly of the human souls who live within.

But open the doors and enter these houses and an infinite variety meets you at once, which becomes more and more evident as you get into closer touch with the lives of the people. The practised eye can recognize almost at a glance the home of the well-doing artisan and his thrifty wife, her shelves a glory of shining pewter and glistening crockery, her curtains and covers patched and darned and patched and darned again, where there is always a "something green" kept growing on the window-ledge. Likewise, alas! the houses of the idle, the thriftless and the drunken can rarely be mistaken. They bear many a sordid mark of the careless habits and reckless lives of those who dwell in them. As we take note of these things, their true significance is borne in upon us and we are filled with the intense conviction that the problem of "Housing the Poor" in our large cities is to a great extent a moral problem. It is not merely a question of stone and lime, of erecting suitable buildings with adequate accommodation and convenient arrangements for family life; or even a question of placing those buildings in the most healthful situation, with abundance of free air-space and amidst the most pleasing surroundings. These are matters to be by no means neglected, and they may well engross the earnest attention of our city authorities and of all those who erect house properties for working-class tenants. But the real and innermost problem means a very great deal more. Surely John Ruskin and Miss Octavia Hill, of London, must have realized this fact, some 45 or 50 years ago, when, by a veritable social and moral inspiration as it were, they devised the system of House Management by

ladies which will go down to posterity identified with the name of Miss Octavia Hill.

The industrial classes in our Scottish cities are housed chiefly in tenements or large or small blocks of buildings. Cottages of two, three, or four rooms, such as are to be found in many parts of London, are extremely rare, if not altogether unknown in the large towns north of the Tweed. This custom of building, even for well-to-do people, flatted houses has prevailed in Scotland for many generations and came to us, we are told, from France. May I point to this in passing as an early evidence of the international sentiment which this Congress seeks to promote!

Certainly the tenement system leads itself to congestion and over-crowding, and is partly responsible for the marked deterioration to be observed amongst those who have inhabited for long years those crowded centres—a deterioration which is moral as well as physical. Nor is this surprising when we remember that the bulk of those so herded together are “untrained, undisciplined grown-up people,” without a notion of law or order, ready to pick up additional evil habits from those around them, when there is none to teach them “a more excellent way.” I say the bulk; for let us be thankful that there is always a leaven of steady, well-behaved, vigorous, self-reliant people, both men and women, without whose presence the results of tenement life would be infinitely more disastrous.

It is just here that the lady managers of houses may step in and hold their beneficent sway, for such it has proved to be everywhere that the system referred to has been introduced. Miss Hill is in the habit of saying that she has no system, that “it is a person, not a system, that is required.” While this is no doubt true, we who humbly follow in her footsteps are glad to realize that the work has certain definite features, certain fixed aims, which may guide us in our efforts. It combines the double advantages of a well-planned system carried out by those who are able to exert their personal influence. For it is the system at our back which many a time gives the power to produce any moral effect at all.

The aim is to provide sanitary, healthy houses for working people, giving due attention to convenient fittings, etc., on which depend so much of the well-being of family life; to protect respectable people from disreputable neighbours; to encourage prompt payment of rent, thus enabling them to avoid the incubus of debt; to maintain the property in good repair while giving a regular return to the landlord. By these means also the relation between landlord and tenant is invariably placed on a better footing.

My own experience in Glasgow of “Management by Ladies” extends over twenty years. The houses under our society are chiefly of one room and kitchen or single apartments. Rents,

which are fixed at the usual rate customary in the district, range from 2s. 2d. to about 5s. weekly, according to cubic capacity, and this in some instances includes tenants' taxes.

Many of the occupants are unskilled labourers on a wage of from 16s. to 21s. per week; others are more skilled workers earning weekly 35s., 36s., or even 40s.; whilst a goodly number are single women and widows with families or without, who receive for their work the merest pittance, which frequently requires to be supplemented either by charity or poor relief.

Our method is as follows: The landlord of the property agrees to receive a certain percentage on his capital, limited to five per cent.; and we assume the entire powers and duties of ownership. We pay all taxes and burdens, attend to painting and cleaning of stair-cases, lobbies, etc., to all the current repairs required, and to more extensive alterations as the need for them arises. It has fallen to us from time to time, to throw out new windows; to remove the dividing wall on a stair-case, the chief purpose of which would seem to have been, to exclude the light; to introduce improved sanitary appliances or special water supply to each house; to build additional washing houses; to replace chimney stacks or a portion of the roof; to renew flooring, doors, window-sashes, etc., etc., etc. Whilst we have had a continuous and never-ending war with smoking chimneys! How we long for the practical woman architect to arise who will specialize on chimneys, and, perhaps, save the long-suffering housewife from this intolerable and often insurmountable grievance. It has been a positive delight to clear away the old-fashioned bed spaces or closed-in beds, another early custom Scotland has shared with France, and which dies hard, but which I am thankful to say, according to modern sanitary regulations, is now inadmissible in the houses of the poor.

Each tenant pays a deposit equal to four weeks' rent on entering. If no undue damage has been done to the house, and if the rent has been faithfully paid up, this is returned intact on leaving. Lady volunteers collect the rents weekly, paid in advance, and make their calls with great regularity. Besides insisting on the punctual payment of rent, it is their duty to see that houses are kept clean, well-aired and not over-crowded, passages and stairs swept daily (in weekly turns) and washed down twice a week; to investigate the state of sinks and sanitary conveniences, washing houses, ashpits, and open courts, so that no refuse of any kind be left about; in fact, to keep a watchful eye on everything that concerns the physical and moral well-being of the inhabitants, as well as the preservation of the property. Good tenants who have paid regularly are allowed a bonus of two weeks' rent in the six months at each holiday season, in January and in July. This commission is not in any way returned to the property, for the work is on a strictly business basis. When all payments have been made, the surplus remaining forms a reserve

fund to be drawn upon for large alterations which are sure to become necessary, the nature of which has already been indicated. The financial position of our work has always been excellent. This we regard as the pulse which indicates the success or non-success of the system.

Not only are the houses efficiently superintended, but the tenants are brought under an effective control. Indeed, it is in the strict rule underlying the ready sympathy and friendly help in time of need that the real value of the work lies. For although it is important that no material assistance be given, without special consultation, there are many opportunities of bringing genuine distress in touch with the proper charitable agencies, of finding work for unemployed, or of lightening in other ways the heavy burdens of those who are in trouble.

With all the authority of the landlord to support her, the lady manager is quite an autocrat in her own domain and has practically unbounded influence over her tenants. If she is endowed with wisdom and tact she quickly becomes the trusted friend and adviser of the entire family circle, her lightest word received with a reverence that is most touching. Whilst exacting from the people particular performance of their duty, endeavour is made that no duty incumbent on the landlord may be overlooked. Small repairs are attended to at once, and the comfort of the tenants considered in every way that is possible.

Some selection of tenants is absolutely necessary, a sifting of the bad from the good. This gives the well-doing a chance to bring up their families in better surroundings, saved from the horrible contamination of evil neighbours. Habits of thrift and order grow up surely, if slowly, and it is wonderful to note how soon people begin to rise to the higher standard of conduct that is expected—a standard that may even be insensibly fixed by the popular voice of the residents themselves. And when this is achieved the very atmosphere we would aim to produce has indeed been created.

Under careful superintendence the general health of a tenement improves rapidly. A small building was placed in our care twenty years ago. Its condition was such that the Health Officer had marked it on the City Map to be cleared away. Thanks to the better management the mark was shortly withdrawn. For many years that property has been regarded as an object-lesson in the locality—a much healthier abode than tenements more recently erected, while the intrinsic value of the structure itself has increased enormously.

After removing by degrees the uncontrollable section of the population, there remained a goodly number of respectable folk, some of whom are in the same houses still. It could scarcely be said that the tenants of to-day, chiefly dependent on the casual labour of the docks, are all exactly model characters, but the majority are well-disposed, if struggling, people, desirous to do their duty up to their light.

Arrears of rent were gradually paid up, accumulated debts of more than £30 recovered, and each householder was induced to pay the deposit of four weeks' rent required. The red mark in a tenants' book denoting arrears of payment is now looked upon as a disgrace. Many avoid this successfully from year to year and earn the half-yearly bonus with regularity. Ejectments, once a frequent occurrence, are most rare. Yet it is highly salutary that it should be known, that we not only have power to eject, but that, if rules are disregarded, this power will inevitably be exercised. Seeming severity is sometimes the truest beneficence. I have known marked improvement follow the shock of ejectment and an indolent man find work at once, a quest in which for months he had been unsuccessful. It is what people are able to do for themselves which strengthens and builds up the character, not what is done for them by others.

Dirt, disease, drink and darkness are the chief enemies we have to contend with. A gospel of soap and water, aided by judicious compulsions, may at least hold the first enemy at bay, and attention to the laws of hygiene may make some impression upon the second. Of disease it has been said, "if we can eliminate or diminish sickness among the poor we shall eliminate or diminish half the existing amount of pauperism." And if we could eliminate drink, that worst enemy of all, we should eliminate a large proportion of sickness and disease for which it is responsible directly and indirectly. Disease and drink are undoubtedly the main factors in the production of both poverty and crime.

I rejoice to note that among working people in Scotland there is an ever-growing public opinion against intoxication. A man who indulges too freely in alcohol loses caste even with his own class in a way that was not the case fifteen or twenty years ago. May we look forward with hope to a future when this dark stain on our civilization will be effectually removed.

City authorities are waking up to the fact that for healthy development light is a prime necessity. Streets are opened up and buildings cleared away, which helps to admit to congested regions all the sunlight that is available. But better lighting by night is a crying need. Sufficient has been done, even in this direction, to demonstrate that light is a notable purifier. If we could only spread a flood of brilliant electric light all over our back lanes and side streets, much of the vice and crime which lurk and prosper in these dark corners would vanish away and the work of the police would become by comparison quite a sinecure.

Ruskin has said that "woman's duty in the commonwealth is to assist in the ordering, the comforting, the beautiful adornment of the State." The "Management of Houses" offers unrivalled opportunity to fulfil this mission. Her capacity for detail, and inherited instinct for household affairs stand her in good stead in this enlarged form of housekeeping. In London

many women make this their profession in life, earning five per cent. on the rents collected. To provide an adequate salary, or living wage, a large amount of property must, of course, be undertaken.

Whether the work be done by voluntary or professional collectors, devotion and earnestness are necessary qualifications without which no success need be looked for. Many a useful lesson of patience, fortitude and simple faith may be learnt by the collector from those under her care, whose interesting life-histories are unfolded before her. For the benefit is not all on one side.

In the practical details of the work valuable habits of punctuality, thoroughness and accuracy are formed, whilst the serious nature of the duties to be discharged and the responsibility involved, help to ripen the judgment and to deepen and strengthen the character all round. "True character," says a modern theological writer, "is only produced by the sense of responsibility acting freely in the human spirit. Responsibility makes men." And surely it also makes women.

HOUSING.

By MRS. GEORGE CADBURY, England.

Every great nation is gradually waking up to the fact that we cannot rear healthy citizens in unhealthy homes; that not only the physique suffers, but that character, intelligence and moral fibre are degraded, stultified and weakened by the conditions in which millions of people have to exist in the great towns of every country. We have evidence of this in the fact that we have had visitors, many of them, sent officially by their Governments, to see the garden village of Bournville from almost every civilized country—from Canada, America, Australasia, France, Germany, Italy, Spain, Holland, Sweden, Norway, Denmark, Greece, Russia, China, Japan, etc., etc.

Men and women who should be the strength of our nations are housed in close, dirty, evil-smelling lanes and courts, deprived of fresh air and sunshine, strangers to the sight of grass, flowers and trees. They are without opportunity for healthy recreation. Little wonder if, while some bravely battle against their surroundings, a great number succumb, and go to swell the mass of vicious, criminal and diseased humanity, which is a disgrace and menace to their country. The evil does not only exist in large towns; it is to be found in an acute form in rural districts, in country towns, even in villages where land is available for building decent homes with gardens.

A few facts from various authorities will enforce these statements. Sir Walter Foster says that one-tenth of the total number

of houses in England ought to be condemned, they are so bad and unhealthy. In Berlin more than one-half the families live in one room, more than 2,000 of these take in lodgers; there are also 24,000 cellar dwellings, sheltering 91,400 persons. In New York there are 82,000 tenement houses, with no less than 350,000 dark interior rooms without any light whatsoever. The "double-deckers" or "dumb-bell" tenements are buildings, five, six or seven storeys high, built adjoining each other on a plot of land about 25 feet wide and 100 feet deep, of which the building covers over 75 per cent., leaving the small space of 10 feet unoccupied in the rear. In the centre of each tenement is an entrance hall, and a long corridor about three feet wide, badly lighted and ventilated, with seven rooms on either side; and of the fourteen rooms on each floor, only four receive direct light and air. The other five rooms on either side are supposed to get their light and air from a high, narrow shaft, entirely enclosed on four sides and without any intake of air at the bottom, so that instead of fresh air and sunshine they get foul air and semi-darkness, while the shafts act as conveyers of noise, odours and disease due to the emanations from the other families. To this may be added the fact that a family living in a double-decker tenement pays from 12s. to 18s. a week for four rooms, only two of which are large enough to be deserving of the name. In Scotch towns no less than 280,447 families live in two rooms, and 394,000 persons live in one-room dwellings. Necessarily there is constant sickness and disease.

The general death rate in one-roomed tenements in Glasgow is nearly twice that of the whole city, and the death rate from pulmonary tuberculosis is 2.4 per thousand against 0.7 in other houses.

Dr. Juillerat says after investigations made in Paris: "The insanitary house, lacking light and air, is the principal factor in the propagation of tuberculosis. Dwellings are to be found in Paris which are active and *permanent* centres of infection." Again, "The houses included in our enquiries for 1906 show a number of rooms without proper air or light, or of dimensions sufficient for proper habitation. In 405 blocks newly visited, 3,616 rooms are in this condition; that is to say, nearly 4,000 human beings are living under the fatal influence of darkness or insufficient space to dwell in health."

Measurements and weights have been carefully taken of boys and girls in a Birmingham Board School and in Bournville, at the ages of 6, 8, 10, 12:

	Weights at 12 years of age.	
	Boys.	Girls.
Bournville	71.8 lbs.	74.7 lbs.
Floodgate Street	63.2 lbs.	65.7 lbs.
	Heights at 12 years of age.	
	Boys.	Girls.
Bournville	54.8 ins.	56.0 ins.
Floodgate Street	52.3 ins.	53.1 ins.

Take again some figures showing the infant mortality of various districts. In a crowded district of Birmingham the deaths per thousand, taking the average of four years, were 331, against 72.3 in the neighbouring garden village of Bournville. In the Australasian Colonies the infant mortality is 80 per thousand, as compared with 146 in London and 176 in Lancashire. Thus we see that as compared with the Australasian Colonies the excess deaths in one year (1904) in the other areas were as follows: London, 23,958; Scotland, 26,361, and Lancashire, 34,918, while the excessive deaths from phthisis in these areas were nearly 8,000, and the infant mortality from 30 to 120 per cent. greater. In England, as a whole, out of 944,703 infants born in 1904, no less than 137,490 died within twelve months. Hence, in view of the foregoing figures, we may say that at least 52,000 infants, or 1,000 per week, were unnecessarily sacrificed. In Glasgow 72 per cent. of those suffering from infectious diseases lived in one-roomed tenements.

If we are so convinced of the existence of this evil and the necessity of remedy, how is it that we do not move more quickly in the direction of improvement? Those who care for their country, for their fellow citizens, for the little children dwelling in darkness and wretchedness, are fighting for reform, but many forces are against them. The laws concerning land, selfishness, carelessness, greed; and, worst of all, the apathy of the people themselves, who have lost hope. No greater work awaits the reformer, no higher task the administrator, than the transforming of slums and rookeries, and the turning of fresh air and sunshine and the beauty of grass and trees and flowers—now too often the privilege of the few—into the birthright of the poor and those who cannot help themselves.

A decided advance has been made in the last twenty years. The idea of garden villages, garden cities, garden suburbs, has been evolved and materialized in England, France, Germany and America. At Bournville there are now 750 houses, with a population of 3,500. Most of the schemes so far have been the work of private individuals. The movement will need in the future to be the work of the State and of municipalities. For this we must have legislation. It is needed in order to deal with slum property; with compulsory sale of land; to make restrictions as to the number of buildings on a given area; to enable municipalities to obtain leases of land for development on easy terms. Private enterprise has been handicapped in obtaining cheap land for workmen's dwellings, and much of the inferior housing accommodation is due to the conditions of sale or lease being so oppressive and exacting as to compel the builder to build insanitarily.

Much may undoubtedly be accomplished under the law as it stands, but fuller powers and liberty of action must be conferred upon our local authorities, and a more enlightened policy adopted at the Local Government Board, before any very wide or far-reaching reform can be looked for. It is heart-breaking for the administrator to find that, while he is busy with the Herculean

task of removing slums in the centre of a city, wide belts of houses are springing up on the outskirts so built and planned that, in the course of a few years, they must inevitably degenerate into slums as bad as those now being removed at such a heavy cost in trouble and money. As matters now stand, so long as certain by-laws and building regulations (not always of the wisest, by the way) are complied with, our authorities are practically helpless to regulate the spread of towns, and must stand by while monotonous rows of monotonous houses are crowded on the land at the rate of perhaps 50 houses to the acre. There cannot be a single solution for all the evils of the housing conditions.

Some reformers approve the building of tenement houses. In Glasgow they are in great favour, but we who stand for real home life, and the benefits and joys of a garden, cannot admit that they are a worthy solution of the difficulty. Cheap land and cheap railways, and judicious distribution of factories, will obviate the necessity of crowding to one centre. Thirty to forty inhabitants to the acre is a sufficiently dense population. Some of the so-called model dwellings have 800 to the acre. Those in the lower rooms are debarred from sunshine and free circulation of air; the young children in the top rooms are rarely taken out of doors because of the long flights of steps.

As far as possible "garden" suburbs, villages and cities must be encouraged, and every reasonable facility given to enlightened landowners wishing to develop their land in this way. In answer to the objection sometimes raised that the cottages in these places are too expensive for the ordinary working man, we would reply that cottages in Bournville can be had for 4s. 6d. a week up to 12s. without taxes, and no man ought to receive a wage which would make a home at that rate impossible.

With all this, there must also be an effort to educate public opinion, for no administration or legislation can be permanently successful without this driving force behind it. Public opinion is deplorably lax and sluggish, and as soon as active steps are taken by sanitary authorities the voice of vested interest makes itself heard. Facilities to enable municipal authorities and rural councils to form schemes for town planning will promote effective improvement in the future. Two hundred and forty years ago, after the great fire of London, Sir Christopher Wren endeavoured to introduce a system of town planning, but he was before his time. Germany, the Scandinavian countries, Switzerland, Holland, Belgium, Italy, Austria, and, indeed, most civilized countries, have schemes for town planning except England, the United States and France.

A town-extension plan contemplates and provides for the development as a whole of every urban, suburban and rural area likely to be built upon during the next thirty or fifty years. Wide avenues are provided for the main traffic between the centres and the outskirts, narrower streets for ordinary traffic, and, again, narrower and less expensive roads or drives for purely residential

quarters. Parks and small open spaces and playgrounds are provided for beforehand, instead of waiting till the land required has risen to an impossible price and in a sensible plan these lungs are located on back land, not on valuable frontage. Districts are allocated for factories on the opposite side of the town to that from which the prevailing winds come, and here there are railway lines and, where possible, water communications. The future town is divided into zones; high buildings close to each other are allowed in the centre, and on main arteries. In residential districts buildings must be lower and more dispersed, the further they are from the centre of the city or its main arteries. In those streets where traffic is light and a sufficient distance is maintained between the opposite lines of houses, narrow and inexpensive roadways or drives, with wide footpaths, are allowed in order to keep down the cost of estate development, which in modern English suburbs is responsible for at least 1s. per week on a 6s. house.

While speaking of town planning, perhaps we may be allowed to suggest that the Canadian Government should pause before selling land so extensively to private individuals, and consider if it may not be well to work schemes of town planning and municipal ownership.

An excellent method of providing suitable houses is through the Tenants' Co-partnership Building Association. This provides for joint ownership and joint responsibility.

At a recent conference on housing, an owner of small houses complained that it was hard that all the blame for bad houses should be cast on the landlord. If he repaired and painted his houses one week, they would often be in as bad a condition the next, when occupied by a certain class of tenant. This is, of course, true, and we must own that the tenants need educating equally with the landlords. But the difficulty is met by the Co-partnership Association. A large number of shareholders, mainly working men, own together a certain number of houses, and all are responsible for the general condition. It appears to be a better system for a working man to have a share in 100 houses than to own one, as he so often has to move and follow his work.

In conclusion we must say we look with envy on those who have the task of developing Greater Britain. What opportunities you have with your great tracts of land, your newer laws, your freedom from tradition, your young enthusiasms! In the Old Country we have difficulties that you probably will not have to face. But we love the Old Country, with all her disadvantages and mistakes, and we shall work on for a happier home life for all our people.

"We will not cease from mental strife,
Nor shall our sword sleep in our hand,
Till we have built Jerusalem
In England's green and pleasant land."

THE CHILDREN'S HOME.

By M. T. MONTEPARI, Italy.

Among the modern educational institutions, the "Children's Home" (Casa dei Bambini) is, considering its geniality and importance, well worth being made known at a Women's Congress, where children's education is of the highest interest.

This is not the moment to speak of the social mission of such an institution and of its correspondence with modern times, but to illustrate the educational systems intended to develop the young minds committed to the care of the Home.

We shall, therefore, simply mention that the first "Children's Home" was founded in Rome, in January, 1907, and that it was originally planned by Engineer Edoardo Talamo, Director-General of the Roman Institute for Real Estate, and that it followed as a natural consequence of the reform of the old and gloomy tenement houses in the Tiburtine Quarter (one of the worst in the Capital), which were converted into new buildings constructed according to modern systems of hygiene, where even the poor man may now enjoy the privacy of his own little apartment gladdened by cleanliness, air and sun.

The little children, whom mothers are obliged to leave alone many hours of the day, would have seriously damaged the new houses, had not a timely solicitude foreseen this evil and prevented it by preparing an appropriate place in the same building, where they might assemble under the watchful care and supervision of a skilful and intelligent mistress.

The educational methods adopted in the "Children's Home" are the result of my long scientific and pedagogical experience, and I believe they are the "sole" and "first" application of scientific pedagogics. Unfortunately, however, didactics have always been entangled in such a difficult network of philosophical questions that the teachers have been unable to focus their attention on the subject to be educated, namely, on the child.

Up to now the would-be educator started from pre-conceived ideas based upon pre-established theories, as, for instance, on the nature of the human soul, which has for a long time been discussed in various pedagogical schools, without ever coming to a definite conclusion; thus settling in his mind an unique "ideal" of the "child" which prevented him from discovering the real nature of his pupil and of gaining a thorough knowledge of the complex psychological problem entrusted to his care. He then proceeded blindly in his work of education without any clear idea of his mission and without stopping to examine the result of the method he followed. Now, my system destroys altogether the ideal fabric of the old educator, and places before him the "living subject," the "child," who is to be studied directly, accurately and in all his manifestations. A direct and intelligent study of the pupil is therefore the basis and the starting point of the educator, who should be a scientist and a psychologist, always watchful and eager

to obtain those materials indispensable to his educational career. He should also, according to my system, leave his little pupil full liberty of manifestation. It therefore follows that the moving principle of the system is liberty.

The restrictive methods of former days have now been abolished in the "Children's Home" and have been replaced by the loving guidance of a mistress who does not pretend to "teach," but simply to "direct," so that the pupil may almost unconsciously find himself on the road which will lead him to the full and harmonious development of his physical and intellectual powers. Hence the name of directress is given to the mistress.

As I have already mentioned, my system is the result of long experience, which I have gained by experimenting at first with defective children.

In the year 1898-99 I was at the head of the orthophrenic pedagogical school, founded in Rome as a consequence of the series of lectures on the special education for defective children, which I was commissioned by the Ministry to deliver in the Normal Schools of Rome.

I took up the difficult task of giving a rational and useful education to the phraenasthenic subjects who were in a special department of the asylum of Rome, with the greatest enthusiasm, selecting as guide the works of the first educators for the defective, namely, those of the French alienists Itard and Séguin. It may now well be asserted that Itard and Séguin were the initiators of real scientific pedagogy. By means of long and accurate study, based always on observation and giving the best practical results, these two eminent scientists pointed out a clear way to whoever wishes to follow a rational mode of education. I studied their works with the greatest attention till I had thoroughly grasped all their views. At length, after sound theoretical preparation and after long practical experience gained abroad in the Institute for the defective of Bicêtre, and in the additional classes of London, I was able to choose a series of subsidiary didactic methods, organizing them into a well-constructed and logical system.

I should, however, acknowledge that I did not keep strictly to the theories of Séguin, but that I adopted a new form of didactics, which, when applied to the defective, gave excellent results. The same methods, partly modified, are now used for normal children between three and six years of age, with the most satisfactory results, and it is not improbable that they will effect an important reform in the modern primary school.

Both the origin and the application of my system show that it is essentially experimental, and as I have already said, it starts from the study of the child, who will gradually, by means of didactic systems and educational exercises, be made to develop his special tendencies and inclinations.

The mistress knows her little pupils "physically" by taking the measure of their bodies at regular periods (application of anthropological pedagogy), and "psychologically" by studying and

observing all the manifestations of their souls (true application of infant psychology).

A little child from three to six years of age is at a period of life in which a wise and efficacious mode of education is most necessary to aid the formation of his personality—but up to now we have often incurred the danger of crushing out his budding life. Unfortunately, there are still a great many schools for little children, attended principally by the children of the poor, where the system in use renders the little pupils inert and passive, strains their memory in a most outrageous manner, till they often lose all their mirth and even that beautiful smile so natural to childhood!

Whoever visits the "Children's Home" is, on the contrary, struck by the obvious activity and happiness of its little inmates. Not one of them is left without some occupation; they all take an interest in something and are busy at what is most congenial to their natures and to their wishes.

My system might also be called physiological, because it reaches the soul gradually through the senses; from the education of the senses it passes on to the ideas, and from the ideas to the sentiments.

The didactic material which is used for the education of the senses is varied but simple, so that a child may make use of it without assistance, and it is arranged in such a way that he may perceive each error and correct himself by trying over and over again. The mistress' task consists merely in displaying the material before her pupil and in watching the work of the latter in order that she may witness his progressive development.

All the senses are trained; feeling, smell, stereognostic, thermic, barometrical, visive, noting in the latter the chromatic from the optical sense of forms, distances, etc.

After such a training a child will naturally have acquired many clear and exact ideas of things, and, above all, he will have grown familiar with "observation," which is so necessary in life and yet so often neglected.

Other very important educational exercises are those relating to practical life—the children are taught how to dress, undress and get up. They go through these exercises daily and take the greatest interest in them, and when at last they can do everything without help and feel utterly independent, they are really overjoyed and begin to feel conscious of possessing some inner strength.

I put special importance on the language of our children, which between the age of three and six is still in a state of formation. In the "Children's Home" a special system of respiratory gymnastics is adopted, together with various exercises of pronunciation intended to correct those defects of language (as stuttering, lispings) so common among children, and which may, if not corrected in time, persist during a whole lifetime and often cause serious annoyance.

My system ensures a clear and perfect pronunciation. Having succeeded in giving the children a thorough knowledge of the

spoken language, I have deemed it expedient to form the graphic language, for when a child has completed his fourth year of age he is already able to distinguish different objects (education of the senses) and having been trained by a well-timed education to distinguish the sounds of the human language and to execute the principal movements relative to the organs of elocution (education in the language) a new psychological period begins to assert itself under the shape of curiosity (a characteristic quality at that age), which leads him towards a higher education, and he may then begin to supplement the phonetic language by the graphic one. And I venture to say that not only he may, but he must do so, in order that his psychological development be rationally aided. As a useful help for children in learning graphic language I have invented a method which is quite special and completely different from the usual methods in use up to now, and which has given the most satisfactory results during several years of practical application. To give an idea of my method I think it will be useful to reproduce a brief but clear explanation of the same by Prof. Giulio Ferreri:

“The system is based on the well-known principle of the association of ideas, but its highest efficacy depends upon a special training of the muscular sense, as, for instance, disposition and preparation for writing.

When this system has been applied to normal children of from four to five years of age, the result has been as follows: Children succeed in writing well “by themselves,” in the same way as they are able to speak “by themselves” after the exercises of spontaneous repetition of the words they hear. It is not even necessary to place a pencil in their hands or to order them to go through their writing exercise.

It is enough to train a child in the way we shall explain as briefly as possible, and some day he will be “ready” to write; urged by some inspiration or stimulation, and following a natural impulse, he will take up a pencil or a bit of chalk, and will write just as he pronounces words. Indeed he will write words with real enthusiasm, tracing well-shaped graphic signs, without going through the long and tiresome series of “strokes” and of isolated letters, with great economy of ink and paper and consequent negative cleanliness.

DISTRIBUTIVE EXERCISES.

The first exercise is that of finding corresponding pieces and fitting them together. It is a useful preparation for reading, drawing and writing, and should be adopted as soon as the child has succeeded in distinguishing the colors and the shapes of the designs.

1. Fit the corresponding figures on the colored designs which are traced on a smooth piece of cardboard.

2. Repeat the same exercise with figures merely traced. (In these two exercises the child's attention should be drawn particu-

larly to the different shapes of the figures, making him follow the edge of each one with his index finger).

3. Follow the edge of each figure with a little rod held like a pen.

4. Fill up with free strokes of coloured pencil the simple figures marked by the designs, and go on gradually to more complicated figures, which the mistress may draw out also for the fitting of models (flowers, animals, common objects, etc).

5. Leave the children free to draw whatever they like, but when their work has been accomplished ask them to explain what their drawings were intended to represent.

SIMULTANEOUS READING AND WRITING.

The children are shown a board with painted "vowels" in their written form (preferably straight handwriting).

These figures will appear before the children as varied and irregular. Show them the same letters coloured in the same way, but moveable (iron, wood, pasteboard and even paper) and pass on to the fitting exercise, adding the name of each vowel according to the primary teaching of objects.

Feeling is associated with this exercise and the pupils are made to touch the letters, following the direction of the writing. When the children no longer find any difficulty in recognizing, fitting, finding and touching the letters, great attention should be given to the sense of feeling and to the muscular sense. With this object in view a large piece of pasteboard is prepared, upon which some letters will have been pasted after having been cut out of a sheet of glazed paper.

The children are then made to touch the letters, following the direction of the writing, first with all the fingers of their right hands, then only with the tip of their right index fingers, and finally with a little rod held between their fingers like a pen.

Whilst continuing to teach the relative nomenclature by means of the phonetic system, we should pass on to the "consonants," from the simplest up to the most complex forms. All the exercises previously gone through with the vowels are now repeated with the consonants, which will in a very short time enable the children not only to form "words" with the aid of the moveable alphabet, but to "read" them and "write" them.

This result may be arrived at in a few weeks, sometimes in a few days, with normal children from four to five years of age.

Prof. Ferreri therefore proves that when all material difficulties in the way of learning graphic language have been eliminated, the latter becomes a task of primary importance in the unfolding of the language and in the psychic development of the child. And perhaps future generations will prove the truth of this assertion by experiencing its astonishing efficacy.

Moral education is not neglected in the "Children's Home," and is especially promoted by natural education, namely, by cul-

tivating the soil and by breeding animals. Nor is social education forgotten; on the contrary, it is always borne in mind by the mistresses, whose friendly and affectionate conversation teaches the little pupils to be gentle and to help each other, and leads them smoothly on to the full development and to the application of the most noble ethical sentiments destined to be the ground-work of the life awaiting those infant souls.

HOUSING OF THE POOR IN CANADA.

By MISS FITZGIBBON

Speaking to the preceding papers on the housing of the poor, Miss FitzGibbon said that the great difficulties in Canada lay in the high rents and in the fact that there were almost no small and inexpensive houses. Thirteen to twenty-four dollars a month had to be paid for poor quarters by working-people. The remedies that are being tried are building societies, buying on the instalment plan and division of expense by two families living in one house.

But there is still a large class of people left who can afford to pay only about five dollars a month in rent. Emigrants from the old countries should take into careful consideration the fact that rents in Canada are high—even in proportion to the higher salaries paid here than in the old lands.

Ignorance of this and kindred facts resulted in the establishment of "Shacktown" in Toronto last year, and many more joined the ranks of the unemployed out here than would have done so had all the economic conditions been understood.

ACCOUNT OF THE SOCIETIES IN FLORENCE FOR THE RELIEF OF THE POOR IN THEIR OWN HOMES.

By EMMA R. CORCES, Italy.

There are in Florence many societies which assist the sick poor in their own homes, and there is not one which is not working with the greatest assiduity and zeal. The spirit of charity which fills the greater number of our citizens is shown especially by their visits to those sick persons who either from social necessity, or family reasons, cannot take advantage of the public hospitals, and are lying without proper nourishment, medicine or clothing and sorely in need of assistance.

We have the Medical Mission founded in 1880, which is situated in Venti Settembre Street and which, besides medical and surgical help, distributes medicines, linen and clothing free of charge. It has a Home at Viareggio which receives the sick and convalescent from the Medical Mission, and also extends its work

to the poor of Viareggio and the neighbourhood. The Medical Mission is supported by voluntary donations; doctors and assistants give their services free of charge, the drug stores lower their prices, etc. Every year a statement is published and the accounts are kept with admirable exactness.

We have also the Institution "Antionetta," for women who, having several young children, cannot go to the "Maternity" when the next little one is expected. This was founded by the noble lady Countess Maria di Frassineto in 1894, in memory of her beloved daughter, the Marchioness Antionetta Frescobaldi. Its programme, carefully drawn up, promises the mother the attendance of a trained midwife. It is under the direction of the well-known Prof. Antonio Martinetti, who has, through his constant energy, given to this truly humane work an impetus most continued and increasing. The mothers are visited for some time before the birth of the child, as well as for some time after. They are supplied with proper food, with linen, with an outfit for the baby, and so, forgetting their poverty, and feeling they are cared for and loved, they pass safely through the dangerous period. The institution is well worthy of the name which the Florentine lady wished to continue in the sacred cause of charity.

With the same object and with a somewhat different arrangement is the Provident Society for Assistance in Maternity. The presidents are Countess Editta Rucellai and Prof. Guisepppe Resinelli. Besides the members who have provided capital for the development and upkeep of the society, the women themselves who wish to have the benefits of the society pay an admission fee of one lira and a contribution of 25 centimes per month. The society is established with the view of assisting the women to escape the dangers to which their ignorance and negligence may lead. And as they become members themselves they are helped in their homes, not only because they are poor, but as a right. It would be well if this society, established about three years ago, were better known and could be developed as largely as are some younger institutions.

Under the watchful care of Miss Alice Burke, the society for treating sick children carries on its work for the benefit of the sick poor in their homes, particularly in chronic cases, which are numerous, and for which no hospital is provided, as in the case of infectious diseases. Personal visits are made by the society, food and medicine are distributed, and linen is lent; doctors also visit. If the case is one of infectious illness it is visited by a nurse specially appointed to this work. The regulations are very clear, which results in the greatest order in the carrying out of the work; then there is the greatest good resulting from the kindness of the ladies concerned, and the whole work is carried on without any special fund, with only the small subscription of 6 lire per annum from the associates, some voluntary donations, and the proceeds of conferences held by prominent persons. The work of aiding the suffering child, of restoring happiness at the age when there should be only smiles, to the little ones languishing in tears, is surely a

blessed work and one which cannot fail to be supported by the public, because it has the blessing of God.

The Society of St. Vincent de Paul, perhaps older than the above, has the same object. Men belonging to our upper classes, ladies and young girls, unite to succour the sick, giving them care and assistance.

Thus the Helping Sisters of the Society in Regina Vittoria Street have by their kindness attracted to their aid a number of ladies and young girls. One must see to believe the goodness of this band of helpers, who go from door to door, from house to house, with their kindnesses. Some nurse the sick, changing their beds, washing them, and tidying them; some arrange the houses, get the children ready for school, light the fire, sweep the floor, do every kind of humble work with care; ignored by many, blessed by few, but animated with the true spirit of charity and conscious of the good work they are doing.

The Anti-Tuberculosis Society is also extending its work, but not having a sanitarium of its own to receive the sick, only too many in number, who come to our city, it limits its aid to the giving of food and medicine, separates the children from the infected family, sends them to various institutions, to convents, to places specially prepared in the country, where the poor little ones have good food, are kept warm, live in the open air, and have a chance to escape from the infection which threatened them.

And everywhere all over our city are other groups of people uniting themselves for the assistance of the poor in their homes. Florence, the centre of art, the garden of Italy, is becoming the headquarters of the most important charities and a centre of beneficence.

CHARITABLE ASSOCIATIONS IN STOCKHOLM.

By BARONESS ELLEN VON PLATEN, Sweden.

At different periods and in various countries the great question of helping the poor has been studied with the earnest desire of finding the best way of assisting them intelligently and efficiently. Experience has proved that gifts indiscriminately distributed usually encourage mendicancy and idleness, often causing moral injury instead of assisting the recipient to escape from his miserable condition, and of aiding him to become a useful citizen.

In England and America the defects of the old system of helping the poor have long been acknowledged, the want being strongly felt of organizing Charity so that no help should be given without examination of each individual case of distress.

With this noble aim in view the "Charity Organization Society" was started in London in 1869, and twenty years later a Swedish "C. O. S." commenced operations in Stockholm, Fru Hierta-Retzus taking the initiative.

The office of this Society is intended to be a centre of reference for all interested in works of charity. All applicants for assistance may be sent there, when careful enquiry is made to test the truth of their statements, and find out how and by whom they had better obtain help, while in each case likely to be permanently benefited and suitable for assistance by Charity rather than by the Poor Law, such remedies are offered as are likely to make the applicant self-supporting. When cases are sent to the office, reports about the individual are forwarded to those sending in the case after due investigation has been made. If the various means of help required be not obtainable from those interested in the applicant, the Society in some cases furnishes adequate assistance, either in the form of loans running without interest, or as gifts.

The C. O. S. also acquires information regarding charitable institutions, their conditions for admission, and other details concerning their work, thus being able to furnish the public with reliable statements if requested to do so.

During the past seventeen years Fru Agda Montelius has voluntarily devoted her time to superintending the work of the Society, and proved that a woman possessing great organizing powers, and feeling real compassion for these unfortunate people and a sincere desire to better their material and moral condition may be the means of obtaining great results. The life and soul of the Society, Fru Montelius, stimulates and inspires her companions—all honorary workers, courageously continuing her work with a perfect understanding of the principles of reformed charity.

All in all there are about 800 different Charitable Associations, Benevolent and Relief Funds in Stockholm.

For the relief of children alone a vast number of societies and institutions have been started within the past few years.

In 1901 was initiated the first "Mjölkdroppen" (Milk-drop) Charity, which has had many successors in Stockholm and most of the large towns in Sweden. Here milk is distributed daily to such children as for one reason or another cannot obtain natural nourishment. The children are duly examined each fortnight by a physician, a nurse exercising control in the homes and giving the mothers advice concerning the care of their children and similar matters.

For unmarried mothers and their babies the first Infants' Home was opened in 1903 on the initiative of Fru S. von Koch. The mothers are allowed to remain here with their first-born infant for a twelve-month, caring for one or two infants besides their own. The infants remain in the home till they are two years of age, when good homes are found where they may be boarded, should the mother not be able to make arrangements for her child. The Home tries to guard the child's rights with respect to the father. These Homes are extremely active in strengthening and keeping up the connection between a mother and her child.

Those mothers who are forced to work away from their homes during the day so as to earn their livelihood, can leave their children at "Crèches" for the day. In some of these the infants are

taken charge of generally from two to seven years of age for the low sum of three halfpence a day.

For children attending the board schools, who have very bad homes or both of whose parents work away from home, Fru Anna Hierta-Retzius' excellent Workshops for Children have been opened, where the children spend their leisure time instead of roaming in the streets; 2,300 children attend these schools in Stockholm at a very small cost, only about \$5.00 to \$8.00 a year for each child. They are taught all kinds of practical trades: brush-making, basket-work, joinery, tailoring, cobbler's and metal work, besides mending, dress-making, weaving, etc. The instruction is given by artisans, by paid and voluntary teachers (between seventy and eighty young girls from our very best families devote themselves to this work). Twenty-two years have now elapsed since Fru Retzius founded her first workshop for children in Stockholm. Their popularity has steadily increased, and now they are scattered all over the country to the number of 74, even far beyond the Polar Circle.

The latest triumph for our Workshops for Children is, that when King Edward visited Sweden last year he considered them so satisfactory that he presented a sum of money to Fru Retzius for their benefit, which she calls "King Edward's Fund."

"Barnavärn" (Children's Shelters) are also arranged for such children, who are allowed to spend their leisure hours there, learn their lessons, and get food and care until their return home in the evening.

Delicate children attending school are despatched to the country during the long summer holidays with the so-called school colonies, supported by private associations, or else to private homes, being received either free of charge or at a very low rate. It is really a joy to see what a couple of months spent in the country can accomplish in procuring a good result.

For children that have lost either father or mother, orphanages have been opened, many owing to the initiative of women. One name among many must be mentioned, viz.: Elsa Borg, who died this year (1909). During her active life she established five Children's Homes, where girls are trained and educated to be competent domestic servants.

In order that the nursing of children may be improved several nursery schools have been established on the initiative of women, where young women may learn, both theoretically and practically, how to take care of children.

The work of nursing the sick poor in their own homes has been going on in Stockholm for twenty-one years, and, from a small beginning in a single parish, it has grown to be a recognized institution, now comprising ten parishes of Stockholm. Annual grants are given to those associations that carry on the work, both from the Boards of Guardians and from the Parish Councils. These associations are in constant co-operation with the C. O. S. and with the Public Health Officers.

District Nursing was first started in 1888 in Stockholm by Fru Ebba Lind af Hageby, a sister of Fru Retzius, who, having procured from England documents re District Nursing, set about organizing the work with such modifications as would be necessary for carrying it out in Stockholm.

One branch of benevolence, which is not direct charity, is the erection of dwelling-houses where, for very reasonable rents, single women or widows with children may obtain rooms and certain other advantages.

One of the oldest and largest associations for the relief and support of the indigent is Allmänna-Skyddsföreningen (Society for the Protection of the Poor), which consists chiefly of ladies, who each undertake the protection of one or more people, assisting them with advice and information, as also with gifts.

In close connection with this society are the so-called Arbetsföreningarne (Workers' Unions), which provide work at home, such as plain work, knitting, etc., etc., for the wives of the poor, who can by these means obtain an income without leaving their homes. The workwomen are well paid, the work being sold, or executed from orders given by hospitals, regiments, etc., etc.

For the aged poor there are alms-houses for men, widows and domestic servants, and homes for "Pauvres Honteux," as we call them, that are supported by funds obtained partly from the interest upon donations made for the purpose, and partly from voluntary gifts and contributions from the persons benefited or their friends.

For those suffering from some defect or other, as cripples, the blind, deaf-mutes, idiots, and blind deaf-mutes, there are not only asylums but also educational establishments; in most cases women have instigated their formation.

For the entire group of those unfortunates that are classed as "Fallen Women," many attempts have been made in recent years to assist and raise them in various directions. Those women who have made the best initial efforts in this matter and also gained the best result are Elsa Borg and Maria Winqvist. The latter, some years ago, set up an agricultural colony. Her idea is that love of Nature and becoming accustomed to healthy work will in many cases prove of assistance in the work of redemption and salvation.

It has become more and more apparent while carrying on our varied work that all these various societies and establishments ought to co-operate the one with the other, as also that all purely social undertakings, which could not come under the heading "Charity" should still possess as aim the betterment of the community.

In 1903 a confederation of the societies working for the due solution of various social problems—The Social League—was formed in order to promote social knowledge, and further proper training for social work.

By this League a Committee was appointed to enquire into the working of the laws relating to the relief of the poor in Sweden. When the report was ready a Congress assembled to consider the matter and on that occasion an alliance, "Svenska Fattigvårdsför-

bundet" (Swedish Poor Relief Alliance) was formed for the entire country in order to promote the well-being of the lower classes.

This alliance, among other measures, intends to fulfil its mission in the following manner:

1. By providing parishes, associations, and private persons with information and advice concerning the relief of the poor and charity in general.

2. By arranging congresses in the capital at suitable intervals, or, when it be deemed desirable, to hold them at some other place in Sweden; and

3. By the publication of a magazine and other printed matter.

A consulting relief officer has been appointed who, by travelling about and lecturing, by giving advice and assistance when the relief of the poor is to be reorganized, tries to render the relief as effective as possible.

Plans of up-to-date poor-houses, homes for foundlings, etc., etc., are lent.

One of those who have been most active on behalf of the Alliance is Fröken Ebba Pauli, whose power and knowledge have been recognized by the State, since she has been put on a committee for the revision of the existing Poor Relief Law.

In order to educate people of all classes of society interested in scientific methods of assisting the poor, this Alliance has arranged courses lasting about one week, not only in the towns but also in the country, lectures being given on subjects relating to Poor Relief and on other questions. One course lasting six months has been carried on for the purpose of educating masters or matrons of Poor-Houses, Alms-Houses and Children's Asylums.

The opportunities for education in these matters that previously existed were a two to three years' course at the Deaconesses' or Deacons' Homes, the Samaritan Home in Upsala, founded by Ebba Boström, and Elsa Borg's Bible Women's Home. Special short courses for the training of charity workers have also been given.

It is clear to the women working for the relief of the poor that feeling an interest in these matters is not enough, there must also be full knowledge of conditions and training for working practically. It is only by these means that by degrees the public will be influenced, and understand the importance of charitable associations that are "associated charities."

SOCIAL WORK OF THE TUSCAN FEDERATION.

By ELENA FRENCH CINI, Italy.

The Tuscan Federation, though little more than an infant, has passed through its difficulties and troubles. While in the beautiful city of Florence, where it has its headquarters amongst the ancient artistic beauty which is our glory, there is a happy revival of the love of art, most of our cultured ladies taking a lively inter-

est in all its developments; when, however, it comes to moral questions, one often finds indifference or hesitation.

And indifference and hesitation were our stumbling-blocks at first. What was this Federation for? Had we not already too many charitable institutions for our activity and our financial possibilities? No, there must be some hidden motive—the three or four of us who stood by it were poor, mistaken innocents; there was sure to be some subversive power at work there. And when the ladies who collected to form the first committee—in the majority Catholics and Conservatives—heard of the others who were being asked to join the Federation—Jewesses, Socialists, Free-thinkers—the general alarm assumed gigantic proportions.

I dwell on this because I own that when I now see these very same ladies willingly discussing or working with some of those they used to look upon as “terrible elements”; when I see the “terrible elements,” who on their part were rather contemptuous towards the bearers of mediæval names, and according to them, still with some mediæval ideas; when I see them recognize the real worth of many of the grand ladies, it seems to me that the Federation has, at least in part, fulfilled its greater aim and has done some real and profound good, which, please God, will in time bring forth its abundant fruit.

But of things practical what have we done? Not much, I fear.

We have got together, through the admirable energy of some of our ladies, twenty-four small circulating libraries for elementary schools. Little children, having learned to read and having no means of exercising their newly acquired knowledge in their homes, take advantage of these collections of books, selected by some of the members of the Committee formed for the purpose.

We obtained permission from the municipality for ladies to inspect the schools and the meals there given to the children; some of our number were also admitted to the “Congregazione di Carità.”

At the Lying-in Hospital our suggestion that girls who had fallen once should not be placed side by side with thoroughly perverted women, was carried out.

The memorandum from the National Council of Women requiring us to give our opinion on the “Inquiry into Paternity” question, created great agitation and discontent; many members declared themselves incompetent of judging, and abstained from voting. Nevertheless we had a majority in favour of the father as well as the mother being held responsible for the upbringing of the illegitimate child.

We gave lectures on elementary hygiene to working-class mothers, printed synopses of the lectures being distributed to them. The audiences were fairly large. Our intention was to give further attention to this important question, but the terrible disaster of Calabria and Sicily fell upon us like a thunderbolt and naturally enough absorbed all our thoughts, our means, and our energies.

As it may be imagined, all our ladies set to work and were ready to help in providing clothing or in nursing the wounded, either in the hospitals or in the very places of the disaster. All worked hard at whatever there was to do for the relief of the poor sufferers, in spite of the filth, the bad smells and the continued danger from the ever recurring earthquakes.

Whatever we collected in Florence, either in goods or in money, was deposited at the offices of the Charity Organization, which is associated with our Federation, and whose Directress (Miss Cammeo, 17 Pa. Sta. Maria Novella) enjoys everyone's confidence.

Only two exceptions were made. Once we sent a small sum to Naples to provide clothes for the women at the hospital, and also money to pay half the expense of one of the wooden cottages which are being used in the formation of a little agricultural colony in Calabria by M. Morabiti and Marchese Nunziante.

When the fever of work for our poor brethren, to whom the United States and Canada have shown such liberality, was a little abated, we were glad to hear of the noble work that two members of our Federation had been privately carrying on.

Miss Cammeo, at the Charity Organization office, had established a small money-lending bureau in order to cope with the usurers. She told us of cases in which over a hundred per cent. had been extorted from poor persons. Another lady had formed a society, to the use of which she had anonymously devoted a goodly capital, for the purpose of buying up old houses, having them put into a hygienic condition and then letting them out at low rents to the poor.

Two other ladies, under the auspices of the Tuscan Federation, turned their efforts in the direction of establishing an insurance bank for servants in their old age. They published an excellent pamphlet on the subject, which was largely distributed.

The latest and most interesting part of our work has been the discussion of two articles on a law about to be brought before Parliament. It is proposed to obtain more accurate information about the mothers of foundlings brought to the hospital, in order that such children, when they reach the age of twenty-one, may have the right to claim such information. With regard to their fathers, the old law is enforced that no enquiry be allowed.

We voted unanimously that a petition should be made to the Government that, seeing that those two articles did not in any way benefit the child, and that they left the illegitimate mother in a still worse condition, the said articles should be entirely suppressed until the "Inquiry into Paternity" had been brought forward and discussed.

There have naturally been many other proposed good works considered, which after ample discussion did not seem practicable. Other schemes have also been initiated, such as the League for Social Purity.

Our Federation is made up of delegates of 34 charitable institutions, as well as other members, amounting in all to 108 women. Most of these are now very enthusiastic and earnest about the work to be done, and we hope that with time much lasting good will be accomplished.

TEMPERANCE WORK IN SWEDEN.

By MISS INA ROGBERG.

There is a strong work for temperance in Sweden. Seven large societies, with a very efficient organization, containing nearly half a million of members (close upon one-tenth of the population), are in the field. Many persons are total abstainers without belonging to any temperance association. But unfortunately there is much drunkenness too in Sweden, and many strongly uphold the present state of things—a liquor traffic regulated by the Gothenburg system—and on many hands indifference is hindering the carrying out of reforms.

Among the societies we here mention are not the largest, but those that may especially interest us as women, the Women's Christian Temperance Union, and the Swedish Students' Total Abstinence Association. The former has grown successfully and unites women all over the country in a beautiful work, spreading the ideas of temperance and moral education by lectures and literature and realizing them in practical enterprises of great value; for instance, larger and smaller restaurants, reading-rooms with refreshments, sale of hot milk in market places, courses of cookery lessons, temperance exhibitions, homes for students and orphans, temporary rescue homes, etc. The association publishes a monthly publication which is in the sixth year of its issue. It has a membership of about 6,000 women and 2,000 children. An important reason why the membership is not larger is that nearly half of the members of the older associations are women.

The Swedish Students' Total Abstinence Association embraces numerous branches at almost all the various educational establishments in Sweden, with a membership of more than 11,000, among them a large number of girls. Teachers, clergymen and physicians have joined the union in order to help and encourage the movement, which appears to give a hopeful promise for the future of the nation.

Since 1892 Sweden has a law that prescribes temperance instruction in schools. In 1901 an institution, called the Central Association for Scientific Temperance Instruction, was founded by the united temperance societies. The association has to supply, at the lowest possible price, suitable illustrative materials for such instruction, to have able lecturers, instructors and teachers, and facilitate the sending of these persons to schools and clubs of young people to give instruction on the nature and effect of intoxicating liquors. By means of this excellent institution the temperance

cause has been powerfully promoted in all quarters. Popular scientific courses, 36 in number, have been held in different parts of the country, each with thousands of attendants, largely teachers. Numerous exhibitions of temperance literature and illustrative materials have been arranged. A permanent exhibition in Stockholm, to which the city gives a yearly grant of 1,000 kronor (Swedish crowns), has, since it was opened, had about 40,000 visitors. In 1908 a three months' course of study for teachers was held in the capital, comprising chemistry, physiology, hygiene and alchology, at a cost of 25,000 kronor. Last month the Parliament granted the considerable sum of 83,000 kronor for such courses to be held this year and in 1910. In all the Parliament has granted for this year and the next 201,750 kronor to further temperance work and instruction. The W. C. T. U. shares in this grant for the first time.

The temperance people have realized more and more that good instruction must crystallize in effective legislation. The temperance societies hold biennial Prohibition Congresses, and the prohibition idea is gaining ground. The first aim is an effective law, granting to every man and woman of full age the right to vote against the liquor traffic, what we call the "local veto." The local veto bill passed the second Chamber last year, but was refused in the first Chamber.

Last autumn the Central Committee of the Temperance Societies of Sweden sent inquiries to all the communes and town councils in the country, asking their views of the local veto bill. We have in Sweden 2,406 country communes; 1,342 answered. More than 1,000 fully agreed; only 55 opposed. The towns in general declined to express their opinion, but only one declared against the bill. Two towns are already "dry," and in the villages of the whole country there are not a hundred saloons. The local veto bill fell through in the first Chamber again this year, but the day of victory is surely approaching. Another bill, asking for an investigation as to the possibility of liberating the State, the counties and the municipalities from their economical dependence on the liquor traffic taxes, did pass both chambers. The temperance question is now of such importance in Sweden that every political party must take account of it and have it on its programme.

REPORT ON TEMPERANCE WORK IN HOLLAND.

By MISS HENRIETTE CROMMELIN.

As the curse of strong drink is prevalent in our country as well as in neighbouring lands, we have felt the need to fight against it seriously. The drink which does most to ruin the country is the *jenever* (gin), of which the greatest part is manufactured in the town of Schiedam. If we wish to see both the magnitude of the evil and also the strength of the temperance movement, I cannot

do better than recommend a visit to Schiedam. There we may see the huge distilleries, where endless sacks of good corn are daily changed from blessing into curse. Men with flushed faces, fierce looks, more like Italian banditti than cool-blooded Dutchmen, tend the huge fires bare-breasted. They work very long hours, but have "free drink." Some of them take 20 small glasses a day, these are considered very moderate; others make the bargain that they will be allowed 40 per diem. These latter are by no means rare. Of course these men are always under the influence of drink, though probably never openly "drunk and disorderly."

But in this same Schiedam the temperance movement is getting stronger and stronger. Many of these wretched men in the distilleries are getting won over to total abstinence and to Christianity.

A year ago it was my privilege to speak at a gospel temperance meeting in Schiedam in the open air on Ascension Day in the very heart of the town, to a very sympathetic audience, with our backs to a disused distillery and temperance banners floating around. This is only an instance of the fight going on everywhere. We Dutch have begun slowly; but, thank God, we are doing it steadily.

The first National Total Abstinence Society was founded on the 10th of May, 1881; this was the National Christian Total Abstinence Society. But the ground had been prepared beforehand by the Dutch Union for the Abolition of Strong Drink. These two societies are still the leading temperance societies in the land. The latter has been converted into a total abstinence society of late years and is now the most important association in the neutral group, as the N. C. G. O. V. is among the Christian group.

The ground had been prepared for the founding of the first National Total Abstinence Society in yet another way, by persevering, prayerful, individual effort on a smaller scale. It was the Rev. Adama van Scheltema, in Amsterdam, and Prof. Valetton, together with Miss de Ranitz, in Groningen, who first lifted up the banner of Christian total abstinence in Holland as early as 1862. The book which first inspired these three was Mrs. Wightman's "Haste to the Rescue." While the two men have gone to their home above, after a long life spent for God and man, Miss de Ranitz is privileged to see even more than they did the triumph of the principle. She still lives and works and humbly feels she has been used as an instrument in the hands of Almighty God.

At present the temperance societies in Holland may be grouped under three heads:

(a) The group *enbrateia* (Greek for sobriety), a federation of Protestant societies working on Christian lines, numbering 20,000 members.

(b) The Roman Catholic group of *sobrietas*, with 50,000 members.

(c) The religiously neutral societies, numbering 30,000 members. Total, 100,000 members.

The total abstainers in these groups are about 33,000, divided as follows: (a) members Enbrateia, 20,000; (b), members Sobrietas, 3,000; (c) members the neutral societies, 10,000.

The Enbrateia group consists of nine societies. The greatest of these is the N. C. G. O. V., which counts 10,000 members, and is the largest Total Abstinence Society in the country. It also includes the Salvation Army, with 6,600; the Band of Hope, with 4,000 members. There is also a Christian Women's Temperance Union among them, but it is not great in numerical strength, counting only 111 members. Small as this society is, it is nevertheless very active where it does work. It supports a women's asylum for inebriates and labours with truly Christian earnestness and devotion.

In the Roman Catholic societies the total abstinence element is yet small, as may be seen from the figures, but it is growing, and much good work is being done and prepared.

Among the neutral societies we must mention the already named Dutch Union for the Abolition of Strong Drink (name has been altered to include all intoxicating liquors), further the Teachers' Total Abstinence Union, with 750 members. Needless to say, this society is of very great influence, with an eye to the future generation. Their leaders are very active men. Finally there is the Volksbund, a large association of 20,000 members, who do no direct, but a good deal of indirect temperance work—improvement of houses for the poor, schools for cookery, evening classes, flower shows, etc., etc.

All the societies represented by the three groups have in this year united in a National Bureau Against Alcoholism, where questions of general interest may be discussed and common work is done. Every affiliated society remains entirely free to join or to withdraw from any common action. So the temperance organization in Holland is getting more and more on a solid basis of autonomy and unity at the same time.

The methods of action in most of the societies are principally these: first, individual effort by the single members; then public propaganda by means of meetings, in the summer often in the open air, in the winter aided by dissolving views, choral and other musical societies; further, a most important part of the work is done by the publication and sale of temperance literature. The N. C. G. O. V. alone has a yearly budget of 3,200 dollars for her publication department. Nearly every society has its own weekly or monthly organ, and there are two scientific temperance monthlies, the one issued by enbrateia, the other by the neutral parties. The care of inebriates also forms an item in the work. They are often sent to asylums for inebriates. The Government helps by paying one-half of the fees for poor patients.

The political side of the work is not so developed with us as in some other countries; still many requests are sent by temperance societies to the Government or to provincial or municipal authorities. The Government gives a yearly grant to the temperance

societies, at present amounting to \$6,400. Many town councils are also beginning to give grants. In the last two years a new departure has been taken in the temperance line. There is no local option law in Holland as yet, but of late the temperance workers are organizing trial votes in various places, to see what the result would be if the votes were taken. Small towns, villages and rural districts have been chosen and in each of the seven cases the result has been very satisfactory, a large majority being for the closing of all public houses.

In the rural district of Smalingerland, in the Province of Friesland, the results were as follows:

Votes taken, 6,035 (3,070 men and 2,965 women; valueless and blanks, 419 (223 men and 196 women); remain, 5,616 (2,847 men and 2,769 women); of these 3,642 (1,734 men and 1,908 women) voted for the closing of all public houses (wine, beer and spirits), 1,059 (559 men and 500 women) voted for the diminution of the public houses, 801 (479 men and 322 women) voted for the continuation of the present system (limited number of licenses according to population), 114 (75 men and 39 women) voted for entire freedom of the liquor trade. These trial votes will become a powerful weapon in the hands of the temperance army to obtain a local option law.

If one notes the figures one remarks that the votes of the women are slightly in advance of the men "on the right side." We notice this at every poll. This brings me to the influence, to the work of women, in our national temperance movement.

The importance of the influence of woman as wife, mother, sister, the home influence of woman in this tremendous struggle, has always been recognized with us. How could it be otherwise, especially where a woman was one of its first advocates? But the public place of woman in this struggle is also being recognized in these latter years.

I have mentioned the Christian Women's Temperance Association; there is also a Neutral Women's Temperance Union, but it is also small, only counting about 100 members. On the whole, we may say that our strength at present does not lie in separate organization, but in working together with the men. Women are gaining an increased influence in the mixed societies.

In the N. C. G. O. V. there are two women in the Council (the first seat was won with some opposition) and one woman in the small Executive Council of five. Many women have seats in Provincial Committees and still more in the local committees. Some women are chairmen of their local branch. I believe pretty much the same conditions exist in the other Protestant and Neutral Associations. In the Band of Hope, male and female leaders are about equally divided. Miss de Ranitz started the first Band of Hope in Groningen as early as 1864. As to the actual results of the temperance movement in Holland, we may say they are very encouraging and give rise to deep thankfulness.

The consumption of alcoholic drinks has been decreasing gradually during the last thirty years. In 1877 the consumption of distilled drinks reached its highest point, 9.98 litres (at 50 per cent. alcohol) a head. In 1908 it was brought down to 7.07 litres, that is, a decrease of nearly three litres, or 29 per cent. a head. The consumption of wine has likewise decreased; the consumption of beer has risen slightly, but not in the last years. So there is every reason for thankfulness and, looking to God for our help, we make ours the motto of our Province of Zealand, *Luctor et emergo*—I wrestle and I escape.

TEMPERANCE IN DAILY LIFE.

By MRS. W. H. JOHNSON, Great Britain.

"Moderation is the silken string running through the pearl chain of all virtues." So wrote Bishop Hall in the early part of the seventeenth century, and the words are an amplification of St. Paul's "Let your moderation be known unto all men" (Philippians 4:5). There never was a time when such words were more needed than to-day. In a book recently published, "How Cicero's Age Resembles Our Own," by Mr. Warde-Fowler, we find a picture of social life in Rome which might easily be mistaken for a sketch of the history of England during the nineteenth century. We read: "The idea of money-making took possession of the national mind, to the exclusion in many cases of the sense of duty to the State. As was only natural, the standard of living among the wealthy went up with astonishing rapidity. Dress, particularly women's dress, became more expensive. Money was spent recklessly upon entertainments. Ostentation and extravagance affected the whole of the upper class.

"Along with this change went a great increase in wild speculation and a rapid inflation of the business of money-lenders. Everyone wanted money, and few were scrupulous as to how they satisfied their needs. Inevitably the moral standard of the nation declined. In private life the same slackening of the old standard was noticeable. Divorce became more frequent. Men avoided marriage as a harassing tie. Women gave way to passion and excitement. 'Race Suicide' became a fear which haunted the minds of public men. . . Colonies were regarded as possessions which were valuable because they enabled those who exploited them to grow rich. . . Yet, oddly enough, there was at the same time a decided revival of the love of country life. A well-known writer of the day complained that in town there was no time to breathe. All who could afford it had country houses, to which they went as often as possible for the refreshment of good air, of leisure, and of rural pursuits."

Such extracts surely apply and might have been written of our own time. Let us try to see how "temperance in the daily life" of each one of us must be beneficial to our own generation,

and do its part to render the next generation more efficient and freer from the vices which sap the life of a nation.

Temperance, that is, the observance of moderation.—Moderation, the state or quality of keeping a due mean between opposite extremes, freedom from excess, self-restraint, self-control, calmness—these are the dictionary meanings of the two words Temperance and Moderation. Temperance, then, we understand, means the virtue of self-government. The temperate man is the well-controlled man, whose habits and feelings in daily life are his servants, not his masters. He remembers to—

“Think naught a trifle, though it small appear,
Small sands the mountain, moments make the year,
And trifles life.” —(Young, Love of Fame).

Moderation, in St. Paul's use of the word, in the sentence already referred to, “Let your moderation be known unto all men,” means something more. In Luther's German Bible it is rendered “Lindigkeit,” yieldingness, giving way. Forbearance, gentleness, are the alternate readings of our revised version, and both suggest the thought of giving way. From the point of view of principle, therefore, the Christian is to be fixed as a rock; from the point of view of self-interest, he is to cultivate meekness, not weakness. It is his aim to walk so as to please God and to be endowed with the heart at leisure from itself and therefore free for others. St. Paul's words go on, “The Lord is at hand”—in the sense of His Presence standing by, the calm and overshadowing of His realized Presence, where bitter things, things narrow with contractions and distortions, must die, and in which all that is temperate and loving lives. Temperance in daily life embraces first a duty towards self.

“A human personality is a sacred trust of being. Every man holds himself in trust from his Creator. Although the animals have, like us, the instinct of self-preservation, they cannot share with us this god-like power of holding self in trust for noble uses. But the Soul can say to itself: I have been raised out of unconscious nature and am a personal being, knowing myself and moving off on lines of my own choice and aims. I will keep that which has been committed to my charge; I am responsible to myself for myself.”—“Christian Ethics,” Newington Smythe.

So when the prodigal's false life drew near its end, and he was about to return to seek again his true life, we read, “He came to himself,” and so to each one of us comes the duty of self-preservation, not merely the effort to preserve self from harm or death, but to keep self, both bodily and spiritually. Hence the duty of self-preservation embraces the obligations of all those virtues which are conducive to healthful and vigorous life, such as chastity, temperance, moderation, self-control and a general reasonableness in the methods and fashions of business and pleasure. These are duties which moralists from the earliest times have been resolute to teach.

Next the duty of self-development. Life can maintain itself only through growth, and this growth must be an endeavour, intelligently and persistently pursued, to aid the individual nature in finding and assimilating the best materials for its growth. A certain largeness of interest and generousness of human sympathy goes with the true idea of a well-educated man. Self-cultivation—a labour of correction and improvement and development. We have to restrain our desires and tempers and enlarge our better qualities; even here an extreme specialization of education is becoming so exacting that the temptation to lose one's soul in absorbing study is a real danger. Self-education must be kept from a false exclusiveness. A man may give his life in exchange for his science, his art, but true life cannot maintain itself long apart from the universal human life; the single branch bearing its single cluster must abide in the vine, and all this, self-cultivation has in view, the proper fulfilment of public duties. We go forth to our labour as citizens, housekeepers, parents, to take our share of common claims, and to make this world of ours, or rather our little corner of it, somewhat less miserable and somewhat less ignorant than it was before we entered it. If this is our spirit we shall, as George Macdonald says, "one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it."

Turning now to the practical application of temperance in daily life, we realize that it means that the individual must be just, must see things as they are, must judge the truth and look upon life fairly. The habit of justice needs much self-discipline; it demands vigorous moral training and ceaseless vigilance. The obligation of personal justice implies also acting fairly in our personal dealings with our fellow-men. The rule of taking thought for the feelings and wishes and comfort of others; the rule of putting ourselves in their place, and considering how such and such a look, or tone of voice, will affect them; the rule of giving up what we might lawfully do ourselves, because perhaps they do not understand it, or it annoys or distresses them; the rule of trying to remember always that we are bound to them, bound to think not only of what we choose or have a right to say and do in their behalf, but of what it is fair and kind and useful for them, for us to say and do.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself." (Romans 15: 1-3). Temperance in daily life embraces the obligation of giving to every man his dues, and it carries in it the further obligation of trying to make things right in the world. The whole duty of justice is not fulfilled in the life of the man who, though himself just, has no will to see justice done to others. Temperance bids us choose carefully the weapons and consider the time and the opportunity—it bids us not to make haste to be contentious even for the right, though we are to be watchful of public

interests and willing, whenever required, to throw ourselves into the effort of seeing justice done.

The first woman who in our later times recognized a call for special self-devotion to a definite work was Elizabeth Fry. Hers was a life of definite, orderly, regulated duty—temperate, intelligent, sustained—and it broke upon the world almost like a discovery, that among human occupations and employments there was a large space for the activities of women; there was work which they could do, and none could do but they. To-day this precious gift of the ministry of women, which is so widely recognized, depends largely for beneficial results on whether it is undertaken in a spirit of self-government and honest self-mastery. The service which rests on love and is rated by thoughtfulness, issues in self-surrender. The impetuous vigour of early days loses its self-confidence without losing its strength; it produces that temperance which bears the trial of delays and reminds us that "By desiring what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the power against evil, widening the skirts of light and making the struggle with darkness narrower."—George Eliot.

Temperance in daily life bids us take care of one of the most precious of God's gifts—our health—that which the Beloved Disciple wished for his well-beloved Gaius. "Beloved, I wish in all respects that thou mayest prosper and be in health." (III. John 2).

It is an old man's wish for a young man, of one who had come nearly to the end of life and knew the value to the worker of a healthy body. We have no right to fritter away our health by carelessness or negligence or bravado and then offer God a self-maimed life. "Economy in health is as much a virtue as pampering is a vice."—E. E. Holmes. The day comes when we want our health as well as our money to spend for God—and so to the temperate in daily life, the due care of health, the simple food, the quiet suitability and modesty of our dress, the regular hours of work, the due amount of recreation, the daily effort to do our best, all go to make up that which we really are, which we breathe out from our life wherever we are known, that which our name suggests whenever it is spoken. In these days of the multiplication of newspapers and cheap magazines, temperance in daily life should surely lead us to make some strict rule for ourselves in the matter of our reading, so that our time for reading may be largely used for such literature as tends to elevate our character, and also to make us speak and write with greater ease and directness.

Temperance in daily life must affect us in the use we make of our money. It teaches us the prompt payment of debts and bids us enquire into the way in which we invest our wealth. It is as much a duty to take care with whom we place our money as on what we spend it. The careless way in which we spend small sums, the lavish expenditure on our persons, the want of self-denial in buying presents we cannot afford, our carelessness in losing things, all suggest a greater need for temperance in daily life.

It will lead us also to inquire into the conditions of the worker, whether he or she receives a due share of the payment made, and this alone opens up for the thoughtful a wide field for enquiry, which, as we pursue it, will convince us more and more of the need of that moderation which will make us just, true, merciful, self-devoted and full of love.

The question of gambling and betting must be considered by those who desire to be temperate in their daily lives. Our money is not ours to throw away as we like; we have to use it as God's stewards, and we have no more right to throw about our money in gambling—i.e., in taking that which belongs to another without work on our part—than we have a right to lose our health by intemperance, or to waste our time, or to take our own life. We are told by the chaplains of our gaols that a very large percentage of the prisoners come there through betting and gambling. "Gambling in many cases arouses a mad passion which when once stirred is harder to overcome than the passion for strong drink, and carries men and women to an even greater degree of culpable, criminal recklessness." (Quoted by Archdeacon Sinclair). In the face of such statements we can no longer listen to the selfish policy, "I do not bet or gamble for more than I can afford to lose," forgetting that to each of us comes the voice, "I am my brother's keeper."

Temperance in daily life will affect our conversation. It bids us beware of off-hand assertions, which are so full of danger when the speaker is contemptuous or taking. We can none of us tell all that comes of our words and deeds on others. The falsehood which we uttered in joke has taken root in some one's mind near us. The bad word, the hasty burst of ill-temper, are taken to mean more than they really do, and they make others think little of the wrongfulness of them. They lead them to language and to passion which we should perhaps shrink from, but to which we first opened the gate.

By our want of temperance in our words we have made our brother to sin. We shall also avoid the spirit of gossip, the love of hearing about other people's affairs and talking over them in a way which so often degenerates into scandal. Gossip and tale-bearing and misrepresentation must have no attraction for us—our minds will be filled with nobler thoughts and higher interests, and when our attention is called to others, let us remember:

"They that most impute a crime
Are prone to it, and impute themselves,
Wanting the mental range; or low desire
Not to feel lowest, makes them level all.
Yea, they would pare the mountain to the plain
To leave an equal baseness!" —Tennyson.

Time forbids me to enter on the subject of worry, the great antidote for which is work. "Self-invented worries have no promise of grace" and must not enter into the life of the temperate. We

read that Michael Angelo tells us that he always painted the Blessed Virgin young-looking, as he ever thought of her as taking the frets and worries of her sword-pierced life trustfully.

In conclusion, temperance in daily life leads us to see we need a quieter, simpler and yet more earnest line of thought in our everyday life. We need to avoid the fever of extreme fashions and of exclusive pursuit of either work or pleasure.

"Remember this—that every little is needed to make a happy life."—Marcus Aurelius.

"There is no action so slight nor so mean but it may be done to a great purpose and ennobled therefore. Nor is any purpose so great but that slight actions may help it and may be so done as to help it much, most especially that chief of all purposes, 'the pleasing of God.'"—Ruskin.

"In your faith supply virtue, and in your virtue knowledge, and in your knowledge temperance."—II. Peter 1:5, 6, R.V.

TEMPERANCE IN DAILY LIFE.

By MISS ISABEL MARRIS, Great Britain.

As it is already very late, there is no time to comment upon the valuable and interesting papers on the question of Temperance to which we have listened. I will therefore turn at once to some practical aspects of this problem and their bearing upon daily life. The word "intemperance" is usually connected with the grosser forms of indulgence, indulgence in drink, vice and gambling. It seems to me, however, that there is a danger lest we should overlook other and more subtle forms of intemperance. Over-indulgence in pleasure, intemperate expenditure of money, intemperate use of valuable time—these are common failings which nevertheless tend to produce very serious results upon our national life, physical and moral.

The woman-worker, professional or philanthropic, who without driving necessity continues her labours to the point of a breakdown in health, or to the narrowing of her mental outlook, would be seriously offended with the person who told her that she was "intemperate." Men and women who constantly succumb to the allurements of the bridge-table, the *matinée*, or the music hall, would smile with contemptuous pity were the same term applied to them. The little servant who cannot pass a draper's shop without buying a new collar or a cheap brooch; the middle-class woman who spends hours at bargain sales and in the continual overhauling of her wardrobe, and the woman of fashion who gambles at bridge to pay for the gowns she "positively could not resist," are surely, each of them, intemperate in regard to dress? If we were honest, should we not apply the same blunt term to the excessive novel-reading of many young girls, and the equally excessive smoking of many young men? Imagine the flood of indignation that would be let

loose if one had the courage to tell Mrs. Jones of the back street that she was intemperate because she wasted hours and hours a day in gossiping at her door, and because she could no more resist repeating (with embellishments) some spiteful rumour than Mr. Smith could resist the attraction of the public house! These are all conditions which have daily to be reckoned with, however. Let us at any rate face them in all seriousness, and call them by their right name.

There is not time now to discuss, as I had hoped might be possible at this meeting, certain remedies for these conditions. May I, however, before passing on to one particular aspect of this question, make an appeal for what I can only call "daily mental book-keeping" in the training of children? We do not want to train up a race of little prigs, but, while avoiding this, is it not possible to teach children to make a kind of calculation at the end of each day, by means of which they shall realize how much actual time they have spent on their own pleasure, on helping other people, in learning to do something useful, or in doing something which they did not like doing? Possibly an actual calculation of this nature might give wholesome pause to some of the happy-go-lucky people whose complete self-absorption is none the less real and serious because it is entirely unconscious. In this connection I should like to mention the work of the Ministering Children's League. This society was started nearly twenty-five years ago by the Countess of Meath. Its motto is, "No day without a deed to crown it," and the observance of this motto goes some way, if not quite far enough, to produce the training I have suggested. The results in the way of character development that have resulted from the work of this league are very fine, apart from the many institutions in all parts of the world—in Egypt, in Russia, in Australasia, in England—indeed the world over—which have been organized as the outcome of the children's thought and work for others less fortunate than themselves.

I want now to speak particularly of the question of temperance in regard to expenditure. The uncompromising facts revealed by the bankruptcy courts, together with one's own observations, seem to bring home the fact that nowadays a lower standard of conduct and opinion in regard to debt and long credit prevails than formerly. We need to get back the old pride which decreed that what one could not pay cash for, that one went without. Now, however, we have the credit system, for good or ill, with all its developments and ramifications. I want very briefly to raise this question: Can the Women's Councils do anything to check the evils which arise from some forms of this method of trade?

Most of us have had some experience of the temptations put before servant girls and poor women by the travelling trader, the back-door pedlar. The facilities for the purchase of furniture on the "hire-purchase" system are occasionally useful, but in most cases they prove highly undesirable. The possibility of procuring and using goods before they are paid for tends to blunt the sense

of moral responsibility and to discourage thrift. The methods of these credit traders are often extremely dubious, as has been proved by His Honour Judge Parry and others in their County Court investigations. Judge Parry's own words give a good idea of the present conditions of this method of trading. He says: "If it were a competition to sell the best goods at the most reasonable prices, it would perhaps be healthy enough, but it seems to be rather a competition to give the longest credit for the most inferior article. . . . Tradesmen tell you that they have given credit either because a man was in receipt of good wages, or because he was out of work. In the first place they ought clearly to insist on cash, and the workman ought to get the benefit of a cash price; in the second they should only give credit if they knew the character of the man, unless they call it charity. . . . But in truth, credit is given recklessly and equally to those in work and out of work, for necessities, luxuries and inutilities, and given at a price which includes the profit of the credit-giver, his costs in making weekly collections, the costs of his solicitor or collector, and considerable tribute to the maintenance of the County Court."

The following figures, quoted from Judge Parry's paper read at Manchester in 1904, throw a somewhat startling light on this matter.

Increase of County Court cases between 1893-1904:

Increase (not total number) of summonses issued.	137,905
Increase of summonses heard.	89,027
Increase of warrants issued.	59,955
Increase of imprisonments.	4,177

Judge Parry remarks in comment, "To me the most deplorable revelation is in the indication this gives of the growth of thriftlessness." Surely such thriftlessness indicates a form of intemperance, of lack of power to resist that which could not be paid for?

It is not possible to enter into the question of imprisonment for debt and its effect upon this system, nor into the benefit to the unfortunate debtor resulting from an "Administration Order." The following figures, however, taken from an analysis of cases dealt with under Administration Orders, give further light upon the class of goods and the class of temptation offered by this system of trade.

Out of 450 cases there were: 154 drapers, 130 general dealers, 60 jewellers, 35 grocers, 24 money lenders, 10 doctors, 5 tailors, 3 shoemakers, 3 coal dealers and 3 butchers. These figures show that the chief credit traders are not dealers in the actual necessities of life.

The following are quoted as fairly typical cases:

Railway porter—weekly wages 16s. 6d.; wife and one child; had 19 creditors, 13 of whom were travelling drapers; debts £30.

Labourer—weekly wages 18s.; wife and six children, two of whom together earned 10s. weekly; had 18 creditors, 11 of whom

were travelling drapers. Under the judgment summons this unfortunate man was ordered to pay 35s. weekly!

Ostler—weekly wage 21s.; wife and no child; 25 creditors, 14 of whom were travelling drapers.

Such facts and figures as these cannot fail to make us pause and try to realize the amount of misery, deceit, weakness and disappointed hopes which they suggest. I have brought them before you, together with my previous remarks, more or less tentatively, hoping that at some time in the near future this question of daily temperance (or intemperance rather) may be discussed in its general aspect, and also the question of intemperance in regard to expenditure in particular.

Surely it is necessary to safeguard our children by giving them even more training in self-control and by instilling in them a habit of mental and moral "stock-taking"; to inform our girls and women of the in-utility and the risks of the credit system, and to press for legislation which shall make this system less liable to abuse.

This question, both in principle and in detail, is so closely interwoven with those of drink, poverty and lack of comfort in the home, of thriftlessness, and of improvident marriage, that it behoves us to take due account of it when we are dealing with these difficult problems which sap the health and vigour of national life.

A SHORT ACCOUNT OF WHAT HAS BEEN DONE IN ITALY IN THE MATTER OF FOUNDING TEMPERANCE LEAGUES.

By MARIA CAMPINO SIEGFRIED.

I have been asked by the President of the National Council of Italian Women to make a brief report for the Congress at Toronto of what has been done in Italy towards the struggle against alcoholism. The following is the information which I am able to place before you.

The first Temperance League was founded in Florence in 1899, after several years of preparatory work, consisting of lectures given to the working classes, in the barracks, in the universities of northern Italy. Numerous newspapers and pamphlets liberally distributed, opened the eyes of the public to the dangers that threatened our country, but they were met with derision and incredulity. "Alcoholism in Italy," they said, "why, we are the most sober people in the world; we are held up to other countries as an example; do not let us always try to imitate what is done abroad." But the good seed soon triumphed in spite of all, and the Florentine League commenced its work with twelve members. It has no religious or political character, and is composed of total abstainers and of associate (temperance) members.

Immediately after this there was founded a monthly journal entitled the "Bene Sociale" which is to-day still the principal organ of all the existing Leagues. Since its first issue up to the present date 90,000 copies have been distributed, and the number of tracts published has reached a total of 69,000.

The Florentine League was represented at the International Congress of Paris in 1899.

It was not till 1903 that two other Anti-Alcoholic Leagues were founded, one in Bergamo and another in Brescia, then one in Venice, and at Torre Pellice in 1904. In 1905 one was started at Udine, and in 1906 at Belluno, in 1907 at Milan, and finally in 1908 in Leghorn. As you see, therefore, in the space of ten years Italy has founded ten Temperance Leagues.

Many National Congresses have been held in our country, one at Venice in 1904, at Verona in 1905, and the last in Milan in 1907.

It was after this last Congress that the representatives of the different leagues decided to form an Italian Temperance Federation, with a Central Committee whose Lodge is in Milan.

Its aim is to maintain regular relations with the different leagues, to be of one understanding with respect to collective movements, to exercise the public forces, to encourage the formation of new leagues, to enlist members and make every effort to propagate the cause of temperance, and to organize congresses.

All the different leagues in Italy keep their own list of members and their own organization, but they are united by a common statute. The Central Committee is nominated every two years by secret votes of the representatives of the different leagues of the Federation, and every two years there is also given to the General Assembly a statement of the financial position, and the progress that has been made in the work.

The pecuniary resources are derived from subscriptions of the members of the league, voluntary donations and subsidies from the municipalities and from the Government.

This year a representative of the Federation will be sent to the International Congress in London, who will have special instructions to ask all the members of the Congress to vote that the next International Congress in 1911, be held in Milan.

During the two years that our Milanese League has existed, we have carried on our labours mostly amongst the working classes. Doctors and professors have offered to give lectures free of charge. The subjects have been splendid and the lectures given numbered as many as eighty, and interested the public most vividly.

Besides these we organize during the summer months mountain excursions for workmen. The ex-President of the Alpine Club himself, along with several doctors, places himself at the head of this undertaking. Each workman makes a contribution of two francs and has to bring food for two meals. All alcoholic drink is forbidden.

These excursions are very successful and often more than 200 men take part in them. Their conduct is all that can be desired, so after having made this successful experiment it was decided to try

a similar one with the women and children. The attempt proved excellent and the workmen are now allowed to bring their families with them, and they also take pleasure in the beauties of nature and enjoy the pure mountain air. The drinking houses so crowded on Sundays are deserted.

Milan does not yet possess Temperance Drinking Houses such as they have at Bergamo and Leghorn, but we intend soon to make a trial with the "Roulette" (a small wagon containing all sorts of healthy drinks) which will be placed before the entrance of the manufactories in the centre of the working district.

A propaganda amongst women has not yet been undertaken and so far only tracts have been given to young mothers to enlighten them as to the danger of giving liquor to their children.

However, the once sober Italian woman has begun to drink, and she and her children accompany her husband to the saloon, and if she works in the factories she is quite willing to take drink in the morning, she gives it to her children when she takes them to school, thinking to warm them, she finds it not only in the "cafés" but in the shops, where they keep a small supply at the back to attract their customers.

The Milanese League is trying to get the municipality to enact that an hour's lesson shall be given once a week in the public schools to instruct the children in the matter of the league.

Lectures on this subject have been given to teachers of both sexes, and a visit to the Insane Asylum showed them the injury done by alcoholism.

We hope that in time all teachers of the young will form amongst themselves Temperance Leagues, and that they will organize them amongst their pupils. It is sad to think that Italy ranks fourth in the consumption of alcohol. Emigration is one of the causes of this, and it has in fact been proved that emigrants who have left their country poor but sober, have returned to their native land enriched, but with the habit of liquor-drinking. The death rate caused by acute alcoholism has much increased in the last four or five years and alcoholic insanity is continually increasing.

One of the most ardent champions in the campaign against alcoholism, Prof. August Ford, came amongst us a few days ago and he has founded the lodge of "Bons-Templiers Neutres"; after giving three brilliant lectures he succeeded in inducing forty persons to join the Order. This small group of abstainers will soon become without doubt a strong organization for propagandism and will possibly have more success than our League.

It is, alas! so easy in these modern times to fall into excesses, and one can only hope by strong efforts and steady work to undermine the enemy.

You will ask what our Government has done to help us in our fight against alcoholism and we must admit that up to the present time it has shown an absolute indifference. One law only has been passed, that which authorizes the municipalities to limit the sale of liquor.

Milan has taken advantage of this to send out notices that no further authorization will be given for the opening of more drinking-houses. The effect of this law depends entirely on the municipal authorities in the large and small cities of the empire, which are not likely all to be in favour of this anti-alcoholic movement.

The vintage crisis which is at present troubling Italy has also convinced the Government, the vine-growers, that vine culture is too abundant and that it must be replaced by other products, such as tobacco, vegetables and wheat, which is deficient in this country.

It is time to close this report already too long and to ask your indulgence for the writer.

Consider the ruin which is produced everywhere by the abuse of alcohol in all forms.

Consider that it is only by force of example that we can prove to anyone that they can get on without liquor.

Therefore we trust that all the Committees of the Temperance Leagues will double their energies and their efforts in order (1) to organize Sub-Committees whose business will be to endeavour to gain new associate members; and (2) to nominate amongst these associate members commissioners who will devote themselves actively to making popular the known effect of the dangers derived from the abuse of spirituous liquors.

Art.

Conveners—MRS. DIGNAM, MRS. ALBERT AUSTIN.

The Art Section of the International Congress, convened by Mrs. Dignam and Mrs. Austin, was held in the Convocation Hall Building.

The Morning Sessions were devoted to Arts and Crafts and allied subjects; the afternoons to Music.

From four till five each afternoon Musicales were given in Convocation Hall by some of Toronto's well-known artists, after which the members of Congress were invited to afternoon tea arranged by fifty of Toronto's hostesses.

In addition to the papers given many eminent men and women among the foreign delegates, as well as Canadians, took part in the discussions.

Miss Evelyn Fletcher Copp gave two demonstrations of the Fletcher method of teaching music, which were enthusiastically received. Dr. Ham provided a delightful beginning for the evening programme devoted to Art and Literature, by bringing sixty of St. James' Cathedral Choir to demonstrate English Cathedral music from the fifteenth century and Christopher Lye down to the present time.

The Congress Hall was enriched by the exhibit of the Home Industries and Handicrafts of Canadian Women, arranged by the Women's Art Association of Canada, the pioneer society in the revival and encouragement of the Canadian Arts and Crafts. A part of one session was devoted to the habitant of Quebec, noted for the production of the beautiful homespuns. Prof. Wrong, of Toronto University; Mrs. J. W. F. Harrison (Seranus), and Mrs. James George taking part.

There was a very large attendance at the Art Congress, for which Convocation Hall Building gave ample accommodation.

VALUE OF ENCOURAGING HANDICRAFTS AND HOME INDUSTRIES.

MRS. HELEN ALBEE, United States.

I like the derivation of the word value, which is the Latin *valere* to be strong; for from this we gather the conception of utility, efficiency in producing results; and these represent the idea of intrinsic worth. In the commoner use of the word it means the estimation at a certain price or cost.

Let us consider how handicrafts bear the test of each of these various applications of the term, taking first the most material view of them in their commercial value. As good an example as any is furnished by Hungary, which recently took a certain decayed agricultural district where the peasantry were ignorant and degraded, and established schools in the larger towns where drawing and industrial art were taught, while itinerant teachers were sent into isolated rural districts. The native designs were retained, though improved through better drawing, instead of adopting foreign patterns; and thus their ornamentation maintained its national character. Then Hungary went further and granted subsidies to communities which were too poor to meet the initial expense incidental to establishing the work; but the money was not a gift; it was accepted as a loan merely, to be repaid when the work reached a paying basis; and further, salesrooms were established in large cities where articles, meeting the required standard of excellence, were sold at a small commission and agencies in foreign countries were secured. And finally, scholarships were awarded to students who showed marked ability and originality, whereby they were enabled to travel and study the art of other countries, and return to enrich their own land with the fruits of their study. Now what was the money value to Hungary of this movement? Within a decade the product of the newly developed territory represented nine millions of dollars annually—and the significant feature of Hungarian statistics is that the women workers outnumbered the men nine to one! In short, the new experiment organized and brought into play the unused energy of Hungarian women. Is Hungary alone in having female energy going to waste?

What crafts are they following? Only those that already existed in a crude, unrecognized way—textile weaving, basketry from native osiers, various utensils in wood and metal required for domestic purposes, embroidery, leather and beadwork, pottery and furniture; Hungary simply took her people as she found them in their homes and trained them to make things that the world wanted.

This same thing was done much longer ago in Crotina, Austria, except that the moving spirit was a single individual, an Englishman, who went to Crotina from India, where every little village abounds in beautiful native handwork, and he was moved to pity when he saw the brutish condition of that Austrian village. His success in educating those peasant fingers was so extraordinary that the Austrian Government came to his aid and placed the work upon a permanent basis much the same as Hungary has done. I have seen a jewel case of niello made in Crotina and the beauty of the design and delicacy of finish are alike incredible.

In the United States the Government does not give aid to such a purpose and it devolves upon individuals or small organizations to promote home industries. I have a personal knowledge of one industry that began its career with a modest capital of thirty-five dollars and with no outside financial aid of any kind, without a shop or agent, with but a single person to direct the work, which

was done by housewives in their own homes. Its ledger shows that it did a business of twelve thousand dollars in ten years; the receipts in one prosperous year alone were two thousand dollars. But industries fostered by individuals are much at the mercy of circumstances and I believe the endeavour in the United States can be best furthered by Arts and Crafts Societies in some such way as this. Let any given society select some particular craft and employ some qualified person to teach it. The instructor could be sent into one village or another in the vicinity, where sufficient interest was aroused to co-operate with the society. A course of training of three or six months to a year would ordinarily be sufficient to make a good start. To meet expenses each village should pay for its own materials and one-half of the instructor's salary for the time actually spent in that village, the society paying the other half. It would be very easy for the club members to establish a small salesroom where the product of the little working centres could be marketed. Eventually from the earliest of these industrial ventures the best workers could be selected for special training, who, in turn, could teach in other localities, and thus very gradually a craft could make a healthy and natural growth along practical lines.

The instances I cited not only give rural communities remunerative employment, but they do more: they keep people in the country and thus help to stem the tide that is rushing so alarmingly into cities. This touches upon the very heart of one of the most perplexing economic questions of our time in all countries. So long as the world requires food and raiment it is necessary to maintain agricultural conditions that will produce supplies; but if the population drifts from country to cities in an ever increasing number, what can the result be but a decrease of producers and a consequent shortage of food-stuffs, cotton, wool and flax, with an increase of consumers and constant rise in the cost of living? And to add to the melancholy situation this same overcrowding of cities is the cause of our labour troubles, because there are more men than work, and either some must expect to be out of employment a part of the time or the work must be subdivided so as to give each man his share. The unions are trying to do this latter by limiting the output as well as the working hours, at the same time demanding full pay; but business men find it to their advantage to employ fewer men of higher skill producing a maximum output at a minimum cost. The labour agitation is too large a subject to follow, and I just touch on it to show how vital it is becoming to every nation to keep its population distributed, as well as profitably employed.

With wheat at fabulous prices and meat almost prohibitive in cost, with cotton and wool and farm labour bringing an exorbitant price, it is evident that money will not keep men where they are most needed. What will hold them? There is no universal panacea for human unrest, but there are vast numbers who hunger for something besides hard unremitting toil. We speak of a farm hand, a factory hand—and well do we characterize the work we expect

them to do. There is truly the output of the hand, in which neither head nor spirit has much part. It is brute force applied to matter, and unless other sides of men's nature are called into activity, their work ultimately deadens and brutalizes them. The daily exhaustion of their life energies holds many men from escaping from uncongenial work; but there are some to whom a larger expression is imperative, who must put a part of their higher intelligence into all that they do, or they would die. These rebellious ones, with their surplus energy, are the ones the nation needs, and they are the ones that are retreating from the country; but their flight is not always a betterment of conditions. They need a wise direction such as is now given to young boys in schools for the incorrigible, who have been perhaps a terror to their neighbourhoods, all because they possess a misunderstood and undirected power; yet under a sympathetic teacher they discover some special aptitude, which, if trained, makes them valuable citizens. Those who are fleeing from rural districts have awakened to the knowledge that life can be lived with a measure of happiness and contentment; and they want it at any cost. Particularly is this true of the farmer's wife and daughters; for it is they who often break up the farm life and move to town. This important factor of national life has been quite overlooked where the farming interests of a country are publicly discussed. They are the unrecognized ones who make agricultural wealth possible; they know the hardship of the farm, the long hours; they touch the very depths of loneliness and the ennui of isolated communities and thinly populated districts, without any of the man's pride of possession and earning power. On the farm the wife's idea of her lawful perquisites and pin money—so long as her husband is alive—seldom rises above the egg or a pound of butter. These sources of revenue are the measure of her horizon unless these too are devoured by the family treasurer. Without independence or diversion, with restricted opportunities in the way of education or culture, it is small wonder that insane hospitals report that a preponderating number of their inmates come from rural districts. Let me here recall what I said of Hungary—that nine out of ten of the workers under the new industrial system were women, for the reason that women needed the work. Here we come back to the derivative meaning of our word "value" in its relation to handicrafts—which is its utility.

They have a value, as I have shown, commercially—now they have a deeper value in their utility; they fill a need—a need only recently recognized—a need of some form of work that shall be an expression of the inner man or woman, work that shall yield a joy and not be a deadening routine. Under the stern old theology, that is happily giving place to a kindlier, sweeter form of religion, labour was the curse laid upon man as the result of Adam's fall. The race has fully expiated its error in accepting this false view of what is, in reality, the most blessed gift ever bestowed upon man: but, in consequence of that misconception, generation after generation has lived with an eye to shifting on to another what it scorned

to do for itself. I believe the Irishman's conception of Heaven was that there every man should be his own master with a valet to wait on him. So long as we have bodies we have needs and though neither the body nor its needs are degrading, yet we see on every side those who are unwilling to serve themselves, and humiliating those who are forced by circumstances to minister to their necessities—all because they were taught that labour is a curse. Under this doctrine soft, white, selfish hands are exalted; idleness, not leisure, but useless idleness, unemployed in any way, is prized as a distinction; immunity from all responsibility is a badge of superiority—and this in a world where Nature—I use the word reverently as a synonym for God—ceaselessly works creating the humblest lichen or steadying the most glittering constellation. Nowhere do we see an idle leaf, a lazy bud or a languid tree unless it is dying. Every atom of nature is filled with creative power and is using it to its utmost capacity to fulfil the purpose of its existence, and wise men are looking with keen eyes upon the world about them and they see that matter is but a symbol, a guise that the spirit takes, and in the reverent use of matter, moulding, adapting it to their daily wants it becomes an interpreter of spiritual things. They are learning that evolution of inner life is not in a straight line, but in a spiral that returns again and again upon itself; always at a higher level do they come back to relearn former lessons through the aid of cosmic elements; but with a clearer, more penetrating vision. This is why many people of gentle rearing to-day, who have advanced along intellectual lines into a knowledge of spiritual truths, are returning voluntarily to what seems a descent into matter, and with a purged heart and consecrated hand they plunge deep into the material world for new inspiration. We class these men with geniuses, but it matters not about the name; their secret lies in the fact that they approach common matter in an uncommon way. They bring their whole nature to bear upon it—hand and brain both directed by their higher self that uses fine, unseen forces to accomplish its ends. I cite as instances of what a developed man does when he works from above and not on a level with his task—Olmstead, the landscape architect, far removed from the common gardener who digs and plants and cuts walks, and though Olmstead used soil and rocks and plant life he dreamed and constructed such gardens, such parks and estates as America had not seen before. Without matter he would have been a mere dreamer; but commanding matter he became a magician.

Burbank uses the same earth, plants and elements that you do in your little home garden; yet Burbank has advanced along the spiral of evolution until, when he touches old familiar plants, they are suddenly transformed and people exclaim, "He is a wizard."

Edison employs metals, chemicals that the electrician does who comes to repair your door-bell; yet through his insight he harnesses their unseen forces and makes them to serve men as a beast of burden.

St. Gaudens worked in the same marbles as many another; yet at his touch rose up his statue "Grief" that is said to be one of the three great pieces of sculpture in the world. The power of all genius consists in the spirit recognizing its vision and applying it to plain everyday matter, which becomes a plastic vehicle for the highest expressions that human beings are capable of making.

Something of this great, brooding creative power is stirring within the heart of every true craftsman, though he does not always know how to interpret it; but we see when he approaches wool, metal, glass, clay or wood and focuses his spiritual insight upon them, and devotes himself to the service of others, he touches a wand that brings to pass unimaginable things. Through them he can relieve the tedious life of men and women; he can rouse in them ideals of industry, responsibility and honour; he can quicken their sense of colour and of form; he can awaken their dormant creative faculties; he can bring bread to their door; and more than all he can bestow that last gift of magic—happiness and contentment of heart.

To-day is an hour of great unrest—not only among men but women. Even the harems of the East are feeling the animating stir. What does it mean? Women are arousing to the need of doing something, of being something, they know not what. They do not always see that it would be taking a great step forward if they simply did better the work immediately entrusted to them; they vaguely think their duty must lie elsewhere. Some think they want to vote, when they really want much more; for I believe the divine gifts of insight and intuition that are so strong in women will enable them to rule in large ways—and it will not be petticoat government either. Here and there the soft white hand of leisure is groping about for the brown hard hand of the toiler; and the daughter of ease joins them and says, "Let us work together for the joy of the doing; let us each serve the other." All are uniting in the belief that it is necessary to educate hand and brain equally. Some have argued that education was for the brain alone, and of all the helpless, useless people of my entire acquaintance, those who have over-emphasized the brain are the most unhappy. This is why I hold that the craft movement to-day is so momentous. It is exalting the hand but making it obedient to the head and the heart. It is never a question of how much of an output any given industry has, nor the number of people on its pay-roll; any village factory can probably make a better showing; but it is of great importance what the character and excellence of its work is; and the tone of the workers and the vital influence that goes forth from any centre to prompt others to a like effort count for more than the size and equipment of the establishment.

An industry is not and never should be a shop—it is an educational movement that is unlike the old guilds of Europe, no matter how much craft-workers may refer to them; it is unlike settlement work in cities; it is unlike philanthropic work anywhere—for it is each and every one of these in sentiment—and more. It

is so subtle in its character, so widespread in its expression, so unanimous in its unselfish devotion to an ideal that it is impossible to classify it as yet. It is as if a flame from Heaven had descended and had touched a heart here and there and the multitude, though scattered and isolated and unknown to each other, work with a common impulse as one man. The call does not come to the everyday workman to come up higher—it knocks at the door of men and women of influence, of means and of leisure and bids them come forth first to learn the lesson themselves, and later to organize and train a small coterie of open-hearted people who are ready for the message. As one of the pioneer craft-workers in the States, I have come into intimate relations with those who devote themselves to this cause, and never have I known people of such broad views, great hearts and utter forgetfulness of self as these fine souls represent. It is a privilege to know them and to labour with and for them. They work as if all depended upon their own efforts, yet they pray and trust as if all depended on God. They are as a rule too liberal to be found within any creed; but by their works they prove the faith that is within them. I look upon them as one of the chosen people of our day and they are true to their trust.

Now I come to my last definition of value—efficiency in producing results. It is true there are bizarre, fantastic things done in the name of crafts; yet under all lies a sincere desire to break away from demoralizing standards set by the limitations of machinery and department stores. For the most part, craft products are honest and simple. As a proof of their integrity, set a bit of craft pottery on a mantle shelf cluttered with those strange unrelated things known as Christmas souvenirs, photographs, the bric-a-brac gathered by the average housewife with a view to adornment, and see how curiously out of place the modest craft jug looks. Either it or much else must go.

Throw a hand-woven scarf of good workmanship across a table and note how quickly the patterned things in the room will try to stare it out of countenance. Craft things do not affiliate easily with the meretricious productions of the hour; so one of the results of craft work is its purgative influence.

When once imbued with the craft spirit there is a grand clearance of the house, and a generous bestowal upon poor relations of things formerly admired, and probably gratefully received by the unenlightened. Craft work fosters a love for honest workmanship, for subdued colours, plain backgrounds, few things. It exposes the true character, or rather the lack of it, of glued joinings, simulated carvings, gilded traceries, false imitations. It stimulates a regard for spaces where one can move about freely without stumbling over superfluities. It quietly removes outlived heirlooms and unmeaning relics of former days from the drawing-room and public gaze and relegates them to their proper place—the attic trunk, or the upper shelf of a closet, to be taken down at house-cleaning time and wept over, if need be, and tenderly restored to obscurity.

A very gratifying result is that when properly managed on business principles by people with original artistic ideas, industries are more than self-supporting and meet with ample encouragement from the public. John Graham Brooks, the economist, who made a special study of crafts both in this country and in Europe, told me that he found but one condition, which was that where the product was good and artistic, the demand for it was greater than the supply. It often takes a little time to create a market; but there are always people who prefer hand-made things, who will pay a good price for them.

Another result is that the spirit is infectious. A successful craft-worker arouses more honest envy in the hearts of her friends than any other vocation. They say frankly, "I would give anything to do what you have done, for you have really accomplished something worth while"; not knowing the blood and tears that go into that elusive compound called success. Every successful industry builds larger than it knows. It may be likened to the old-time mustard seed, or the leaven in a measure of meal, or to anything that multiplies in a miraculous way. The winds and the birds must carry the news of it, for queries come from far and wide regarding it; now from Labrador or the Aleutian Islands; now from China, Corea or the Philippines; or some Guardian of the Poor from England seeks an interview; or some teacher in a National School in Ireland writes for instructions and materials to start with; or someone at the head of an Indian reservation in Oregon or a mission in Wisconsin, a church settlement in New Hampshire, or the superintendent of an insane hospital, or the principal of a school for defective or incorrigible children appeals for advice. These are eloquent testimonies to how much people believe crafts are needed, and how eager certain ones are to serve the cause.

I cannot go so far as to say that all imitators of a successful industry are successful, for many are headed by what I call chronic philanthropists, who have a consuming desire to strangle the old serpent of poverty and suffering with one jewelled grip. They wish to reach as many people as possible in the shortest possible time. They go in where conditions are only half-baked, and rush out at the first intimation of failure. They forget, if they ever knew, that poverty is the lawful child of ignorance and sloth, and though they may relieve its misery to-day, it will be just as needy to-morrow unless a higher impulse is given. They do not know until they have tried and miserably failed, that a woman who cannot do well ordinary scrubbing, which takes but a pair of hands and knees—you supplying the cloth—cannot be trusted to do artistic work that requires hands, eyes and a conscience, to say nothing of that late flower of human intelligence known as taste. No, they have heard that a certain craft work gives employment and they want to call a meeting at once, over which they preside in much purple and fine linen, and tell the huddled, confused group of women, who probably have had an intimate acquaintance that very morning

with hunger and cold, that now they shall have work to give out, a new kind that will pay—little dreaming of the time it takes to gain proficiency in the smallest detail of a craft. I think I can measure the heart-breaking hopes aroused by philanthropy, who having delivered herself of her filmy injudicious promises, goes home to a bountiful table and warm bed, leaving the poor wretches to swallow their future tears of disappointment, uncomforted, when the gilded scheme comes to naught. Then philanthropy shakes her Paris bonnet dubiously and says wearily, "Well, we tried, but we could do nothing with them. We spent no end of money. We must send coal again to-morrow." Oh, the needless, wanton cruelty in touching ruthlessly upon the lives of helpless poor as is so often done! Only hardened, careless beggars can stand it. Let me emphasize:—Handicrafts are not for the ignorant, debased poor, who need money at once for to-day's crust; they are quite unequal to the requirements. Crafts are adapted only to people with a measure of intelligence, to those with a certain love of form and colour, to women with home ties that cannot be evaded—how many hundreds of such have written to me for work or advice; to busy women with little children whose needs outstrip the family purse—they make the best workers of all, for family cares have taught them to exercise industry and frugality, and their experience as housewives has taught them how to arrange their duties so as to leave them several hours a day of leisure to work—which the ordinary idle woman never finds. Handicrafts appeal also to young women who want to earn money for an education.

The true craft-worker remembers she has two very difficult elements to deal with—matter with its unknown possibilities and unexpected perversities, and human nature with all its limitations of ignorance and prejudice. They can be harmonized; but much practical education lies in the path of the harmonizer; she will be humanized as well, and will realize, before she goes a great way, that human beings, no matter how poor or dependent, have certain inalienable rights and sensibilities that must be respected.

The value of any industry to any given community depends upon how it is run; upon its permanence—for every new-made grave over an abortive industry is a severe blow to the general cause; and also upon its aim. If it merely gives out work and deals with its people at arm's length, it is no better than a factory that subordinates everything to a good balance sheet. But if it is inspired by a desire to serve others, if the guiding mind feels it is consecrated to a divine commission, if the eye is open to inner visions, and the ear to hidden counsels, it will be an inspiration to all that come within its influence and an illumination to those who direct it.

The paper on "The Brabazon Employment Society," contributed by Miss Crawley, England, under the heading of "Home Industries in Philanthropic Work," was given also in the section on "Philanthropy," and will be found among the papers of that section in Volume II.

THE SPINNING AND WEAVING INDUSTRY IN SCOTLAND.

By HER GRACE THE DUCHESS OF SUTHERLAND.

Her Excellency Lady Aberdeen spoke on the Irish Industries and read this paper by Her Grace the Duchess of Sutherland:—

In these days of monster factories and steam machinery where-by labour is concentrated and specialized, the tendency is to reduce the worker to the level of a mere machine, to obliterate his individuality, and to crush out the slower methods of hand manufacture. It is therefore with a feeling of more than ordinary interest that we hear of a home industry which is still competing successfully in the open market with the general products of machinery, and which, under the fostering care of the Scottish Home Industries Association, is helping to develop the artistic and industrial capabilities of the natives of the Highlands of Scotland.

It may be of interest to consider the circumstances which led to the formation of an Association which has been so successful in saving one of the last of home industries, while adding to the resources of a struggling population.

The inhabitants of the wild and mountainous regions of the North of Scotland, a hardy and courageous race, make a precarious living by farming and fishing. The farms, or, as they are generally called, crofts, are small pieces of land consisting of from three to ten acres with small dwelling-houses attached. These houses are certainly undergoing gradual improvement, but the majority of the crofters, especially in the Outer Hebrides, cling tenaciously to the type of dwelling their fathers occupied before them. These consisted of a small, thatched cottage, a humble and primitive structure, having dwelling houses, stable and byre under the same roof, while many houses had no chimney in the living-room, and the smoke from the peat fire escaped only by a hole in the roof.

The crops raised by the crofters are almost exclusively oats and potatoes. But the soil of these mountainous regions is poor; it does not adapt itself to cultivation, and ill repays the time and labour spent on it. Some years one of the heavy frosts so frequent in the Highlands would blight the potato crop on which these poor people depended for food. Some years a tempest of wind and rain would devastate their small crop of oats. The herring fishing could not be depended on to bring in sufficient money to support a family—some years it would be good, some years bad. Many, then, were the scenes of poverty and distress to be witnessed in the little thatched cottages so picturesquely situated on the mountain sides.

In the year 1884, after a succession of more than usually bad seasons, benevolent ladies began to consider ways and means to alleviate the distress, and set themselves to organize some cottage industry which might make the people at least partly independent of the agricultural and fishing industries. Their attention very naturally turned to an industry which had been practised in the houses of the people from time immemorial—the spinning and weaving industry.

We are told that these handicrafts were introduced into Scotland by a colony of Flemings, who established themselves in this country in the twelfth and thirteenth centuries. Certain it is that for hundreds of years this industry had been established in Scotland, and throughout many generations all clothing for the use of men and women had been produced by home and local industry.

It was this industry, then, that the benevolent ladies of 1884 set themselves to promote and encourage, and it was for the home-spun cloth made in the small cottages that they sought to find a market. The success of the undertaking far exceeded their most sanguine hopes. The durability and wearing qualities of the tweed, the softness of its texture, the excellence of its colouring, and the lightness of its weight, earned for it immediate popularity. The cloth became fashionable, and as the years went past the demand for it became greater. By the year 1889 the trade had increased to such an extent that the ladies and gentlemen interested in its promotion came to the conclusion that combined action and co-operation were necessary to secure solid and permanent results. Thus it was that the Scottish Home Industries Association was formed, under the patronage of H.R.H. Princess Louise, Duchess of Argyll. Many philanthropic-minded ladies and gentlemen came forward to help the good cause, and gladly put their hundreds and their thousands into the enterprise, without hope or expectation of any return for their money.

The objects of the newly-formed Association were:—

(1) To improve the condition of the poorer inhabitants in the West and North of Scotland by affording them proper facilities for the making and disposal of their hand-made goods.

(2) To improve and develop such industries and arts as can be carried on in the homes of the people.

(3) To circulate information regarding these, and to give instruction in them.

(4) To pay the workers a fair price for their labour. Since its inception the Association has aimed at these objects, and as a consequence has done invaluable work.

Its first care was to bring up to a high standard of excellence the quality of the goods offered to the public. With this end in view competent technical teachers were employed by the Association to go to the homes of the people to give them instruction in spinning and dyeing and weaving. Spinning-wheels, dye pots and hand looms were given away to workers by the Association, and in many of the poorer islands, where the inhabitants could not afford to purchase the best quality of wool, the Association supplied, and still supplies, them with it at greatly reduced price, and on credit.

In order to keep the workers in close touch with the Association, depots have been established in different districts, where goods are collected and paid for, and sent to the headquarters of the Association in London, where a general manager presides.

The commercial operations of the Board of Management in London have been conducted on strictly business principles. It has paid its way all along, and has held fast to the principle that only as a self-supporting business could the success, or even the existence, of such an Association be secured.

In order to bring prominently before the public the work done by the Association, exhibitions and sales are held in different parts of the country several times a year, and the Scottish Home Industries Association has also been represented at International Exhibitions in America, South Africa, Australia, New Zealand, Paris and Berlin.

Some idea of the work done by the Association in the interests of the poor may be obtained when we mention that during the year 1908, £10,000 worth of tweed has been sold for the Highland crofters and cottars.

But this gratifying result has not been reached without much labour. The Association has had many battles to fight on behalf of the industry that it fosters. It has had to repel attacks on the hygienic qualities of the cloth, it has had to contend with commercial rivalry, and lastly, and hardest of all, it has had to fight strenuously against a large and ever-increasing trade in cheap and shoddy machine-made imitations of the homespun tweed. Although possessing none of the characteristics of the homespun cloth, the machine-made material commends itself to the public by reason of its cheapness, and a large trade was done in it by dealers. The Association's greatest triumph was achieved in 1908, when the Board of Trade, at the instigation of the Association, prosecuted one of the worst offenders. This prosecution has had the good effect of frightening other imitators, and causing a boom in the genuine article. An application for registering a trade-mark to be stamped on hand-made tweeds in the Outer Hebrides is now before the Board of Trade and with every likelihood of being granted. The result should be a largely increased sale of the genuine homespun.

In conclusion, it is only fair to the Association to say that it has not confined itself to encouraging only the tweed industry in the Highlands. Within recent years it has greatly widened its sphere of usefulness, and does good work in fostering home industries all over Scotland. At the depot in London may be found beautifully knitted goods from Shetland; stockings, hand knit, of all shapes and sizes, from Ross-shire and Inverness-shire; pottery from Fife; baskets from Central Counties; and iron and metal-work, lace and linen embroidery from the Southern Counties.

Lately fresh interest in home industries has been aroused by the formation of a "Gaelic Society"—An Comunn Gaidhealach—which, burning with patriotic zeal, is setting itself the task of reviving Gaelic art, music and literature amongst the northern people, and generally instituting a co-operative movement amongst all those attached to the Gael by liens of blood and sentiment for restoring and preserving the traditions of the past.

THE PROCESS OF MAKING HOMESPUN TWEED.

By HER GRACE THE DUCHESS OF SUTHERLAND.

So much ignorance has been displayed as to the process connected with the production of homespun tweed that it may be of interest to give a short account of it here. Only those thoroughly acquainted with the process realize how laborious and tiresome it is, and the uninitiated have very little idea of all the tiring work the women go through before the wool, dirty and greasy, full of heather and peat dust, becomes a length of beautiful tweed. There are still many who do not understand that the whole process, from beginning to end, is entirely done by hand.

Teasing.—After the wool is thoroughly cleansed by washing, it is dried, shaken up, sorted, and pulled lightly asunder. This process is commonly known as teasing, and in country districts is generally done during the long, dark winter evenings, when the old women, children, and even the old men, are set to work.

Dyeing.—After the wool has been thoroughly cleansed and picked to pieces it is ready for dyeing, and this process gives scope for much ingenuity on the part of the workers. In the olden times the only dyes available were those made from local plants and herbs, and it has been said that the colours in the clan tartans of Scotland were determined by the dye-yielding plants locally available. These native or vegetable dyes are still largely made use of by workers, and it fills us with wonder and admiration to see the beautiful colours they produce. The peat-soot, scraped from the rafters, furnishes a soft yellow-brown dye; the heather, pulled just before flowering time, yields a dark green; the lichen, picked from the stones, produces a beautiful and never fading bright brown; while purples are obtained from the roots of the water-lily and bulrush, and blue from the bark of the elder trees.

Of late years the demand for more brilliant shades than could be produced by these natural dyes has resulted in the introduction of mineral dyes.

Carding.—The next process the wool goes through is known as carding. In this the hairs of the wool are all drawn in one direction by the cards. These are implements like hair brushes, set with metal teeth. With the backs of the cards the wool is made into long rolls, and then it is ready to be spun with thread.

Spinning.—The spinning is done entirely on the old-fashioned hand-spinning wheel, and is a pleasant occupation, although a lengthy process. When we consider that the most expert spinner cannot spin more than one pound of wool in a day, or as much as would make one yard of material, we get some idea of the tediousness of this part of the work.

Weaving.—When a sufficient quantity of thread has been spun it is carried to the house of the weaver, where it is woven into cloth in the old-fashioned hand-loom. The superiority of hand-loom over the steam-power weaving is generally acknowledged.

Every district has its weaver, and in nearly every Highland village the click of the shuttle may be continually heard, going monotonously backwards and forwards.

Washing and Waulking.—The weaving finished, the web is carried home again, and it is now nearly ready for the market. It has still, however, to be thoroughly washed and waulked. This last is a mode of felting or thickening, and it is to this final process that the homespun tweed owes its reputation for being waterproof.

The web, as it is called, is now finished, and the proud and victorious owner, wrapping it up in a clean piece of cloth, usually her best tablecloth, carries it off in triumph to the depot of the Scottish Home Industries Association where she gets full return for all the long hours of toil and labour.

MODERN DEVELOPMENTS OF HANDICRAFTS AND HOME INDUSTRIES IN GREAT BRITAIN AND IRELAND.

By MISS ELLEN STONES, M.A.

The handicrafts and home industries about which I have been asked to speak include the following occupations:—

Hand Spinning and Weaving.
 Needlework and Dressmaking.
 Embroidery and Lacemaking.
 Wood and Metal Work.
 Enamel and Jewellery.
 Leather Work and Bookbinding.
 Lithography.

I. A. HAND SPINNING AND WEAVING.

Hand Spinning and Weaving in England and Wales.

These occupations are carried on successfully by some individuals, firms and institutions, not only in London and the neighbourhood, but also in a few country districts as cottage industries.

1. The most important of these is, perhaps, The Queen-Mother Alexandra's Royal Technical Schools at Sandringham, where the curriculum includes hand spinning and weaving, for which purpose three looms are kept.

2. Another prominent one is "The London School of Weaving" in Berkeley Square. Here are produced tapestries as made in olden times, hand-woven rugs, homespuns made by the Scottish crofter women, hand-woven silks and linens, cloth of gold and aluminium tissue for Court dresses. Also ecclesiastical embroidery, such as altar frontals, chasubles, etc.

The school has for its object the opening up of the field of textile labour for women.

3. The Anglesey Industries of North Wales also include hand weaving. This is a cottage industry founded under Royal patronage in 1900.

4. The spinning and weaving industry at Winterslow, South Wilts, is also a rural one, in which the pure wool supplied by the farmers of Winterslow is worked up by women in their spare time.

5. The Stockenden Industry at Limpsfield, Surrey, employs a small number of women—but this, as well as the Brema hand-loom work is carried on as a private venture.

Another example of this kind is Miss C. Brown, of Kensington, whose beautiful hand-woven fabrics interested me extremely. She makes silk, woollen, linen and cotton material for dresses, casement curtains, portieres, etc. These fabrics are very strong and durable, and have a peculiar character of their own, but my interest chiefly centred in the beautiful colours, particularly in shot fabrics, which Miss Brown uses.

B. IN SCOTLAND.

Hand Weaving in Scotland.

In many different parts of Scotland distinguished ladies, viz., the Duchess of Sutherland, Lady Aberdeen, Lady Dunmore and others, who had started various home industries for the benefit of the tenantry agreed to work together, forming a general association under the presidency of the late Countess of Rosebery in 1888.

An exhibition of hand spinning and weaving was held, the examples of tweeds and blankets being exceedingly good.

The "Harris Tweeds" have carried a wide and splendid reputation. Made on the barren island of Harris where the fishing industry of the men is often precarious, the women are enabled to add to the family income by weaving these tweeds.

This industry was largely encouraged and put on a business-like basis by a Mrs. Thomas in 1857.

Hand-loom weaving in Aberdeenshire was once a flourishing industry—plain and twilled linen, draper towelling and tablecloths were made. But there seems now to be only a limited demand for their hand-woven goods.

C. IN IRELAND.

Hand-woven Goods in Ireland.

In Ireland home industries are largely carried on in rural districts by that part of the population not engaged in agriculture, viz., girls and women. These industries are of two kinds:—

1. Those which provide necessaries for the home-itself.
2. Those which aim at increasing the family earnings.

Among the latter are hand-spinning, weaving, machine-knitting and shirtmaking. (I shall speak of lacemaking later on.)

The difficulties in maintaining the smaller industries are as follows:—

1. The want of trained hands.
2. The difficulty of purchasing raw material favourably.
3. High freight charges.

The advantages are: The cheapness of labour and the low rent of buildings.

The Technical Instruction Department gives assistance to these industries in various ways.

Irish hand-woven linens are justly celebrated. Some of the most beautiful damasks and cambrics are made in this way, the very finest yarns not being able to stand the strain of the power loom.

The superiority of the hand-woven damask is due to the fact that all the preparatory processes are generally done by hand. The hand-loom weaver has a much greater scope for following out his own designs, some of the Irish ones being the best in the world. The conditions of labour are better and the training has a more refining effect on the worker.

Ireland is justly celebrated for hand loom woven linen, and Scotland for tweeds and woollen goods. England once had a flourishing industry of hand-loom woven silk. My mother used to tell of a great house full from top to bottom of the great Jacquard silk looms in Spitalfields, where my forefathers settled when driven out of Flanders. But I have seen a Jacquard loom only in an exhibition and few people can now buy silk at £5 a yard.

II. NEEDLEWORK.

Fine Needlework.

Following weaving comes the making up of materials. In Queen Alexandra's School at Sandringham plain needlework is taught, and there is in England a limited demand for fine hand needlework for underclothing—especially for trousseaux and babies' and children's garments. A depot for hand-made garments at the West End is favoured by Royalty. There are societies for helping poor gentlewomen and crippled girls to earn money by fine needlework. Many private people do it, but the work is not well paid, and not always well done.

The two reasons for the decline in hand needlework are:—

- (a) The cheapness and facility of getting ready-made clothing.
- (b) The necessity or choice of wearing woollen, silk, or woven cotton underclothing in the English climate.

III. DRESSMAKING.

Dress Designing and Dressmaking.

These subjects are now taught in Technical and Evening Continuation Schools and will no doubt prove very helpful home industries to many girls and women. The Camberwell Art School in

South London has an excellent class for dressmaking. It is a two years' course and includes lessons on human anatomy, scientific dress cutting, studies of drapery, colour and working from antique designs.

In the Camden Art School lectures on design and style of dress and decoration of the home are given.

IV. EMBROIDERY.

An interesting development of hand-woven linen are the crafts of hand embroidery, drawn-thread work, sprigging and making of veined handkerchiefs. Many girls and women in North Ireland are learning with ease and rapidity to embroider all kinds of garments and fancy articles.

The Garryhill Cottage Industries, started by the Countess of Bessborough on her husband's estates, comprise some of these handicrafts. Hemstitching and sprigging classes are held once a week at Garryhill House under the supervision of two paid teachers. The girls work at home, and the work is paid according to its merit when finished.

The Marlfield embroidery is one of the cottage industries of Clonmel, Ireland.

It consists of adaptations from Indian and Egyptian designs, worked in white linen thread upon coloured linen and cotton stuffs. Silk and woollen materials are also used, the embroidery being done in silk or wool. The girls are of the labouring class, and do the work at home.

The industries depend on private orders. The Drumbeg Embroidery Industry of Donegal is somewhat of the same character.

V. ART NEEDLEWORK.

Art needlework embraces designing, as well as the working out of beautiful patterns in suitable materials.

Although a modern development it is but the revival of an ancient industry, e.g., the Bayeux tapestry worked by Matilda, wife of William the Conqueror, and her maidens. There is also extant a beautiful piece of silk embroidery worked by Mary Queen of Scots and doubtless many other examples.

About the middle of the last century public taste in art productions was at its lowest ebb. We have to thank the late Prince Consort for the revival of a more artistic spirit in designs for manufactures, and many Royal and distinguished ladies for the foundation and encouragement of various schools of art needlework in London and many other towns of Great Britain and Ireland. Foremost of these is the Royal School of Art Needlework, South Kensington, founded under Royal patronage. At The Queen-Mother Alexandra's Technical Schools at Sandringham, embroideries and Norwegian tapestry-making are taught.

These crafts are admirably taught in the Camden and other Art Schools of London, Birmingham, Manchester, Dublin and other

large cities—while the Schools of Embroidery at Leek, in Staffordshire and Macclesfield in Cheshire, produce very high-class work. These towns are in the heart of the silk manufacturing district. Most of Messrs. Liberty's well-known art silks are finished, dyed and printed at Leek, Staffordshire.

The increased demands of ecclesiastical needlework have given an impulse to these industries.

In the Camden Art School the syllabus includes various kinds of embroidery, commencing with hand stitches, followed by framework of different kinds for domestic and ecclesiastical purposes. Cut-work, white-work, cross-stitch, etc., are included in the courses of study. The beautiful pall for the coffin of the late Queen Victoria was executed at the Royal School of Art Needlework, South Kensington. The frontal for St. George's Chapel, Windsor, and the flag presented by the people of Ireland to H.M.S. "Hibernia" were made at the School of Art Needlework, Dublin. An association of poor ladies also undertakes to make altar frontals—two having been thus provided for a new church in my own neighbourhood.

An old Camden Art School student not only designs and executes beautiful needlework, but she has also invented and patented a washable colour for painting on linen and flaxen materials. Bold designs are most suitable for this invention—named Washwella.

VI. A. LACEMAKING IN ENGLAND.

Hand-made Lace.

Reports from the old centres of hand-made lace show that this beautiful handicraft, notwithstanding several valiant efforts made to reinstate it, is declining in England.

In Buckinghamshire, many years ago, in towns such as Winslow and its surrounding villages, all the young girls used to attend the Lace School, where they learned to make the delicate pillow lace. This is a cottage industry and girls could live at home and help swell the family earnings by their work. Pillow lace requires much deftness to manipulate the numerous bobbins. The pattern is pricked out on paper and pins are put in round which the threads are twined. This craft, once learned, is never forgotten.

At an exhibition recently held in Kensington a Bedfordshire woman was making pillow lace after thirty years' interval.

But times have changed—and now the country children go to day schools and learn to read, write and perform other accomplishments instead of lacemaking. The quickest hand-worker can only earn 6d. a day at lacemaking—this being the market price for the trade in England. In Belgium the price is 4d. a day. Country girls, instead of staying at home, either go to the lace factory where they can earn 18s. a week, or to service. Only the middle-aged or old make any quantity of lace. They prefer small pieces, such as borders for handkerchiefs, for which the market price is 2s. 6d.

Efforts are being made to revive this handicraft, such as the pillow lace industry at Winslow, worked under the auspices of the Hon. Rose Hubbard. Specimens of this lace were shown at the exhibition.

One reason for the decline in the Buckingham lace industry, is that these laces can be so well imitated by machinery that often experts only can tell the difference.

Honiton lace is rather different, the sprigs and flowers being made separately; each worker can put more individuality into the work—this making it more difficult to imitate in machine-made goods.

B. IN SCOTLAND.

Lacemaking in Scotland.

An admirable lacemaking industry flourishes in the village of Pitsligo in Aberdeenshire, formerly the home of hand-loom weaving. In this village a few old people made coarse lace, but by the efforts of the Rev. W. Webster and his wife, the manufacture was greatly increased and improved, and now women can earn 4s. to 5s. a week in making fine, firm lace. Valenciennes lace is accurately copied, and about 200 different patterns of lace are produced at Pitsligo. In summer from 50 to 60 and in winter about 150 persons are employed in this industry.

C. IN IRELAND.

Lacemaking in Ireland.

Many of the Irish lace industries were started with the special purpose of helping certain districts during periods of distress, such as the famine. This needed business organization. The Cork School of Art turned its attention to improving the designs for lace, and was most successful in applying art principles of lacemaking.

Workers were organized and technical education was given. The Irish flat needle point and the rose point were the special laces made. Beautiful examples of lace made in Ireland have been shown at the Exhibition of the Irish Home Industries, the United Gentlemen's Handicrafts and Home Industries Exhibition, and the Daily Mail Lace Exhibition.

They include the Boris Lace Industry, the Limerick Lace School, Run and Tambour Lace, the work of the Carmelite Convent, New Ross, the Money Guyneen, the Curraghmore and Carrickmacross Lace made by the County Longford Home Industries Association.

Another subsidiary industry is the cleaning and restoring of old lace and embroideries.

Knitting, once a flourishing cottage industry in England, is now chiefly pursued in Wales, Scotland and Ireland. In Wales it is a common sight to meet women knitting as they walk along.

In Ireland and Scotland hand-knitted stockings are considerably in demand, and at Ballbriggan the stockings are hand embroidered.

Quite recently there died at Nottingham at the age of 94, Miss Annie Birkins, who was employed for over sixty years as chevron worker for Messrs. Morley. Miss Birkins knitted the King's first pair of socks. She also decorated stockings for Queen Victoria, for Queen Alexandra, and socks for the King of Denmark, the Czar and other royal personages.

Shetland Knitting.

The delicacy of knitting for which Shetland is celebrated is due to the extremely fine quality of wool of the Shetland sheep, which is a small creature more like a goat in its running, climbing and leaping. The wool is short, very soft and silky, and the fleece of a sheep of genuine breed only weighs from one to two pounds. The women are very rapid knitters; if it were not for this fact the work could not be sold for the terribly cheap prices asked—too cheap for any handicraft. Petticoats, spencers, belts and babies' and other shawls are examples.

VII. A. WOOD-CARVING.

Wood-Carving in England.

This craft is taught in the Camden and other Art Schools. The class is intended for the study and practice of architectural and ornamental wood-carving. Some fine designs for ecclesiastical wood-carving were exhibited at the show of work on the occasion of the annual prize-giving last December. The Advisory Sub-Committee have tried for a long time, but unsuccessfully, to get cabinet-making introduced into the school, which is situated near to one of the most important furniture-making areas in London. Queen Alexandra also has a school of wood-carving at Sandringham.

B. IN IRELAND.

In Ireland the Bray Art Furniture Industry, County Wicklow, supplies pulpits, altars, lecterns, choir stalls, etc., as well as smaller articles—chairs, book shelves, bellows, etc., tea-cup stools and paper knives.

The scheme originally intended not only to educate, refine and develop artistic faculties, but to provide interesting and profitable home-work in spare time for men who wish to spend most of their evenings at home.

But the Department Regulations compel the evening wood-carving students to take up two other subjects and to pass a preliminary course in English, mathematics and drawing.

A good many private individuals make a great success of wood-carving. It is also carried on successfully in some districts as an evening occupation in boys' clubs. Our boys learn manual training in the Elementary Schools, but at present in England we have not begun any systematic training in wood-carving as a remunerative occupation for winter hours, such as is done in Norway, Germany and Switzerland.

In the time of the plague and fire of London, England produced Grinling Gibbons—perhaps another artist in wood-carving may arise without the aid of two such calamities.

VIII. METAL WORK IN ENGLAND.

Metal Work and Enamelling.

These subjects are most successfully taught in the Camden Art Schools. There classes are held for hammer-work, repoussé, soldering, stone-setting, making cups, spoons, candlesticks, necklaces, brooches, etc.

Enamelling by the *Champlevé*, *Cloisonné*, *Limoges*, *Bassetaille* and painted enamel methods is engaged in. A most beautiful set of jewellery was sent up for the National Competition this year.

This work is now taken up in many schools and guilds of handicrafts, and is afterwards practised by private people—some of the most artistic productions being those of Mrs. Hensley, of Farnham. Besides those done for the ordinary market there are some industries which endeavour to provide work as a second trade.

Such is the Casual Labourers' Art Metal Industry, the Southampton Branch of the Home Arts and Industries Association.

This was started:—First, for giving additional means of earning to irregularly employed labourers. Secondly, for providing means of living for men who are looking for situations. Thirdly, for instructing young men in the use of tools and handicrafts.

There is also the copper work done by the Cornish fishermen under the guidance of the *Newlyn Artists*, which is very profitable.

IX. BOOKBINDING.

The craft of bookbinding is now taught in Technical and Art Schools, and it is also pursued by private people on their own account. Two or three ladies will join together and have a properly fitted up workshop where books are handsomely and artistically bound. The difficulty is to find purchasers for beautiful but costly books. They are generally made to order.

Leather work, bookbinding, Gesso-work, *Marqueterie*, wood-staining and other crafts are taught in the Working Ladies' Guild, Brompton Road, London, while various private people exhibited leather work such as belts, purses, card-cases, buttons, at the Ideal Home and Gentlewomen's Handicraft Exhibition held in London recently.

X. LITHOGRAPHY.

This craft is taught in Technical and Art Schools. Some beautiful specimens were produced in the Female School of Art, Queen's Square, Bloomsbury, now closed; showing exact productions of delicate colours. Just now the subject of lithography is under discussion, suffering probably from trade depression and the favour shown by the public for the three-colour process.

Time fails me for discussing some of the more useful handicrafts such as basket-weaving, basket-making, chair-making and can-

ing, straw-plaiting and other kindred occupations, which are carried on in certain localities of Great Britain and Ireland.

Nor have I been able to touch on pottery, for which some of our districts are famous.

CONCLUSION.

In conclusion certain points seem to emerge from the somewhat bewildering number of handicrafts in which our population is engaged.

Hand Work as a Means of Living.

1. As regards the hand weaving it seems clear that in parts of Scotland and Ireland it meets a genuine need, and enables the labouring classes to augment an otherwise scanty income, and to live more comfortably. In England it only meets a limited need, and employs but few workers.

Lacemaking in Ireland and in some few districts in England also provides a part of the maintenance of girls and women at home. But some of the industries I have quoted, only sell at fancy prices through the help of committees who get up sales and exhibitions.

Home needlework, except dressmaking, is not a craft that pays well, when done to earn money. A woman can only eke out a scanty income by making nightdresses at 2s. 6d. each.

The paying of art leather, wood and metal work depends greatly on the artist and his or her friends. For real art work of any kind there is generally a good market, except in times of great depression. The copper work done by Cornish fishermen and the brass work of Southampton labourers, is not always above criticism and might not be bought by connoisseurs.

These fancy crafts depend a good deal on some form of subsidizing, which often has a legitimate object other than the encouragement of the best art.

2. Another point must not be lost sight of, one which particularly affects girls and women. In encouraging girls to learn lacemaking and embroidery at home, it has been found that they are apt to spend too much time on the industry and neglect the house. Girls find it difficult to decide between two duties. For this reason where these home crafts are encouraged on any large scale, as in Ireland, domestic subjects have to be taken as well.

There is also another aspect of this question, viz., the educational and refining effect of the craft on the worker. This result is not lightly to be lost sight of. There is so much real education to be obtained by producing true forms of art that I should like everyone to study some artistic craft.

In old days guilds were formed to set up a standard of good work, and also to limit the numbers employed in any special crafts. There is nothing now to prevent the market being flooded with inferior work, which any amateur can produce.

The only resource we have is to try and improve public taste so that we shall only want the best articles.

WOMEN'S INDUSTRIES IN ITALY.

Read by the MARCHESE BOURBON DEL MONTE.

Under the form and with the laws of a commercial society our National Co-operative Society has for its object the furtherance of art. Its intention is to raise the rate of women's wages by means of art and of provident actions and its ultimate principles are the beautiful and the good. For this reason it is included in the section of Literature and Arts.

It is only a few years old, having been started by a small exhibition in Veneto Road in May, 1902, under the patronage and encouragement of the Roman Federation of Women Workers. No one passing under the plant trees shading the broad road would have his eyes attracted by the splendour of the locality or by the richness of the show, but still within this little room there was a revelation to be seen, a new ideal was at work, a new activity was started in this century of awakening and renovation.

The little exhibition was repeated in 1903, and again in the following year. But the ladies who had organized the exhibition realized its limits and the little influence it had, and the Countess Cora di Brazza Savorgnan, one of the most active among them and with high ideals, profiting by the results of this early effort, proposed the formation of a great Co-operative Society.

No other enterprize, and we say it with pride, has in so short a time had so great a development as our great co-operative association, the "Women's Industries of Italy."

Yet Cora di Brazza had to fight for her ideals, as is always the case with anything that is new and appears too great for the strength that is so far ready to carry it out, and she found much opposition and little encouragement, but she gained her end at last chiefly through the help and counsel of prominent men and the wisdom and unanimity of some of her lady friends. On the 22nd of May, 1903, there was founded the joint stock co-operative society, "The Women's Industries of Italy."

The capital of the Society is not limited, the shares are £100 each, the chief office is in Rome, there is power to appoint agencies, with branches in Italy and abroad.

Professor Cesare Vivanté gave the opening address, explaining the objects, ideals and hopes of the ladies, and said:—

"We wish to establish a vigorous agent of commercial economy, which will open the world to the industries of Italian women, which by patient education and with the aid of art will be refined and beautified. We wish to create by means of co-operation a great industrial house and by this means be able to dispense with the middleman who makes his gains through the unorganized work of women.

"We wish to spread by the channels of commerce the beauties of Italian art by means of a well organized group of agencies in every place where the love of the beautiful is felt. Our patterns will be taken from museums, from books, from ancient designs,

from every source whence the artistic treasures of our forefathers may be made available for the newer industrial forms, where they may be of service in procuring the more liberal remuneration of our women workers.

"Finally, we wish to raise their entire economic condition. Our constitution is as follows:—The interests of the shareholders shall be looked after by a supervising council; at the head of this shall be a central committee of directors consisting of 24 members who shall have charge of the artistic developments of the association, and who shall assist it either personally with advice, with patterns and models, and by means of inspection, or indirectly by the visits of inspectors who shall carry outside Rome the views and aspirations of the society and so aid industrial art and be the means of enlarging the market for work. The Committee shall in concert with the Council of Administration appoint a technical board which shall decide, without appeal, all questions as to the acceptance of work, and the cost price thereof. This Board is to be entrusted with all the regular technical work so essential to the prosperity of the Association and the furtherance of art. On it is laid the twofold duty of the economic and artistic organization, and it has to be the continuous instrument in bringing these two elements into harmony, without which the whole work of the Association would be ineffectual."

We then had to find a place suited for our office, and to select an honest and capable staff and all would be ready. We were able to obtain under favourable conditions the location of the Bank of Italy in Marco Minghetti Street, and on the 26th of March, 1904, we had a solemn inauguration attended by our well-wishers, and faithful supporters and by a concourse of the workers.

The Supervising Committee, the most vital body of the Society, at once set about forming regional and local committees with the object of allotting to them their share in the produce, and making them understand the duty and the advantage of reciprocally assisting. The Committee, therefore, made an appeal to all the cities and nearly every district of Italy responded with one accord, and all over the country from Piedmont to Calabria, from Venice to Sicily, committees were formed to the number of 32, others being still in formation. These Committees represent the work, either in whole or in part, of 273 Laboratories, and besides we have in all the cantons of Italy nearly 1,000 workers who send their work directly to the Co-operative Society, being bound by the commercial regulations affecting it.

The ladies of the Committee have worked wonders both at headquarters and further afield. They have not confined themselves to providing material and finding workers, but they have also been the revivers of ancient treasures, of handicrafts and lace work long forgotten, they have sought them in the beautiful churches, in the palaces where they have lain for ages, in the miserable hovels where they were discarded and hidden; they have taught the poor women the beauty of the workmanship and how to

revive the tracery of the long forgotten and faded treasures, have in fact educated them to the dignity of the work. In every canton of Italy the remains of past grandeur are to be seen in models of art and of taste. During the centuries that have past it was not easy to keep alive the industries revived at the time of the Renaissance, and in fact many have been forgotten, many have but a struggling existence. It is the pride of our society to boast that the Co-operative Society of the Women Workers of Italy has revived these many forgotten industries, and in such a short time.

A unique example, say those who are competent to speak, in the history of industrial arts. Anyone who enters the shop in the Marco Minghetti Street, may admire in the vicinity of boxes of sardegna which cost only one lira, beautiful table-cloths from the hand of Casamassella; close to laces from Burano and nets from Canonica, the simple plaited straw work of Florence; may, in fact, find the masterpieces of the finest intelligence close to the simplest and most primitive objects of daily use.

It is one of the canons of the Women's Industries of Italy to sell nothing that is not beautiful, and to beautify everything that is useful. The result of our studies is to find the beautiful in the most elementary forms, in the most simple utensils, and we discover that even the unseeing eye may be opened to the beautiful, and that the taste of the most ignorant may be cultivated. And already we see how taste is improving in almost every locality, and how the love of beauty of form is becoming an inspiration.

To the primitive rudeness of the workers is now succeeding the perfection of workmanship, a veritable imitation of the ancient art. Perhaps this is not enough, and after having taught the workers to participate in this eternal fountain of education and culture, the study of Classic Art, it may be as well that they should seek for applications of it appropriate to the present day, and that they should learn how to invent for themselves, and to understand how to carry out their own inventions.

The Committee at Bergamo has in fact opened a holiday school for design, where they have collected all kinds of patterns specially suitable for lace work and embroidery, thus educating the taste, awakening the intelligence and setting the workers free from the necessity of designers. It is to be hoped this institution will have its imitators.

The work of the Women's Industries of Italy is not limited only to the carrying out of artistic handicrafts, it has also taken up social and economic matters.

The local committees have certainly improved the relations between the different classes of society, binding all together in the name of art, the great consoler, and of the labour which is the source of mutual esteem. In the committees ladies are brought in close contact with the workers, the poor women workers, they see with their own eyes the misery of their lives, understand how hard are the conditions under which they live, how scarce the food and how uncertain its supply, learn how much simple and ignorant

virtue there is in the world; and on the other hand the workers learn how much true love is necessary to lead to the assumption of the responsibility that the desire to do good has imposed, and they understand, too, how indispensable to them is the aid they receive from a superior culture. Thus between the ladies and the workers there are established personal relations of friendship and affection, and the benefit to both classes is mutual.

In places where there are no committees and where the committees have not taken up the whole of the work, there are workshops established which are carried on either by nuns or by lay persons according to the habits of the districts, and in all the workshops of the Women's Industries of Italy is to be found that spirit of true vitality, which is both spontaneous and promised to become, let us hope, that forerunner of our industrial future.

And the good done by such committees and workshops and its effect on the rising generation may be considered under the following heads:—

First, that of Hygiene, which has been too little considered in industrial labour, in spinning mills and other factories.

Secondly, that of Wages, which have on the whole been somewhat increased, and

Thirdly, that of Morality.

HYGIENE.

The work given to the women to do in their homes admits of a certain amount of liberty as arranged by all the committees and does not subject the worker to the necessary but hard discipline of the factory, and the close confinement in workrooms is avoided; and thanks to the fine climate of Italy it is possible for the work to be carried on in the open air for many months of the year, under the health-giving influence of the sun, the children at play around and in the neighbourhood of the little stove which needs the watchful eye of the house mother. The work being distributed at the workshops keeps the babies from the street and out of the unhealthy factories where in former days in Italy both women and children went to work; the result of the progress of this new intellectual movement, is to place the child under the care of teachers who know him, love him, and look after him hour by hour.

And surely the mind of the child must benefit by this change; it sees only what is good, it is not thrust out when it reaches the age of fifteen, as used to be the case when the family was large, to seek its living somewhere outside the home. And this just at such a dangerous age and at such serious risk owing to its ignorance and its love of play.

I will give the instance of the Island of Trasimene where all the women workers have an account in the Savings Bank of Risparmio, where the children set aside their own dowry and the women make their own housekeeping money; and I may mention Burano, where, after the founding of the school for lacemaking, it was remarked that marriages became more numerous and the number of illegitimate children decreased.

WAGES.

The Women's Industries of Italy is endeavoring to distribute the work in such a way that those trades which receive a lower salary (matchmaking, hand weaving, etc.), shall be carried out in places where the cost of living is low, while those handicrafts which are better remunerated shall be followed in the large cities where the cost of living is greater.

The Association carries on its work with the idea of fixing the price in relation to the cost of production, it fights against monopolies, does away with middlemen, and its operatives find in the wages earned, in the benefits accruing, in the reserve fund, in the distribution of tools, the very greatest advantage.

The inborn alertness of our women, united to the energy of the directors, has made our Co-operative Society an artistic centre unique in Italy: it is a centre of attraction, a true lantern whose beams illuminate all those who meet there and share in its benefits, and it is certain that in a few years it will be able to compete with even the most powerful foreign organizations. The desire, however, to give a better remuneration and establish a better commercial footing is what we are most concerned with. Much has been done if one thinks of the scanty means at our disposal, but much is still to be done.

The entire country of Italy ought to see about developing its industrial handicrafts, and more particularly those which are traditionally the industries and arts of our land. Italy should become like France, a great centre of production, and should do away with foreign productions. This is the thing we should all be striving for.

And so we have travellers, stores of merchandise, representatives and commissioners of export. And thus we have two forms of commerce, direct relations which we have with the consumers who come to buy of us directly, and also relations with the commissioners of the great wholesale and retail houses, who are developing our great export trade.

The funds at the disposal of the Society are certainly not sufficient for this organization and so our administration presents the greatest possible difficulty, but the Tombolo of the Telegraph, which was voted to us by the House of Parliament, and the aid which at the Congress of Cremona of last September was promised by the People's Banks of Italy, are certain guarantees that the problem of sufficient funds will be also solved.

And we can thus be certain of a larger income to devote to the acquisition of work, which will encourage the new centres of production, and be able to find a more ample field and one more suited to all our present exigencies.

It may be interesting to state the progress of our sales.

In 1904 the sales amounted to.....	\$ 55,375.73
In 1905 the sales amounted to.....	128,933.54
In 1906 the sales amounted to.....	208,324.19
In 1907 the sales amounted to.....	237,730.40;

and these figures only represent in part the entire amount of the

products. Committees and workshops produce and sell on their own account also, being besieged by the continually increasing favour of the public, by the offers held out to them by merchants who pay without delay, and by the necessity of supplying the ordinary expectations and the new demands of the workers.

The Administrative Council in no way opposes itself to this, but it only reserves to itself as much as is possible the central direction of this growing movement in the economic and artistic direction, recognizing that the committees and workshops should have full liberty to carry out their own initiative, by means of which a complete assortment is collected from the various districts thus representing the numerous characteristics and the indestructibility of the Latin race.

The Society has the noble, moral and social desire to help itself and to give help; it is not ruled alone by the thought of gain but by a love of the good and the beautiful which spur it on and guide it. It works for the freedom of the worker, for the equality of human opportunities.

The association for labour in all its forms is a sign of the progress and of the attainments and the glory of our modern times.

As concerns profits the past term gave a net profit of \$7,605.27, of which there was assigned \$1,232.25 to the shareholders, being a rate of 3 per cent. The remainder having been apportioned as follows: \$3,823.80 to the workers, \$1,274.61 to the administration and \$1,274.61 to the reserve fund.

It is a noteworthy fact that very few of the shareholders of our Society withdraw their dividends, the greater number give them up in favour of the workers. On the other hand, the first year gave the workers a share amounting to rather less than 2 per cent., the second year 2.30 per cent., and the present year 2.50 per cent. as the result of the progress which is our continued hope.

The Co-operative Society of Women's Industries of Italy took part in the exhibition at Liège in 1905, at the concourse of Gaulois in 1906, and has always taken medals and diplomas.

At the Milan Exhibition in 1906 it had its first great success, but to this glory has to be added the record of the sad occurrence of August 3rd, when the whole of our buildings were destroyed by fire. A blow the sad consequences of which we still feel. On this occasion all the committees without exception came to our aid and the Co-operative Society showed, as was just what should be, that it was indeed a united society held together by a true solidarity and not by egoism or by divided or private interests. So much for its history in the past.

As for the future? Much has been done and much is still to do, and we tell this to our associates, to our friends, to every country. The future will surely smile upon us, but we must have no weariness in the activity of those who direct; the good conscience and fidelity of our members must never decrease, committees and workshops must remain united to us and must understand that the

grandeur of the Co-operative Association consists in the united strength of all, united in one single aspiration and in one sole desire. We need in fine that all around us should have the same faith in self-sacrifice, and in the beauty of reciprocal affection.

ARTS AND CRAFTS IN AUSTRIA.

Read by FRAU HAINISCH, of Vienna.

Arts and Crafts in Austria occupy an important place in industry, and are under Government control. We must distinguish between lace and needlework and the Arts and Crafts. In Vienna girls have the opportunity of attending the Imperial School of Textile Arts, where instruction is given in designing for ceramics, carpets, etc. In other towns there are similar Government schools.

Besides this, there is in Vienna a School of Arts for women and girls, where instruction in painting, sculpture, goldsmith and jewellers' work is paid for. The most prominent artists in Vienna teach in both of these schools.

Lithography, engraving on wood and copper are taught in the Imperial Photographic School. The graduates of this school obtain well paid positions.

The lace industry is especially protected by the Government, which has established many schools.

In Vienna is the Central School, where new methods of work originate, and whence designs are distributed.

There is a society of ladies of the highest aristocracy which helps the Government to sell the laces produced everywhere, so that there is no loss in passing through the hands of merchants and the whole profit goes to the worker.

Besides this Government lace industry there is the independent peasant industry in lacemaking carried on in the homes. This is practised in the Slavic and Hungarian districts. The embroidery and fine needlework are done in convents, however, mostly. This work does not pay any longer and with few exceptions is engaged in only by rich ladies.

Painting and sculpture are taught by the most eminent artists in their studios.

For the study of music there are rich opportunities in the Vienna Conservatory of Music, which is an academy with a four years' course, where the dramatic art is also studied.

ANGLESEY INDUSTRIES.

By Miss ANTONIA WILLIAMS, London.

Many people who know Anglesey only from the windows of the Irish mail as a bare, wind swept plain, may be surprised to hear of its possessing any noteworthy industries. They think the dwell-

ers in the scattered white-washed cottages and gray farm-houses must be so isolated from each other and so shut off from the busy world. But isolation does not necessarily imply stupidity. Each year at the Exhibition of the Home Arts and Industries in London there is a stall of Anglesey industries, which have hitherto won many awards of merit from the judges. Individual workers in knitting and basket-making have been commended, and in 1905 the exhibit of flannels, homespuns and serges as a whole, won the silver cross of distinction for general excellence, in competition with England, Scotland and Ireland. This is the more encouraging, as it was only in 1900 that a definite organization began work, having as its aim the improvement of existing industries and their introduction to a wider market. The first step taken was the holding of an exhibition at Menai Bridge in September, 1900, with a long prize list to discover modern workers and a loan collection of old work to afford inspiration from the past. It was eminently successful and with part of the proceeds a teacher was engaged who held classes in basket-making at many centres during the winter. These have been followed in other years by lessons in other subjects, including knitting, carving, dressmaking, laundry work and cooking.

But weaving is the chief of the industries. The little factories of the island had long produced woollens of strength and durability. By means of experiments and suggestions for the dyeing and weaving these have now been fitted in colour and texture to meet a wider and more critical market.

The grays and browns of the tweeds and flannels which found ready sales on market days at Holyhead and Llangefni are now seen side by side with fabrics of less homely colour and of softer finish and have been honoured by Royal patronage. The making of linsey, a mixture of silk and wool in two colours which formed the life-long best gowns of our great-grandmothers, has also been revived with success. An industry with picturesque features, said by tradition to date from the days of Elizabeth, is the mat-making of the villages on the south-west side of the island. These mats are made of the morhesg or sea rush, a kind of bent grass which covers the sand hills between the farm lands and the sea. This is cut and harvested in late summer when the sand hills and valleys are dotted with what appear at a distance to be encampments of tiny straw hats and resolve themselves into stooks of drying morhesg. This grass is then plaited into long strands and woven in substantial mats by the village women, who may be seen at work outside their cottage doors. The mats are used for covering hay stacks and before zinc was so much used, the mat industry was said to bring into the one village of Newborough a yearly sum of £1,000. Game bags, brooms and baskets are also made of the Morrhesg but to a much smaller extent.

Those interested in Anglesey industries realize that their work has many critics who regard their aim as a vain attempt to resuscitate the past. But that is not so. The old industrious country

days are gone. Anglesey women no longer drive their cows to pasture with growing stockings in their hands. The farm labourers no longer gather round the open farm kitchen fires in winter evenings and carve the wooden bowls and spoons for the use of the home.

What the organization tries to do and has already done with a great measure of success, is to improve the class of work and to increase the trade in Anglesey goods and thus to save what already exists from sinking into inanition. The dullness of life in the country villages is said to be among the causes of the migration into the towns and depopulation of the country. By means of classes to promote new interests and by encouragement to those already working, the organization tries to make the village life fuller and therefore happier.

That the efforts are not fruitless in awaking interest seems proved by the success of the local sales held annually in various country houses kindly lent by their owners.

The old designation of Anglesey was the Mother of Wales. To in any measure deserve this title the island must strive to foster and promote all "the things that are more excellent." This is the aim, high in theory and sensible in practice, of the promoters of Anglesey industries.

CANADIAN HANDICRAFTS AND HOME INDUSTRIES.

By MRS. DIGNAM.

The purpose of this paper is to direct the attention of this Congress to the industries of our aborigines, the home industries of our pioneers, which are being revived, and the handicrafts of the new settlers who are coming to Canada from all parts of the Old World, and many of whom are skilled craft workers.

The pottery and basket-weaving of the Indian women, the homespuns, carpets, rugs and rush-bottomed chairs of the first settlers, and the lace, embroideries, needlework, pottery, etc., of the newcomers, furnish the most striking illustration of imitative genius, fertility of resource, and patient achievement.

It is in the study of these early but until recently almost disregarded arts, that we understand how "Art is not only a primitive instinct, but a spiritual need," and how these home products were to primitive and pioneer people their poems, paintings, sculpture, cathedrals, and music, which, preserved, become the thrift and adornment of the home. Through them we trace the thought of the worker, in conception, acquirement of skill, appreciation of colour, utilization of crude materials, power of selection, imitation of nature, and see the aesthetic qualities of mind that led to the desire to make those things beautiful which were necessary to the home.

The Women's Art Association of Canada has for more than twenty years laboured to preserve our inheritance, to revive the

past, and foster what presents itself from year to year through the increasing immigration.

The beautiful homespuns of Quebec are a tradition of Brittany, the designs of which have remained simple and characteristic for three hundred years. Through the efforts of the Art Association the homespuns have been improved in weaves, colour and in variety of weight and design. The traditional characteristics have been preserved. Beautiful Indian bead work and basketry is still obtainable and is being carefully looked after.

Scattered from coast to coast over Canada are isolated workers in Honiton, Duchess, Limerick and other laces, who find a sympathetic interest and opportunities for the sale of their work in the galleries of the Art Association and in the frequent exhibitions arranged in the important cities and towns.

Wood-carving, leather work, enamel and metal work, bookbinding, pottery, china painting, design, are some of the handicrafts successfully taken up by groups of ladies, who work in auxiliary clubs in the Art Association, thus creating a more intimate knowledge and appreciation of crafts, which are often neglected in a new country.

The regeneration of the handicrafts, the humanization of the fine arts, is the real meaning of the arts and crafts movement. The prospect of happiness more generally diffused, of a condition where virtue is its own reward, where vice is rendered difficult because of the love of excellence in attainment cultivated among people of all conditions, may well quicken the imagination and spur to earnest endeavor everyone who desires to see art become a civilizing force in the world. This is an object worthy of engrossing the attention of the finest talents of our modern complex civilization. In Canada the resources are vast and the possibilities as yet undreamt of. Interchange of national products would strengthen and enlarge the field of effort as well as demonstrate the importance of preservation and development. Generations of inherited taste and skill are difficult to acquire, and crafts once lost are difficult to find again.

WOMAN IN MUSIC.

(With reference to Holland).

By A. M. GERTH VAN WYK.

The woman born with a talent for music is truly a child of fortune. In every age musically-gifted women have been known and appreciated as performers—witness the many renowned prima donnas who have taken an invaluable part in the history of music. Men had, of course, no fear of rivalry so far as singing was concerned. In that branch of art men and women could work together—nay, they even wanted one another—without any question of rivalry between voices of different compass.

Perhaps, indeed, it is owing to this habit of working together that the development of a girl's musical talents has never been looked upon as objectionable or unwomanly. Schools for music, conservatories, have opened their doors wide to the divinely-gifted of both sexes. The woman of musical ability has never needed to fight against the public opinion as her sisters with a taste for science, etc., have had to do. Her path in that respect has been a comparatively smooth one. She is not restricted by any laws. In Holland art is no Government business. Woman must find her own way. She has opened a path of honour for herself in the musical world, and a place in public opinion. Names of women such as Noordewier-Reddingius, De Haan-Manifarges, Julia Culp, Tilly Koenen, and others, as performers are known far beyond our borders, and are examples of the fact that our women have their share in the splendid reputation which Dutch singers have acquired abroad.

Men and women have the very same chance of getting on in the world, some being provided with diplomas, others having to make their way by dint of talent and energy. A well-trained woman has just as fair a chance to succeed in life as her male colleague has. Solo performers and teachers who earn a fair living are legion in Holland.

With regard to composition, Dutch women are far behind their male colleagues. Up till 20 or 30 years ago they had not attempted to compose.

Women composers of songs who have made a name for themselves are Catharina van Rennes and Hendrika van Tussenbrock. They have created a new germ in children's songs especially, which are very popular; the compositions are used in schools of music or conservatories in Holland and concerts.

To a later period belong Cornélie van Oosterrec and Anna Lambrechts-Vos. These ladies occupy a great position in the musical world. Cornélie van Oosterrec, who lives in Berlin, writes good compositions for the orchestra, and Trieste crowned a string quartette of Anna Lambrechts-Vos, which has been played in Holland and abroad by the best artists.

It is still somewhat unusual for women to play in orchestras. harp-playing excepted.

Singing is taught in all the elementary schools of Holland. to the very young ones by the ear, to the older ones by notes or cyphers. As a nation Holland is considered by many as less musical than Germany, for instance; this, however, relates only to the lower classes, and even there improvement is not only to be hoped for, but already seen and heard. The efforts of the "Algemeen Nederlandsch Verbond" (a society founded somewhat on the same principle as the "Alliance Française" or the "Aldeutsche Verband"), to teach girls and young men of the working classes national and other songs and anthems, are successful.

Singing clubs, conducted much in the same way as the German "Gesang-Vereine," abound in Holland, not only in the

cities but also in the smaller towns and even villages. Their members make an earnest study of Oratorios of Mendelssohn, of Bach's *Mattheus*, and *Johanni's Passion*, and such like, of old and new compositions for chorus singing, with or without solo performers. The concerts given by them are often deemed unusually good. Sometimes these clubs give concerts abroad with great success.

One of these singing clubs deserves special mention; it is the "Jacob Kwast Club," at Wognum, a small village in the Province of North Holland, whose members are chiefly peasants and peasant women. Some fifty years ago Jacob Kwast was a schoolmaster in that village. He was a talented musician, and as such deemed the human voice the most noble instrument given to man. He instilled the love of singing into his young pupils, who continued singing under his guidance after they had left school. This village has grown to be musical through the influence of one good and wise man! Children of these first singers and other villagers have formed a club, named after Jacob Kwast. Their present director is Willem Saal. In daily life most of the girls are dairy-maids or they help to reap the harvest; the men are labourers, or carpenters, or blacksmiths. Their language in common life is the peasant dialect, and yet in singing their pronunciation of Dutch and Latin is perfectly pure. This chorus, whose members sing in the North Holland national costume, has been most favourably criticized in Berlin, where some concerts were given last winter by "Jacob Kwast."

Our "A Cappella Choruses" singing in Holland and abroad (in Vienna, in Berlin, etc.), have brought honour to themselves and to their country.

Then as a conclusion I would say a word with regard to the widespread opinion that the Dutch language is not melodious enough to be set to music. Miss Catharine van Rennes and Miss Hendrika van Tussenbroch strongly contest this. The former acknowledges that no language inspires her so well for composition as the Dutch language. And is it not quite true that one's native language ever remains the dearest, the most intimate for expressing one's thoughts and feelings, both speaking and singing? Those that have heard the *Cantata* composed by Catharine van Rennes and conducted by her, at the opening of the International Congress for Women Suffrage, held last year at Amsterdam, unanimously admired the composition, melodious and harmonious, strong and with deep feeling, exactly suited to the fine words, of which none jarred on the ear as unmelodious.

Happily there are a good many composers, both Dutch and Flemish, who are convinced of the good right of the Dutch language to be set to music!

MUSIC IN BELGIUM.

PLAYERS.

Their number is large—so large that it would be impossible to name them all. I shall only mention to you those who are celebrated in all countries.

Mrs. Clothilde Cleeborg-Samuel, whose death we have just lamented, was an accomplished piano-player and had obtained the greatest success in all the important European concerts.

Miss du Chastain, quite a young violin player, has already obtained a great success in different countries.

Miss Elsa Ruegger, cello player, has been successful in most of the great European concerts.

SINGERS.

"La Malibran" (1808-1876) was a Belgian, for she had married in second wedding a Belgian violinist, Charles de Bériot. She is renowned the world over. Alfred de Musset (1810-1857) wrote some splendid stanzas about her.

Madame Artot Padilla was a celebrated Belgian singer, who made herself heard in all the important concerts of Europe.

The Misses Marie Sasse, Marie Cabel, and Bernardine Hamaekers have sung with success at The Opera, Opéra Comique and Lyric Theatre of Paris.

At present several of the singers of The Opera of Paris have come from our Academy of Music, where they have been trained and formed.

Mrs. Rose Caron, of The Opera, celebrated dramatic singer, whose accent, attitudes, gestures and the manner in which she "composed her personages" made her celebrated among all others. She is now singing mistress at the Musical Academy of Paris. She is the first woman ever called to this post.

Mrs. Bosman also leaves our theatre to collect laurels and applause in Paris (Opera).

Mrs. Claire Friché belongs to the Opéra Comique; has sung all the leading parts, has created "Louise" of Gustave Charpentier. "Friane et Barbe-Bleue," by Dukas and Maeterlinck, etc., etc.

Mrs. Charlotte Weyns and Mrs. Thévenet, who have now the greatest success all over Europe, are Belgians.

La Camargo (Marie Anne de) (1710-1770), celebrated dancer of the Opera of Paris, was a Belgian.

Madame Higlon and Mme. Flahaut, both Belgians, are celebrated singers of the Opera of Paris.

TRAGICAL ACTRESSES AND COMEDY ACTRESSES

formed in our Royal Academy (class of Mlle. Jeanne Fordens) and celebrated in Paris:

Adeline Dudley, who has for more than thirty years played the "répertoire" of the classical Corneille and Racine, in the "Comédie Française."

Miss Berthe Bady, renowned here as well as in Paris and abroad.

Mlle. . . ; who has just entered the "Comédie Française."
Mlle. Eve Francis, of the Odéon, etc.

In this list are not mentioned many artists whose names do not occupy a foremost place.

The Misses Angèle and Marie Legault were both celebrated; the one as singer, the other as comedy actress.

COMPOSERS.

Miss Éva Dell'Acqua wrote the music of several operettas, which were successfully represented in Belgium and abroad. She also composed some charming songs and piano pieces.

Mrs. Van den Borne composed, among other things, a remarkable symphony.

Miss Berthe Busine obtained in 1906 the second prize of Rome, musical section.

MUSICAL DEVELOPMENT IN CANADA.

By AMELIA B. WARNOCK ("KATHERINE HALE.")

To write of musical development in Canada we must go far behind outstanding events, to the inner and early life of the people.

Certain facts are aiding in the development of musical life in Canada, and, on the other hand, there are conditions which are retarding its growth.

The formation of choral societies from one end of Canada to the other shows a wholesome development towards the popular understanding of big and sweeping ideas. Musical clubs are also doing distinctive work of far-reaching value. In the cities, as well as in countless towns and even villages, these organizations are holding meetings once a week during the winter, and, by the study which they impose, a truer idea of musical interpretation is effected.

But to go deeper than singing societies and clubs, what are we doing for the musical education of children in Canada? After all, this is the root of the whole matter. We go back to the old question, "Is music to be considered as an accessory or a necessity in education?"

For myself, I believe that a practical knowledge of the underlying laws of this science—time, harmony, melody, absolute pitch, all of which may be taught with simplicity to children from the ages of ten to fifteen years—would do more to make them valuable citizens than a good deal of the dabbling in nature study that is going on at present. When we realize that our whole universe is built directly on the principles of music, that—as we understand the fact—its very constitution, co-relations and effects go perhaps farther than any other science to disclose the existence of a Supreme Being, its importance as a factor in every-day life must be borne in upon us very forcibly.

I believe that it would be a wonderful thing, a revolutionary thing, to show children how invaluable to freedom are the fixed

laws of sound—that laws are wings, not chains, and that thereby we may mount, at last, so high that we may see God.

It is not so daring as it sounds to present this suggestion, for it originated in Toronto many years ago, in one of the most brilliant minds of the century, although comparatively few people realize that Professor Goldwin Smith has been perhaps the only writer to insist on the universal teaching of music in schools as a specific against anarchistic tendencies. It is a proposition worth the attention of statesmen and educators.

Our present Inspector of Public Schools in Toronto, Mr. J. L. Hughes, is fully alive to the value of music from an educative standpoint, and part-singing, with all that it implies, is carried to a fine degree of perfection in the Toronto schools. Doctor Vogt also, in "The Children's Crusade," adds a further impetus in the musical education of our youth.

It seems to me that the factor which is retarding our development more potently than any other, is a certain spirit of dilettantism abroad in the land. Taken in the mass, people are in a mental attitude as regards music that is almost as amusing as it is pathetic. Fancy a man of mature years, possessing probably a college education, with so little ordinary intelligence—musically speaking—that he violently disclaims a liking for anything but ragtime! Yet you all know that such men, and women, too, are vastly in the majority. Indeed, it is quite unfashionable to care for a symphony in this day of the music-hall craze.

I do not speak of the student-attitude, the sincere musical conviction, which will turn one little city like Toronto into the "Choral Capital of America." I am speaking of a general trend, or leaning, towards the easy and the obvious which does exist from Halifax to Vancouver. And it is this tendency which rears up before the professional musician at the very outset of his career. The people at large do not want arias and folk-song, and the lovely melodies of Brahms and Schubert and Schumann on the concert programmes of the small cities and the large towns; they want the latest ballads with a catchy refrain.

One thing which may help to counteract this tendency is a deeper understanding of the practical inter-relation of the arts. Until we begin to realize the kindredship of all forms of beauty—design and colour, word and tone and tint—we shall not lay the foundation for either an ordered or a natural appreciation of high-class music.

Music, in other words, must become a vital means of expression, as well as an ornament of life, before we may attain any real development; but some gratification surely lies in the fact that a tendency, at least, towards this development seems to be more imminent from year to year.

WOMAN'S POSITION IN THE MUSIC WORLD OF SYDNEY.

By MRS. BOESEN.

Australia, in the course of her development of a musical atmosphere, has laboured under one peculiarly harassing difficulty. Love and appreciation of music may beyond all question be an inborn faculty; but at the same time it is a faculty that, unless exercised continuously, will never attain its full growth and may diminish till it approaches the vanishing point. Opinions will probably differ as to the accuracy of Shakespeare's hypothesis that music may be the food of love, but that music is the food of love of music is not a matter of opinion but a mere truism. And in this sense the expression "music" most particularly includes the actual hearing of musical performances. Again, in music, as in every other form of art, the higher the standard of cultivated taste, the greater the appreciation and consequently the greater the development of such love of the art as may originally have been bestowed by nature. Australia's difficulty in this respect has been, and to some extent still is, her geographical situation. Many thousand miles of stormy waters separate her from the great musical centres of the world, and as a consequence she does not appeal to the world's leading artists as a profitable field for the exploitation of their powers. The time lost in the return journey, and the actual expense it entails, form an initial obstacle over which but few care to clamber. However, in this respect there has been of late a great improvement, and much is to be hoped for in the immediate future. Increased facilities of travel are daily ameliorating the isolation of our position, and a roll-call of the names of the distinguished artists we have entertained during the last few years would include those of Paderewski, Mark Hambourg, Kubelik and Hugo Heermann. Our own Melba and Ada Crossley have also been, and at present still are, with us; but their Australian tours are to be regarded more in the light of home-comings.

Despite, however, the facts that hitherto her musical taste has in its development largely lacked the stimulus of hearing the unique artists who bring the world to their feet, and that she can have no neighbourly assistance in the evolution of her musical atmosphere. Australia, more especially, of course, in her great cities, has advanced very far both in taste and in the standard of local achievement. In Sydney (which city, it perhaps should be observed in parenthesis, contains a population of over half a million) love of music is most emphatically a distinguishing mental characteristic: and in the circle of those more immediately concerned in the art the standard of taste and appreciation may well challenge comparison with that of any European city the writer has visited. Nor is it in taste and appreciation merely that this high standard exists. It may be assumed that in so large a city the leading professional performers are necessarily highly developed artists, and this is the case; but in addition the standard attained by the general run of the amateur performers is almost incredibly high and marks unmis-

takeably the existence of almost universal natural talent fostered by excellent cultivation.

In the development of this state of things our sex has taken a part to which we can look with every feeling of satisfaction, as we also can do in regard to our present position in the musical life of the city. In the general cultivation of musical taste the work of (amongst many others) three particular women was productive of very marked effect. They all, alas! have gone over to the great majority, but their work still lives, and as regards two of them, is to some extent in practical continuation. All three were women of the highest degree of education and capacity and possessed of great literary attainments. One was for many years the musical critic of Sydney's leading daily paper, and the beneficial influence of her work in directing public taste in the proper channel received universal acknowledgment. Another, in addition to bringing great refinement of method into her daily work of teaching the violin and singing, founded and conducted a female choral society which by its public performances still perpetuates her memory. The third, as pianist, composer, and analytical writer on musical subjects, exercised during a lengthy career a most elevating influence over music lovers generally and several generations of students in particular. Moreover, she was ever ready to give practical assistance to any young aspirant whose talents seemed to her worthy of cultivation. That this portion of her work may not altogether cease, a memorial schoolship, founded by public subscription, commemorates her worth.

But there were brave men other than Agamemnon; and in writing of the cultivation of musical taste in this city much time could be spent referring to the work of many women other than those who have been mentioned. It is, however, perhaps more pertinent to deal with the part now being taken by women in the existing musical life of the city. As to this, it may be said at once, without fear of contradiction, that in almost every department of the art, and whether as professor, or performer, or as enthusiastic listener and keen critic merely, women take at least an equal part with men. The branches of musical performance which women, all the world over, most usually cultivate are singing, the piano, and the violin. The first is somewhat outside the limits of our subject. Nature ordained from the outset that woman should sing, and therefore she cannot be given much credit for doing so. But that women are prominent amongst the leading teachers of singing in this city is evidenced by the fact that of late years most of the debutantes in this branch of musical art have been trained exclusively by women.

In regard to the piano, we again have a department in which woman is expected to take part as a matter of course. She here is limited merely by the one physical condition that in gloves she averages size six as against the number eight of the normal man. Hence Sophie Menter is hardly a Paderewski, nor was Clara Schumann quite Liszt or Rubenstein. But as regards the average stan-

dard of high-class performance, the sexes are on equal terms, and in the teaching sphere there is no marked difference on either side. In Sydney pianoforte tuition has always been and still is most largely in female hands, and amongst our leading soloists woman has always largely predominated.

Coming now to the third practical department with which one would expect to find woman concerned—the violin—the local position is somewhat startling. Some quarter of a century ago the female violinist was in this city almost an unknown quantity. But, largely through the influence of one of the three notable women before mentioned, the violin became gradually adapted as a solo instrument for girls, and in the last decade it has so popularized itself with them that it is questionable whether its female votaries do not outnumber those of the piano; and it is quite unquestionable that they attain a far higher average standard of proficiency than their male rivals. Our girls, in fact, seem to have an extraordinary physical aptitude for this instrument, which used to be considered so essentially a masculine one. One of the first essential qualifications for the violin is a true ear. In that qualification Australia, throughout the length and breadth of the continent, may challenge comparison with any country. In fact, there is too much "ear" for the peace and comfort of many of the inhabitants of this continent. Let any ragged urchin obtain possession of a tin whistle, or that still greater abomination, the mouth-organ, and the following day he will, in five instances out of six, add to the cacophony of the public streets by shrill but accurate performances of the latest music hall melodies. In this gift of "ear" our girls naturally share equally with our boys. So far, then, the two are on equal terms in regard to adaptability for the violin. It is from their physique that the girls seem to derive an advantage. In figure they tend towards the Gibson type. Tall, willowy and loose of limb, with great natural flexibility of wrist and finger, a violin seems a mere toy in their hands, and the distance between the nut and the bridge a mere nothing. One of the leading musical societies of this city is an amateur orchestra, and an extremely fine orchestra it is. In this orchestra not only do the female violinists outnumber the male but they include the finest players in the band. For example, when a great soloist is engaged to play with the orchestra and proposes the Beethoven Concerto, or the Brahms Concerto, or so forth, it is invariably one of the girl members of the band who is called upon by the conductor to play the solo in the necessary rehearsals of the accompaniment.

The subject might be carried much further but mere multiplication of instances would result. The summary of the whole position is:—Australia is an essentially musical country; Sydney is a very musical city, and women have contributed at least equally with men in bringing Sydney to her present musical standard, whilst in the actual musical life of the city as now existing woman's part is perhaps the greater.

THE STATUS OF WOMEN IN MUSIC, EDUCATIONALLY AND PROFESSIONALLY—MUSIC IN THE HOME.

FRÖKEN EVA UPMARK, Sweden.

Singing forms a subject of instruction in all schools, whether Kindergarten, Board Schools or Grammar Schools. The tuition is not, however, designed for song as an art, but for unison singing, and the learning of the words sung to various melodies.

Swedish voices are remarkable for pure intonation and limpid clearness, more especially with regard to the tenors and sopranos. in the Italian terminology of Art, as they are called "soprano (tenoro) lirico" in contradistinction to the German and Italian "soprano (tenoro) dramatico."

The chief educational establishment for the tuition of both singing and instrumental music is the Royal Academy of Music, Stockholm.

The very first female teachers at this Academy were Mrs. W. Norman-Neruda (Lady Hallé), for the violin, and Miss S. Lublin (Italian language), both being appointed teachers in the autumn of 1867.

Among professionals may be named Madame Sigrid Arnoldson-Fischhoff, Mrs. Walborg Swärdström-Werbeck, and Baroness Signe Rappe, the last mentioned at present engaged at the Imperial Opera of Vienna.

Among the artists at present singing at the Royal Opera of Stockholm, let us mention Mrs. Matilda Jungstedt-Reuterswärd, Mrs. Anna Hellström-Oscâr, and Miss Davida Hesse.

With regard to instrumental music, more especially that of the home, the piano ranks first in respect of executants, performers on stringed instruments occurring rarely, with the exception of the guitar, which, thanks to the Salvation Army, is very popular in the servants' halls.

In times gone by, when people were less exacting, more singing and music was heard in the home circle, a proof of this being the quantity of hand-copied music, both songs and instrumental music, that is still to be found in many old homes. The specialization nowadays is doubtless the cause of the change.

In one or two departments novelties have arisen; national songs sung in patois and songs composed solely for children. The former are exquisitely sung by a very few that have special gifts in this direction and sing in the dialect of their own birthplace, e.g. Delsbo-Stintan, which both in Sweden and America have been eminently successful. Imitations, however, ought to be avoided.

The Nursery Ballads in "Barnets Arhundrade" (The Child's Century) most properly occupy a prominent position, and among them Mrs. Alice Tegner's "Sjung med oss, Mamma" (Sing with us, Mamma) is deservedly a favourite, being known and admired

in many Swedish homes for the melodious though simple tunes that appeal to all, both music and words being good, the latter often sublime in the religious and patriotic songs. Mrs. Tegner has also published a collection of songs called "Unga Röster" (Songs for the Young) and revised that book of songs published by the Association for Unison Singing, which since 1905, when the Association was formed, has had a sale of 110,000 copies, an unusually large sale for Sweden. A copy of this book, "Sjung Svenska Folk" is now forwarded.

As the conductors of the meetings for unison song held by the Association, women have taken an active part in the proceedings.

THE VALUE OF MUSIC IN THE HOME.

By MRS. HOWARD GLOVER (London), Member of the Executive Committee of the Parents' National Educational Union.

Of all the arts, music is perhaps the most potent in binding together family life, and in this paper I propose to touch on some of the ways in which the home makers can bring to bear on the training of the young this influence, so marvellous in its spiritual appeal, so valuable as a social bond.

Let me plead at the outset that no member of the family shall be excluded from the musical environment because he shows no promise of becoming a performer. For too long music was looked upon as synonymous with learning the piano, and girls were set down to a daily drudgery at scales and exercises, interlarded with a few show pieces intended to display their powers to admiring relatives at the end of the term. A smaller number of boys learnt music as an extra; the time for the lessons was taken out of play-hours, and the practising usually scamped. Small wonder that the many who, for a variety of causes, were unable to master the technique of the instrument, were filled with a distaste for such a futile grind, and ended by being classed as hopelessly unmusical.

Yet music in truth is not for the elect few, but for the many, if only they can be brought under its sway and the right relation established. "World-music—the power of sweet sounds, which is a link between every age and race, the language which all can understand, though few can speak," to quote Charles Kingsley. There is a whole wide literature of music which may be the priceless possession of the bulk of mankind, leading them into a sphere where the fret and jar of daily toil may be forgotten, courage may be revived, despondency lifted, and glimpses of the ideal beauty revealed.

It is not only in the interpretation of great masterpieces, in the overcoming of their technical difficulties, but rather in the appreciation and intelligent understanding of them, that half the educative value of music lies. This side of the art, viz., the train-

ing of the appreciative faculties, has been so often obscured and altogether neglected as of no account, yet it is just in the home, where the influences are musically sympathetic, that this valuable side of a musical education can be ideally acquired. Experience has shown that musical susceptibility is greatest in the early years, roughly speaking, between the ages of seven and fourteen. Scientific observation proves that not more than two per cent. of quite young children are entirely destitute of ear, but that the faculty of distinguishing sounds rapidly disappears if not systematically trained. Parents are awakening to the necessity for creating in the home an atmosphere of the noblest art and literature, by reading aloud to their children from the works of great poets and writers, and by surrounding them with reproductions of fine pictures. In the same way they should give their children the opportunity of hearing and learning to love the compositions of the great masters of music. This introduction to the literature of music should no more be neglected when the children show no aptitude for playing, than the study of Shakespeare should be omitted from the school-room curriculum because the children show no talent for elocution.

Far too little attention has been paid to music as a means of human expression, or as an intellectual study. Thring, the great Headmaster of Uppingham, was one of the first to recognize the refining and stimulating influence of good music on those who were trained to appreciate it, and although himself what is termed unmusical, he was greatly attracted by an art which appealed as much to feeling and imagination as to the intellect. The whole school was given systematic training in musical appreciation by weekly attendance at concerts where classical works were performed, and in every way music was treated as a serious study. The unmusical parent may well take heart in reflecting on what Thring was able to accomplish for the musical culture of his boys.

This musical training for which I plead cannot be limited to its effect on the musical faculties; it should help in the awakening of the child's mind to all the beauty and wonder of the world. It was music in its larger potentiality, of which Plato speaks in his famous passage on the education of heroes in the Republic. He says:

“Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful, and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognize and salute the friend with whom his education has made him long familiar.”

This harmonious vibration of the whole nature in response to what is highest, will so refine the child's critical faculty that in later life he will scarcely stoop to what is base and unworthy in music, art and literature.

Under this aspect of the child's musical development, let us now consider the practical steps which may be taken by the parents. Happy those children with fathers and mothers or other near relatives who are able themselves to play and sing to their little ones from the days of infancy. You can take your little child on to your lap and play to him, letting him place his tiny fingers on yours, and he will enter into the spirit of the new game and feel that he is himself bearing his part. Very shortly he will try to sing for himself the well-known melodies, and it is a surprising fact that many children with a good ear will sing before they can speak, and are looked upon as prodigies by their admiring parents, till they discover that it is only part of a child's natural development. Play to him of the very best, selecting simple and melodious compositions with well-marked rhythms, but do not bewilder by too wide a range at first, repeating rather a few pieces until they become familiar. The March from Faust seldom fails to please, and I may also suggest as suitable The Harmonious Blacksmith, Schumann's *Kinderseenen*, and many of Mendelssohn's *Songs Without Words*. As soon as he is old enough, tell your child the names of the composers and of the compositions, and any little story about the piece which will arrest his attention, and help him to associate them in his memory. At last the time comes when in addition to appreciating his mother's performance, the little child can sing songs for himself to her accompaniment. All babies should be brought up on nursery rhymes, and they will form a natural starting point which will lead on to other things, such as Grieg's *Children's Songs*, Liza Lehmann's *Daisy Chain*, many of Schumann's songs, some of the songs out of *Hansel and Gretel*, not to mention "Gaudemus," beloved of the school boy, and many of the old English folksongs collected by Cecil Sharpe and others.

Continue to play regularly to your children, so that as years go on they become familiar with the great musical heritage of the past, from Bach's Preludes and Fugues and Beethoven's Sonatas onwards, leaving on one side music of a more sensuous type, and the modern impressionist school, which may well be omitted until later. You will find it interesting to take a wide range of music; do not limit your playing to pieces written for the piano, but play through the notable parts from the scores of operas, threading them together by means of the plot, which you should relate while you are playing, and illustrate the personages by motif and phrase when necessary. Here you will find a large storehouse of mythology and legend to satisfy the ever-increasing demands of the child's imagination. Some of Wagner's music dramas may be introduced by Constance Maude's "Stories of Wagner's Heroes and Heroines," and "Lohengrin" and "Siegfried" will be particularly attractive heroes to young people. Do not be afraid to interrupt

your playing by explanations, but comment and elucidate special passages as you go. With older children you may draw attention to the construction and give some hints on musical form.

Though I have insisted that musical education shall not be limited to piano lessons, it is well that all children shall have some practical training in instrumental playing for a few years, in order to discover latent powers, and to give them some idea of the technical side of the art. It will be unwise to waste much time over this in the case of children who are without talent, but all should have instruction in theory and in class singing and systematic ear-training. This question, however, scarcely comes within the scope of this paper, save that the parents should insist on the inclusion of these subjects in the schoolroom curriculum.

Mothers who have specialized in music will like to undertake the first piano lessons; those who do will find their task greatly lightened by using Mrs. Spencer Curwen's Method and Teacher's Guide, a sound and truly educational system of teaching, by means of which many difficulties are smoothed away which lie in the path of those unaccustomed to teaching beginners.

After the days of home music lessons, the parents whose children are educated at a day school must choose an instructor, and it cannot be too much insisted upon that highly qualified teaching is just as necessary for the beginner as the advanced pupil. The parent or home governess can co-operate to a most valuable degree by being present at the lessons in order to assimilate the teaching, note the failures and strengthen the hands of the teacher generally. Above all, can they help by daily superintending the child's practice, as more harm may be done by a week's slovenly practice than can be counteracted by the lesson. Moreover, you are far more likely to get the best from a musical professor, however conscientious, when he realizes that his work is backed up by sympathy and influence at home. It is further all-important that the place of music in the child's mental development shall be more clearly recognized and valued by the parents themselves.

I think it advisable that every child should learn the piano until the age of about ten, as this instrument is self-contained, and a better medium than others for studying the general theory of music. It is seldom wise for a schoolboy or schoolgirl to attempt more than one instrument. It is hard enough out of a busy school life to set aside time for adequate practice, and if that time has to be divided between two instruments, technical proficiency becomes hopeless, unless the general education is to suffer.

After the age of ten, if your children show promise of musical capacity, let some of them drop the piano and take up the study of another instrument. Do not let them all swell the crowded ranks of pianists and violinists, premising that a pianist is first and foremost a necessity in the home. If you are lucky enough to include within your circle a viola, 'cello, clarinet or other of the instruments so sorely needed for amateur orchestras and chamber music, you will have complete the family trio, quartette or piano

quintette. This link of interest between parents and children, brothers and sisters, will be cemented in a common delight, and the young men and maidens will not need to go outside the home for their social recreation. No one who has experienced the thrill of taking a part, however humble, in concerted music, will fail to appreciate the powerful attraction of such musical evenings. For young men an enthusiasm for music is of especial value. The parents who have successfully stimulated this interest (be it active or passive) in their sons have provided them with a wholesome and elevating hobby, which will leave no room for more undesirable pursuits.

A child who has lived in a musical environment will be quite prepared to find delight in a fine concert, but although it will be wise to make this a rare treat in the earlier years, when outside excitements are to be avoided, it may well take its place in the regular order of a musical education after the age of twelve is reached. Should a great artist visit your town and you are able to let your child participate in some great musical event, you will give him a recollection for a lifetime, a red-letter day, from which he may date his first musical enthusiasm.

It is always well to give some preparation for any unfamiliar composition which is to be performed at the concert. The programme is announced beforehand, and you can get arrangements of symphonies and other works, and play over the chief subjects at any rate, so that the child shall be familiarized with the music to some extent and not quit the concert-room in a state of bewilderment, induced by a succession of novelties. In London and Bristol, and possibly in other towns, educational concerts for young people have been started, at which suitable programmes are arranged, and explanations given during the afternoon. This is a scheme which may well be commended, and which will go far towards creating more intelligent and discriminating audiences.

The musical future of a country lies in the hands of the public. As long as they are content with a low standard and are incapable of giving encouragement to real talent or of recognizing genius, so long the native art will languish and will be forced to seek a hearing in foreign countries, as has, alas! happened before now in England, to our shame be it said.

Therefore the musical centres of home life should form the nucleus of an educated public opinion, which will spread outwards and leaven the community.

Some of my hearers may think that I have made undue claims for what may be attained in the home through the power of music. Music, we must remember, is the youngest of the arts; as a development of the modern world it has to-day a wider, a more potent and a more popular appeal than it has ever had before.

Greece may have said the last word in sculpture; the mastery of the Italian painters has never been surpassed; we shall never read another *Divina Commedia*, nor will a greater Hamlet pass before our eyes. But in music the world is still young, its possi-

bilities are undeveloped, it is ours to make or mar. This youngest of the arts is, I venture to think, also the highest, for is it not the most spiritual, does it not appeal directly to our emotions and stir our very souls? Is not harmony so bound up with the powers of the unseen that in music may be the key to life itself? "There are in music," says the prose poet Thoreau, "such strains as far surpass any faith which man has ever had in the loftiness of his destiny. Music has caught a higher grace than any virtue I know. It is 'the arch-reformer.' It hastens the sun to his setting; it invites him to his rising. . . . When I hear this I think of that everlasting something which is not mere sound, but is to be a thrilling reality; and I can consent to go about the meanest work for as many years as it pleases the Kindoo penance. for a year of the gods were as nothing to that which shall come after. What, then, can I do to hasten that other time, or that space where there shall be no time, and where these things shall be a more living part of my life?"

SOME PRACTICAL THOUGHTS ON THE TEACHING OF MUSIC IN GIRLS' SCHOOLS.

By CECILIA HILL, Head Mistress of Wentworth Hall School, Mill Hill, N.W., London, England. Officier d'Académie (University of France).

The position of woman in the world of music is of an importance not perhaps fully realized by herself. I do not claim for her any pre-eminence in creative talent. The compositions of women, with a few trifling exceptions, do not hold any lasting position at the concert or the opera. Nor am I dealing with the women whose talents as singers or instrumentalists bring them before the public.

But I refer to the hundreds of women of average musical ability who pay for the seats in the concert halls and opera houses (the audience for whom the composers and performers work). I refer to the women of leisure and taste, who find time to practise music in their own homes, who play and sing to their men-folk when they come home in the evening, who include music in the entertainments they provide for their friends; I refer to the amateurs who arrange programmes for charity bazaars, who give village concerts in the winter to their poorer neighbours; who interest themselves in the choir of their church, and are on friendly terms with their organist. These women wield an influence which, if judiciously exercised, could work powerfully in the furtherance of that cause which all patriotic musicians have so earnestly at heart; the music of England and of the English-speaking race.

All art that is to end on a national basis must start from a local point; every musical woman can create an atmosphere of music about her, a local school of taste and enthusiasm.

That this fact is being gradually recognized is proved by the more serious and dignified position given to musical education in

the curriculum of all our good schools in England. I need hardly remind my audience, however, that the time is still recent when it was not so; when a girl's whole musical education consisted in practising very many hours a day on the piano, and in producing something brilliant for the school concert at the end of the term. Only four years ago an eminent musician at a public meeting said, "In spite of the time spent by a girl in learning music, it was a hundred to one that when she left school, she knew nothing of the grammar of music, nothing of the history of the art of music, probably nothing at all of form, and last and worst of all, she was unable to read at first sight with anything like decent fluency."

We are doing our best to change this state of things. I would claim that, by our more enlightened system, we shall in time produce not only good performers, but intelligent audiences; girls who know the difference when they hear it, between a Gigue and a Sarabande, who can discern the poverty of a song even through the glamour thrown over it by a favourite singer, and who can, by their appreciation of what is really good, bring about that demand for the best music that will alone create the supply. For so long as the trashy, sickly song is applauded and encored, so long will new and more trashy and more sickly songs be produced; and when the women, who of necessity form the bulk of the audience, hiss these songs off the platform, then only will our singers turn to the inexhaustible gold mines of pure music. "The hand that rocks the cradle rules the world."

I hope my audience will bear in mind that I am almost entirely ignorant of the conditions of musical education in Canada, and that many of my statements may seem absurd, or, what is worse, palpable platitudes; I can only speak of England, and it may perhaps interest you to hear what our good schools in England are doing with splendid and disinterested energy.

SINGING.

To begin with, they recognize that the child's musical education must begin where Nature and Tradition would have it begin:—with Song. "Let everything that hath breath sing to the Lord." Every child should sing every day, and above all, sing the national folk-songs of her country. Her child's mind must be steeped in the beautiful melodies that have survived the lapse of ages and are still as fresh as a wild rose from the hedge-row. This will give her music the right shape to start with. Early associations will give her the recognition of what is really beautiful in melody; her taste will be wholesome, fresh and discriminating. The literary beauty of these folk-songs, their dramatic simplicity, their intense patriotism, the haunting beauty of such tunes as "The Bay of Dublin," the wild grandeur of "The Flight of the Earls," the naive sorrow of "Barbara Allen," the lovely curves of sound in "Early one morning"—should satisfy every romantic and artistic craving of the child's nature. These are the tunes that should be hummed and whistled about the house and the playing-field, these songs should

form the schoolgirl's repertoire, and be the choicest birthright of every British child.

Serious musical education begins with the proper singing class (which in the junior forms should be given for fifteen minutes every day), exercises in time and rhythm (best taught by the French in their admirable solfège classes), reading at sight (through the medium of the tonic sol-fa, side by side with the staff notation), ear training, by means of carefully graduated musical dictation not only of simple tunes (or even a succession of one or two notes), but of time exercises on one note; all these are the indispensable daily bread of the singing class, and form the foundation of proper musical knowledge. No matter how late a child takes up an instrument, she will learn it the quicker for this previous practical work, not one minute of it will prove wasted, not one lesson but will bear its fruit.

As the child advances through her school life, the class singing is given less often; sight reading becomes more advanced. A part of each lesson is devoted to voice production, the careful practice of breathing, phrasing, exercises on vowel sounds, in short, all that can be done to produce a beautiful tone, good enunciation, and intelligent interpretation. In a class of half an hour, this should take from eight to ten minutes. When two classes of half an hour a week are given, the next ten minutes should be spent alternately on time exercises or musical dictation, and on sight reading. The last ten minutes should go in singing of songs.

May I here insert a plea for the cultivation of careful and beautiful unison singing? I have already shown how, in the early years of a child's musical training, an intimate acquaintance with folk-song literature should be formed: but as the classes get more advanced, these English national songs can be replaced by foreign national songs, or classical songs, and the repertoire widened.

We are agreed that the training of a pure taste, and a delight in the best music, is our primary object in musical education. Let me then, on this ground, advocate the cultivation of unison singing. The wealth of this music at our command is practically inexhaustible. The repertoire of really good part songs, suitable to girls' voices, though valuable and beautiful, is extremely small. An enormous amount is written and published, but will not bear comparison with the classical songs of Gluck, Handel, Mozart, Beethoven, Weber, Schubert, Mendelssohn and Schumann, which lie easily within a girl's compass.

An attempt has been made lately to arrange our beautiful old Madrigals for girls' voices in three parts, such as Weelkes' "Nightingale," Benet's "Come, shepherds, follow me," and very beautiful these are. The experience gained in singing this old contrapuntal, unaccompanied music is most valuable training for girls. Some beautiful modern part songs for girls' voices will occur to you, and these should most certainly be learnt and appreciated, but if you pick out only really good ones, their number is comparatively small.

For the training and cultivation of independent part singing I would advocate, in addition to a small number of beautiful part songs, the active practice of rounds, canons and catches. We are rich in examples of this essentially English form of song, from Byrd, Lawes and Purcell, down to modern writers. They will be found amusing, instructive and beautiful.

I will conclude my remarks on the singing class with a few practical and technical suggestions. A valuable method of training the pupils in rhythmical precision and correctness of time, as well as quick sight reading, is in use in the French schools. Make the girls take the tune of a simple song that they do not know, and read aloud on one note (not sing), the names of the notes in strict time, beating the measures throughout with proper conductor's beats, observing with their voice the tied and dotted notes, the rhythm and the rests as carefully as if they were singing the words and the tune. This "exercice rythmique," as the French call it, can be adapted to tunes of extreme simplicity right on into complicated notes and rhythm. It teaches precision, self-control, and above all, rhythm, and is of extreme practical use in helping the sight reading of girls studying piano, violin, or solo singing. It is also excellent in that it imposes no strain on the girls' voices. (And there is an age at which a girl's voice is delicate, and requires tender handling and frequent rest.)

A further constant trouble in the singing class is the tendency to sing flat. Never allow this to be done. I say this advisedly, for where it is not allowed it is not done! Flat singing is caused by slackness, by depression, by want of control over a class. If the defective intonation can be traced to the influence of one girl, make her stop singing, and listen to the others. Where the whole class slips down, make them at once conscious that they are singing flat. Be careful that the third degree of the scale is in tune, and the rest will follow. Inspire the class with the mental effort to sing in tune and they will do it! I have tried it, and I know. One of our most eminent choir trainers, being complimented on the admirable way in which his choir kept the pitch, said, "Oh, but we don't allow flat singing!" As a rule, our English choirs keep the pitch admirably well.

A further hint to head mistresses. Be careful that the stud. are co-related. See that your dancing mistress, gymnastic teacher, solo singing master, elocution professor and class singing mistress teach breathing by the same method. A girl once complained to me that she had been carefully taught to breathe from five different parts of the body in the same week! Be careful that the class singing mistresses agree about the notation. I have known children in the lower forms to be taught from the fixed do, and when moved into a higher form, the new mistress taught the movable do.

In connection with tone and breathing, it is wise to get a good professional solo singer to come occasionally to take the class for voice production, to ensure its continuing carefully on the right lines.

If I have dealt at greater length with the singing class than I can now in the time at my command do with other branches of musical education, it is because we in England have, perhaps, in the latter years devoted more especial attention to its reform, and with, I think, specially happy results.

THEORY.

We will now turn to the teaching of Theory (and let me first gratefully acknowledge that nearly all my remarks in this connection are prompted by my friend Miss Emily Daymond, Mus. Doc. (Oxon.), Professor of Harmony and Counterpoint at the Royal College of Music, London). By theory we understand the whole of music which is not actually practical, whether elementary grammar work, counterpoint, harmony, form or analysis. And to this most of our schools devote half to three-quarters of an hour's class work every week throughout all the forms. Much, very much of the theoretical work (such as scale construction, modulation, form and so on) will be worked in by intelligent teachers in the piano lessons, in the singing class, and at the orchestra practice; in fact, it is essential that theory should be taught in close connection with practice. In the actual class, the teaching of theory should be extempore and copiously illustrated. The classes should be small, and the teacher content to cover a small extent of ground each time. Every step should be accompanied by ear training, every exercise should be played. The harmony lessons should help the girl to listen to music, to appreciate it, and, incidentally, it should be of valuable assistance to her in acquiring the delightful gift of playing by heart.

PIANO AND VIOLIN.

About piano, or violin teaching, it is more difficult to speak in an address of this sort; so many books have been written, so many excellent methods exist, so much depends on the personality of the teacher, so much on the individuality of the pupil. I should advise every girl to learn the piano, at any rate for a time, even if she is to be primarily a singer or a violinist. The piano is, above all, the medium through which theory is learnt, and violinists and singers will be heavily handicapped if they have no knowledge of the piano, for in piano music the pupil is obliged to play in harmonies—with the violin, merely in melodies.

It would be unsuitable, and almost impossible in an address of this sort, to deal with questions of technique or methods. A good many excellent and recognized methods of teaching the piano exist. I repeat that the success of these methods depends on the teacher, and that each may be good or bad, may serve as wings to rise higher on, or as leaden weights to pull down to earth, according as the teacher who uses them is brilliant and inspiring, or pedantic and depressing. I can further mention that a beautiful tone, delicate and refined phrasing, and the cultivation of the feeling of rhythm are perhaps more sought after, even in this age of wonderful virtuosity, than they used to be in our English schools; and

that the pupil is generally given an explanation of the form of her piece, and the keys through which it passes. The playing of Bach's music is begun earlier, and is much cultivated, though each child's individual taste and characteristics are considered in the choice of her music. Reading at sight forms a regular part of each lesson. The best results are obtained in schools where the assistant mistresses have all passed as pupils through the hands of the principal music professor; continuity of aims and methods is assured. On the other hand, it is important to have no cast-iron rigidity which damps enthusiasm and stifles individuality. Let every well trained young teacher go fresh and untrammelled to her pupils. Let every piano teacher beware of the deadly effect of teaching too many hours in the day. Let her have time to continue her own study, to take lessons if possible, to read, to widen her repertoire, and, above all, to go frequently to concerts; this will keep her ideals high, and her enthusiasm fresh.

I will not venture to speak on the teaching of the violin. Most of my remarks on the piano apply equally here. We are, I think further, all agreed that the child should begin to learn very early, and that she should at once be taught to tune her own violin.

SCHOOL ORCHESTRAS.

In most of our English schools we have a School Orchestra, conducted generally by the violin or head piano teacher, and composed necessarily of string instruments only (in some rare cases an energetic mistress will learn the clarionet or the flute). I need hardly dwell on the educational advantages to be derived from orchestral playing, the increased musical knowledge which it brings, the necessity of keeping in exact rhythm, and the experience of taking an inner or class part. The mistresses and girls join together in these practices; sometimes a music teacher learns the double bass on purpose, another one leads the violas, and so on. I would specially warn School Orchestras against the fault so constantly made of tackling music that is far too difficult, confusion and discouragement being the inevitable results. I admit that the repertoire of comparatively easy music for string orchestras is, though charming, extremely small. It is better to put two girls (or a mistress and a girl), at the piano, and then play things written for full orchestra. Here we have more choice; but I repeat again, let us be modest; let us be reverent towards the giant masterpieces of music; do not attempt Schubert's Unfinished Symphony, or the C minor of Beethoven. Fools rush in where angels fear to tread, and our very enthusiasm may be our snare.

Opportunities may be taken during the orchestra practice of explaining to the girls the compass and nature of brass and wood wind instruments, so that they may understand the arrangement and disposition of the orchestra when they go to a symphony concert. Some idea of the form and history of the symphony, the overture, of programme music and so on, may also be worked in by the intelligent conductor of a school orchestra. How interesting

also, to show the girls a full score and to explain its meaning to them! To the imaginative child it gives a glimpse of a new world; it is awe-inspiring and wonderful.

HISTORY OF MUSIC.

In many of our schools during the last year of a girl's work we also give short lessons once a week on the History of Music. These lessons are made as attractive as possible; we pass rapidly over the early centuries (for what is really important here should have been dealt with in the harmony or counterpoint lessons). We begin to deal carefully and thoroughly with the forms with which girls are more or less familiar, or have opportunities of learning: oratorios, operas, fugues, sonatas and so on, and we give copious illustrations. Lastly, as an amusing and interesting test of girls' knowledge and taste, we sometimes make them draw up imaginary concert programmes, giving them certain instruments to draw upon, and the length of time the performance is to take.

I have no time to deal with two other aspects of musical education, such as school concerts and musical examinations, their use and abuse. I may mention the fact that in England we are using musical examinations far less than we used to, and that our school concerts are not allowed in any way to interfere with, or divert, or cramp, the pupils' serious musical work.

I must conclude by apologizing for the extremely scanty, hasty and imperfect review that I have passed, over the condition of the musical education that we are giving our girls in England.

I regret more than I can say, my inability to attend this illustrious conference in person. I am deeply sensible of the honour of contributing a paper on a subject we love so much, and whose progress we have all so deeply at heart. I know that Canada is at one with England in her earnest intention to improve the condition of music, and that however much we may all be groping in the dark to find the light, we may hold out hands to each other, for we are on the right path; that through all our mistakes "one increasing purpose runs," and that in England, as in Canada, our music must go on "From Harmony to Harmony!"

Mrs. T. J. Palmer, London, gave a very interesting address on the same subject.

THE AESTHETIC AND NATIONAL VALUE OF MUSICAL CLUBS.

By MRS. GEORGE DICKSON, Canada.

Of the making of clubs there is no end, and much club life is a dissipation; but still we say, let there be clubs.

The desire for companionship is natural. When it is lacking we are in some capacity feeble. The effect of right companionship is strength, present and future; at the moment through the quickening of purpose, as thought teaches thought; in the future through

the newly added force of the quickened purpose, which must place us further on the road of being and doing.

The ideal home holds in its principles those of the ideal club. Pleasant companionship, encouraging friendship, sympathy in work attempted, praise for advancement and completion in all that goes to touch what is best in the individual and best for the community. In a club the hearth whereon they burn the coals of its purpose must be built on true lines of knowing for what it stands, so that no adverse draught of criticism or of lack of interest may confine it or obscure its value. Its plan must be limited only by the beauty of the work for which it is formed, and confined only in as far as purity may dictate.

It may admit only of the best. Club life comes as naturally out of home life, or better still, the kindred life, as light follows the sun. It is a calling of spirit to spirit, of purpose to purpose, be it what it may. Men, in their bigger and stronger battle in the world material have called to each other with voices akin, and we have their clubs, the Political Club, the Social Club, the Artists' Club, the Scholars' Club. And women out of the homes have lifted voice to voice in purpose further, and they too have their clubs.

Addison said of clubs, that they were "a material and necessary offshoot of men's gregarious and social nature." Other writers have recognized them as "important conditions of human progress." Aristotle said of the clubs of his time: "They meet together for the sake of one another's company and to offer sacrifices; when they meet they pay certain honours to the gods, and at the same time take pleasurable relaxation among themselves." So should it be to-day in our club life, but without the pagan folly. The only sacrifice should be sincere, intellectual effort on the part of each member, the only god the art for which the club stands or any other good club purpose.

Not only the men of ancient days, but the women, organized clubs, and so important did the woman's club become that it was dubbed the "Minor Senate." There were discussed such matters as precedence on public occasions of state, what style of dress could be worn according to social rank, who might ride in a carriage drawn by horses, who might be content behind a mule, whose sedan chair might have fittings of ivory, whose of silver, etc., etc.

Women are some distance from that club idea to-day, but still do not the trappings and the precedence still too much fill the vision, obscuring somewhat the possibilities and power of organized artistic effort?

The first British club especially referred to was in the reign of Henry IV., when poets and wits were prominent members. A little later in history we find a club of wonderful membership—Shakespeare, Raleigh, Beaumont, Fletcher, Selden. Their clubroom was the Mermaid Tavern. One's fancy takes a mighty leap when it pictures their meetings. What sharpening of wit on wit, what brilliancy of thought and word, what fulness of detail of the happenings of the times, what nicety of honour, what poetry of word!

The whole looms up through the mist of the days long past, with a power like that of a mighty strain of music, thrilling, thrilling.

One might think that a Shakespeare could find no need for a club; but do you not think the one who has the most to give is the one who yearns the most for the kindred spirits, at least in sympathy?

The mind enriched, and ennobled through its richness, is like the measure "pressed down and running over," it cannot contain itself, it must have an outlet; and happy it is for others when one source of outlet comes in the club life.

Colley Cibber has left his touch in the art world through his power to draw kindred spirits, so that they might flow out to each other in all simplicity. Can we not picture that upper room where grand ladies and splendid beaux came to be refreshed by wit and music under the genial guidance of the leader?

Club life away back began in the less poetic, although potential, matters of the day. Not letters, but party; not music, but policy, was the motive power, and such clubs still abound and will continue. But equally strong with these are the equally, or shall we say still more, powerful motive powers of letters, arts, ethics, involved and evolved through club life.

With the great advance of science, the spread of artistic values, what may the future not yield? With the Public School, the Universities open and beckoning to the intelligent youth, the Art Schools and Conservatories waiting equipped and planned for the best in work, where will our limitations come? In and through ourselves only. The time is full of opportunity for our personal development abetted and stimulated through the common bond of club work.

Of the aesthetic and national value of musical clubs would I wish to speak especially this afternoon. No one should be a member of a musical club to whom the work is only the filling of time and an amusement. When the reason for membership is no higher we may then easily determine that it cannot be much lower. Such a member is inartistic, inactive, and therefore no help whatever.

If art means anything in the world, then let us be sincere when we band ourselves together for the study of it, realizing that through our weakness and failure in purpose and work we hang another weight to its neck to bring it down to our level, instead of welcoming cheerfully effort, real and may be strenuous, by which we may place it still higher in our horizon of mental and artistic development. Let not our sense of responsibility be so light that with the paying of our fee, and attendance now and again, we believe we have done what is required of us for art's sake. Life is earnest, life is fleeting, we have heard long ago. So is art. Art is earnest, art is fleeting for each and all. As we approach it, so it is.

If we desire to refresh ourselves in its beauty and to unfold more of the same, then indeed must we be in earnest. If we touch

it now and again, with a caress it may be, but a forgetting close at hand, we shall find it slipping, slipping more and more past our ken, past our use. Art brooks no indifference. It is a hard task-master, but it pays well. No, the aesthetic value of the club lies in the sincerity of its members, in their acceptance of their duties, and in their efforts to keep themselves at least in sympathy with what the club stands for. Then let us be intelligent, studious members, showing capabilities of artistic appreciation and a desire for the furtherance of the art. If desiring the further development of the art, where then are our studies limited? Not to the works of the old masters. Beethoven, Bach, Mozart; not to the brilliance of Schubert and Chopin; not to the tone-mysteries of Wagner or Strauss. Through all these we are introduced to a bigger musical life, where the new voices may come and be welcome, and be sure of a faithful, kindly placing.

What national purpose may a musical club serve? Here is where the benefit for the individual member of the club is lost sight of, and what he or she may do for the national characteristic of the art looms big. A musical club can do much for the musician who comes a stranger to its city, and who is worthy of recognition, in patronizing local musical organizations and the presenting of local compositions, encouraging each by kindly attention and otherwise. In doing this, who may limit the merit rewarded, the genius stimulated? And therein lies the greatest national benefit of which a club is capable beyond that of the benefit to the individual.

What is the value of musical clubs in rural districts? Proportionately greater than in the crowded cities, where diversions many lurk in the daily hours. In the peaceful beauty of the rural town or village how great a factor of education, of enjoyment, of artistic inspiration, may not the musical club, well directed, become! Not long ago a young woman who had worked hard for several years, passing with honors music examinations, until at last no more remained to be taken, returned home to the little town where the homestead reared its walls of peace and comfort. The home people enjoyed her music, but not so the majority of town friends; no Beethoven, no Bach, no Wagner for them! Rag-time and catchy melodies from the light operas claimed their acceptance and acclaim. In despair she asked a friend, "What am I to do with my music?" The friend advised, "Stand true to the work you have done and to that you hope to do along the best lines. Make your own public, if that public is only one person, but never come down to that which can only live as a fitting expression of amusement."

What happened? By and by a little club was formed, one or two other students in the course of time returned home, and the club grew to the easily counted number of six; but six clubbable people, true in spirit, and not afraid of work. The aesthetic and national value of that little club is speaking loudly, and of all such any nation may be justly proud.

OTHER CANADIAN MUSICAL CLUBS.

Following the able paper given by the President of the Woman's Morning Musical Club of Toronto may be appended a synopsis of the interesting Musical Club Reports from Vancouver, B.C., Winnipeg, Man., and Ottawa, Ont., which were read by their representatives. The Vancouver Club is very well officered and organized, though the youngest of the three, having been the outgrowth of small beginnings in 1905, "for the mutual improvement of its members and the advancement of musical culture in Vancouver." It has two classes of members, active and associate, to the number of three hundred and fifty, with fees of one and two dollars respectively. The management is vested in an Honorary President, a President, two Vice-Presidents, a Secretary-Treasurer and a Programme Committee of ten or twelve. Fortnightly recitals are held, provided for by the active membership of the Club, with the occasional assistance of leading professionals of the sterner sex.

There is a strong Ladies' Choral Club of fifty, with one of the leading choir masters as conductor. The rehearsals must be regularly attended, for they gave at the closing concert a very creditable production of Henry Smart's cantata, "King René's Daughter." Since its formation the Club has from time to time successfully brought to Vancouver some of the world's greatest artists, among them Paderewski, Herbert Witherspoon and Miss Bessie Abbott, of the Metropolitan Opera House, New York; also in 1908, Madame Gadski, with her celebrated accompanist, Mr. Frank Laforge. The Club is the happy possessor of an album of musical celebrities who have visited Vancouver.

The Woman's Musical Club of Winnipeg meets every Monday afternoon. It was first begun in 1894 with the small number of six music lovers, but not until 1899 was it organized with a constitution, which shows it to be a club "for the study of vocal and instrumental music, for the study of the literature of music, and for the advancement of musical culture by the presentation of eminent artists." It has four classes of members—Honorary, Associate, Student and Active—the Executive comprising Honorary President, President, five Vice-Presidents, Recording-Secretary, Corresponding Secretary, Treasurer, Librarian, Assistant Treasurer and Essayists. There is also an Advisory Board chosen annually by ballot. A plan of work is drawn up early in the season, it being the aim to introduce some new feature each year.

In 1909 a very important concert was given by the Maud Powell Trio, under the Club's auspices. Some of the other artists who have already appeared in past seasons are Madame Carreno, Carl Riedersberg, Goldmark, Bloomfield-Zeisler, Miss Franziska Heinrich, Madam Powell, Misses Muckle and Anna Ford. The limit of membership is four hundred, which was reached in 1909, with sixty-two on the waiting list. There are one hundred and three active members, with an average attendance of 282.

The Woman's Morning Musical Club of Ottawa shows a much more flexible organization, the financial standing and the large

audiences attending the fortnightly recitals seeming to warrant this plan.

There is no formal method of electing members, but anyone can join upon the payment of one dollar as Active or Associate Member, with a rebate upon evening concerts given by celebrities under the Club's auspices. Strangers in town or townspeople can hear any concert upon the payment of twenty-five cents. In spite of these generous terms the Treasurer has shown a balance of five hundred dollars since the fee was placed so low. The balance has never been less than four hundred dollars.

St. Patrick's Hall, the place of meeting, is engaged at a fixed sum for twelve morning and four evening concerts, for which are secured well-known artists, whose terms admit of a moderate-sized audience. Otherwise, when not upon the percentage basis, the Club invariably sustains a deficit. In 1908 the Kneisel Quartet was engaged for the evening concert, and under the Club's auspices a musical Ottawan, Mr. Lewis Howard, brought Marie Hall and Blanche Marchesi to the Russell Theatre without any loss to us, while they presented the hall upon three occasions to well-known artists who came well recommended.

The Club being entirely amateur, it is contrary to its rules to pay performers at the morning concerts, excepting at the closing recital, when a Canadian of note, such as Mr. Harry Field, is engaged, as a compliment to the members.

The Club has sometimes paid the expenses of out-of-town musicians willing to be heard upon these terms.

THE EARL GREY MUSICAL COMPETITION.

The official duties of His Majesty's representative in Canada are increasingly important, but equally so is the personal influence to be exerted socially in matters artistic, philanthropic and ethical. The popular criterion of a Viceroy's success is the impress he has left upon the social institutions of the country.

Happy as his predecessors have been in their various schemes for the advancement of those under their authority, His Excellency Earl Grey, was the first to conceive the idea of bringing the isolated musical organizations of the Dominion into touch with one another and setting a reasonable standard for their efforts. In his extended official visits to different cities and towns His Excellency was impressed with the presence of a desire for musical and dramatic expression and the absence of a systematic organization and a generally accepted standard of excellence. Desiring to encourage and develop native talent, he instituted the Earl Grey Musical and Dramatic Competition, to be held annually. Two handsome trophies were especially designed and executed, one to be competed for by the amateur dramatic companies, the other by the musical organizations of Canada and Newfoundland. Interest in the second and third competitions was further increased by the kindness of Miss Margaret Anglin, the distinguished Canadian actress, who gave a

valuable bracelet to be awarded to the best actress in the competing companies.

In order to secure satisfactory arrangements an Executive Committee was appointed:—Chairman, Sir John Hanbury-Williams, K.C., V.O., C.M.G.; Competition, John S. Ewart, Esq., K.C.; Reception, C. Berkeley Powell, Esq.; Finance, J. W. Woods, Esq.; Transportation, Lieut.-Colonel J. Lyons Biggar; Publicity, E. Norman Smith, Esq.; Music, Charles A. E. Harris, Esq. Rules were drawn up setting forth the conditions under which companies may compete. The term "Amateurs" is clearly defined, the limit and character of work submitted are indicated; and the system of marking is laid down.

The first competition was held in Ottawa, February, 1907. Those musical organizations taking part were the Quebec Symphony Society, the Band of the First Battalion, Newfoundland Regiment, the Church Lads' Brigade, the D. F. P. Minstrels, Ottawa, and the St. Lambert Choral Society, Montreal. The high reputation as a musician of the Judge, Doctor G. W. Chadwick, Director of the Boston Conservatory, made his official decision and criticism extremely interesting. He awarded the prize to the Quebec Symphony Orchestra, a splendid organization numbering between sixty and seventy members, under Mr. Joseph Vezina, Conductor. Their programme consisted of works by Gounod, Missa, S. Adams, Saint Saens, Scharwenka and Wieniawski, and one of the conductor's own compositions. Large audiences, including people from all parts of the country, showed the general interest aroused by the competition.

The excellent work of the first competitors inspired others, especially in Ottawa, where the competition of 1908 also took place. Three well-trained musical associations entered against the winners of the previous year; the Ottawa Choral Society, of seventy voices, conducted by Mr. T. Edgar Birch; the Orpheus Glee Club, with between forty and fifty members, under the direction of Mr. James E. Smith, and the Canadian Conservatory String Orchestra, thirty-three strong, under Mr. Donald Heins, conductor. The uniform excellence of their work due to conscientious practice of the members of the orchestra and the splendid training and conducting of Mr. Heins; and also the brilliant pianoforte solo by Miss Thompson, pupil of Mr. Puddicombe, Director of the Canadian Conservatory, won for the last-named organization the prize, and the complimentary criticism of the musical judge, Doctor Horatio Parker, of Yale University. The programme presented by the successful orchestra consisted of works by Grieg, Hans Sitt, Mozart, Massenet, Goetze and a composition of the conductor. Miss Thompson's solo was "Hungarian Fantasia," by Liszt.

In April, 1909, the third competition took place in Montreal, Doctor Vogt, of Toronto, so well known for the success of his Mendelssohn Choir, being chosen as musical judge. With much praise of their work, he, too, awarded the trophy to the Canadian Conservatory Orchestra, their rivals being the Association Chorale

St. Louis de France, Montreal, and the First Baptist Choral Society of the same city. The winners, sixty-six in number, now entered as a complete symphony orchestra.

The orchestra was warmly praised by the Montreal press, complimentary criticism being given not only of the work of the whole organization but also of that of the soloists, Miss Margaret Cross, violinist, pupil of Mr. Heins; Miss Taplin, contralto, a member of the Conservatory staff; and Miss Gladys Ewart, pianist, pupil of Mr. Puddicombe.

It is unfortunate that the length and expense of the journey to Quebec and Ontario prevent the entering of many organizations from provinces far to the east and west, as these competitors have already done so much for music in Canada. The leaders of associations taking part, agree that the members never before worked so enthusiastically. Several plans have been suggested for overcoming the difficulty of distance. One is that the different organizations at adjacent places should compete at a local centre, the successful association to compete with the winners in the nearest district, only the best being left by process of elimination to compete at the Dominion centre. Another plan is that the judge should visit the different centres. Whatever method may be finally adopted, it is to be hoped that a scheme of such general interest and so marked success under existing circumstances may at some time not far distant, be rendered entirely inclusive and comprehensive.

THE DUTCH WOMEN IN ART.

By G. H. MARIUS.

In the 17th century, the golden age of Holland, women, as well as the painters by whom they were taught, shared in the privileges of that time; they had a more profound knowledge of their trade, more restfulness in the working out of their subjects and a greater skill in the handling of the brush.

Though we cannot point out a woman that occupies a first place among the master artists of the 17th century, we have three women artists who do honour to our golden age and who have gained much credit in their own time as well as now. They are Judith Leyster, Maria van Oosterwyck and Rachel Ruysch.

Judith Leyster was a portrait painter of extraordinary significance. Though she probably was a pupil of Frans Hals and at any rate closely followed his work, she possessed a knowledge of painting, a strong hand, and, as may be seen, in her picture, "The Serenade" in Ryk's Museum at Amsterdam, an individual opinion and an assurance, which cannot be imparted by a teacher. Her works have often passed for Frans Hals' work, and no wonder. It is only when we see her picture, "The Merry Toper" in Ryk's Museum hanging quite close to a portrait by Frans Hals, that we miss in her pictures her master's marvellous good humour. This

to per is somewhat effeminate. Judith Leyster was born about the year 1600 in the neighbourhood of Haarlem, and the dates of her pictures range from 1629 to 1635. Besides the above-mentioned pictures, which date from 1629, we find her works at Rotterdam, at Stockholm, at Berlin, and at Vienna. In 1633 she married the painter Jan Mien Le Molenaer. After her marriage she seems to have painted very little. Willem Wonters was her pupil.

Maria van Oosterwyck (1630-1693), was a painter much influenced by Willem van Aelse. As she rendered the minutest details, she was greatly in favour at various Courts, amongst others at the Courts of Louis XIV, the Emperor Leopold, William the Third, Prince of Orange and King of England, and the King of Poland. She worked slowly and only few pictures of hers are known. The Ryks Museum at Amsterdam and few of the large collections in Europe have anything of her hand. On seeing her "Study of Flowers" in the Mauritshuis at The Hague, technique does not strike one as being her only aim and object; though everything is delicately finished, and the accessories are minutely rendered.

Rachel Ruysch (1664-1750), lived to an old age, and though she kept on painting till the end, it was a standing joke that she had produced more children than pictures. She worked very slowly, and it is said that she took seven years over two pictures. She had without doubt a skilful technique and was an expert in mixing paints and varnishes. In many pictures of the 17th century the greens have turned blue by the oxidization of the yellow, and other colours have been damaged, but her tints still stand out fresh. In 1718 she was appointed a painter to the Court of the Elector Palatine Johann Wilhelm. Her studies of flowers may be seen in the principal collections and in the National Gallery in London, where few life and flower pictures and flowers are to be found. She married the portrait painter Pool.

In the 18th century, the time of dilettantism, no women artists are mentioned in the various catalogues.

Art revived somewhat towards the middle of the 19th century. We know of three second-rate paintresses. Mrs. Burghly-Glimmer has a still-life picture of fruit and dead game, and Miss Temminck a genre-picture in the Museum at Amsterdam, while Miss van Os has a still-life picture in the Mauritshuis at The Hague.

To a more vigorous group belongs Henriette Rouner-Knip, who was born in 1821, and noted for her paintings of dogs and cats. She took up her residence nearly sixty years ago at Brussels and is in high favour in England.

Maria Vos (1824-1906), was a still-life painter of more real qualities. She had not so much taste as Henriette Rouner, but in the way of representing objects, in her clear handling of the brush, in her thoroughness, she was not surpassed. Her friend, Adriana Haanen (1814-1895), had less ability, but more taste. The Ryks Museum has four of her studies of fruit and flowers. She was in her time quite the fashion.

Ten years later we find a new generation of artists, amongst them two painters of flowers. Gerardine van de Sande Bakhuisen (1826-1895), and Margaretta Roosenboom (1843-1898), who have both enjoyed celebrity and up till the end of the 19th century were the only women represented on the exhibitions. The former had a better technique, the latter had a more romantic interpretation, becoming known by painting white roses in a brown jug.

Mrs. Mesdag van Hontez (1834-1909), the wife of the marine painter Hendrik Mesdag, had much sentiment and imagination; she began painting late in life, but attained cosmopolitan fame.

Mrs. Bilders van Bosse (1837-1900), had an excellent artistic education by the painter of churches, Johannes Bosboom, and later on by her husband. Her landscapes are very true to nature.

Thérèse Schwartz, born at Amsterdam in 1852, married Mr. Van Duyl, is well known abroad. She is a portrait painter of great talents. In her second period she is known by her pastels of children and elegant women.

Suse Robertson was born at The Hague and married the excellent painter of churches, Richard Bisschop. The rich variety of her palette, the originality of her subjects and the vigour with which they were painted make her one of the best Dutch female portrait painters. She is highly prized abroad for her knowledge, sentiment and colour.

Anna Abrahams has much original sentiment for colour. Wally Moes closely follows nature. Lizzy Ansingh paints portraits. Well-known women etchers are Etha Fles and Elisabeth Adriani-Hovy.

Women scu'ptors are Georgina Schwartz, Mrs. Verster-Bosch Reitz and Thérèse van Hall; the first two being more romantic and the latter more decorative. In a country like Holland, with more painters than sculptors, they are worth mentioning.

Women artists fill a worthy place in our exhibitions. They may have less force, less convention, but on the other hand, they have a store of wittiness, of conviction and enthusiasm which is only found with the greatest of men artists.

GERMAN ARTISTS—THEIR WORK, EDUCATION AND ORGANIZATION.

By FRAU MARTHA GIESE.

WORK.

Speaking of the work of lady artists in Germany it would be necessary to speak of German art as a whole, as there is hardly one specialty which does not to some extent occupy a number of them. Every exhibition proves this fact as well as the extensive lists of the societies of lady artists.

EDUCATION.

The large academies supported by the Government for the benefit of male art students are as yet closed to women. There is little hope of their admittance—as often as this question is broached the problem of co-education in art seems to offer insurmountable difficulties. In some private art schools, however, students of both sexes work side by side before the life model. Private art schools, although they are conducted on as large a scale as the schools in Berlin and Munich, cannot work on the easy conditions offered by the academies supported by the Government. At the same time they cannot offer the numerous competitions, which, in many cases, mean for the winner a year or two of study without the cares of daily life.

In consideration of the less favourable position of female art students, the Ladies' Academy at Munich, the Art Schools at Berlin and Karlsruhe, receive a grant from the Government to enable them to lessen their fees in some degree.

The great place which applied art has recently taken in art as well as in daily life gave rise to the opening of many studios, which, in several cases, are conducted by ladies, where the principles of "Werk Kunst" (art work) are taught.

The old Government Schools for "Kunstgewerbe" (art-industries, technical schools) are kept up to date, since in Munich, as well as in Berlin, artists of a decidedly modern stamp have been called to leading positions. To these schools a great many lady artists owe their thorough training for purposes of applied art, especially for the different kinds of designing wanted in various industries.

The teachers of design at public schools have to pass their examinations, which must be preceded by three or four years of study.

ORGANIZATION.

Constant complaints led to the formation of lady artists' societies at a rather early date. The Berlin Society counts more than forty, the Munich Society twenty-six years of existence. The difficulty of supplying instruction at moderate terms to the studying members, at the same time reducing the expenses for models and studios, led to the opening of art schools, which prospered from the beginning. A great number of the lady artists now known in public owe their instruction at least partly to these art schools, thus testifying to the earnestness of the intentions of those who organized them.

An equally important part of the societies' work consists of the insurance for old age. The societies at Vienna and Berlin take upon themselves the insurance of their members, while the Munich Society restricts itself to the facilitation of the annual insurance fees to those members who are not able to pay them regularly. Special funds are set aside for this purpose.

Small in numbers but, in the way of art, very valuable clubs exist in some places.

SOCIAL LIFE.

Public social life is indebted to the lady artists' societies for the arrangement of grand festivals which take place now and then, forming a highly valued part of social functions.

The intercourse of members is mainly kept up by social evenings of various programmes.

Members of lady artists' societies are about 2,500 in Germany and Austria.

The German and Austrian Association of Lady Artists' Societies was founded in May, 1908, with the purpose of concentrating the interests of the existing organizations. Its headquarters are in Berlin.

THE STATUS OF WOMEN IN ARCHITECTURE, PAINTING,
SCULPTURE AND DESIGN.

By MISS GERDA SPRINCHORN, Sweden.

Among other nations Sweden occupies a prominent position in art. At Paris, München, St. Louis, Budapest and many other exhibitions, Swedish art has attracted attention and received recognition. From a position among the small, unknown and imitative nations, Sweden has advanced to the rank of a country that is taken into account in representative exhibitions. The artists of the eighties were influenced greatly by France, and, as is well known, they obtained their chief impulse there, which was transplanted to Swedish soil, with varying result, according to individual character and temperament. Nowadays we can speak of a national Swedish art which essentially differs in many respects from that of other nations, just as we can trace the effect of various foreign tendencies, more or less ultra modern, which assert their influence in the technique and manner of painting. The painter and poet, Ernst Josephson, in his essay on "Swedishness in Art," in 1886, writes:—"The very first condition for Swedish art is that it must be art, the second is its bearing a distinctive Swedish stamp. Attempts have been made to force into being something Swedish, but it has been at the expense of art. When the young people have simply artistic perfection in view and attain their goal, then we can speak of Swedish art in Sweden, as it is surely not the subject that makes it Swedish, but its being a natural sequence of the characteristics of Swedish artists."

Artistic education is provided chiefly at the Royal Academy of Arts, founded in the eighteenth century under the auspices of Gustavus III. At the close of the nineteenth century the so-called "Opponents" broke loose from the Academy and formed a school of their own.

No unimportant place among our artists is occupied by women in either quality or quantity. We have eminent painters, illustrators and sculptors among women, who are renowned. Among

architects, however, no one has as yet tried to gain a footing, though female students have attended the courses at the Technical High Schools in Stockholm, but no further progress has been made, and, so far as I am aware, there is no independent attempt on a woman's part to exercise the calling of an architect, though as assistants in draughtsmanship they are in request.

In this brief epitome, space does not admit of any closer description of the various individual development, comprehension, and influence exercised by each in her special branch of art, but a general idea may be given.

Miss Wilhelmina Lagerholm, who, in spite of being 84 years of age, still paints portraits, and has produced pictures in genre painted in a minute, old-fashioned manner, of which a specimen is to be seen at the National Museum, Stockholm, called "Frieri" (The Proposal).

Miss Anna Nordgren, some twenty years younger, studied at the Royal Academy in Stockholm, and after a long sojourn in France, England and Ireland, where she was much appreciated, she exhibited in Paris at the "Salon." Returning to Sweden she continues to produce landscapes, genre and portraits. Her pictures are of a neutral-grey tone.

Mrs. Hildegard Thorell is one of our best portrait painters, studied at the Royal Academy, Stockholm, and under Bonnet and Bastien-Lepage in Paris. Two of her pictures are placed in the National Museum; her "Modersglädje" (Maternal Joy) and a portrait are at the Museum at Gothenburg.

Another painter of portraits is Miss Kerstin Cardon, at present a teacher of drawing and painting, popular and beloved by her pupils.

As portrait painters we must not omit to mention Miss Clara Löfgren and Baroness Emma Sparre, both most active twenty years ago.

Miss Charlotte Wahlström is a landscape painter. Her works show a lyric comprehension of Nature. Thoroughly Swedish in the choice of her subjects, she dearly loves our barren scenery on the west coast, with its cliffs and mountains glowing in the rays of the setting sun, while our typically Swedish Dalecarlia is represented by Miss Wahlström with both power and warmth. A small winter piece of hers is at the National Museum. At the St. Louis Exhibition Miss Wahlström was awarded a medal for a painting entitled "Aftonglöd" (Evening Light).

A serious and profound artist is Mrs. Hanna Pauli, whose noble works are among the best paintings we have in Sweden. Her portrait of Ellen Key gives complete proof of her due comprehension of the personality of her sister, and is full of feeling and character. Another portrait that attracted great attention is Heidenstam as Hans Alienus. The poet is dressed as a pilgrim, leaning on his staff, with far-seeing eyes. The little "Princess" (in the Norwegian National Gallery), possesses mysticism and shows an-

other phase of Mrs. Pauli's artistic skill. In genre painting Mrs. Pauli has attempted very difficult firelight effects, with success.

Mrs. Fanny Brate is a sensitive reproducer of quiet home life, her "Födelsedagen" (The Birthday) at the National Museum, being an airy, joyous representation of a young girl decorating the table for a birthday. Mrs. Brate paints portraits as well as landscapes with vigour.

Miss Ida von Schultzenheim is one of our few animal painters and has fine power of observation in the individualizing of her many portraits of dogs of all sizes and race. With great sense of humour she depicts funny episodes in dog-life. In Paris she studied under Julien Duprès, Jules Lefebres and Benjamin Constant, and in France was awarded medals and diplomas, at the Paris "Salon."

Miss Elizabeth Warling is a talented artist who paints equally well in oil or water-colour. She has painted several good genres, also characteristic portraits, and executed decorative work. A charming picture of hers is "Amor smed" (Cupid as a Smith), a naked little boy, turning his back to the spectator sharpening his arrows in the warm glow of firelight.

Miss Lotten Rönquist painted the large decorative landscape which adorns the new dining-room at the Grand Hotel Royal, recently opened in Stockholm, which proves her importance as a factor in Swedish art. Six large panels, framed in mahogany, are subjects from various parts of Sweden, Visby, Stockholm, Drottningholm, etc.

Mrs. Anna Boberg also possesses great talent for decorative art. Her large pictures are well known and admired.

Mrs. Anna Gardell-Eriksson is a very eminent water-colourist residing at Gothenburg.

Miss Ellen Jolin is a well known highly valued water-colourist in architectural subjects.

Mrs. Anna Nordstedt-Munthe is a painter of flowers in miniature.

Miss Otilia Adelborg is well known both at home and abroad, and is a talented illustrator of children's books, among which "Prinsarnas blomsteralfabet" (The Princes' Floral Alphabet) and "Barnen i Snaskeby" (The Children of Lollipop) are best known.

Miss Märte Tynell paints sea-scapes.

Mrs. Eva Aström is a flower painter. Her fresh, succulent colour and grouping are admirable.

Miss Eva Bagge, who paints interiors, possesses a delicate sense for chiaroscuro, her brush is full of power. She has executed a cabinet most artistically in walnut wood, with figures representing scenes from the life of St. Francis.

Miss Esther Kjermer is considered one of our best landscape painters. Her forest scenes are restful, and with bold treatment of colour she obtains excellent effects.

Miss Hildur Kjermer, a sister, is a good still-life painter.

Miss Estner Almquist paints landscapes. With charcoal and a little colour she makes her pictures poetical.

Miss Harriet Sundström, who mostly resides at Munich, has proved a good animal painter, her horses being well studied, and her lithographs of animals well designed.

Miss Anna Virgin paints portraits. Her drawing is sure and shows intelligence.

Miss Tyra Kleen, a designer, influenced by Max Klinger, is a keen interpreter of character.

Miss Brita Ellström keeps to everyday types, and as designer and illustrator is well known. Her drawings in the Christmas numbers of our children's periodicals diffuse joy and delight. A pupil of the Royal Academy, she was awarded the King's medal and had a travelling stipendium for three years.

Mrs. Elsa Beskow's name is well-known over the whole of Sweden. She is popular as author and illustrator of books for children. Her "Putte i blabärsskogen," "Mors lilla Olle," "Gnäll-Mans," etc., etc., are the delight of all Swedish children.

Another of our best illustrators of children's periodicals is Mrs. Gisela Henckel-Trapp (residing in Helsingborg) who, with great imagination, possesses an artistically simple manner in representing fairy tales and ballads, in colours of black and white.

Among those Swedish lady artists residing abroad we must not omit to mention Miss Julia Beck and Mrs. Emma Löwstädt-Chadwick (of the older generation), both very eminent and settled in Paris, as also Miss Ava Lagercrantz, a portrait painter, residing in New York.

SCULPTORS.

Miss Sigrid Blomberg devotes her energies to works in sculpture. While at the Academy she was awarded the Royal medal. She has executed admirable work for churches. Her beautiful and spiritual statue in marble, "Bebadelsen" (The Annunciation), now at the National Museum, excited great interest.

Mrs. Märtha Améen is a sculptor of animals, and her realistic representations of the life of a horse when at work or rest, in distress and bondage, are sympathetic. She models quickly and cleverly, with a rapid and certain comprehension of movement combining great skill in the knowledge of animal anatomy. Her bronzes "De gamla kamraterna" (The Old Comrades), "Hardt arbete" (Hard Work), etc., etc., are well known and admired.

Mrs. Agnes Kjellberg-Frumerie, a pupil of the Royal Academy, Stockholm, was a medallist and had a travelling stipendium. She is settled in Paris, is a graceful, talented artist, who for years has exhibited at the Paris "Salon" and been awarded medals and "mentions honorables." She executes with grace small objects of genre sculpture, e.g., "Spökrädda" (Ghosts), three frightened little girls in their night-dresses, creeping on tip-toe one after the other, the foremost with a candle in her hand; or else full of fun, e.g., "En lustig historia" (A Funny Story), some old crones of Bre-

tagne, sitting together laughing and talking. In the Department of Art Industry Mrs. Frumerie has also accomplished work in bronze and ceramics.

The artist who succeeds best with *objets d'art*, is assuredly Miss Alice Nordin, to whom the Royal medal was awarded by the Academy for her statue called "Vädröm" (Dreaming in Spring) and who has executed beautiful lamps in bronze for electric light, and the upper part of a clock which is called "Timmarnas flygt" (The Fight of Time), which is a beautiful composition. Among her portraits we find a bust of the Danish poet, Holger Drachman, and the Finnish songstress, Countess Mannerheim.

Mrs. Iljordis Nordin-Tengbom, a younger sister of Miss A. Nordin, is a gifted designer of artistic articles of trade, and has designed chandeliers and objects for ornament and use for lighting purposes.

Miss Ruth Milles' dainty, boldly modelled statuettes and reliefs of subjects taken from the life of the fisher-folk of Bretagne, and her lovely small representations in genre, "Yvonne," "I blasväder" (In a Gale), "En moder" (A Mother), etc., etc., are among the very best examples of Swedish sculpture. Having resided for several years in Paris, she has acquired French grace and elegance in execution, and invests her small works of art with real feeling and expression. Her relief in bronze, "Efter väntan vid hafsstranden" (After the Vigil on the Shore), is in the National Museum. Miss Milles has exhibited at the "Salon" in Paris, at München and in St. Louis, where she was awarded a silver medal.

Miss Gerda Sprinchorn, being the writer of this article, it is naturally a little difficult to write about oneself. A few facts, however, may be given. In 1900 I was awarded the Royal medal of the Academy for the statue "Kleopatra." I have moreover modelled small statuettes in genre from motives taken from Dalecarlia and Lapland, as also various other small images. Having exhibited in Munich and St. Louis, at the place last mentioned I was awarded a medal for some small groups in bronze, representing Dalecarlians. The statuette "Linné" is perhaps what is best known of these small works.

Mrs. Caroline Blair-Bruce and Miss Ida Matton are both settled in Paris and very rarely exhibit any work in Sweden. The former, among other things, has executed a statue called "Gäspanne" (Yawning), while the latter, among other works, has executed a large statue, "Loke," and modelled a number of busts, of which we have one in Stockholm, a "Molière" in marble, at the Dramatic Theatre.

IMPRESSIONIST PAINTING AND PAINTERS.

By KATE URQUHART, New York, U.S.A.

"Impressionism" can justly be said to represent one of the many and varied activities of life, when we consider the in-

fluences it has had on modern art, and the vast number of young painters and students who have found their inspiration in this method of expression.

The best idea of painting is not to slavishly copy nature, but that the artist should give to you his personal impression of what nature has to say to him, and the finer the impressions received, and the more individual the manner of expressing the same, the greater the art produced.

Impressionism is here to charm us with a pure, sweet, fragrant breath; a glad, sunny smile; a wealth of joy and love in painting; if other movements have shown more intellectual strength and depth, let each maintain its own qualities of distinction, for we would not limit art to one idea of beauty.

The word Impressionism traces its origin directly to the picture of a "Sunset" painted by Claude Monet, and exhibited at the Salon des Refusés in 1863. This picture was entitled "Impressions," and called forth much derision from the public and press. Painters, from this time, who adopted a similar manner in painting were styled Impressionists. This name, born in make-game and slur, was destined to remain in use and become great in art.

Winford Dewhurst, an English writer, tells us the methods of the Impressionists were practised by Constable and Turner. Other forerunners were Jonkind and Boudin, the first artists in France to paint directly from nature. Their lives were pathetic and unappreciated. Just before death, Boudin received recognition from the French Government, when it conferred on him the decoration of the Cross of the Legion of Honour.

Boudin is said to have paid one laundry bill with a picture recently sold for 4,000 francs. Perhaps the position of these men midway between two schools is why they failed for so long to receive recognition.

We now come to the little group including Claude Monet, Pissaro, Sisley, Césanne, Renoir, Degas, which formed the famous circle of the "Café Guerbois." These men, breaking away from the Academy with all its classic traditions and formulas, acknowledged no master but nature and their own creative instinct. They formed no school, but were banded together in mutual sympathy, purpose, and friendship, trying each, with his own peculiar vision, to solve nature's many varied aesthetic problems. Inspired by the charm and poetry of nature, the Impressionists realized the first effort of every artist should be to render with absolute sincerity his personal impressions; to follow the creative instinct unprejudiced by any dogmas; moved only by the passionate love of, and observation of, the motive. Studying faithfully and lovingly in the open, day by day, they would meet evenings at the "Café Guerbois" to discuss and communicate to each other the results of their researches. Gradually men of letters, notably Emile Zola, flocked here, and among them

Edouard Manet was a spirited leader in an artistic and literary centre of revolt.

Here we will pause to give a brief explanation of their theories, as summed up in substance by Camille Mauclair:

"In nature, the colouring of objects is a pure illusion, and no colour exists by itself." "Sunlight enveloping all things, the intensity of colour is determined according to the time of day. Form and colour are seen, the two are inseparable, but only artificially can we distinguish between them, the distinction does not exist in nature. We only see colour, and it is by seeing different colour surfaces that we comprehend form, that is, the outline of these colours. All colour is a more or less rapid vibration of light. The colours of the spectrum are recomposed in everything we see; it is known that these seven tones appear different owing to the unequal speed of the waves of light, so it follows the tones in nature appear different, too. What has been regarded as local colour is an error. What is to be studied is atmosphere; leaves are not necessarily green or tree-trunks brown, but according to the light and time of day these forms take on varied hues."

While the painters of older schools shut up in the studio, had given to nature one character, one aspect, determined in advance, for to them foliage was surely green, water, sky, clouds other settled colours, the Impressionist, caring only for truth, could not but see the variations caused by the changes of light and atmosphere. Discarding muddy colours from their palette, they confined themselves to the use of only those that facilitated the reproduction of these effects, and so produced a new and astonishing truth in values and luminosity on their canvas. "The hot burned fields of summer," "the fragrance of nature," "the scorching heat of an August noon," all these manifestations hitherto unseen or neglected, now delight the eye.

Camille Mauclair continues: "In shadow the rays of the spectrum vibrate with a different speed. Shadow is not absence of light, but light of a different quality and different value." The Impressionist, therefore, gives us courageously blue and violet shadows.

What is called "the disassociation of tones" is an important point in impressionistic technique. That is, placing on the canvas the seven colours juxtaposed, and leaving the rays of these to blend at a proper distance, this to appear like sunlight to the eye. This method gives great freshness and brilliancy. Monet said, "The principle object in a picture is light, the objects upon which it plays secondary." This manner of painting is an effort to express harmony—a poem, it comes nearer to music than to literature or psychology.

The Impressionists were realists. They reacted against the classic, romantic, mythological painting of the older schools of Greece and Rome. Wearied of the excessive and intolerable tediousness in which the official painters were immured, they

turned enthusiastically toward their own contemporary life for stimulus and motive. They were contemporaries and friends of the men of the realistic, anti-romantic literary movement, who stood firmly and frankly for truth.

This led them to substitute "Character" for "Beauty," or rather to prize it as an essential more important than mere classic perfection. "This fact of the substitution of character for beauty is the essential feature of this movement." (Camille Mauclair).

They cared little for architectural line, and this brought simpler form and a more extended range of motive. Any spot of modern life, which the light striking made beautiful, they would proceed to fix on canvas, the village, a vegetable patch, the café, the ball; and this led them to turn from the old classic method of arranging and embellishing their motive. In defence of all that has been said of their bad drawing, let it be considered, that these men searching to express the subtle action of vibration, light, in all its varied and exquisite changes, found it impossible to hold to the rigidity of line insisted on by painters of past schools. They were struggling to express an aspect of nature not hitherto revealed.

At the Salon of 1863, which became famous for what it rejected and not for what it accepted, the Impressionist exhibitors were refused representation in company with such artists as Fantin-Letour, Whistler, Harpignies, Cazin, Vallon and others; but this action was too heroic and Napoleon ordered a second exhibition in the same building, which was known as the "Salon des Refusés," or "Gallery of the Rejected." This exhibition caused a great sensation and resulted in the Salon of 1865, through a policy of fear, opening its doors to the whole art world. Public criticism was now beginning to turn in their favour and cried "To the doors with Manet."

The first regular exhibition of the Impressionists was held in 1874. They had now adopted the title given them in slur. This exhibition, and others that followed, are historic, and important dates in the history of art to the twentieth century.

These men, in the beginning, were regarded as ignorant, presumptuous barbarians and lunatics, ignominiously branded as charlatans, artists disloyal to every artistic tradition of France. They were ridiculed in insulting cartoons, by singers in music halls, jeered at by the public, dealers would not look at their work and the press was virulent. In short, general hostility of a most prejudiced order reigned. From every standpoint, except that of art, this exhibition of 1874 was a colossal failure; but nothing daunted they followed in 1876 at the Durand Ruel Galleries with a second showing. Boldly painting such common subjects, as fields of vegetables, etc., such selections were criticized as vulgar—the negation of all art. To quote as translated from the "Figaro," and given by Théodore Duret in his "Histoire des Peintres Impressionistes," as follows: "The rue Palatier is

doomed to disaster, it is now the victim of a new misfortune. At the Durand Ruel Galleries has been opened something called an exhibition of painting, in to see which the unoffending passer-by is unwittingly lured; once there he finds thrust upon his astonished vision a positively appalling spectacle. A number of men, among them one woman, have united in showing an exhibit of ludicrous work. As a whole, the public mock and strangle with laughter. These so-called artists are named "Impressionists." They take their canvas, brushes, colors thrown on in a wild, haphazard way, a few tones and sign the whole; this is analagous to the crazy minds at Ville Evrard, who, picking up cabbages on their route, believe they have found diamonds." Again, from the "Chronique des Arts": "Messieurs Claude Monet and Cesaune have exposed to public view canvasses one must see to credit possible. These lamentable efforts can but call forth general laughter and ridicule, they show the most profound ignorance of drawing, of composition, of color. Children playing with paper and paints could do better."

Notwithstanding all this, and similar criticisms, we find the following exhibition of 1877 becoming even more audacious in manner. Believing in the value of their art, united in one purpose, their courage does not wane but grows. Their pictures become even more monstrous to the public eye. These exhibitions are now becoming a Parisian event; the sensational and leading topic in the cafés. From 1886 to 1888 their following increases. Other painters begin to paint in the high key of the Plein Airists, this adds dignity to the pioneers, at least to some minds. The press is assuming a different attitude. Zola, from the first, had enthusiastically espoused their cause. He stood so solidly for the "art of Manet" that after the Salon of 1866, in an article written for a literary journal, then much read on the boulevards and by artists and men of letters, he was compelled to leave the journal. He was, besides, ejected from his position of art critic on the "Figaro," because he saluted Edouard Manet as "the greatest artist of the age."

These men were reduced to all kinds of struggle to meet their debts. The result of their sales at the Hotel Drouet had not brought more than a few pounds. M. Durand Ruel, from the first, so bravely championed their cause, he was brought almost to the verge of ruin; like the artists, thought to have lost his balance, and his reputation as an art critic suffered much in consequence. But be it said to the credit of these men, ridicule, insult, poverty, had no power to turn them from their convictions, or make them modify their manner in the slightest to insure public acceptance.

Excluded from access to the Salons, without encouragement, decoration from the Government, or purchases from the National Museums, held in general contempt, they fought their way in this hot battle unaided and alone, and the fact that in spite of this, such men as Monet, Degas, Pissaro, have achieved fame and

fortune on a level with the merit of their works, is a sufficiently meritorious fact and speaks strongly for the quality of this group of independent painters.

To-day the word Impressionism has been greatly extended, and can be said to apply to artists who show a rendering of nature in which the play of light and atmosphere is expressed, and muddy colours and shadows excluded. Viewed from this standpoint it includes painters living before, contemporaneous with, and after this group; but the value and renown achieved by the word Impressionism for the art world and public belongs justly to the men working in the open under the influence of Edouard Manet. To these must be added the names of three women, now famous, Mme. Berthe Morrisot, sister-in-law of Manet; Miss Mary Cassatt, an American; and Mme. Eva Gonzales. These women are represented in the Luxembourg Gallery to-day. They showed great enthusiasm, and it is said their talent touched genius at times.

A short outline of the lives of Edouard Manet and Claude Monet, the two men with whom it seems to be a point in question, as to which should rightly be called the initiator of this school, will close this paper.

Edouard Manet was born in Paris, 1832. Claude Monet was born in Paris, 1840. Both men, finally overcoming family opposition, entered studios in Paris for study. Manet with Coutour, Monet with Gleyre. In 1859, Edouard Manet sent his first work, "The Absinthe Drinker," to the Salon. It was rejected. Two years later, in 1861, "The Guitar Player" received honourable mention; this was the only distinction he ever received until one year before his death. To this period belong "Music at Tuileries," "The Street Singer," "The Boy with the Sword," a masterly canvas now in the Metropolitan Museum of New York. This picture shows strongly the influence of Velasquez and Hals, whom he enthusiastically admired. Up to this time we find no trace of Impressionism, which became apparent in his manner later, under the influence of Claude Monet. At the Salon des Refusés of 1863, he sent a picture entitled, "Breakfast on the Grass." It caused a great sensation. This was followed by "Olympia," a painting of the nude which was afterward hung in "The Luxembourg," and is now in the "Louvre." This also created a great stir of both adverse and favorable criticism. A powerful work, astounding in its colour and simplicity; yet inferior to Manet's finest works, which came later. One feels strongly in this canvas his desire to break away from the false prettiness of the old Academic School. He was refused representation in the exhibition of French Art in 1867. After this he opened his own gallery, Avenue de l'Alma; on the catalogue, it is said, were these words: "The artist does not ask you to come and see flawless works, but to come and see sincere works."

The War of 1870 marks the end of his first period. After this he draws nearer to the Luminarists. Manet, at the age of

forty, had experimented in many kinds of painting. He now breaks away from the influence of old masters entirely, and in interpreting the ideas of the Impressionists in a purely personal way, his individuality reveals itself in its full maturity. He continued to be accepted and rejected at the Salon until 1878, when the Exposition Jury refused to hang "Le Bon Bock." This was probably the last insult he had to bear. In 1881 he received a second medal at the Salon, and in this year was conferred on him the Decoration of the Cross of the Legion of Honour. He died in Paris, 1883, aged 51, exhausted by work and struggle.

Manet's many years of incessant and tenacious battle enabled him to triumph over the prejudice and opposition of the "School." This is an important fact in the history of art. His pictures remain to the race as beautiful and worthy records of the manners and customs of his day and generation.

Camille Mauclair says: "To-day Manet is considered almost a classic glory and can at the Louvre, or any other gallery, hold his own in the most crushing surroundings."

Claude Monet, in the triumph of this surprising revolution, must be considered as the Representative Leader. He has been regarded by some as the artistic descendant of Turner and Monticelli. His work is spontaneous, born of his own vision, though, as Camille Mauclair asserts, "It is a magnificent verification of the optical discoveries made by Helmholtz and Chevreul." By rare intuitive power he has moved conjointly with science.

Light being the principal subject of his pictures, he proceeds to treat the same motive under varying atmospheric conditions in a series of paintings at all hours of the day. Among some of the most famous of these are "The Haystacks," "Poplars," "Water Lilies," "Cathedrals," and "Thames" series.

These are exquisite symphonies, great poems, orchestrations of shimmering colour and scintillating life. He paints always directly from nature and is said to take, in a conveyance, at early dawn many canvasses which he will change from hour to hour. These pictures are usually exhibited together, and one can follow the changing effects of light and atmosphere playing on the one motive. There are some hot August mid-day scenes, where the objects are so extinguished in the glare of sunlight that the beholder is positively blinded as he would be if facing the sun's rays, in actual existence. This tremendously difficult feat, light upon light, no shadow, nothing to indicate values, is accomplished through the marvellous subtlety of this painter. He draws with breadth, truth and force, he understands how to convey to canvas the huge construction of a cliff, the massiveness of the soil; and all this expressed under the witchery of the fiery symphony of luminous waves of light. He is the most versatile and prolific of painters. His work is glorious, and his influence has been enormous over all Europe and America. A great number

of artists have adopted his methods, for while a lyrical Impressionist, he is as well an admirable theorist.

In character he is a man of high ideals from which he never swerves, unflinching purpose, indomitable pluck, though modest and doubtful of the worth of his own productions, never morbid, he portrays always the joy and gladness of life.

He has lived to see his day of triumph. His principles accepted. The praise now so lavishly thrust upon him, he estimates at its true worth. Winford Dewhurst tells of him, that to a friend he said: "To-day I cannot paint enough, and make probably £15,000 a year; twenty years ago I was starving."

He bore poverty and insult with great force of character and has refused to allow himself to be decorated with the "Cross of the Legion of Honour." To other artists, he is an aggressive friend and defender. Théodore Duret speaks of his having devoted one year to collecting 20,000 francs, the amount required to enable Mme. Monet to place "Olympia" in the Luxembourg; and again, when Zola declared in defence of Dreyfus he declares Monet staunchly supported him, despite his extreme dislike of public notoriety.

We leave him with the growing appreciation of a large public, together with the sincere admiration and homage of the Art World.

"THE SIGN EVIL AND POSTER NUISANCE."

By MRS. W. HEWES OLIPHANT, Toronto, Canada.

While this paper is assigned to the Art Section of this important Congress, the subject of it invites discussion from divers points of view besides the purely aesthetic. It is gratifying to know that the campaign against the Sign Evil and the Billboard and Poster Nuisances originally conceived and begun by lovers of beauty, has attracted and secured active and powerful support from the business interests, which, in a sense and to a degree long unrecognized, the common enemy deranged and prejudiced. Pockets are now seen to be involved in a contest too long left to taste and sentiment. The present hearty and almost general recognition of this fact is rapidly bringing under effective and businesslike organization forces, whose strength and aggressive tendency are, perhaps, the most encouraging feature of the present outlook upon the subject. Civic and municipal associations, among whose aims the suppression of this evil is one of the foremost, and whose fields of operation are in some cases local, and in others general and widespread, are joining with intelligent zeal in co-operation, which is fast making itself felt and its results seen and appreciated. Public feeling is being aroused, in many cases important restrictive legislation has been obtained. And it is not too much to say that at this date the prospects of the

happily allied forces ranged against the entrenchments and barricades of the insolent advertiser are brighter than they have ever been since the small band of art lovers first ventured to dispute his right to make nature hideous. The origin of the mischief lay in human cupidity and to succeed in removing it, either some stronger motive must be appealed to or some higher note must be struck unless, indeed, the ugly structure ceases to serve the purposes of the cupidity which laid its foundation. These considerations must be borne in mind when seeking effective weapons of attack. The ultimate purpose of any paper upon this subject, if the paper is to be useful, ought to be to suggest such weapons and their proper use. But the arms must be designed with an intelligent understanding of the vulnerable spots in the system to be attacked. It seems proper, therefore, to examine in brief detail various objections which have been made from different standpoints to the evil under attack, each one of which may, for the present purpose, be treated as pointing out such a vulnerable spot as has been spoken of, so that an appropriate weapon or weapons may be designed and constructed for attack from each standpoint:

1. Objections from the aesthetic point of view, which the supporters of the evil decried as sentimental.
2. Objections from the business point of view.
3. Objections from social and moral standpoints.

While an attempt is made at systematizing the discussion by making a somewhat arbitrary classification of objections to the evil, it will be seen that any classification which may be attempted will inevitably involve some overlapping and coincidence. But an objection rather gains than loses strength by proving itself available from more than one point of view. The objections based upon aesthetic grounds have in point of age at least a considerable advantage over the other members of the "objection family," and are more widely and generally known than any of the others. I had the honour to read a short and somewhat despondent paper written entirely upon this aspect of the question some two years ago, in Toronto, in which, among other things, I said: "The first sign which history records was placed upon the brow of Cain to mark the first murder." The glaring sign of to-day marks the murder of all beauty, rural and urban. The advertiser respects no grace of landscape, no charm or dignity of mountain, forest or stream. He is crass, brutal, a trampler and a vandal. Travel loses half its charm in the hateful, unavoidable presence of the ugly monster with which the cupidity of man lays waste the beauty of the lands.

Heintz's pickles staring one in the face from the midst of an otherwise pleasing prospect strikes one with a sense of an almost physical pain. The unhappy highly coloured ox sniffing in distress at the bottle of "Bovril" makes one helplessly indignant. The absurd cruelty to the ox makes one almost forget the real

cruelty to the autumn-tinted trees among which the sign is displayed. Sawdust cereals, curiously christened soaps, depose nature wherever we turn. The evil is here and seems to be growing; what can be done to check it, and give us back our landscapes? If we could follow the example of the unconsciously humorous tract vendor, who, under the sign, "Take Dr. Quackenbush's Pills," posted the apt text, "Prepare to meet thy God," we might hope to laugh the pest out of countenance. But in this we should probably seek in vain the co-operation of the owners of the farms and lots where signs are displayed. Their cupidity matches that of the advertiser himself, and a few dollars is inducement enough for the defilement of buildings, roofs, fences, trees and fields. Since I wrote this I have been told that at one of the wildest and grandest points in the land-locked voyage northward, along the Pacific Coast, from Seattle to Skagway, where gleaming glaciers stretch from mountain top to sea, there is or was a wreck which in years of silence and solitude had been transformed into a marvel of melancholy weather-beaten beauty. But the advertising vandal marked it for his own, and "Drink McSwilton's Whiskey" was painted in huge red letters along the poor hulk's beam, to the offense of every traveller in those twilight solitudes. The Pacific Coastwise sailor, however, is quick to resent the intrusion of crude advertising incongruities into his scheme of beauty. Vessels are frequently compelled to anchor near the wreck in a narrow passage, to wait the turn of the tide, and in such an interval Jack made the poor old wreck say under the direction, "Drink McSwilton's Whiskey," and in tipsy white letters, "I Did." From the point of view now under consideration, it is quite fair to say, as Earl Balcarras has said, that beauty of landscape is an asset of the people at large, and does not belong to the man who chooses to pay a few shillings per year for the privilege of destroying or defacing it. Or it may even be personal and individual right. To quote from the City Attorney at San José, in California, who recently prosecuted the owner of an offending billboard there, "A glaring billboard set opposite a man's house in a vacant lot bordering upon a public highway in a town devoted to homes, is just as offensive to the immediate residents, as would be the maintenance of a pigsty giving forth offensive odors."

The aesthetic view may probably include the billboard as it degrades civic architecture. Mr. Gilder, the editor of "The Century," has put this aspect of the indictment very happily. I quote from his letter read at a meeting of the American Civic Association: "As I went yesterday to my office in this city I passed one of the most beautiful modern buildings, a savings bank built recently of white marble in the classical style. It is a pleasure to look upon this noble and restful structure. And it is a pain and an anger to have to take in at the same glance an enormous liquor sign, high in the air, beyond and above it. What is the use of building exquisite structures if any tasteless

and remorseless trader can come along with his glaring dominating appeals for money, and utterly spoil the effect. It is as if at a symphony concert vendors of soap should be allowed to go up and down the aisles and bawl their wares."

Another point which may here be emphasized is that the nuisance offers no compensation to either the public or the individual for its appropriation and destruction of the asset, beauty. Its operations are pure theft. Passing to business objections, it will be at once apparent that some at least of the objections ranged under the first head are more or less applicable to the evil, from this point of view also. The appropriation or theft or destruction of an asset, whether that asset be public or personal, is contrary to business principles in the highest and widest sense. But it is beginning to be realized that interests are affected in a simpler and more direct way. Beauty of landscape or architecture is a feature of commercial value, not only with regard to capability of business growth and development in the community where it exists.

No one can estimate the losses already inflicted upon the business world by these direct means, and anything which lowers or degrades standards of taste and culture, makes in an unfailing ratio and by the application of an infallible rule for the lowering of values and the retarding of commercial development. There is not time in such a paper as this to deal in detail with this aspect of the subject, but the general appreciation of its importance is comparatively recent. It has taken a firm hold upon business men and time may be trusted to bring about the most valuable results from its progressive development and application. The physical danger of fire to property in cities and towns arising from the proximity of vast wooden hoardings often in districts where the regulations do not permit wooden houses to be built at all, is another objection which may be classed under this head.

The opinions of firemen and others in this direction are given in the June number of the American Civic Association's series. Among social and moral objections may be classed general sanitary objections, and special objections arising out of particular advertisements. That the maintenance of billboards surrounding vacant property tends to insanitary conditions upon the property concealed from sight by them, is an objection whose form will necessarily vary in different cases, but it is encouraging to find the billboard subject to possible attack from this quarter. It is impossible to compute the damage done among young people by demoralizing and sensational theatre posters. Familiarity with these and with whiskey and beer signs, and with patent medicine advertisements, at least tends towards lessened delicacy in thought and expression and lessened refinement in manners and mental outlook.

Let me try to recapitulate the points in the system at which the most effective attack may be made.

1. The evil is a destroyer of beauty, both in nature and in architecture.
2. It appropriates and steals this beauty from the public and the individual, without making any compensation whatever.
3. It not only robs us of beauty, but it insults us by forcing upon us without our consent, the most hideous substitutes.
4. It degrades standards of taste and culture.
5. It lessens the actual values of property in the neighborhood of its disfigurements.
6. It diminishes the capacity of any community into which it intrudes for business developments.
7. It increases the danger from fire in cities and towns.
8. It is in some cases at least unwholesome and insanitary.
9. In some cases it may bring about a lessening in moral delicacy and refinement.

Against this arraignment what good accomplished or expected does it offer to anybody?

1. It enables the advertiser to sell more whiskey, or cigars, or patent medicines, or soaps, or sawdust.
2. It produces a few dollars (perhaps) to the owners of the property on which its fanes and temples are erected.
3. It enables (perhaps) some people to try a new make of pills or a new substitute for coffee.

And now for our weapons:

The making of laws against the evil, if and where practicable, and the enforcement of them when made, are matters rather technical for my pen and I refer you to the Agenda for the proceedings of the British Advertisement Regulation Society, at its meeting in June, 1907, where the Statute then proposed and since passed is fully set out. Its central feature is the conferring of wide powers of control, over advertising, upon municipal authorities. The Press, if willing to undertake the task, might become a very powerful factor in the contest. Why should not our newspapers make a combined and determined effort for the preservation of our natural and architectural beauties?

Nor do I look upon the subject as beneath the dignity of the pulpit. Strange gods are enthroned throughout the land, and profane nature's shrines wherever humanity resorts. Our natural rights to the possession and enjoyment of the beautiful are being stolen from us. Are not denunciation of theft and protest against lowered standards of morality and culture proper pulpit themes? Then is it possible to convince the advertiser himself that his gods are false?

Boycotting suggests itself, and might possibly be effective where the nuisance is merely local. But the advocates of high taxation for billboard and posters, if their views can be introduced, have the nucleus of an idea which may be utilized to render the cost to the advertiser out of proportion to the billboard profits and so appeal to the better nature which resides in his pocket.

May we not try, however, to strike the higher note to which I referred in an earlier part of this paper? Is not education after all the surest and best remedy? Its effects may be made continuous and permanent. Painstaking cultivation of taste for and interest in scenic beauty may bring the next generation to a point where the defacing of nature will seem a repulsive and unthinkable thing. Whatever public feeling may now be effectively aroused, its permanence must depend upon the education of those who in the near future must constitute the public. Our schools should give careful and practical training, in the values of beauty, and in the proprietorship of each individual in those values, and should make it impossible for the trained youth to contemplate without detestation any intrusion by the Sign Evil or Poster Nuisance upon a beauty which belongs to all.

THE THEATRE AS A TREE OF KNOWLEDGE OF GOOD AND EVIL.

By Mrs. SYMES-THOMPSON, London, England.

I am asked to speak to-day of the Theatre as a Tree of Knowledge of Good and Evil. That it has an influence is undisputed, but what that influence is, it may be well to consider. Let us pass into that perfumed chamber of the House of Life, which is sacred to art, in the form of ancient and modern drama.

It has been well said that "Artists who would be true to their high vocation should be a kind of religious order, the servants and clients of that spirit of revelation whose office it is to bring to light hidden things of glory and of beauty, by the exercise of an enlightened imagination."

This responsibility in the case of the stage is divided between the author, the players and the audience.

For the taste of the public has perforce to be considered, and the players must be in sympathy with the author before they can interpret his thoughts and words with any hope of success.

Since that day in the infancy of the earth when there grew, in a beautiful garden, a Tree of Knowledge, the world has always desired to pluck and eat its fruit, because it was a tree to be desired, to make one wise. Surely wisdom is the principal thing. But we find that the fruit, though pleasant to the eyes, is not always good for food, in our theatrical menu; and we are foolish instead of wise after the eating of it.

But soon, we take heart again, and discover that it is sometimes wise to be foolish—to throw off our cares and duties, and give ourselves up to the exciting, agitating, distraction, to feel again the "joie de vivre," and to enter into the changes of thought and feeling, of light and loveliness, which we always connect with the play. Yes! It is wise to be merry, to be made young and happy, even for an hour; our eager seriousness, trans-

formed by the enchanter's wand into self-forgetfulness, or soul-cheering laughter; to be charged anew with electric sparks of wit and wisdom, or with a discriminating judgment as to what in it is deepest and truest and best.

All cultured audiences must feel what has been called "the secret under-working" of a moral and spiritual sense, whose mission it is to unify and utilize the perceptions which come to us from without, through the agency of the bodily sense.

"If things of sight such heavens be
What heavens are those we cannot see!"

Most of us remember the old days of our childhood, when life was simpler and obedience was insisted on by Christian parents, who kept their Sundays holy, and who would as soon have thought of taking their young children to the theatre on a week day as of flying with them in an aeroplane across the Atlantic. Now we find excellent parents making their children old and blasé, by allowing them to choose for themselves, and act for themselves. And one of our most graceful lady authors, Mrs. Clement Parsons, in an essay a few weeks ago, openly advocated that for children the theatre was more valuable than the school!

But present-day children are already too much inclined to train their parents, and to want to know more than their teachers choose to tell them. They refuse wholesome food for body and mind, and seek that which is too highly flavoured for their present powers of assimilation.

The genius, individuality and originality of modern children should always be cultivated, though not by going to theatres intended for their elders.

Their imagination is so strong that they are always Acting, and wanting to dress up; and their young mothers love nothing better than to act with them, or to guide them in their efforts. At once the special capabilities of all come into notice, and for an immediate purpose interesting to themselves—the poet of the family composes or chooses songs, the singers perform them, the literary boy or girl writes the words, the child who loves painting produces a wonderful background. The future scientist sees to the accessories and the footlights. The stage manager becomes a personage to be obeyed. Parents, aunts, and servants come to wonder, laugh, clap and admire.

The child-actors have a revelation of their own strength and ignorance, and now try to find out for themselves all sorts of things that they want to know.

So their little home theatre has taught them more than they would have learned at a grand pantomime!

Our infants' school teachers in England reap the benefit of the same discovery and try to train the imagination by letting the little ones enact impromptu stories in the presence of their admiring baby schoolfellows.

Let the children see children's plays. Above all, let them invent the plot themselves, or dramatize their story books. So shall the "dry bones" of knowledge be covered with living flesh—and our children will have a glimpse of the common spiritual heritage of different individualities, each possessing a part of the whole, and finding in another that which will tend to its own completeness.

Kant has told us that we only become properly aware of ourselves, by the impact upon us of the outside world. And Goethe carries on the same idea when he says, "the individual can only be joyous and happy when he has the courage to feel himself in the whole."

Religion felt the need of drama, even in the most early days among the Persians, and the Japanese, and in Europe at certain seasons of the year, scenes connected with the nativity and the passion were enacted in all consecrated buildings.

Presently other sacred plays were produced. One of these is "Everyman," a morality play, written in 1531 by an anonymous ecclesiastic. "Everyman" is summoned before the Judgment Seat of God, to render account of his life. He appears there, deserted by all his life-long companions, Joy, Strength, Pleasure, Beauty and the Five Senses. "Action" alone remains faithful to him and presents him to "Confession," who absolves him.

Dr. Borsa, the eminent Italian writer, describes this Drama of Faith as follows: "Its deep and sincere tone, its simplicity, its inspired verse, its primitive images, convey a tranquil spirit of human mysticism as sweet, penetrating, and melancholy, as that which we sometimes experience amid the dim shadows of some humble church in Italy."

Then we have other plays akin to it. "Samson Agonistes," the "Chester Mysteries," performed at the Shakespeare festival at Stratford-on-Avon last Eastertide; "The Pilgrim's Progress," dramatized by George Macdonald; "St. Francis of Assisi;" Miss Buckton's "Eager Heart," a veritable little gem; and Miss Macdonell's "The Enterprise of the Mayflower," are among the number. Among them all stands the Passion Play, solemnly performed by peasants at Ober-Ammergau.

I daresay Canada may have produced some similar sacred plays. Both Goethe and Schiller were profoundly convinced that Art was no luxury of Leisure, no mere amusement to charm the idle, or relax the careworn, but a mighty influence, serious in its aims, although pleasurable in its means, a sister to Religion, by whose aid the great world-scheme was brought into reality.

It seems amazing that there was no theatre built in England till about 1580, and London only possessed eleven at the end of the reign of Queen Elizabeth.

Shakespeare's plays had been brought out at various taverns and open places, and most of us have seen Mr. William Poel's reproduction of them with the simplest background and absence

of "scenery" under the auspices of the Elizabethan Stage Society.

After the prohibition of stage plays by Cromwell had been withdrawn, we cannot be surprised at the increasing appreciation of Shakespeare from 1660 onwards, though all plays were still poorly put on.

About 1747 the star of David Garrick arose. Dr. Johnson's marked prejudice against the actor's profession did not prevent him from writing the grand epitaph after the death of Garrick, describing his loss as "a stroke which has eclipsed the gaiety of nations, and diminished the public stock of harmless pleasure."

During the first half of the nineteenth century, Kemble and Mrs. Siddons, Kean and Macready made the world rejoice.

(Before the end the century, thirty-four of Shakespeare's plays had been well performed at Sadlers Wells Theatre at Islington). Later on a young actor, Henry Irving, arose and in 1874 he made his appearance in Hamlet. Beerholm Tree, George Alexander, Forbes Robertson and F. W. Benson, have since presented the works of the greatest poet of the world in a stage setting surpassing in splendour everything that has preceded it. They also presented many marvellous non-Shakespearean plays, and Irving, Bancroft, Wyndham, Hare and Beerholm Tree have been knighted as a reward of genius.

In the days immediately following the Puritanism of Cromwell's time the clergy opposed the drama with the same violence with which they condemn the devil and all his works. Some one has wittily said that neither in the case of the devil nor the drama were the Church's objections based on personal acquaintance! And Canon Liddon wrote within the last thirty years that the entire influence of the stage is exerted in the direction of sin. No doubt this severe accusation was at that time more true than it is now, and that it had the desired effect. The conditions and regulations and improvements of the playhouse; the greater decorum displayed behind the scenes, the possibility of obtaining tea and coffee there instead of intoxicants, the protection and education of child-actors, and, above all, the presence in the theatre itself of bishops, clergy and others, who have the morality of the nation at heart, have, I am told by many, produced a complete transformation. Besides, theatres are not ruined as music halls are, by the tobacco, the whiskey, and the promenade! Girls of culture and refinement now boldly choose this difficult profession, some, perhaps, from enthusiasm and love of their art, some in the hope of becoming stars in the theatrical sky; and some, I fear, in the firm expectation that they will soon fascinate the heir to a dukedom!

Happy the man who avoids the temptations of a large theatrical circle of women friends—and the girl who prefers the beautiful stage of home life.

The emotional wife is not the best wife—because self-control is not her strongest point; and the tragedies which occur and give

the actors no honour and no pay, remind one of the sad little lines of Herrick:

"Then make me weep
My paines asleep
And give me such reposes,
That I, poore I,
May think thereby,
I live and die
'Mongst roses."

But I must leave the emotional wife and come to the emotional play; the play of modern times, which people frequent the most, because it deals with the affairs of daily life.

And here I must try to point the moral and adorn the tale.

Some of our modern dramatists are undoubtedly seers. Henry Arthur Jones has written the "Masqueraders," the "Case of Rebellious Susan," "Saints and Sinners," "The Dancing Girl," etc. His most interesting comedy, "The Liars," is also, perhaps, his best, and has always lived in my memory as a real study of the well-known typical characters of the smart set, and as teaching a very sad and important lesson to women. It illustrates, perhaps, too truthfully that women of that type have a greater facility than men in adding lie to lie, to support the first lie, which need never have been told. The men of the play are more truthful; but, alas! their argument against the situation is solely and simply "it don't work," "it's not correct form."

Alfred Sutro's "Walls of Jericho" had a genuine success. It is the story of an Australian millionaire who had lived quite outside the atmosphere of worldliness and dissipation in which he finds himself later, as the husband of a poor nobleman's daughter. This, too, taught a healthy moral lesson, and showed the misery brought about by a man with high and grand ideals marrying a flighty girl, who neglects her children and ignores the duty of working for others. But the play ends with the victory of the simple, strong man over this apparently heartless butterfly; she finds her heart, at the thought of being separated from her child.

Sutro wrote another clever and amusing play which any maiden may go and see, called "Mollentrave on Women."

Another charming playwright, J. M. Barrie, has delighted and done us good by various plays, especially his "Little Minister," of which Cyril Maude proved a good exponent.

The "Admirable Crichton" shows the effects of a well tried democratic system in a household, and after a shipwreck. . . . The "Wedding Guest" was a terrible play. . . . "Peter Pan" is a little gem, and has brought fairyland very near to many a mother and her children.

Pinero, in spite of his Italian name, is a Londoner. He has written thirty-six comedies, farces and dramas, and has been placed in the front rank of our playwrights. The "Second Mrs. Tanqueray" is not loved by the mothers of England. Neither the

"Gay Lord Quex," by Haddon Chambers, nor "His House in Order" leave pleasant or useful memories behind them.

"The Tyranny of Tears," by another author, shows us a bad sort of old-fashioned wife, who wanted her husband to be always at her side. The heroine is "Penelope," who, while adoring her husband and dearly loved by him, sees him beginning to care for someone else, and regains his full loyalty and devotion by her tact and unselfishness. Both are anti-jealousy lessons.

We must not forget in this matrimonial connection, "The Mollusc" and her husband. I am sure many of her kind, beautiful, elegant, gracious and self-indulgent, must have beheld this charming lady, and must have been led to see the error of her pretty little ways, and to come to the conclusion that a life of greater activity is suitable for the young, and will tend to keep them "happy though married."

Plays taken from books are almost invariably, as are also old favourites like "Our Boys," "A Pair of Spectacles," and the Kendals' "Sweet Lavender," educative and healthy in tone.

"The Passing of the Third Floor Back" is an inspired sermon, and must have purified and reformed the dwellers in a thousand second-class boarding-houses. It gives them a new hope, a worthy object for which to live, and a grand example of the influence one good man can possess over a motley, dishonourable, self-seeking crowd. And this without a word of censure or of cant.

"The Truants" teaches a lesson, too. The heroine is the exponent of unconventional and unmoral ideas, which she holds to, until a pure and passionate love comes to her. Then all her free-thinking notions simply drop away. But she mourns that she has been the means of filling younger, weaker souls with her pernicious views, in whom she sorrowfully sees their evil results.

Politics have been made interesting in several plays, including "The Ambassador," "Diplomacy," and "What Every Woman Knows."

We wanted proof of patriotism in England lately, and we gained it with magnificent and immediate results, through the power of a loyal and far-seeing Press, and through Major du Maurier's simple, yet practical warning in his patriotic play, "The Englishman's Home." Englishmen rose in their thousands to the call, as Canadians and all the sons and daughters of the Empire have always done.

One of the dangers of to-day is the effort to introduce new and risqué plays, to judge of their effect, to test the mind of the public. We hope and pray that the public will uphold all that makes for public morality.

For nearly sixteen years, Ibsen's work had only been discussed in literary circles. Of late, his and other plays of a philosophical or socialistic character have gained a hearing under the auspices of the Stage Society. Nietzsche's French problem play "Les Possédés," lately produced in Paris, is a study in "Super-

men," half-gods in the author's eyes; to them everything is excused, blackmail, murder and revolutionary theories included. Many clever but weird plays of Bernard Shaw, De Curel, Maeterlink, Brieux, Tolstoy, Gorky and Hauptmann provide a varied repertoire suitable for the cultured few. . . .

It was a large outlook on a great past, and towards a greater future that made the anchorite Julian, one the sweetest souls of the fourteenth century, utter the wonderful words:

"Our soul may never rest in things that are beneath itself." The same holy thought is expressed in modern times by Schleiermacher, as "the seeking and finding of the Universal Being in all that lives and moves."

Why, then, do we see so little of the "Spiritual man" among the personages on the stage, who are drawn to represent the noblest and highest? Why is there such ignoring of the power of God to raise and soothe?

Alas, a school of Atheistic libertinism has sprung up on the Continent, and has spread even to England, which regards any self-repression as a kind of disease. Such a doctrine may soon not only be known to the "wise and prudent," but may be "revealed unto babes," who are often taken to theatres to see illustrations of opinions and actions which are already having disastrous effects on European morals. . . .

Literary drama, though not exactly within the scope of this paper, has had an undoubted influence for good and evil.

Swinburne is one of its most unbridled exponents of the view I have just indicated. He sang in his latest tragedy, "Caesar Borgia," of Beauty and of Liberty, dashing against the creeds and laws of man with irresistible force. In "Chastelard" there appears the Swinburnian conception of Love, as of an unbridled and senseless spasmodic passion, which neither the possession of the body nor the spirit can satisfy. He does not care for purity in woman—or usefulness; he rather derides both. He makes the lover say, "Why should one woman have all goodly things. You have all Beauty; let mean women's lips be pitiful and speak truth. They will not be such perfect things as yours." It is well that no attempt has been made to produce any of his works on the stage.

Tennyson tried his powers in drama, but not until the age of 68, did he produce "Harold," then three others, and, lastly, "Becket," which Irving after many cuts and alterations, and by the aid of his own splendid acting, made famous.

Robert Browning's "Soul's Tragedy" and several of Thomas Hardy's works are subtle psychological pessimistic analyses, not suitable for the stage, though fascinating and full of genius.

There is an interesting question often discussed at debating societies, that it is a mistake to demand that the lives and habits of artists should conform to any moral code.

It has been discussed with reference to the use of the nude in sculpture and painting, and pure womanhood is still shocked

at the feeling that, for the sake of art, a beautiful girl should have to abandon her modesty and expose her form as a model.

Freedom of thought in such a matter has led to the possibility of a dancing Salome, who, clothed in little beyond her birthday suit, is allowed to dance, smiling and unabashed—before many a delighted audience. Surely our perceptions must be blunted; less moral and graceful women than Maud Allan will imitate her in a less refined manner.

In "The Climber," E. F. Benson puts into the mouth of his heroine, a flighty woman of impulse:

"The odd thing about us is that we don't demand morals from the classical plays, but only from modern ones. What can be more intensely immoral than 'Othello.' Supposing you call Othello, Mr. Jones, and Desdemona, Mrs. Jones, and Iago the Honourable Desmond O'Brien, and lay the scene in Br. ham; there is no question whatever that the Censor would refuse to license the play, especially if it were written not in blank verse, but in prose. . . . We are squeamish only when the characters talk our own language and wear the clothes of to-day."

Certainly, but few really care to see "Othello." It is something that appeals to our higher self that we want. We want sparkling originality, and plenty of amusement, but I am sure nine out of ten would prefer it without that which renders it inartistic and detestable.

When we find ourselves gazing at such exhibitions (and we do not, alas! know always what we are to expect) we women patriots, with sobriety of thought or feeling, with our self-respect, and our national pride, feel more inclined to weep than to applaud. For the more sympathetic we grow, the more we crave to feel—

"Through all our fleshly dress,
Bright shoots of everlastingness."

John Addington Symonds says:

"Morality tends to right conduct, art to noble pleasure. Art may produce forms and movements which are physically beautiful, but which stimulate appetites, or suggest thoughts, alien to moral rightness."

The critic whose business it is to act as interpreter and balance-holder, may be tempted to think most of the aesthetic and artistic beauty of a play.

But true art cannot entirely ignore the divine nature in man. The officially appointed Censor (pace, Bernard Shaw!), has another duty than to admire. He may feel, as many others do, that like drinking, and bridge-playing, theatre-going is only really harmful when taken to excess, or in bad company. But his duty lies in eliminating from the drama everything that prevents it from being a mighty power to raise the happiness, manners and morals of a nation. Only by refusing to see reflected

in "art's spiritual looking-glass" that which human culture teaches us to withdraw from observation, shall we climb to the purer air of the mountain top, and enjoy our recreations, as a pleasure after toil, as an education of the soul; as an inspiration, which in no way prevents the practice of the presence of God."

THE VALUE OF PAGEANTS.

By MRS. HARVEY DARTON, London, England.

The educational and social value of historic pageantry is in these days often called in question. That this should be so is matter for serious and regretful thought. At first sight one can perceive no valid objection to such a charming and direct method of teaching history as a pageant: that there are such objections, even in theory, remains to be proved. A carefully planned pageant is beyond doubt interesting, beautiful, and ennobling. It brings history to life again, and lays stress on characters and events too soon forgotten or disregarded. It fires the imagination, aids the understanding, carries the mind back through arbitrary limits of time and space to live as surely in the past as in the present. It causes us to realize, as few things can, how brief are the days that lie between us, and the heroes of old time, how undying and continuous is the brotherhood of humanity. Further, it awakens in us perceptions of beauty, a sense of form and colour, brings us into an atmosphere of romance and chivalry, of high thoughts and great deeds, things of which many of us take little heed in an age that moves too swiftly to be always polite. And on the practical, social side, the banding together of many folk, working to one end, creation of many and various opportunities for mutual help and encouragement, arousing energies, awakening interests, providing wholesome and pleasure-giving employment and recreation—surely these are aspects of a pageant's influence not to be lightly regarded? The persons who make and wear the dresses, who learn and repeat the lines, receive an artistic stimulus that brings a new and abiding pleasure into their lives. Their perceptions have, during the time of preparation, been focussed upon objects of beauty: all the ingenuity and energy they possess have been called upon to turn everything they touch, as it were, to gold. They are fairies, wizards, enchanters, who find beauty and wonder where none saw it, and bring it to light for all to see. For the first principle of ideal pageantry is that all costumes and properties should be devised, and, where possible, actually made by the actors themselves.

The second principle is that everything should be made as well, and as cheaply, as possible. The aim of a pageant is not theatrical display, but truth and beauty. It is not expensive materials, but thought, and care, and interest, that result in the

most beautiful effects. Nearly the whole social value of a pageant would be lost if it were undertaken by rich people who ordered whatever they wanted ready-made from tailors and jewellers. But, on the other hand, there must be no "gimcrack" work, or tawdriness: the simple materials must be used with thoroughness and care, so that a pasteboard crown may bear as close inspection as a golden one—as it will, if it is well and skilfully fashioned. The value of direct and unpretentious methods is obvious. The blending of colours in scanty and cheap materials calls for more intelligence and ingenuity than the spending of money on a lavish scale. Everything should bear evidence of loving thought and care. The motive power of the true pageant is love: love of the great and noble and beautiful, and such love of humanity as finds gladness in remembrance, not only of what was joyous and fair, but of old, unhappy, far-off things, and battles long ago. They must be, indeed, the dry bones of history which love cannot bring to life. When we join in such a pageant we realize that we are the veritable heirs of all the ages. For us the curtain of the present is lifted, and history makes itself anew. The splendour of dead kings is curs, and the glory of cities long since desolate. The gardens of the past bloom with deathless flowers beneath an unchanging sky. No port is closed to our voyaging, no country is too remote for our adventuring. We are lords of the world, and hold in our hands the keys of time.

What, then, if the pageant is so admirable in intention and in effect, are the objections of which we spoke? What was it that impelled the master of pageantry, Mr. Louis Parker, to declare that pageants were being over-done and exploited after the manner of ordinary denominational bazaars? Such pageants as I have witnessed have been to me convincing and beautiful. But I am prepared to take Mr. Parker's word for it that there is another side to the question. The cause and its cure should not be far to seek. One can imagine, though one may not have experienced the jarring notes, the discordant elements. Let the spirit of money-making, or personal aggrandisement, or advertisement, creep in, and the thing is done: the beauty of your pageant is no more than outward show, its splendour is vulgar, its purpose debased. Selfishness, lack of co-operation, vanity, all these things will undo the work. The spirit of a pageant must not be that which inspires personal conceit, or the excitement of "dressing-up." This kind of defect in the machinery is quickly noticed. Where quarrelling is, there is no dignity. When actors are posturing and affected they make no appeal; without unanimity of aim there can be no perfection of achievement. The pageant proper differs essentially from all other theatrical ventures in that it is purposed, matured, and brought to life, not for gain, but for love and reverence.

And here I think it would be well to consider whether it is not defeating the high aims of true pageantry to allow only those spectators to witness it who can afford to pay for the

privilege. There may be cases where it would be impossible to conduct even a simple series of historical tableaux without expending more than the workers could afford to give. Until historical pageants are taken up by the municipal or local councils as an unrivalled method of teaching history and inculcating the virtues that go to make patriotism and good citizenship, the money question must often be of paramount importance to the workers and members of pageant committees. There are in every village and town, zealous, disinterested persons, with gifts of time and skill that may well be employed, who have not even the wherewithal to provide the simplest dresses for their own wearing. But surely where this is the case there should be others, who, if they understood the aims and purpose of the work, would be ready to subscribe their contribution in the shape of money? These things are easily settled if all are ready to work together "like brethren in unity." In a pageant which is to be of real educational value to those citizens who have no means nor capacity for learning from books, the poorest should not be debarred from taking part. Citizenship is the common heritage of the highest and the lowest: it is the duty of all who understand its obligations to make them known to those less happily wise; and the pageant, at its highest, is the authentic material of civic pride and honour.

We have, then, as the single great aim of a true pageant, the presentation of such scenes in the life of our forefathers as shall, by their worthy example, make us ourselves better citizens and better men. That aim may be defeated in whole or in part by human failings—the inevitable small jealousies and vanities of men and women bred in a more or less conventional state of society. But if it succeeds in any reasonable degree it carries with it not only its own great purpose of good citizenship, but the by-products of beauty, of historical knowledge, and of self-subordination in a common cause. This, then, is the value of the perfect pageant.

It may be possible to see this more clearly by considering the practical details. Let us go on to imagine the actual working of such a pageant. The person or institution upon whom most depends is the Pageant Master. He it is who must correct and revise the libretto, attend to all details of stage management, seating, and accommodation for audience and actors. He must be sufficiently learned to undertake correction and emendations of historical details, and tactful enough to enforce his criticisms without giving offence to aspiring librettists. His must be the last word on all questions of state and suitability. He should therefore have some knowledge and experience of stage management, or a natural gift for it. He must be a person of ability, decision and resource. In fact, he must have as many natural gifts as the best stage manager can boast, and the capacity to make himself felt and deferred to by persons of diverse opinions and temperaments, over whom he has no official power.

Also, and this should be an earlier consideration, he must, if his services are not to be paid for, be a person sufficiently leisured to be available for all rehearsals, and of a temper not too easily ruffled by the exigencies of such employment. Such a man may appear to be an unattainable paragon of all the virtues; but that it is possible to find such men has been proved over and over again in the short history of pageantry. It is not unlikely that one such exists in every place where local feeling for history and the arts makes such an undertaking as a historical pageant possible.

The next consideration is the stage upon which the pageant shall be displayed. This should be preferably in the open air, where natural conditions give an atmosphere of reality which is almost impossible of attainment within doors. In a theatre, and under artificial light, there is so much to be forgotten before one can set to work to believe in what one sees. There is, of necessity, an air of artificiality, which only the very highest talent and experience in stage management, combined with perfect taste and unbounded enthusiasm, can hope to dispel for all the audience. Out of doors, we start with no such handicaps. The worst actor is still a man, and less likely to be absurd when walking at will on the accustomed earth than when he is counting his steps this way and that to avoid an otherwise inevitable and unrehearsed contact with curtains and wings. In nearly every country place some garden or meadow or village green is available, and if not perfectly equipped with every requirement for open air theatricals is at least a natural setting for the scenes enacted upon it. We will suppose the scene of the projected pageant to be a country village. A public meeting is called, a chairman chosen, the proposal made and agreed to, and the business of electing a committee of general direction with power to appoint such sub-committees as are necessary, is carried through. Perhaps no more charming stage than a village green with its background of houses and cottage dwellings, inns and stables, could be imagined. Here the audience can take their places anywhere on three sides of the green—the fourth, or, better still, a portioned off space in each side, must be reserved for the actors' entrances and exits. A few rough hoardings will secure the actors an uninterrupted passage-way from their dressing places to the stage, which can be roped round as a check against the inroads of a too enthusiastic audience. Where the village green is used, the seating can be easily arranged by placing wooden benches, chairs and anything else available in the way of upturned barrels or baskets as informally as possible around the stage. Those of the audience who like can stand, or sit upon the ground. Thus there would be no artificial conditions imposed upon the audience. Public feeling, and the natural desire to hear and see all they can without interruption, will probably ensure as much law and order as are necessary. When the passage of traffic, or other obstacles, prevents such an open space

being used, a garden or meadow can be made the scene of action, and, perhaps, more easily adapted from the stage manager's point of view. Here it may be necessary to seat the audience facing all one way, and if advantage is taken of a natural slope of ground this is not a difficult matter.

To take the actors next, it should be easy to select these without unfairness or offence. Applications should be complied with whenever possible, if the applicants are sincere and prove themselves interested in the undertaking. Rejections for obvious reasons will not arouse much ill-feeling even of a petty kind, but will be largely understood to be sensible and just, especially where the committee have been publicly elected and are persons of deserved influence and position among their fellows. There will be no doubt some whose gifts or experience make them especially eligible; others whose interest and keenness, or suitability of face and figure to various parts give them a claim.

A good libretto is of the first importance, and it is to be supposed that those enthusiastic persons to whom the venture is primarily due have taken into account the possibility of providing this before calling the public in to debate. They should have a list of suggested names, and have, perhaps, made tentative enquiry among those persons as to what they will undertake.

So the pageant enters upon the first stage of its career. Sub-committees undertake the preparation of dresses and properties, the arrangements and rehearsals, and all the minor details of such a venture. Wherever it is possible, simple lectures on historical periods, or events, or costume, illustrated by lantern slides or by characters in costume, should be given locally.

Success, putting aside all questions of splendour and efficiency of equipment, will be assured if only the interest and keenness of all engaged on it are maintained. Sincerity and enthusiasm are the most infectious of all virtues. A sense of humour (which is another indispensable gift of the Perfect Pageant Master) will prevent these from becoming overstrained. It is quite certain that among so many enthusiasts there will certainly be some who are lacking in this saving virtue, and whose riotous imaginations will need its not unkindly restrictions. Little jealousies and differences will inevitably crop up in so spacious a field of enterprise: against these humour and tact are a very efficient pitchfork and hoe. Here is the pageant master's most arduous work. He must be a man of assured mind on all questions that may arise, but he must also be patient in hearing these, and not too brusque in disposing of them. "Give unto all thine ear, to few thy voice," should be his motto. There are difficult moments in store for him, but tact, with kindly intention and firmness of purpose, will turn all such moments to advantage. It will not only silence the discords, but will resolve them into a perfect harmony.

Now as to the material for the libretto of the pageant. Half a dozen well-selected historical episodes relieved by a couple of

lighter interludes, will be necessary. How are these to be provided? Only local history should be employed, if possible. If you make people feel proud of their town you make them proud of the empire of which it is an integral part. When a man realizes that the persons who made history were not only men like himself, but men who walked the streets he walks to-day—perhaps lived in his own house—then he understands and appreciates the work of history-making which it is left to him to do. In the truest sense, his brothers' blood cries upon him from the ground. Here, say the dead, we lived as you live now. These fields are witnesses of our lives. Your furrows redig our simple graves. Your hedges bloom with roses where we made war that you might inherit the earth in peace. Here our children played, and our youths and maidens laughed and loved. We are the earth you walk, the air you breathe. You cannot forget us.

But it may be argued, there are many villages which no recorded history has come near: in these places how is local patriotism to be stimulated?

We venture to say that few indeed are the villages where recorded history was not made. It will be the work of those who wish to make their pageant the success it should be, to discover those records, to draw on probabilities, or, failing these, on possibilities. If no great battles or decisive political questions were settled in our village, does not a knowledge of its roadways, or lost camping grounds teach us that men rested here on the way to a shrine, to a market, to a Parliament, to death? May we not assume that great questions were bandied about among the soldier adventurers who lighted their bivouac fires on this heath; that the natives of the cottages came out to hear of, or join in the enterprise afoot? Is it not even likely that Napoleon, or Washington, or one of the less known, but not less fateful, heroes of old days here drew rein to address and cheer his followers in fervent words that he no doubt repeated again and again for their encouragement elsewhere upon the long road to glory? Did this or that great social upheaval leave no mark on our village? Did no mendicant friar or peasant enthusiast here awaken his fellows to a sense of their just rights and unutterable wrongs? Was Tyler himself may have recruited here for his peasant army; here John Wesley spoke his burning message; in these meadows or upon those hills, soldiers, priests, and kings, have halted on their way. Pilgrims rested beneath these spreading trees, whose faith had led them from the burning east to kneel at Becket's Shrine, or from English cottages to bathe in the healing waters of Jordan. There is history everywhere for the faithful eye. Here men have been born and bred and died through ages of incalculable growth and change. What of the old Saxon agricultural system and its operation among the dwellers in these fields? How did it affect the rights of property and the claims of the just and the unjust? What of the feudal society, and the echo of the barons' wars? What of the great religious revivals that changed

men's outlook on every phase of life? Are there smugglers' ways still to be seen, or legends of a gallows at the cross-roads, and of men who died upon them for deeds unlawful, or for the love of God? Here is material for a dozen pageants. For the interludes there are scenes of merrymaking common to all the country places of all lands. A market day and fair, mayday revels, a Saint's Day feast, dancing and song: Christmas and Easter mumming plays, travelling troubadours and jesters, a local celebration of some great wedding, or the birth of an heir to the lord of the manor, or on the declaration of peace, or the return of sailors, soldiers, and merchant adventurers from lands beyond the sea? Such things make links of gaiety and laughter with all past years. Children have never stopped making cowslip balls and daisy chains, since children first played among cowslips and daisies; and men in the same fields do not alter, though their garb and speech and home may change. It would be a blessed imagination that could realize how undying are laughter and merriment, that could stretch kindly hands across the years and hold the past prisoner with chains of flowers.

So in the practical everyday details of making a pageant, we learn the lessons that every day can teach us. But they are something greater than the lessons of the daily task, because they not only talk to us of to-day's work or of to-morrow's prospects, but they recall to us ideals and deeds that have made to-day and to-morrow. We may be led to study good books, to investigate an obscure period of history, to trace local geography and traditions: we may grow to a better and kindlier knowledge of our neighbours; we may discover that our own opinions are not always right or even important; we may even find out some new sort of stitching, some fresh and valuable piece of dress ornament, some attractive method of drapery. Those are some of the little social and personal benefits which all who take an active part in a pageant may win. But there is much more. The wisdom and the folly, the heroism and the humility of our fathers and of the old time before them are an inheritance which nothing else can give; let us take it up in a worthy spirit. This is what pageantry can enable us to do. It remains for us only to take a little trouble—a little thought—a little care—and to add to them the great virtues of faith in the success of an enterprise sincerely undertaken; of hope in the fruitful harvest of our planting, and, better than these, of love of all things beautiful and true. With the prospect of so great reward for so small endeavour, is there anyone who will not straightway go home and call his neighbours together and say to them, "In the name of all things holy, let us make a pageant!"

The following are the musical programmes presented each afternoon in connection with this Section at three o'clock, or a quarter past:—

THURSDAY, JUNE 24th.

- Song—"Two Grenadiers" *Schumann*
Mr. R. S. Pigott.
- Piano—
(a) "Berceuse"
(b) "Etude," Op. 10, No. 5 *Chopin*
Miss Mona Bates.
- Song—"Spring" *Leo Stern*
Miss Bertha Crawford.
- Aria from "La Favorita" *Donizetti*
Mr. Hollinshed.
- Songs—
(a) "Shadows" *Carrie Jacobs-Bond*
(b) "Sunshine and Butterflies" *Bunning*
Mrs. Frank Mackelcan.
- Piano—"Rhapsodie" No. 12. *Liszt*
Miss Mona Bates.
- Aria—"Ernani involami" *Verdi*
Miss Bertha Crawford.
- Songs—
"Nora"
"Lullaby"
"Mother o' Mine" *Pigott*
Mr. R. S. Pigott.
- Accompanists—Miss Agnes Dunlop, Mr. H. A. Wheelton, Mr. Kennedy.

FRIDAY, JUNE 25th.

- The Toronto String Quartette—Frank E. Blachford, 1st violin; Roland Roberts, 2nd violin; Frank C. Smith, Viola; Frederic Nicolai, 'cello.
- Quartette—Op. 96. I, Allegro ma non tanto; II, Lento; III, Vivace, ma non troppo. *Dvorak*
- Vocal—1. (a) "Down in the Forest" *Landon Ronald*
(b) "Love, I Have Won You"
2. Ein Traum *Grieg*
Mrs. Dilworth.
- Andante Moderato *Rauchenecker*
"Air" for G String (Violin Solo) *Bach*
Etude ('Cello Solo) *Chopin*
Canzonetta *Mendelssohn*

MONDAY, JUNE 28th.

- Vocal—
(a) "Douglas Gordon" *Keelie*
(b) "Sunshine and Butterflies" *Bunning*
Mr. George A. Dixon.
- Piano—
(a) Loure *J. Raff*
(b) Etude Mélodique. *J. Raff*
(c) Danse Villageoise *Boëly*
Miss Ethel S. Drummond.
- Vocal—"My Dreams" *Tosti*
Mrs. A. H. C. Proctor.

- Violin—Romance *D'Ambrosio*
Miss Muriel Millichamp, accompanied by Miss Muriel Bruce.
- Vocal—"Beloved, It is Morn" *Florence Aylward*
Mrs. Thomas Knowlton.
- Piano—Pastorale et Caprice *Scarlatti-Tausig*
Miss Eugenie Quehen.
- Vocal—"Sunshine Song" *Harriet Ware*
Mrs. Hodgetts.
- Piano—
(a) My Vis-a-vis *Franz Joseph Heinrich*
(b) Le Carnival de Pesth *Franz Liszt*
Miss Franziska Heinrich.
- Song—Selected *Mr. Hartwell De Mille*
Accompanist—Mrs. Blight.

TUESDAY, JUNE 29th.

- Piano—Selected
Mr. Ernest Seitz.
- Vocal—"Slave Song" *Del Riego*
Miss L. Bernice VanHorn.
- German Songs—
(a) "Litanei" *Schubert*
(b) "Sapphische Ode" *Brahms*
Mr. Carl Hunter.
- Vocal—Selected
Miss May P. Hinckley.
- Song Cycle—"In a Brahmin Garden" *Frederick Wright Logan*
(a) "Lo, 'Tis the Hour."
(b) "Foir Radah"
(c) Ganges Boat Song.
(d) Krishna's Lament.
Mr. Arthur Blight.
- Piano—Selected
Mr. Ernest Seitz.
- Vocal—"Air of Elizabeth," "Tannhäuser" *Wagner*
Miss L. Bernice VanHorn.
- Song—Selected
Miss May P. Hinckley.
- Aria—"Am Stillen Herd" (Meistersinger) *Wagner*
Mr. Carl Hunter.
- Accompanists—Mr. Henry J. Lutz, Miss Lillian Smith, Miss Lewetta Cairns.

WEDNESDAY, JUNE 30th.

- Songs—
(a) Gnadenmutter *Sinding*
(b) Canzonnetto *Loeuvre*
(c) Sandmännchen *Brahms*
Miss Hope Morgan.
- Piano—
(a) Romance *Sibellius*
(b) Minuet *Bizet*
Miss Mary L. Caldwell.

Violoncello—Variationes Symphonique*Boëllmann*
 Mr. John Linden.

Songs—

- (a) "Nymphs and Shepherds"*Purcell*
 (b) "The French Partridge"*Holloy*
 (c) "Tous Dancez-Marquiso"*Lemaire*

Miss Hope Morgan.

Piano—Hungarian Rhapsodie, No. 2.....*Liszt*
 Miss Mary L. Caldwell.

Violoncello—

- (a) "Romance"*Svendsen*
 (b) "At the Fountain"*Davidoss*

Mr. John Linden.

Song—"Invocation" *Guy d'Hardelot*
 Miss Hope Morgan.

'Cello obligato kindly played by Mr. John Linden.

Accompanist—Mrs. Blight.

Education.

Convener—MISS CARRIE M. DERICK, M.A., Asst. Professor of Botany, McGill University, Montreal.

Member of Committee—MRS. JOHN HOODLESS, Hamilton, Ont.

Secretaries during the week of the Congress—MRS. WM. MAC-NAUGHTON, Montreal; MRS. DOUGLAS MACINTOSH, M.Sc., Montreal.

THURSDAY, JUNE 24th, 1909, 10.30 A.M.

The opening session of the section "Education" was honoured by the presence of Her Excellency, the Countess Grey, and of the Countess of Aberdeen, both of whom showed the greatest interest in the proceedings of this and the following days.

In her introductory remarks, the Convener, who presided, pointed out that no attempt would be made to treat of many important topics which are usually discussed at congresses of teachers. On the contrary, subjects of common interest to parents, philanthropists and teachers would be the most prominent features of the programme. The chief aims of the meetings would be to obtain suggestive information with regard to problems now under consideration in various National Councils, and to define more clearly the place of women in education.

Owing to the death of her brother, Miss Ritchie, Ph.D., was unable to report upon the progress of education in Canada. Miss Derick, therefore, said a few words upon the subject.

Although the various Provinces of the Dominion of Canada have preserved their autonomy in educational matters and differ widely in methods of administration and in the character of their institutions, they have many things in common. This is largely due to the prevailing democratic spirit, which would obtain leaders from every class by giving to each child an opportunity of developing all his powers to the utmost. Such an ideal has led to the establishment of systems of public schools, connecting the kindergarten with the university, and attended by children from families of every type.

In several of the Provinces no religious differences are recognized in education. The opposite extreme is seen in Quebec, where there are two distinct school systems, Catholic and Protestant. While many deplore this arrangement, which prevents the fusion of the French and the English races, others consider that it is of great value because it does preserve the varied racial types and

ideals which characterize a picturesque and cosmopolitan community.

Throughout the Dominion there is a growing interest in technical education, especially in agriculture and household arts. Schools for their study have been established in many centres. The most noteworthy of the recent foundations is the well-equipped Macdonald College at Ste. Anne de Bellevue, near Montreal. In addition to courses in agriculture and domestic science, it includes the training school for Protestant elementary teachers. Contact with agricultural interests and special courses in nature study are supposed to be of peculiar value to those who are destined to teach in rural schools. But the preliminary education required is too slight and the courses of one or two years too short to produce many teachers of the best type, capable of developing the individuality of their pupils and of giving them breadth of view and wide sympathies.

In connection with the movement to encourage nature study, school gardens are being established in many places. Closely connected with these is the attempt to organize supervised playgrounds and vacation schools in all the larger centres. Manual training, including lessons in cookery and sewing, is being given by trained teachers in all city and some country districts.

In Nova Scotia an interesting experiment is being made in the correlation of technical schools with local industries. In addition to the Technical College and the College of Agriculture, evening schools give excellent instruction in coal mining and engineering to miners and mechanics employed during the day.

Higher education in applied sciences is usually obtained at the universities, but most of the "technical high schools" would rank with the continuation classes and manual training schools of other countries.

In Montreal the Government is establishing an advanced technical school. In Toronto a handsome building is being erected to house the new department of household economics, which will prepare women for the B. A. degree of the University.

There has been a marked improvement in school sanitation. Medical inspectors have been appointed in several cities, and, in Montreal, nurses who visit the homes work in conjunction with the physicians. Education has been made compulsory, except in the Province of Quebec. Even there a movement in its favour has been initiated by the Local Council of Women of Montreal. Free education is the rule, and in the West school children are provided with text-books. It is worth noting that many educationists object to the Government's thus relieving parents of responsibility. Eight additional normal schools have been recently opened and by means of bonuses pressure is being brought to bear upon governing boards to employ only trained teachers. But salaries are too low, especially in the east, to retain the best men and women. The number of the former engaged in teaching is rapidly decreasing, and, as more professions and trades are opened to women, the best tend to abandon educational work.

In all of the Provinces, except Quebec, women may sit upon School Boards. At the present moment, Miss Hunter, Principal of the Girls' High School, Montreal, is the first woman to represent the Teachers' Association on the Protestant Committee of the Council of Public Instruction at Quebec.

As a rule more girls than boys are found in the higher grades of schools and an increasing number of women attend the universities, which, with few exceptions, admit them upon the same terms as men. At McGill University they are permitted to study only in the Faculty of Arts. But a woman, Dr. Maude Abbott, is Curator of the Pathological Museum and teaches in the Faculty of Medicine. Several women have teaching positions in the Faculty of Arts. On the whole, the East is more conservative than the West, but throughout the land there is a growing recognition of the rights and needs of women.

The following reports were then presented:--

EDUCATIONAL PROGRESS IN DENMARK.

By FRÖKEN HENNI FORCHHAMMER.

The most important change in Danish education of late years has been brought about by the Secondary Education Act of 1903. This Act bases secondary education on elementary education, so that a child can now pass on from the elementary school (*folkeskole*) through the middle school (*mellemskole*), a four years' course, and the higher school (*gymnasium*), a three years' course, to the university. In order to complete this education at the usual age of 18, he (or she) would have to leave the elementary school at the age of 11.

This Act has led to the opening of many more secondary schools. While secondary middle schools have hitherto been mostly private, in the last few years an increasing number of municipalities have opened such schools with either free instruction or a very low fee.

In the provincial towns most secondary schools admit girls. Even the State's higher schools, formerly called Latin Schools, which were formerly only for boys, since 1903, have been open to girls, and an increasing number of girls avail themselves of this opportunity. In Copenhagen and in the larger provincial towns, co-education is not so frequent, and a great number of separate boys' and girls' schools exist.

In the Copenhagen elementary schools a new standard has been added to the six grades existing hitherto, and a whole system of special classes for backward children has been introduced, which seems to be of great educational value.

The later years have also brought improvements of both higher and lower schools, the teaching in many ways being brought more into contact with life. A little less stress is laid on examinations and cramming, a little more on practical subjects. Cookery for girls, woodwork for boys, are becoming more common; gardening is

beginning here and there. Gymnastics is taught all over the country to the boys, and in most schools to girls, and many schools have outdoor games as well. Civic teaching and hygiene, even sexual hygiene, have been introduced into a few schools. The teaching of the mother tongue has been given a more prominent place and in the middle and higher schools foreign languages are taught by better and more practical methods than was usually the case.

The training of teachers for the higher schools, which has hitherto been quite casual, has recently been organized, and a reorganization of the training of elementary teachers is under consideration.

THE EVOLUTION OF THE SCHOOL SYSTEM OF AUSTRIA.

By FRAU HAINISCH.

For about ten years the child has been the centre of social care. The natural consequence is, that our whole attention is directed to the development and improvement of the schools. Since the reign of the great Empress Maria Theresa (1740-1780) there has been a well organized primary school for both sexes in Austria. Forty years ago (1869) the exemplary "Reichs-Volksschulgesetz" was published. It requires for boys and girls from the 6th to the 14th year obligatory, and in nearly all Provinces gratuitous, instruction; it demands the equal preparation of men teachers and of school mistresses, and determines equal rights and duties for both. We have this excellent law, but reaction endeavours through ordinances to set aside piece by piece this go-ahead school system. The progressive parties oppose this attempt, so that the struggle still continues.

The high schools in Austria are founded and supported for boys only. Hence high schools for girls must be founded by corporations and private individuals, who are naturally obliged to demand high fees. This requires a remedy. First the greatest efforts are made to secure co-education. Till now permission has only been occasionally obtained for girls to participate in the instruction of the boys in the high schools, in return for which girls are obliged to go through a private examination at the end of the year. It is only since 1904 that an insignificant beginning has been made in the endeavour to obtain co-education, but we hope that the system of co-education will continually win more friends.

We have not only attempted to obtain the admission of the girls to the high schools, but also to the technical and trade schools. These categories of schools are almost without exception founded for and accessible to boys only, the instruction of girls in different handicrafts being nearly always undertaken by private individuals at high fees. Since 1904 girls have been admitted to single schools by special request, and the great "K. K. Lehranstalt für graphische Künste" is open to women under the same conditions as to men. For ten years women have frequented the university for the purpose of studying in the medical and philosophical faculties, passing

their examinations there like the male students. Two years ago the first female lecturer was appointed in the Philosophical Faculty at the University in Vienna.

Although a footing is but slowly gained in the schools, the esteem for women's opinion and work increases. An irrefutable proof of this was given by the admission of women to the high school inquiry. The same thing occurred at the inquiry of the Board of Education, January, 1908. This was conducted by a hundred experts, four of whom were women, the latter being treated in the same way as the other experts, professors of the universities, high schools, officers and deputies. The reform of the high schools for boys was the theme under discussion. In Austria there are two types of high schools—the gymnasium, where dead languages are taught, and the realschule, in which modern languages as well as mathematics and physical sciences receive greater attention.

As in Germany, preparation for the university and for technical schools can be obtained only in the high schools. But, in the opinion of modern parents and pedagogues, the training is not of the best type. Pupils are occupied with lessons in the schools and homework for eight or ten hours daily and have no time for physical exercise and recreation. For many years there has been a struggle against this excessive study of books, too often of little practical value. In these struggles women have rendered assistance greatly valued by men. Therefore the growing success of the reformers has advanced the cause of the women who would secure equal educational advantages for both sexes.

ELEMENTARY EDUCATION OF GIRLS IN GERMANY.

By FRAULEIN MARIE HERZ.

A common system of elementary education for the rich and the poor does not exist in Germany. There is, on the one hand, the so-called *Standes Schulen*, beginning with the sixth or the eighth or ninth year; in this category are the gymnasium, the real-gymnasium, the realschule, the higher school for girls, and the higher grade elementary school, in all of which a fairly high tuition fee is charged, thus confining the attendance to the children of parents in comfortable circumstances. On the other hand, there is the public school, in the narrower sense of the term, which is attended only by the sons and daughters of the lower classes of the population, i.e., primarily by the children of laborers and artisans. The public school is as a rule maintained and administered by the community, but the parents usually are compelled to contribute a small sum towards the running expenses of the school—about fifteen to thirty cents a month. In most cases the pupils are also obliged to furnish their own books.

At the public school the children of the poor are enabled to satisfy the 7-8 years' term of attendance prescribed by law; they receive religious and moral training and are provided with the

knowledge and the attainments that are considered most essential in connection with the struggle for existence. In the cities these schools generally contain seven or eight grades; in the country, however, schools may be found which have only six or four or two grades, or even only one grade. Only a few schools have co-education, although there is one (a single) administration for the boys' and girls' departments. In the lower grades the periods are usually from twenty to thirty minutes in length, while forty-five minutes is the average length in the upper grades. In some cities every period is followed by a so-called gymnastic recess of from five to ten minutes, during which calisthenics and respiration exercises are practised.

The average German girl enters the public school at the age of six years; of course I am speaking of the lower classes. Most of the children employ one of the many dialects instead of the literary language. The classification and expansion of ideas, as well as the supplanting of the dialect by the literary language, therefore constitute the main tasks of the teacher during the earliest stages of the pupil's attendance, and the first six months are generally devoted to practice of speech, to which the more modern schools have added calisthenics, practice in respiration and singing, drawing from memory and from the imagination, cutting out, carving, modelling, and work in pasteboard.

After the preparatory course, which is usually half a year in length, the actual instruction begins with writing, reading and arithmetic. The method of instruction in reading is so advanced that the little girls learn to read German print in from six to seven months. The acquirement of the Latin printed letters, as well as the introduction of the children to simple but artistic literary productions of the German people, is the task of the instruction in German in the higher grades. Speaking broadly, the reading of literature as a factor in the training and education of the young does not receive half as much attention in our country as it does in America. Practice in the fairly difficult orthography and grammar, and oral and written practice in expression and the arrangement of ideas, are to equip the children with a free and accurate use of their mother-tongue. The instruction in arithmetic during the first three to five years of school includes the rules of addition, subtraction, multiplication and division, while fractions, interest, percentage, discount and the like are taught in the upper grades. Instruction in geometry is confined in most of the public schools to the boys' department.

The instruction in history, geography, natural history, physics and hygiene, which was formerly too abstract in character, is now almost everywhere made plain and practical, being bound as little as possible to figures and measures, and made as vital and direct as possible. In the subject of physics the boys advance much further than do the girls.

Instruction in the public schools is aided and advanced by the employment of maps, pictures and models, which most of the schools have at their disposal. In many of the schools drawing and manual

training are so brought in with the above-mentioned subjects that they aid the pupils in apprehension and in the independent development of the materials treated. Fortunately the mere drawing from copy and the ornamental have made way for drawing from nature, from memory and from the imagination. In many girls' schools drawing serves as the handmaid for instruction in needlework. The reduction of natural to geometrical forms is thus emphasized, and girls trained along this line are often excellent designers at the end of their school days. Instruction in needlework is generally given throughout the entire school course. Every public school girl is thoroughly taught knitting, crocheting, sewing, mending and embroidering.

The girls are also prepared for their duties as housewives by means of instruction in cooking, the pupils being taught to prepare simple family dishes. These two practical subjects, together with the instruction in singing, the gymnasium work, and the cultivation of plants and the care of animals in the school garden and the school room, are the favorite subjects of our girls. Shorthand and English or French appear in the curriculum, sometimes as prescribed and sometimes as elective subjects.

The training of the heart and of the will is accomplished primarily through instruction in religion. Unfortunately this instruction is still in many places more or less dogmatic in character. This is, of course, due to the influence upon the school of the Church, and the separation of these two is almost everywhere demanded, thus furnishing promise of a freer development of religious instruction better adjusted to the child nature. Furthermore, the desire is constantly finding more emphatic expression that the imparting of, and attendance on, religious instruction should be purely elective.

In addition to this demand, stress is being laid on one other in particular; namely, upon that for a general continuation school for girls, such as has existed for boys for some time. It goes without saying that a girl who leaves the public school at the age of fourteen needs additional intellectual and practical training and moral guidance. The numerous existing continuation schools for girls are devoted partly to domestic, partly to industrial and partly to commercial branches. In these schools special attention has been paid of late to ethical training and to the care of the person, emphasis being placed especially upon all those things that tend to be of service to the future housewife and mother. Here again we have decisive evidence of the fact that the entire German public school system has thrown off the shackles of mere dry book knowledge and come to appreciate the value of constantly bearing in mind the close and essential relationship between education and life. A German girl who has graduated from a public school and later from a continuation school, has received a solid educational foundation, upon which she can build successfully, no matter what calling she may choose to follow. To be sure, a wider scientific training and a higher career is not yet open to the daughters of the

lower classes of our people, but it is hoped that in the near future Germany may grant to all its sons and daughters, without distinction of class or sex, full possibilities for development.

THE PROGRESS OF HIGHER EDUCATION IN GERMANY.

By FRAULEIN ALICE SALOMON, PH.D.

Nowhere in the world, perhaps, have women's demands for a higher education been so energetically opposed as in Germany. We therefore look upon the new regulations published last year for the re-organization of girls' schools in Prussia, as a triumph of the women's movement.

The new regulations—which are issued for Prussia, but which are sure to influence the organization of schools in all parts of Germany—have at last secured for girls the right of receiving the same education in high schools and colleges as boys. Formerly the schools for girls of the upper and middle classes were high schools in name only. As a matter of fact they were inferior in every way to the higher boys' schools, to the *Gymnasien* and *Realschulen*. While the curriculum in boys' schools extended over 12 years, there were only nine classes in girls' schools, and most girls left school at the age of 15. No public arrangements were made to prepare them for the higher professions; the universities were open only to those girls who had passed the examination for matriculation, and this was only possible after private preparation or attendance at classes and schools founded and supported by societies interested in the problem of the higher education of women. Even these schools—*Mädchengymnasien*—had to contend with great difficulties at first, owing to the Government's preventing the extension of such private schools. The girls who had been trained there and who had passed the matriculation examinations—well, who had had the same education as the boys—were not classified together with the young men at the universities, but enjoyed minor rights and opportunities for studying. The new regulations have changed all this. They acknowledge the changed position of women in professional life and give girls the opportunity of choosing their own careers by opening up a higher education to them as well as to boys. Notwithstanding this, the whole system of girls' schools differs from that of the boys'. The same careers are open to girls, the same examinations may be passed, and the same ends attained, but by different means. The Government still clings to the idea that girls and boys must not be educated alike, even though they may be able to attain to the same results. It rejects the plan of co-education and organizes a system of schools for girls.

The basis of this system consists of a high school for girls which contains ten classes and resembles to some extent the secondary schools for boys. These schools are allowed to have a second or special division, which branches off after the sixth or seventh class, when the girls are about thirteen. In this division they are

in six years prepared for matriculation, choosing either the classical preparation, like that of the boys' Gymnasien or the modern type like that of the Realschulen. This opens up the way for them to the universities and to the learned professions. The universities are bound to accept these girls as scholars and to admit them to degrees in the medical and philosophical faculties. But besides this new Studienanstalt, as it is called, the reform of the girls' schools provides yet another opportunity for a higher education, which is of special interest and, in a way, quite a new feature in educational life peculiar to Germany. The education of those girls who pass through all the ten classes of the school (that is, those that do not branch off into the Studienanstalt) is no longer looked upon as "finished" from the point of view of the school and the Government; they are no longer left to themselves at the age of sixteen or limited to the instruction afforded them by private institutions. The schools are to be connected with continuation classes extending over two years and called "Frauensschulen." It is the special object of these newly-formed institutions to continue the education of those girls who neither enter the "Gymnasien" nor train as teachers. This affects especially a great many well-to-do girls and those of the middle classes who do not decide to take up a profession before they are eighteen. In addition to some of the subjects usually taught at high schools, these schools or continuation classes are supposed to teach domestic and political economy, constitutional history, pedagogics and the care of children; a kindergarten is attached to the schools as a training field for the girls. The primary cause of the introduction of these new subjects was the idea that hitherto girls' abilities and capacities have been trained in many ways, but never for the duties that await most of them. These they cannot fulfil as well as did their mothers. Home life has changed and daughters no longer have the same chances of learning from their mothers as in former times. Moreover, our knowledge of hygiene and our requirements with regard to a more comfortable life, our insight into the best methods of providing for children, bodily and mentally, are continually increasing. It is essential that women should know of this progress. They must, therefore, learn things systematically if they are to fulfil their duties in family life. Thus an altruistic education will place social instead of personal ideals before girls.

A similar idea led to the introduction of political economy and constitutional history into these new schools. It was one of the demands of the women's movement that girls should be trained as citizens, that their rights and duties towards the community should be brought home to them. We therefore appreciate this fulfilment of one of our demands—this official recognition of women's citizenship. Though we still miss in this reform many of the concessions that we claim, yet the new education is one that will lead women from thought to action, and from individualism to social ideals. Thus will they teach the growing generation of women to do their share of the world's work and in one way or another to help on the progress of mankind.

THE PROGRESS OF EDUCATION SINCE 1904 IN GREAT BRITAIN AND IRELAND.

By MRS. OGILVY GORDON, D.Sc., Ph.D., F.L.S.

Within the United Kingdom the most effective step in the matter of educational progress has been taken in Scotland, that land of strenuous energies and sound common sense. The Scottish people have, during the present Government, and under the guidance of Lord Pentland as Chief Secretary for Scotland, been given a new Education Act, which came into operation on Friday, 1st January, of this year. One of its chief advances is that the School Boards are not only responsible, as heretofore, for the efficient primary education of all children between 5 and 14 years of age, but are also entrusted with the responsibility of seeing that the children appear at school in a fit physical condition, properly fed and clothed from charitable funds, or failing these, from the local school fund.

Power has also been given to the School Boards to conduct an Advisory Department and Employment Bureau for outgoing scholars; also to make by-laws for the compulsory attendance of young wage-earners at continuation classes up to the age of 17. Every facility is provided to enable promising boys and girls to pass directly from the primary schools into non-fee-paying higher grade schools, and to continue to the technical college, secondary schools and universities. The various links in the system of free State education have been welded much more closely together by the new Act, and the gift of £2,000,000 given to Scotland by Mr. Andrew Carnegie enable any Scottish young man or woman to enjoy the benefits of a university education without payment of fees, provided he or she can pass the entrance examination.

ENGLAND AND WALES.

When now we turn to England and Wales, with their teeming population of 42 millions, we find during the last few years a record of bills that have failed and the education of 6,000,000 children hampered and distracted by religious differences among their elders!

In 1906 under Mr. Birrell, then Minister of Education; in 1908 under Mr. Runciman, his successor, education bills for England and Wales were introduced by the Government, but were wrecked by the impossibility of the Anglican Church and the non-conformists coming to terms upon the question of the religious instruction to be given in the public elementary schools.

An important advance was, however, made in 1907 by an Administrative Provisions (Education) Act. This introduced the medical inspection of school children. The Board of Education has laid down very full instructions for the authorities in carrying out this measure. The Board has also been developing the system of trade schools and of agriculture teaching throughout the country.

A notable movement has been in progress to elevate the standard of teaching of domestic science in the schools. The instruction

given in the best secondary and high schools in this subject now includes definite laboratory courses in physics, chemistry and hygiene. Every effort is being made to have these courses recognized by the universities and all Examining Boards, and placed upon the same diploma level as other academic groups of subjects. In the women's department of King's College, London, courses of an elaborate character, in household economics, domestic science, cookery, laundry work, sanitary science, applied hygiene, applied chemistry, bacteriology, psychology and ethics are given to advanced students, teachers and experts.

The rapid development of the direct or reform method of teaching modern languages in the schools is also important. In this connection one might also mention the increased facilities that are provided for our teachers and advanced students to go to various places on the continent of Europe and occupy temporary tutorial posts, on the understanding that time and opportunity be allowed for their own study of the foreign language. In this, as in other international aspects, I trust that the new International Sectional Committee on Education will be able to render practical assistance to our young people.

A marked feature of the last five years has been the active participation of women on Education Committees, and their assistance in forming an intelligent public opinion on leading questions of education.

IRELAND.

Whereas both in England and Scotland there is one special department of government to deal with education, in Ireland there are three distinct Boards with control of education—the National Board of Education, with control of elementary education; the Intermediate Board of Education, with control of secondary education, and the Department of Agriculture and Technical Instruction. There is, as yet, no system of popular control of the primary schools, simply the appointment of managers. No money provision has hitherto been made by the State for cleaning the schools and keeping them in repair. But, on the initiative of Her Excellency, the Countess of Aberdeen, negotiations are now proceeding between the Women's National Health Association and Mr. Birrell, Chief Secretary for Ireland, and it is hoped that in the interests of public health this work will soon be undertaken and the expenses defrayed in part by the State, in part by the local efforts of the local Councils or the School Managers. The most recent advance under the National Board of Education has been the appointment of women inspectors. The payment of elementary school teachers is still very inadequate.

Considerable advance has been made in the training of secondary teachers. Two courses have been started in Dublin—the one for post-graduates, the other for teachers of junior classes and in private families. Training Departments have been instituted in a few centres. An important new departure is the appointment of permanent inspectors under the Intermediate Board of Education. The grants, hitherto given by that Board only on the results

of examinations, will now be awarded partly on those of inspections—a plan much more conducive to a liberal education.

Of late years very marked success has attended the efforts of the Department of Agriculture and Technical Instruction to develop and popularize the teaching of cookery and domestic subjects throughout the country.

The Royal University of Ireland was one of the first to give degrees to women, but it has only been an examining body. One of the recent signs of the progress of women in education in Ireland is the admission of women to the full privileges of university attendance and the granting of the degree—by the ancient and renowned Trinity College in Dublin. That took place not quite five years ago, and already there is the pleasing corollary that a woman graduate of Trinity has been appointed assistant to the Professor of History in that university.

The re-organization of the Irish universities accomplished last year by Mr. Birrell's Irish Universities Act, will undoubtedly stir fresh impulses; more especially the extension of university influences to Cork and Waterford may be expected to produce beneficent results.

Upon the whole it may be said that the pulses of education at the moment beat most vigorously in Scotland, but that in England and Wales, and in Ireland, there has been a strong arousing of the popular mind to the commercial, industrial and national value of education. And from personal observation I should be inclined to say that this is largely due to the fact that in recent years the women of the country have been in much closer touch with administrative work in education. If the women of our families know what is actually being done in the schools, and also have some appreciation of what might be done, and if these women obtain the suffrage, we may rest assured that reform and advance will be hastened in all directions of education, and that the home training will bring full support to the schools.

INSTRUCTION AND EDUCATION IN THE DUTCH INDIES.

By H. C. SANDT VAN NOOTEN.

Formerly Teacher First Class, European Elementary Instruction in the Dutch Indies, Knight in the Order of Oranje-Nassau.

In contradistinction from Holland, where every community, and more or less every school, is almost totally free as to the arrangement of the curriculum and the choice of the school books, primary education in the Dutch Indies is wholly regulated by Government. The head-masters are obliged to make use of a catalogue of school books, made up by a special School Board; the curriculum is exactly the same for corresponding classes of each public elementary school. This is chiefly done because of the frequent changes in the Civil Service and the Army in the Indies, so that the

pupils may be hindered the least possible in their progress. The secondary and the primary instruction of natives are conducted pretty much on the same lines.

"Public instruction is an object of continuous care to the Governor-General"; these are the opening words of the regulations for the instruction in the Dutch Indies, and that these are not mere words is proved by the results. With a European population of 81,000 inhabitants (65,000 in the Island of Java, 16,000 in the other islands), we have now 186 Government schools (155 for boys and girls together, and 31 for girls only), of which 145 (including 120 schools for boys and girls, 25 schools for girls only) are on the Island of Java, and 41 (including 35 schools for boys and girls, six schools for girls only) on the other islands. The number of pupils is 20,000, a percentage of 62½ being boys, 37½ girls; about half of the pupils pay the school fees, the other half having gratuitous instruction. (Official statistics, 1908).

By far the greater part of the pupils remain in India; after their primary instruction they continue their studies at one of the three High Burghal schools or at one of the schools for manual labour and engineering. They pass examinations for the Civil Service or try to get employment on the rural estates. Some of the girls continue their studies in different institutions, with a view to pass their examinations and obtain diplomas as teachers. A small part of them go to Europe (Holland). These last pupils are generally (either with parents on leave or by themselves) able to follow the course of study in Holland without any trouble, so proving how well the Government schools are regulated in the Colonies.

Besides the Government schools, free instruction is rapidly striding forwards in India, there being now 31 free schools, of which 10 are at Batavia (12 Government schools existing at the same place). These are chiefly sectarian schools, especially Roman Catholic ones, the so-called convent schools being boarding-schools as well. They allow many facilities to parents and pupils; e.g., pupils are allowed to follow different lessons in different classes, which is not possible in Government schools. That the teaching in the sectarian schools, however, is rather one-sided, is often brought into view by girls who have had their training for teachers in these schools.

Up to 1868 the primary instruction in the Dutch Indies was of little importance, but since that time no efforts have been spared to get it well regulated.

The want of women teachers was soon felt. The India girls develop quickly, and co-education repeatedly had very sad results. It was decided that for girls of above 12 years old schools should be opened; also, that one or more trained women were to be placed as teachers at the schools for boys and girls. To them the special care for the girls was given, particularly during recreation time.

In 1875 the first group of women teachers, 13 in number, was sent out from Holland. As, however, little was known in Holland about the social position which these women—pioneers in some

ways—would occupy, it was necessary to stipulate favourable terms. Great financial profits were allowed, and as this employment was a new one, speedy promotion followed. All this was regarded with jealousy by the male teachers, who, in fact, have never been much pleased with their female rivals. The openly stated reason of this is the different financial position. Both groups have equal salaries, but as the female teacher is generally unmarried, she can make her life much more comfortable than the male teacher, who often has the charge of a large family. Then again—as was said above—she is sooner promoted, as many of these ladies give up teaching when they marry. Besides, the head master of a school has a certain percentage of the school fees, and other advantages, which increase according to the number of pupils. For that reason a head master will often try to retain girls, old enough to become pupils at the school for girls, at his school for the higher classes. This is the cause of repeated difficulties.

Another reason, less openly acknowledged and less gladly owned, is that female teachers as a rule belong to a better rank of society than their male colleagues. They are generally more refined and cultivated, and as such are welcomed even in the highest classes of Indian social life; in fact, they enjoy a very favourable position.

The influence of female teachers in the Indian Government schools has been very great and good, both for instruction and education. The boys became less rough under their rule, and the girls found with them a willing ear for their interests, their joys and their sorrows. They found in them a warm sympathy which the child born in India so highly values. They also taught and teach the girls needle and fancy work, for which there is little opportunity at home.

Just now, however, things are taking a somewhat different turn. First of all, the male teachers have greatly improved in refinement and culture; there are amongst them many excellent teachers who, apart from the school hours, devote much of their time to the interest of their pupils. On the other side—and this is greatly to be deplored—the intrinsic worth of the female teachers is getting less. There are many opportunities in India to be trained as assistant teachers. Many half-caste girls make their studies in that way; they even try to pass their examinations for the rank of head mistress, though this is even harder work than in Holland by reason of the climate. The greater part of these girls have never been in Europe; accordingly they lack general information, they have more theoretical than practical knowledge. In order to become good teachers they ought to have had more guidance and a wider view of the world. Often such a girl has to become a leader before she is quite fit for it. If there were a continual influx of fresh female teachers from Holland, as is the case with the male teachers, the results would be much better. Yet as the supply in India is sufficient, very rarely female teachers are sent out from Holland now.

Moreover, the financial position of female teachers in Hol-

land is improving; accordingly they have less ambition to leave home for the Colonies. Of the sixty head mistresses who have come into service in the last twenty-five years, only thirty have been trained in Europe.

The instruction for the natives is always on the increase. With some restrictions they are allowed to enter European schools, and in most native schools Dutch is taught. Native girls, however, make very little use of this privilege; official statements give as their number only four per cent. of the boys. It is wholly against the eastern morals for girls to be instructed; repeated efforts of several ladies to develop native girls intellectually have utterly failed, owing to the parents clinging to the "adaf," the ancient native habits. The only native of high social rank and standing who has made a favourable exception is the enlightened Regent of Djapara (a district or province in the island of Java), who has had his three daughters educated in first-rate European fashion. One of them has even contributed excellent essays to a Dutch periodical. These three young ladies have tried to impart their knowledge to other native girls of various conditions, but their efforts have been crowned with very little success. Before a native will admit that his wife and daughter are human beings worth as much as himself, with as much right to knowledge, culture and opinions of their own, many decades, perhaps even centuries, will have to go by. The male native is only beginning to feel the value of culture for himself; but a woman is still an inferior being for him, she has to be kept on a rank lower than his own.

THE DUTCH CHILDREN'S LEAGUE.

By H. VAN STEENBERGEN.

The Dutch Children's League, of which I will give a short account, was founded in 1891 by a committee of women on the initiation of Mrs. C. Van Der Hucht-Kerkhoven. The idea was taken from the "Bands of Mercy," founded by Catherine Smithies in 1868 in England, and afterwards imitated in America on a larger scale. The work took quite another character in our country according to the change of times and the difference of people and circumstances. For instance, it was resolved to give in no case a decided colour to the union; that is, to unite children of all faiths, Jews as well as Protestants or Roman Catholics. The purpose to fit the way in which the union works you will find best described in the first two articles of the statutes, where we read: The union is founded with the purpose of cultivating in the children's hearts justice and fellow-feeling for all that lives, and to wage war against wantonness and rudeness. It tries to realize this purpose by:

(a) Holding of regular gatherings with no less than six children, led by one of the committee members.

(b) The distribution of suitable books and the spreading of good literature.

(c) Giving moral support or advice where this is needed or wished for. After the first five years of its existence—years of much pain and trouble and much learning also—the late Miss Marie Jungius, one of the most eminent women of her age, definitely organized it and planned out a way of co-operation between the different divisions by issuing a monthly paper. Referring to the last annual report of the union, we see that it now consists of 15 divisions and seven correspondents. Twice a year a meeting is held, where new plans of work are discussed and difficulties which may have arisen are settled. The purpose of this union, as a matter of course, includes the peace movement. On the weekly gatherings with the children this subject is often spoken about. Little tracts and leaflets with the same tendency are spread. In the organ of the union there appear regularly articles about the peace movement.

Besides articles written about peace itself, you may find in the union's monthly, various articles about different topics, from which speak the same spirit; so, for instance, about games of war, picture books about soldiers, and implements of war and other war-like toys. To be brief, war and the peace movement always has been and always will be one of our topics and points of discussion with the young members. I can state here that some divisions, even, for instance, Delft, always keep the memorial Peace Day, the 18th of May, as a feast day with their children. I may also mention here that the President of the Union, Miss Suze Grshans, has lately become a member of the newly formed Committee for Instruction in Life of the "League of Peace through Justice." This Committee serves by leading the teaching of history and literature in schools along lines that would develop sympathy with the peace movement.

SCHOOLS OF AGRICULTURE IN ITALY.

By MARIA CAMPERIO SIEGFRIED.

Of the Federation of Lombardy, President of the Agricultural School for Women at Niguarda, near Milan.

The first Agricultural School for Women in Italy was organized in 1902 because of the great interest taken in such matters by the Baroness Aurelia Jozs, the present Directress of the institution. She took for her model "Les Ecoles Agricoles et Ménagères" of Belgium. With very limited means collected by the Promoting Committee she succeeded in forming at first theoretical and experimental courses of Agriculture. In 1905, thanks to the support of the Agricultural Association, the Humanitarian Society of the Province of Milan and other institutions in the city, she was able to open an institute to receive pupils coming from a distance and surround them with an atmosphere adapted to the practice of a simple, hard-working country life.

The large, airy school in wide open fields fulfilled all the requirements both as to teaching and as regards hygiene. There is a large piece of ground for agricultural experiments, a model poultry yard, bee hives, a small garden and a dairy.

The Directress and many of the teachers freely give their services, and so notwithstanding the financial difficulties and the skepticism not easily overcome, which always confronts all new enterprises, however beneficial, our institution has gone on improving.

At Niguarda the pupils are admitted at the age of 14, provided they produce the Elementary Certificate and the Competence Certificate, and they go through courses occupying two to three years. The programme includes the raising of stock, dairy work, poultry breeding, the culture of land, horticulture, silk worm culture, hygiene, bookkeeping. All is practically and theoretically treated. In addition, the pupils take turns in attending to the domestic work of the place, under the direction of assistant teachers, and cooking, washing, ironing and needle work and machine sewing are taught.

The diploma which is given at the end of the two years' course is signed by the Government Commissioner, delegate of the final graduating examinations, and the demand for workers from our school has already far surpassed the number of graduates at our disposal.

The example set by our school at Niguarda led to the opening in Florence in 1907 of a Women's Agricultural Institute. The Promoting Committee is composed of ladies of the Florentine aristocracy, and the Directress is Mrs. Valvassori.

To the courses of agriculture is added a course of housekeeping especially suited to pupils, who are all girls from the best families, the object being to prepare them to direct and control large city and country homes. As yet this last departure has no hall of residence in connection with it.

Then, in 1908, there was opened in Lecco another Agricultural Institute for Girls, which has more than 100 pupils, and has the means, energy and promise of great importance.

Finally, this year the Baroness Alice Franchetti, a native of America, founded at her own expense in Città di Castello (Umbria) a Women's Agricultural and Housekeeping Institute directed by Mrs. Bücknor. Besides the usual practical instruction there will be courses in First Aid to the Wounded, General Nursing of the Sick, Advice to Mothers and Instruction on the bringing up of their Children. Lectures on social life, talks about charitable institutions, and the most noted ways in which the energy of modern women is expended, will be given to the girls.

As you have seen, our first efforts are due to private enterprise, and are inspired by enthusiasm and faith in the future. The results obtained so far will doubtless force the Government to face the problem of women's professional instruction in agriculture, and to give them assistance with definite grants. Only then will the Agricultural and Housewifery Schools of Italy be able to develop and reach the highest standard.

Persuaded of the immense good derived from agricultural life and the advantages which can be obtained through it for women and the entire family, one can only hope and trust that wherever the nature of things permits, every effort will be brought to bear to call the attention of fathers and mothers to the necessity of developing in their children the taste for agricultural life, founded on serious study scientifically directed.

A FEW OBSERVATIONS ON WOMAN'S EDUCATION IN ITALY.

By MARIA PASOLINI PONTI.

The question of woman's education and instruction was widely discussed at the First National Congress of Women in Italy (Rome, April, 1908), and the report of the Congress, which will shortly be published, will continue to be a source of valuable information to critics as regards the desire for reform, the wish to simplify the curriculum, to improve the hygienic conditions, and to provide a better training for the teachers.

I should like here to call attention to two facts which characterize the education of women in Italy—first, to the ease with which co-education has gradually been adopted as a natural thing in elementary schools, in secondary schools, and even in universities; secondly, to the inclination for classical studies spontaneously developed among women.

THE PROGRESS OF EDUCATION IN NORWAY SINCE 1904.

By FRÖKEN ANALIA HANSEN.

The progress of education in the lower schools—public schools with free compulsory teaching at the age of 7 to 14 years—as well as in the colleges (gymnasiums), technical and industrial schools, is slowly and gradually growing better year by year.

In the last five years the greatest progress concerning the public school is marked by the law of August, 1908, Sec. 18, in the following terms: "Owners of manufactories or any other employers of children are obliged to demand an attestation from the school the child frequents about the hours for teaching. Every year such an attestation is to be given from the school. It is forbidden to employ children during the school hours or so close to these that the child is hindered from the necessary rest before school begins, and it is also forbidden to hinder the child from preparation for the next school day."

Parents and employers trespassing on these rules are to pay fines of from kr. 2 to 20.

The greatest progress this last year is the erection of a State Technical High School for women. In this school the pupils are

trained in all sorts of household work, practical as well as theoretical. The education is divided into four different courses of study—one for training teachers in household work, another for training cookery teachers, a third for training housewives, and the fourth course for pupils desiring a continuation of their former training. The education is free, but the pupils have to pay for board from 25 to 32 kr. a month. The courses are of different lengths, the longest lasting a twelvemonth.

Both in public and in private schools training in cookery and other manual work and compulsory instruction in hygiene and temperance have been established.

In almost every school a "Plantation Day" is observed in the spring. By this means children are taught how to grow and preserve trees and made to understand the great value of forests.

REPORT OF THE PROGRESS OF EDUCATION IN SWEDEN, 1904-1909.

By FRÖKEN ALEXANDRA SEOGLUND.

It is very difficult in a few minutes to discuss the Swedish school reforms during the last five years and their consequences. To understand the importance of the reform it is first necessary to understand the organization of the schools, which is very complicated.

Education is compulsory from the age of six to the age of twelve years. Of the three types of schools, the first is the free public school for boys and girls. Ninety-four per cent. of all children attend these for six years. The lower classes are co-educational.

The second type is the public school for boys who pay a small fee. The boys enter at the age of ten years, and after nine years they pass the university entrance examination. Their previous preparation is obtained in the public school for boys and girls or in private schools.

The third type includes the private girls' school and the private co-educational school. These schools charge large fees, but have some Government assistance, and, like the public schools for boys, are under the supervision of the Government. In these girls' schools there are usually ten or eleven classes without final examinations. But some also prepare girls to pass the university entrance examination. The same is true of the private co-educational schools.

This multiplicity of type is due to the historical development of Swedish education. The public school for boys is the old Latin school, dating from the beginning of the seventeenth century. This school had no other aim than to prepare for the university. In 1842 compulsory education was established and the public schools for boys and girls were started.

The private girls' schools are indebted to the emancipation of women. In consequence almost all started after 1850. Thus, the organization of the schools is nearly connected with the historical development of the country; the liberal movement created the public school for boys and girls; the women's emancipation, the private schools for girls.

Formerly all those girls or boys who had not the ability or means to pass the university entrance examination left school without the final examination that entitled them to certain privileges. But the reform bill of 1904 effected a very important change and introduced variety.

The second type, the lower public school for boys, consists now of a lower modern school of six years and of a higher gymnasium of four years. The gymnasium, however, is not a direct continuation of the modern school, but continues from its fifth class, which makes the complete course for pupils, who also pass through the gymnasium, extend over a period of nine years. Such complete schools are found only in the large towns. In the small towns are only public modern schools for six years, many of them co-educational. It was as a part of the new school organization that co-education was established.

All who have gone through the six classes of the modern school pass a final examination which entitles them to certain privileges; for instance, reception as apprentices in the telegraph, postal and State railway services departments, or as students in some technical school. The girls are entitled to the same privileges which formerly were accorded only to those who had passed the university entrance examinations.

The Democratic party in Sweden further wishes that in the public schools for boys and girls pupils may pass the same courses with final examination without the payment of a fee. The Riksdag has this winter given a grant to form continuation courses to the public schools for boys and girls. The pupils in a few of these schools can pass the final examination and receive the same privileges as pupils from the modern schools. The aim of the Democratic party is to introduce such continuing courses into as many public schools for boys and girls as possible. Then the numbers of pupils in the schools with small or large fees will diminish. In the future it may be possible that so many pupils will go to the continuation courses of the public schools for boys and girls that all the other schools supported by the Government will disappear, leaving only free public schools, where they take a final examination, and the gymnasium with university entrance examination. Other recent improvements are the increase in salaries of both men and women teachers, and better conditions afforded to the women teachers at the private girls' schools.

It remains to mention that in the highest classes of the gymnasium the pupils are entitled to select any one of the subjects prescribed for study, except religion or Swedish. They can also select two subjects, if only six hours a week are allotted to these two. The aim with this option is individualism and concentration.

THURSDAY, JUNE 24th, 2.30 P.M.

The afternoon was spent in the consideration of the training of teachers and the early education of the child.

The Convener of the section presided and the following papers were presented:—

THE IDEAL TRAINING SCHOOL.

By MR. J. A. DALE, M.A.,

Macdonald Professor of Education, McGill University, Montreal.

The present status of the training of teachers is a good example of the confusion of thought as to the nature and function of education. It is difficult to gauge the quality of faith in education. Undoubtedly there is much of it, and it seems to be increasing. Yet it is very doubtful whether teachers are generally accepted as really and truly citizen-builders, as makers of minds. If they were the profession would be taken more seriously, better paid, and thorough qualifications would be required. There are, of course, many modern examples of devotion to the ideal view of the teacher's function, and examples are not wanting of State action based upon it—e.g., the staffing of the Transvaal schools after the war. But the examples are more numerous of public money spent on fine buildings and poor teachers—an estimate of the relative value of bricks and brains which involves a different idea of education. Similarly with a nation which allows its sons to be educated largely by untrained girls. The cause here is no doubt mainly economic, and in such very difficult problems as that of the rural schools, may be justified by necessity. But there is not always the excuse of necessity for the idea that a poorly qualified teacher is cheap because she doesn't cost much. Some of them, no doubt, do good work, because many women are born teachers; but some would be dear if they gave their services or paid a premium. It is one result of the general uncertainty as to what is wanted by those who pay for education: it is like buying an article of doubtful utility at a sale of doubtful genuineness. Under these circumstances, whether education is an expensive luxury or a painful necessity, it is certainly not a bargain.

It is interesting to take two types of educational thought which are absolutely opposed in the question of training—those represented by the English public school teacher and the Herbartian enthusiast. The public schools offer a career that is attractive to men of high attainments, and can as a rule choose men whose influence is bound to be good. All who know these schools must agree with the judgment of Professor Sadler that it would on the whole be hard to find a body of men more worthy to be called guardians. In the mind of the ordinary parent the theory is that these men are to be trusted to produce a certain result, which is well worth the heavy cash price. That is, to keep up a certain tradition (far less old than they think, however); and above all, to set the seal of gentility, of ease and savoir-faire, so that the

boys may leave school men of the world. The teachers can be trusted to do this, because they have been through it themselves and are for the most part worthy models. The theory relies, then, partly on the excellence of the teachers, but even more on the whole atmosphere of which they are a part, and on the wonderful assimilative powers of children. It is an atmosphere in which tradition grows with extraordinary rapidity and is deliberately fostered as part of the educational equipment. It did not need long to enable the first batch of Marlborough boys to remind the second that "we don't do 'hat kind of thing here." I am not now discussing the system nor noticing the rapid development of its methods: only giving words to the theory of the average parent who has no views on the curriculum. He knows that the school commands good scholars, good sportsmen, good men; he is willing to pay high for this and to trust them absolutely. Neither parents nor teachers have any belief in the efficacy, probably not in the possibility, of professional training. The teacher must know his subject, be a gentleman and be able to handle boys.

At the opposite pole is the belief that success in teaching depends on scientific knowledge of mental processes, or at any rate on a training in method based on this knowledge; that teaching is a profession whose principles must be mastered by any practitioner who is not either a fraud or a genius. This has been the great motive force behind the strong modern movement for the training of teachers. In the extreme of enthusiasm this training becomes an initiation into a mystery, the possession of which ensures success. It is inspired by strong faith that mind-building is achieved by knowledge of mind-process, and that knowledge can be by method transformed into the practice of virtue. It has won great success by the real practical help it offers; its insistence on clearness of aim and formulation of method has given the added power of self-confidence and efficiency to great numbers of teachers; it has set their feet on a visible track to a realizable goal. There are elements in both these kinds of training which the ideal training school needs; there are elements in them both which it would try to avoid. The former takes the heavier risks; its fine material has made its successes brilliant, but no one has counted its failures. The latter is on its trial; as its material has so far, in England and Canada at least, been inferior, its successes, if more numerous, are humbler, and its failures are counted twice over. In the successes of the former, sound practice was unconscious of itself and so had no theory; the success of the latter has been to bring sound theory to the rescue of unsound practice.

The training of the flower of the untrained teacher has been long and rigorous, but not professional. He has by undergoing it learnt the value of the various disciplines of the public school; he has come to know that the classical languages are not necessarily dead, but are a pageant of humanity; he has caught that other "secret" of teaching by which the old Athenians could find the material for complete and rounded life in the study of Homer and the poets. He teaches with knowledge, insight and enthusiasm the human

subjects that move him deeply. He has high notions of the quantity and quality of work, and no leanings to "soft pedagogy." His scorn for training is based either on false ideas or insufficient evidence*; it is justifiable only by his unconsciousness of the fact that he is himself trained, and that better than the vast majority of teachers, and by the unsatisfactory state of the training schools.† In any case the supply of such "teachers by the grace of God" is very short; but the demand for teachers is great, and had better be met with such wisdom of preparation as we can command.

Our ideal training school will recognize these things. Its students will be of an age to be able to see the school studies as part of a progress towards organized knowledge; to feel the grip of the humanities and the reach of scientific hypotheses. They will learn the real meaning of the educative process as it has been shown in the self-development of the race; they will see the history of education as the effort of society to secure and insure its progress; they will learn that it is the very essence of education to be progressive in assimilation and mastery; that it is the power of instruction to present the material of human knowledge so organized that the child mind can most naturally absorb it. The essence of education is, in fact, "the acquisition of the spiritual treasures of the race"—the inheritance of every man who is born fit to achieve it; the power of instruction is in the economy of time and effort by which it makes that acquisition more rapid, wide and thorough. Teachers so trained will have such liberal education‡ as is possible to them: that is the first requirement. They will see the value, the beauty and power of the possibilities of knowledge: that is the second requirement. They will know the wisdom of economy and have learnt its practice from the best teachers and thinkers, as well as from that nature which "is conquered only by obedience." And that is as much a requirement as the others are: it is their complement, and makes them more effective for the greatest possible number both of teachers and scholars.

*e.g., as to the exact nature of the training in question and the state of previous preparation for it. Again, it is said that training results in lack of initiative; of course the point is, does it result in *loss* of initiative? All the evidence and experience shows a gain. Besides, does lack of training foster initiative? There is no accusation against the profession commoner than this, that it takes quickly and kindly to "rests." It is nothing less than a professional curse which training seeks to remove.

†Due to confusion as to the aim and scope of training, often aggravated by the chaotic state of previous preparation, and not seldom by the poverty of material due to low salaries.

‡In fact as well as etymology, the education "of the free," that makes free men of those who possess the capacity for freedom.

SOME EDUCATIONAL IDEALS.

By MR. J. A. JOHNSON, M.A.,

Principal Teachers' Training College, Hobart, Tasmania.

Education is an organic unity: it is co-extensive with life itself. School education seems so much a matter apart from life that we require to have its continuity more and more emphasized. A thoughtful writer on this subject, R. L. Leighton, in "The Boy and His School," says: "Only a minority of boys—about one in four—is capable of profiting very much either by books or by laboratories. Education as distinct from instruction requires that the environment shall contribute more than the schooling." Now it is education as distinct from instruction that we are concerned with, and the object of advanced educationists and of philanthropists alike would be to modify the environment in order to make it easy for the individual to continue the work of self-education when removed from the restricted curriculum of the school. It is only when the university student passes from the trammels of college examinations and formal attendance at lectures that the real education of life commences; the removal of restrictions is always a critical moment in any period of existence; it is most critical at the age when primary education ends and apprenticeship begins. We have no national system of education. There are no bonds of co-ordination between the work of the primary and secondary schools, none between both and the technical schools and the university. Our educational establishments are but independent units working apart, in many cases in opposition, with only the weakest of all connections—the apparent unity secured by the public examinations. The principals of the technical schools say that progress is very much hampered by lack of preparation on the part of the pupils presenting themselves for instruction.

The halls of the university are, comparatively speaking, empty; because, as a people, we despise education, and we are setting a low standard of culture before the mass of the population. We allow our children to leave school at too early an age; and the State has made no provision for the continuation of education between the compulsory age and the age of work. From direct knowledge of the work in other states, and from indirect information from books and reports, I judge that the same charge can be levelled with more or less justice against all systems.

And what does a nation gain when it spends money and time and earnest thought on the education of its children? Is national life really affected to the extent some assert by the nature of the education of the State? Yes, emphatically yes! Outstanding national characteristics are directly traceable to ideals of primary instruction. What the nation aims at in the training of the young, that finds development in its manhood. "A good education," wrote Plato, "is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." What a noble ideal the Greek had! But he failed, because, discoursing on jus-

tice, he acted unjustly; on temperance, he lived intemperately; on holiness, he knew not what the term meant in actual practice. The product of his course of education was a people physically and mentally superior to any the world has seen, but deficient in the moral susceptibilities that make great character—often cruel, treacherous, tyrannical. In the course of time the wily Greek became a by-word among the nations. The noble Roman, with his splendid physical development, proud bearing and dauntless courage, was trained in an ideal that did not rise much above that of the military barracks. Mere physical prowess often led to degeneration, into unfeeling sensuality. Familiarity with war and with gladiatorial shows had made the Roman cruel, and so destiny set its seal on that hard pagan world. Education had failed again in not placing first in its category of instruction that righteousness which exalteth a nation.

Coming down to modern times, we find a splendid example of the effect of educational revival on a nation's destiny. Prussia, crushed by the legions of Napoleon, seemed to lose all national unity; her very life as a nation seemed to be extinct. But the leaders of the people, inspired by the persistent hopefulness of their sovereign, commenced a scheme of slow, laborious reconstruction by the method of national education. The king wrote: "We have lost in territory, in power, and in splendour; but what we have lost abroad we must endeavour to make up for at home, and hence my chief desire is that the very greatest attention be paid to the instruction of the people."

The new instrument to build up the nation was found in the method of Father Pestalozzi. The young enthusiasts flocked to Switzerland to study under him; Fichte lectured on the new methods in his discourses to the German nation. With such earnestness and thoroughness began the movement which has placed the German in the front rank of progress.

Thus we see from a study of history that education has the most powerful influence on national characteristics. We are always failing in our schemes and methods; but it is more and more borne in upon our minds that a boy is better unborn than untaught. We have too often in our national ideals inverted the natural order of things. I often think of the truth of these words: "Let us make our education brave and preventive. Politics is an after-work, a poor patching. We are always a little late; the evil is done, the law is passed, and we begin the uphill agitation for repeal of that of which we ought to have prevented the enacting. We shall one day learn to supersede politics by education. What we call our root-and-branch reforms of slavery, war, gambling, intemperance, are but medicating the symptoms. We must begin higher up—namely, in education."

What a magnificent opportunity we have had in Australia, and what a poor make-believe of education we have often attempted! Are we, in any one of our states, building up, step by step, by the sure method of education, a people strong in faith, rich in hope,

keen in intellect, and with that wealth of goodness and happiness that ought to be the dower of every individual life?

See the child as he enters our schools, capable in the great majority of cases of being moulded into any shape during the years of his probation. With wide-eyed wonder he awaits our message. Young as he is, his mind has its round of thought and its store of experience. Above all, we marvel at his power of receptiveness and at his plastic adaptability. The puzzling questions of children indicate something beyond the appeal of mere experience. Often our wisdom can fashion no response to satisfy the eager little questioner. For us common things, common thoughts, commonplace feelings overlie the wonderful and the supernatural; but, to children, everything is suffused with the roselight of the dawn. Their lives are unspoken poems; their innocence often reaches heights of vision unattainable by the wisdom of the schools. Plato explains this by his doctrine of reminiscence. Henry Vaughan and William Wordsworth hint that children, having come from gazing upon the unseen, and not yet being contaminated by long contact with the grossness of material existence, see glimpses of the divine which time gradually obliterates and destroys.

The child passes through the educational mill of the primary school. What is the nature of the metamorphosis of the ordinary schoolboy? In some cases he has sported in the land of which William Morris sings—

A flowery land,
Fair beyond words, and thence I brought away
Some blossoms that before my footsteps lay.

But what has been done for the average boy, the common type of the class-room? He has learned to read, but his taste does not soar much above the account of the latest cricket match. Much time has been spent in memorizing the battles and dates of divers wars; but that courage and devotion which lead men to die for honour and right, receive but a passing reference. Some few precious moments are wasted in determining when the hands of a clock are together between certain hours, but the value of time and the momentous possibility of the present hour do not enter into the calculation; useless lessons are given on the nature of "strong" verbs, but little training in the strength of will that can say "No" at a critical moment. His memory has been burdened with a great mass of useless lumber, which he has returned in kind to his instructor, much to his own relief, if not quite to the satisfaction of his tormentors. Boys must have suffered somewhat from the same fate in the days of Epictetus, or perhaps with the vision of a seer the philosopher saw the condition of education in our age when he wrote: "The sheep are not to produce the grass which they have eaten, but wool and milk."

For two or three years after he leaves the primary teacher the youth is in a transition stage. He has cut himself loose from the restraints imposed upon him as a pupil in the school. In the majority of cases he treats his late masters with becoming and wholesome respect, for when they come suddenly upon him in

turning the street corner, he hastily puts behind his back the inevitable cigarette. This is something, indeed much, to be grateful for. He forgets not to continue the physical part of his education. His welcome half-holidays are spent on the cricket or football ground, or in cycling tours. There is not much evidence that he is inclined to read other matter than that contained in the pages of "penny dreadfuls" and "Tit-Bits." No one has directed his steps to the portals of literature; he will never probably, unless by chance, learn aught of the enchanted island where Prospero rules, nor will he ever delight in the magic phrases and noble cadences whispered in the ear of the great Enchanter by the Ariel of his genius. He will never experience that supreme satisfaction known only to lovers of literature, that subtle essence of enjoyment hinted at in the eloquent words of Dawson: "When the body wearies and the nerves fail we fly at once to the woods or the sea; but the woods of Shakespeare are greener far than any that these earthly eyes will ever see, and the seas of Shelley gleam with a wonder and a charm that no depth or turbulence of earthly waters ever had. Rosalind meets us there, for the forest is the forest of Arden; Julian and Maddalo, for the sea is the sea of Italy. There is no tedious journey, nor humbling inquisition of ways and means; we reach our promised land in the beating of a pulse."

Arthur Christopher Benson, whose experience in one of the best English public schools entitles him to the deepest consideration, on this very question has a few pertinent remarks in regard to the boys sent out of the schools of England: "One sees arrive here every year a lot of brisk, healthy boys, with fair intelligence and quite disposed to work, and at the other end one sees depart a corresponding set of young gentlemen who know nothing, and can do nothing, and are profoundly cynical about all intellectual things. And this is the result of the meal of chaff we serve out to them week after week; we collect it, we chop it up, we tie it up in packets, we spend hours administering it in teaspoons, and this is the end."

This is probably a somewhat overdrawn picture. We teachers are quite conscious of our deficiencies; we are quite prepared to blame ourselves for the bad results that follow from our misdirected efforts. But there is another aspect of the matter, and this I now wish to emphasize. A revolution is taking place in the teachers' ideals. We hear and have heard much of the three R's. No modern educationist ever speaks of the three R's. Why? Because any man who thinks at all about these matters knows that education is not a question of reading, writing and arithmetic at all; these things are only the machinery of education. The question for us to decide is this: "How is the child being trained to think, to feel and to act while we are instructing him in these subjects?" The schoolmaster is becoming more and more conscious of this standpoint, but the mass of the people are slow to follow, and hence we are subjected to constant criticism from those who are unable to understand the trend of modern reform. Pestalozzi and Froebel, following the lead of the Great Teacher, set a little child in

the midst. In effect they said to teachers: "Leave your books, your schemes, your systems, your examinations; look at the child here with all these marvellous powers of mind and body; study him, his needs, his aspirations, his desires; consider best how you can guide him to live his life now to the fullest extent of his powers; he has a head for thinking, a heart for feeling, and hands for doing; education means the teaching of that child to think, to feel and to do." Thus, you see, we teachers have more concern with the three H's—the head, the hands, and the heart—than with the three R's.

Under this fruitful idea there is coming into the educational world a new attitude towards children—a kinder and gentler treatment, a more sympathetic consideration. To carry out this ideal the teacher must be a man not only of profound erudition, but one with a heart as pure and simple as ever dwelt in any of the little children he has to teach. Such work implies the seer's insight into the child-world, and a real enthusiasm for children themselves. No part of such education can ever be called secular; the children taught under such ideals are living daily in a moral atmosphere. Such education is not a preparation for life: it is life itself. Through it the child will live to the full extent of all its powers, spiritual, bodily and mental; thus it will be the better prepared for the realization of all the possibilities of youth, manhood and old age.

If the teacher can take the glory of literature into his life and can transform it into the life of his pupils, he will find in it the philosopher's stone turning all to gold. Even that great modern scientist, Sir Oliver Lodge, affirms the pre-eminence of literature:

"Of all the studies which hold their own throughout mankind, and are worthy and repaying objects of study, and form welcome deposits in the memory, I verily believe that literature stands chief. There is no other such storehouse of noble thoughts, of finely expressed emotions; through no other channel are we able to dive so deep into the springs and motive impulses of humanity."

It may be true, as Huxley says, that "the longer one lives, the more the ideal and the purpose vanishes out of life"; it may be true that "you will have to weary your soul with work, and many times eat your bread in sorrow and in bitterness"; but at least we shall not deny ourselves and our children the privilege of taking refuge "in the great source of pleasure without alloy, the serene resting-place for worn human nature—the world of art."

The problems of the teacher and the child really centre in method. Sympathy and imagination, as well as intelligent knowledge, are the instruments of success. The aim is primarily to supply the opportunities for every child in the State to reach the possibilities that lie in self-development and self-improvement. We must not have the reproach cast in our teeth that any child "never had a fair chance." Unhealthy and criminal surroundings are still destructive elements in our modern civilization; education not only aims at the removal of these disabilities, but seeks also to

brighten the lot of the unfortunate children born in such conditions. Every progressive state must build its educational ladder from the slum to the university, for education recognizes no aristocracy except the aristocracy of intellect.

PSYCHOLOGY AND CHILDHOOD.

By MISS F. MELVILLE, M.A.,

Principal of University Hall, St. Andrew's, Scotland.

If there is one thing of which we are prouder than another in these days it is that in the twentieth century we have abandoned the good old "rule of thumb" and make an endeavour to apply science to everyday life.

Now there is nothing more "everyday" than children, and accordingly, to fall into line with modern tendencies, we have an attempt to substitute scientific for popular methods in dealing with children. How far the new spirit has gone may be gauged when quite ordinary parents who, fifty years ago, would have been labouring away, unaided save by the light of a highly incalculable instinct, at the eternal problem of bringing up their children to be decent men and women, now belong to parents' unions and child-study associations. In these societies schemes for the education of children are discussed and the systems which are suggested there are sometimes applied in the homes. If the ordinary parent has got so far, it is not surprising that the scientific study of psychology as applicable to childhood should loom large in the training of teachers of the young. This is as it should be, and reasonable unless we are to deny the general principle that the application of science to everyday life is a beneficial thing.

But in the midst of much that is valuable in the association of psychology and childhood there are certain dangers. Two are outstanding—one refers to the way in which psychology is studied, the other to the presuppositions of psychology itself. Let us look at schemes for the training of teachers, for there we have the modern attitude at its plainest in codes and time-tables, and accordingly, in the simplest form, for us to cavil at if we are so disposed. The difficulty here is a dilemma not yet overcome.

Students in training generally attend lectures in psychology at a university or university college, or within their own training college. The study of psychology in universities is—in the first place, as it must be if any advance in the science is to be made—of psychology pure and simple. It is necessarily abstract. Only at an advanced stage can the expert dare to apply psychology to particular material, and the student in training has no time to reach this stage. He learns only the rudiments of a new abstract science. If he learns more, either at university or training college, that is to say, if the new abstract science is, during the short period of the student's training, applied to the education of children, then the

result in the student's mind is a series of "snippets." The subject of psychology applied to education becomes for the embryo teacher a collection of scraps in which some sort of charm to understand and guide childhood is supposed to reside. Education in the light of such psychological training is rather a poor thing, and it is again the case of "a little knowledge is a dangerous thing." In fact, ordinary common sense, that cannot give a reason for its decision, will deal better with practical issues. For common sense makes no claim to have systematized its material; when applied to childhood it takes hold in an unconscious way of the fact that childhood is a richer thing than any analysis of it, that it has incalculable elements in it perceived only in the moment of their appearance on the surface, and not anticipated by the usual processes of reasoning. Unless the psychological student of childhood is of a truly humble mind and remembers exactly how tentative and experimental his knowledge is, childhood, as he knows it, becomes a hard and artificial system as unlike the real living, breathing reality as an indifferent plaster cast is to the human being after whom it is modelled. The other danger arises from the application of the methods of natural science to the psychological study of childhood. The phrase in favour is "mental hygiene." To reach the highly desirable end of securing a healthy mind in a healthy body, the postulate laid down in effect, not in so many words (indeed, it is indignantly repelled at first) is that mind is a matter of body. It would be surprising if this point of view did not emerge somewhere in connection with the study of childhood, seeing that natural science, with the amazing results of its method, holds the field in other departments of phenomena. "If he would apply his knowledge," says a recent writer (Dr. T. S. Clouston) on the hygiene of mind, "to the lives of men, the mental hygienist must in the first place assume that man is a 'bit of nature' and that the brain and its highest function of mind work through natural laws as sure and invariable as the law of gravitation." It is highly valuable for scientific purposes to treat man physiologically and psychologically as "a bit of nature," to isolate psychological phenomena from their other conditions and treat them abstractly as a function of brain, just as it is valuable to study chemical apart from, say, geometrical science and apart from enquiries into the nature of matter or speculation as to the nature of space; but that is no justification for supposing that such abstract treatment is the only or the complete treatment of the subject. That way lies materialism—a much less innocent theory when dealing with mind than with minerals or vegetables. It not only exceeds its powers, but "explains away" instead of "explaining" the riddle of consciousness, and no psychology of childhood can in the end be illuminating if it rules out, not as a perfectly justifiable matter of temporary convenience for scientific purposes, but as a matter of principle, what makes mind different from any "bit of nature." It must at least be possible to leave this point an open question, and the danger one would emphasize is that even when the psychologist or mental hygienist or psychological educationist, or whatever he

calls himself, begins to study mind, normal or abnormal, child or adult, on the principles of natural science, with the reservation that it is a partial treatment after all, he is apt to end by forgetting the reservation. These are the two dangers.

We are still in want of an ideal application of psychology to childhood. The lack naturally becomes most apparent in the training of teachers. We neither wish to prattle or listen to prattle about "the dear little people" as if such were child psychology, nor do we wish to be landed in abstract studies so remote from concrete contingencies that paralysis occurs in the face of practice because of the apparent unrelatdness of theory and practice. Psychology is to be neither Olympian nor menial drudge, but it is yet to do honourable service to childhood.

THE EARLY EDUCATION OF CHILDREN.

By S. P. ROBINS, LL.D.,

Late Principal of the McGill Normal School.

I am an old teacher. More than sixty years ago I was teaching in the backwoods of Upper Canada. Fifty-five years ago I was teaching children and their teachers in this city. For more than fifty years I taught teachers in Montreal. These few personal facts I mention, not because I think them of interest to you, but because they explain my appearing before you to-day. The Convener of this section, one of my former pupils, has invited me to say a few words respecting the very beginnings of education, those beginnings of which the time is infancy and earliest childhood, of which the theatre is the nursery, and of which the richly endowed and divinely appointed director is the mother.

Pray, do not suppose that I choose to talk on this topic because I think it specially needed by this audience. It is not so. It is not the thoughtful, the cultivated, the serious-minded mothers who require to have the solemn duties of motherhood impressed upon them; but the thoughtful women can in no way better serve their generation than by arousing the thousands of untaught and inexperienced mothers, who are utterly unconscious of their opportunity and responsibility to the duty of giving studious attention to the intellectual and moral training of their little children.

With this conviction will you permit me to propound and illustrate three propositions?

1. Mental and moral impressions are made very early.
2. The earliest impressions are of utmost importance.
3. Therefore, mothers have best opportunity and greatest influence in forming the mental and moral characters of children.

1. I repeat, mental and moral impressions are made very early. What a marvellous thing a baby is! It is so helpless! It has no command of any faculty. It has eyes that have not learned to distinguish, ears on which all sounds fall as an unrecognized jangle,

hands that cannot grasp, feet that through months of effort must be painfully taught to walk. Its potency is nothing. But, then, its potentiality is immeasurable. That helpless babe, trained by its mother, taught in the schools, gathering strength in the bitter competition of life, may yet shake the world as no cloud-compelling Jove could do. No acorn, though in its secular unfolding it lift its head high to the morning and spread its massive arms over a rood of lesser vegetation, has an evolution so astounding as that of the babe who is to become a Napoleon, a Goethe, a Michael Angelo or a Newton. How marvellously rapid the development. That of the Agave, whose great scope shoots up inches in a night, is not to be compared with it. All the fundamental faculties of the mind awake in a few weeks. I have seen a child of ten weeks old hush his hunger cry when placed in a corner of the lounge where he was habitually fed, and wait—not very long and not very patiently, it is true—but wait in expectation of his food. He who but a very little while before had been but a blank in the world of conscious being, had learned to recognize through his senses. His receptive faculty was awake. He held fast impressions he had received. His conservative faculty was awake. He had associated place and the satisfaction of his want so that the one concept recalled the other. His redditive faculty was awake. He had learned to distinguish places, circumstances; analysis had begun. His analytic faculty was awake. Finally, that power of anticipation which is one manifestation of our power of putting things together was present in embryo. His constructive power was awaking. The world of his experience was a very narrow world; he had very few concepts. But he found himself in an orderly world, his thinking had begun to be orderly and all the fundamental intellectual activities were struggling into their revealing. And though less easily recognizable, because less advanced than his intellectual awakening, will was stirring in him; he was entering the realm of moral action. Feebly, but definitely, will was asserting itself. That imperial faculty already by its presence demonstrated the essential divinity of that little waif so lately cast from the ocean of void infinity upon the shores of time.

I think it is Carpenter who somewhere relates the case of a very young child who, being taken to a picnic at a Welsh castle, was left in the paniers carried by one of the donkeys while his friends climbed to the top of a battlemented wall. In adult years, visiting the same place, but without knowledge of his ever having been there before, he remarked to a companion, "This place seems familiar; but there should be donkeys around and the faces of men and women looking over the battlements." Subsequent inquiry elicited the information that what he had esteemed figments of the imagination were recollections of things seen.

Will you forgive a personal reference. I remember with great vividness many incidents of my infancy. I choose the word deliberately. I suppose they are distinctly remembered because the itinerant life of my parents, who were preachers of an obscure dissenting denomination, separated them sharply from each other.

I will state one such recollection, though with the fear that you will feel compelled to regard it as a mere hallucination. As distinctly as many of the events of last week I see while I speak a room in our home at Kingsbrompton, my father striving to hush me, a baby in arms, by carrying me to and fro, and at last, worn out with my pertinacious outcry, laying me down upon the hearth-rug and leaving me. Why I cried, I do not know. Who came to my relief I do not know. But so distinct is my recollection of the room that, fifty years later, I was able to describe it to my father, giving the relative position of window, door, fireplace and other particulars as I see them now, not having seen the place since they put up a little wicket at the back door to prevent my unauthorized excursions to the garden.

Many of our more consistent and especially of our recurrent dreams are, I am persuaded, recollections of our earliest days. In middle life I often dreamt of a wild night, of flying clouds alternately hiding and revealing a low-hung moon; of a dark waste of turbulent waters, lit up by the phosphorescent gleam of white-caps; of a stone pier running far out into the turmoil, and of myself carried in sheltering arms and wrapped in a dark cloak. I have no means of identifying time or place, but so consistent with themselves and with nature were these recurrent dreams that I have been compelled to regard them as the recollection of some scene in one of the Channel voyages between Portsmouth, Plymouth and the Channel Islands, in which I was my mother's charge.

I cannot doubt that the intellect begins to awaken at birth, and that not long after dawns the consciousness of will and of the categorical imperative.

2. For the vindication of the statement that these earliest impressions are of the utmost value many arguments are adducible. I shall set forth only three.

(1) These first impressions are largely controllable by the will of tutors and governors.

(2) These first impressions and the manner of their reception determine the mental attitude towards subsequent presentations from the world within us and from the world without us.

(3) These first impressions being received during the period of growth, the plastic period, are most easily received, most deeply impressed and most tenaciously retained.

(1) Most wisely is it ordained that the first impressions of childhood shall be received amid the sanctities of home life, not amid the clash and roar of the market and the forum. The gentle, loving mother and the kindly, capable father can make sure that the world in which the plastic mind and will of infancy and childhood take shape and consistency shall be an orderly world, a many-sided world, a beautiful world, a truthful world, a loving world, an active world, a resolute world, a sanely governed world, and a God-fearing world. When children have escaped from the nursery all the gauds and vanities, all the follies and sins, all the falsehoods and bewilderments of the deceitful world, beset and beguile

them, darken their understandings and seduce their morality. Happy they who under the guidance and care of the home have been forearmed by good training and forewarned by good counsel before they are compelled to encounter the seductions of the outer world. From good, well-governed homes come the boys and girls who step out into the wider world of school life in full possession of the faculties by which they are to acquire knowledge, to master things, to win and to wield influence over their fellows, and who, growing and developing with years, become guides of thought, leaders in action, wise, considerate, upright, honourable, gentle, courageous, energetic, kindly and devout heads of families, citizens, men and women of the world, knowing their own rights and the rights of others, and capable of bravely defending them.

(2) Let me ask you to remember how true it is that early influences govern the modes and kinds of later development. Before most of my audience were born, an idle hand in the woods of Lincoln County tied a knot in a tender twig of white pine. Some years later, strolling through the forest, I observed this knot in a stout branch of the tree, removed the branch, and now cherish among my little household treasures that knot which now no skill or strength could untie. That deformation grew as the tree grew. Had I left the branch unremoved, and had the devastating axe of the settler spared the tree, all the summer's sunshine, all the kindly winds, all the refreshing rains, all the rich sap that nourished the tree, would have contributed to the enlargement and the induration of the deformity. The very influences that straightened the spire upward and the branches outward would have hardened and confirmed the distortion. Even so it is with childhood. If a child be rightly guided in the acquisition of first knowledge, he will continue to apply right methods when unravelling the perplexities of later life. If he learn orderliness and punctuality in infancy he will have well arranged papers and keep strictly his time engagements in age. But he is foredoomed to failure in life whose uncorrected childhood acquires habits of loose thinking, or disorder, unpunctuality, neglect, disobedience, idleness and unreliability. Let not fond parents expect that time will cure these evils. Time will only confirm them.

In my experience as a teacher I have met with two cases of supposed arithmetical idiocy, which I am sure were due to faulty presentation of numbers in the very beginning. Numbers are of two kinds, cardinal and ordinal. Arithmetic, computation of every kind, ignores ordinal numbers; it deals with cardinal numbers only. A mischievous habit obtains in many nurseries and even in some school-rooms, of constantly telling a child who does not recognize a number, to count and see. Now counting, unless wisely conducted, suggests ordinal rather than cardinal numbers. It does not sum up the numbers counted, but directs attention to them individually. The first conceptions of many children who begin to count are ordinal, rather than cardinal. Fortunately in the immense majority of cases the misunderstanding is soon corrected by the use of numbers in conversation. But in a very small number

of cases—one in thousands—the ordinal conception associated in counting with the cardinal numbers persists, and then you have a child on whom all arithmetical explanation is wasted until you correct his fundamental misconception. While his instructor is saying "one and two are three," he is thinking what you would have expressed by these words, "the first and the second are the third." If he is a very tractable boy he practically says to himself: "The teacher says that the first and the second are the third, so it must be, and I will remember, but how it can be I can't understand."

If he is an ordinary boy, not much overawed by authority, he says to himself: "That's all rot; the first and the second, whether fingers or chestnuts or marbles, are not the third. What's the use of listening to that stuff?" Accordingly he acquires the habit of paying no attention at all to arithmetic, and in respect of this subject is soon on a level with the Bushman who cannot conceive numbers beyond five. Such faulty thinking should be—almost always is—corrected in the nursery. If it reaches the kindergarten it will surely be arrested there. If it escape the kindergarten the whole course of arithmetical thought will be vitiated for life.

I have given you here but one illustration of the significant fact that the earliest thought of infancy—yes, I repeat, of infancy—colours and shapes the thought of mature life.

(3) My third argument, that the first impressions of child-life are most important, because they are received during the plastic period of growth, and so are most easily received, most deeply impressed and most tenaciously retained, might be illustrated by renewed reference to the growing twig in which the knot could be tied only in its tender youth, which in its age could never be untied. He who at 16 years of age begins to play the violin has begun 10 or 11 years too late. He can never become a Paganini. A child who is learning to talk learns without confusion two languages almost as easily as one, and, learning the two, acquires a lingual facility which will subsequently render the acquisition of other languages easy. Not less plastic is the moral nature in the beginning of life. I will but quote the words of one of singular wisdom, who when the world was almost three thousand years younger than it now is, said: "Train up a child in the way he should go, and when he is old he will not depart from it." In this utterance you will observe that the sage recognizes the two great complementary truths—childhood is plastic, character tends to permanence. Truths these which cover the whole round of personality—feeling, knowing and willing.

As educators we must remember that plasticity which does not end in rigidity has no permanent worth. The structural value of clay depends on two properties—a plasticity which permits it to be moulded, and a susceptibility to fire-hardening which permits its transformation into brick. The child-nature has a gracious and engaging plasticity, which years change into steely hardness. In the man transient emotion has grown into an abiding love of the true, the beautiful and the good; the successive, fleeting, mutually

corrective, sometimes irreconcilable impressions made on the plastic intellect of childhood, which, thank God, because it is plastic, is susceptible of remoulding, have shaped themselves into a coherent, consistent, indestructible body of adult conviction; and the wavering, uncertain, feeble volitions of the child have grown and consolidated into the royal, unconquerable will of the man or the woman who can dare all and do all.

3. Thus with lapse of time I come to my third and last proposition. It answers the significant question, Who shall preside over these first impressions? Who shall guide towards their goal of attainment the first faltering footsteps? Clear and convincing is the answer: Mothers have the first opportunity and the greatest influence in the formation of the mental and moral characters of their children. How can faculty be developed? Only by use. How can faculty be rightly developed? Only by right use. What is the right use of faculty? It is the voluntary, cheerful, hopeful, diligent, energetic use, guided by the accumulated wisdom of the race. Who like the mother—I had almost said who but the mother—can provoke in the child this right use of faculty? The mother's inexhaustible love wins the love of the child, and love lightens all tasks. Her subtle sympathy divines the inmost working of the child mind and heart; interprets his words and actions; understands his difficulties, his motives, his endeavours, his hopes, his fears, his pains, his pleasures, as none other can. So, as none other, she can win him to accept, with confidence and with the joy of anticipated success, the tasks, sometimes distasteful, that he must meet, and to persevere with all his might to performance of tasks that without her bright encouragement would be beyond him. She, if wise, will see that the tasks to which he sets himself are chosen in view of the life that lies before him, and are not too heavy for the stage of his growing strength to which he has attained. If wise, I say; for it is not enough that a mother is loving. Loving mothers are sometimes fond. You know the primitive meaning of that past participle of the old English "fonnen," to be foolish. Good mothers are not only loving, but wise. They study with anxious care the dispositions, physical, mental and moral, of their children; they study the world into which time and circumstance will thrust them; they study the qualities which underlie success; and they so discipline their children that hereafter they shall take command of their own lives, having strong and healthy bodies, minds vigorous, alert, keen, comprehensive; moral natures altered to all the relations of time, place, persons, so that they are punctual, orderly, polite, trusty and kind, ready "to serve their generation by the will of God." Such wise, loving mothers there have been, and their noble sons and daughters have been for them their grandest possible memorial. It has been truly said that great men have often been the sons of remarkable mothers. Some have gone so far as to say that a great man's greatness is inherited from his mother. I do not think that the great mothers who have not assiduously watched over their infant sons have usually had great sons. I do not underestimate the priceless advantage of

being well born. But the aphorism with which I shall sum up this brief talk with you does not overlook pre-natal influences and does not over-estimate the value of the mother's influence. Great men and women are made or marred before they have long escaped from the cradle.

FRIDAY, JUNE 25th.

The sections—Education, Philanthropy and Social Work—held joint meetings on Friday, June 25th. The subject which engaged their attention during the morning was "Play." For the papers and discussions see Vol. I., p. 32.

The Education of Defective Children was treated at the afternoon meeting. See Vol. I., p. 40, for details.

MONDAY, JUNE 28th, 10 A.M.

Certain aspects of secondary education were considered on Monday at the morning session, at which the Convener presided.

The first paper was:—

THE PEOPLE'S HIGH SCHOOLS IN DENMARK.

By FRU HASTRUP. Read by FRÖKEN GAD.

Denmark is known abroad as a small country exporting an astonishing quantity of butter and pork. If foreigners ask how this can be the case, the answer is a perfect riddle to them, for the answer is: It is mostly due to its high schools. This characteristic school movement has for some years been the object of much interest, and several nations have sent emissaries with a view to visiting and examining our high schools.

The people's high schools are for grown-up young people. Each year they are open for five months, from November until April, for young men, and three months, from May till August, for young women. Very few of the pupils come from town; most of them belong to the rural population. It is evident that such short courses cannot aim at examinations nor lead to gaining a living. When the course is terminated the students return to those means of livelihood which they had only left for a time.

If we want to understand the idea and aim of the high school we must go back to its birth and give a description of its parents, two very different but most eminent men, Grundtvig and Kold, reformers of the Church and the School. The years 1848-1849 were a stirring time to the Danish nation. The attempt of the Slesvig-Holsteiners to tear Slesvig from Denmark was defeated and the national enthusiasm was great. At the same time Grundtvig's liberal sermons and his constant struggle against the narrow-minded State Church caused a strong religious movement. All this

inspired Grundtvig with the idea of founding a school for the young people who had a common fatherland and language.

"True culture and spiritual enjoyment may be combined with every position in life and may be lacking as well." Grundtvig's plan was a high school palace where students from all classes of society might meet and listen to our most eminent scholars and orators. This dream, however, was not realized, and a small peasant's school, with only 14 pupils, founded by Kold, was the beginning of the embodiment of the idea of people's high schools.

Kristen Kold was the son of a shoemaker; he was a self-taught man, with little book-learning, but he had travelled much and possessed to an unusual degree the knowledge of human nature, combined with a clear and watchful eye and an eloquence which charmed because it was always original, never trivial. When he was a young teacher he once saw a little girl who had been told to learn her lesson by heart. She cried while she read and could not learn the lesson. Kold then told her the contents of the lesson and succeeded in making her remember and render his words. Of course Kold was not the first who discovered the superiority of the living word to the written one, but he was the first who on this discovery founded an entirely new sort of school work.

After the unhappy war of 1864 and the loss of Slesvig, Denmark was like a man who has lost one of his limbs. But the Danish nation is tough, it took for its motto these words: "What Denmark has lost in outward power she must strive to gain in inner strength." Our country had become so small that it was necessary to do something to raise it; the main thing was to enlighten the people, and so the high school movement began to spread rapidly. Many young gifted men, wishing to serve their country in this way, with small means and by the help of peasants in the neighbourhood founded small schools which grew and became popular.

These schools are all boarding-schools, the pupils living at the school and taking their meals with the male and female teachers and with the principal and his family. The High School is like a small state in the state. From the principal preparing his lectures to the cook preparing the food, everybody is penetrated by the wish of making the short time the pupils stay at the school as profitable to them as possible. Often young people who had studied at a people's High School have told me that there they had the happiest time of their lives. There their wish and will to take their part in the current of life were awakened.

The daily companionship between teachers and pupils who meet not only in the classes but at meals, at sport, at play and in the teacher's home does much towards the forming of the character and manners of the young people. They become intimate with their teacher and this gives weight to his words.

An ordinary school day may pass as follows:—

It is a summer morning, all is still. The school house has been built at different times year after year, some rooms have been added now here now there, all telling the history of the school, how it grew

and expanded. Its architectural beauty was not increased by this way of building, and so a tower has been constructed to amend in some way the defects. From the flat roof of the tower there is a splendid view over woods and lakes, a bright Danish landscape. In one of the small houses there is a big bell; when it rings all the inmates of the school hasten to get up and begin their daily work. Half of the girls—they number about seventy—put on their gymnastic costumes at once and run down to the dining-room, where steaming coffee and bread and butter is awaiting them. These young robust girls, few of whom have been taught gymnastics before, now have an hour's exercise, while the other half are making their own beds and cleaning their rooms, as well as the adjoining stairs and corridors. Again the bell rings and the pupils assemble in the lecture hall, where, after singing a morning hymn, they listen to a lecture by the principal, generally on a historical subject. For the practical courses in composition, arithmetic, needlework and so on the pupils are divided into classes. Dinner is at twelve, all sitting at long tables with the teachers at the heads. To them is confided the difficult task of distributing the food with housewifely care that the portions may be quite equal. At two o'clock lessons begin again; besides the practical subjects there are one or two lectures preceded and followed by songs which generally are in harmony with the lectures. Often part-singing is practised to the great enjoyment of the pupils. It is evident that the teaching must be made interesting to the students. If not it is a failure, for there are no examinations to urge them on, the longing for knowledge is their only motive. In the middle of the afternoon, coffee and cakes make an agreeable break; supper consists of tea, beer or milk with bread and butter, cold meat, etc. After supper, the pupils amuse themselves in the big garden with all sorts of games or row on the lake in boats belonging to the school. Those who have not taken a bath in the morning do it now. A flock of girls will perhaps pass the evening at the house of one of the teachers. The room is small and the guests are numerous. The lady of the house, going to the piano, plays and sings to them while they sit on the floor (there are not chairs enough), keeping so quiet that no one would suspect there were about fifty lively young girls present, at other times noisy and apt to laugh as only young women can laugh. After an evening hymn everybody goes to bed, but going to sleep is another question. There are three or four girls in every room, and of course they have much to tell each other about the events of the day. After eleven o'clock all noise is prohibited, some whispers still are going on but at last even these subside and the small state in the state is sleeping soundly.

Much work is done, especially during the five winter months. We may here give a time-table of such a course. Danish, 60 hours; grammar, 120; arithmetic, 120; natural science, 80; geography, 60; surveying, 40; bookkeeping, 24; civic teaching, 20; gymnastics, 120; and the most important subject of all, history, 220.

Askov in Jutland is a so-called extended High School with a course extending over two successive winters which is open to both

men and women. Most of the students have previously attended an ordinary high school. The teaching is more advanced, and English and German are taught to those who desire to study them. Here more than at any other high school all classes of society meet, both from town and country. Hence, the High School at Askov comes nearest to Grundtvig's original idea.

When the work of the people's high school had proved its vitality and usefulness and had secured its place amid the population, it obtained State aid, both as direct grants to the schools and as scholarships for poor students. The schools are very cheap; the usual fee for board, lodging and instruction is 35 Kr. (i.e., not quite ten dollars) per month for a winter course and a little less for a summer course. They, therefore, can get pupils even among the poor. There are now eighty high schools in Denmark, some of them being agricultural schools and other sorts of practical schools which are a result of the high school movement. These last schools are mostly attended by students who have first stayed at an ordinary high school and are now desirous of perfecting themselves in some practical subject.

It is a fact that those men and women who in their youth have studied at the people's high schools have more than any other part of the population helped to carry our agriculture through difficult crises. One of the teachers has said, half in jest, that the co-operative slaughter houses and dairies ought to have the heads of Grundtvig and Kold for their sign instead of a pig's head and a butter-mark.

Another result of the movement is a net of lecturing associations all over the country. Almost every parish has by means of voluntary contributions built a meeting-house which is used for gymnastics, too.

The affection of the rural population has been the strength of these schools. And here their limitation is to be found. Hitherto, at least, they have not succeeded in getting hold of the young people of the towns; this task is reserved for the next generation.

ASTRID HOSTRUP,

Teacher and Housewife at People's High School for 13 years.

In reply to questions Fröken Gad stated that the People's High Schools are not High Schools in the ordinary sense. They admit no students under eighteen years of age and extend the knowledge which students have gained in elementary and secondary schools. They aim at helping the rural population by developing patriotism, by increasing the sense of civic responsibility, by enriching the mental life and giving some training in practical subjects.

Next came a paper upon:—

THE TRAINING OF GIRLS FOR FUTURE CAREERS.

By FRÖKEN AMALIA HANSEN, Norway.

High Schools in Norway called Middle Schools have a course of four years. They are coeducational institutions, supported by

the State or municipality. On presenting an official final testimony from a Middle School a pupil gets admission both to the Colleges, Technical Schools and Commercial Schools. The Middle School certificate mostly helps female pupils to earn their living as assistants in telephone and telegraphic offices, as governesses for little children in the country and as workers in other tolerably well paid occupations. But as time goes on and opportunity is given for taking short commercial courses, such preparation will be more frequently demanded of apprentices in shops and commercial offices who want to earn more than starvation wages.

Pupils of a Middle School are tolerably well trained in the English and German languages, both of which they can write and speak. In addition they know arithmetic, algebra, their native language, history, geography and all other subjects necessary for a cultivated person.

A College which in Norway is called a Gymnasium, provides a course of three years. The first year's work is preparatory and general in character. During the two following years the three different lines of study may be pursued, one chiefly in mathematics and science, another in Latin, a third the study of living languages, especially English, English history and English literature. The last has been particularly popular with girls, because in addition to general culture it gives practical knowledge of English to a degree hitherto unknown in our schools. French, German and English and history, especially modern history, occupy important places in the curriculum in each course. Teaching in hygiene as well as in temperance, natural history, botany and geology and physics and physical exercises are compulsory in all schools.

Co-education prevails in our Gymnasiums and State Schools as well as in private schools, and the number of young women attending the gymnasium education is steadily increasing.

An examination passed at the end of the course admits the scholars to the University.

Then followed a paper upon:—

THE TRAINING OF GIRLS FOR PROFESSIONAL CAREERS.

By MRS. OGILVIE GORDON, D.Sc., Ph.D., F.L.S.

Statistics show that the ages at which the greatest number of women are engaged in professional work are between twenty and thirty and over forty-five. This means that many professional women who marry find it necessary to return to their former occupation, and it also means that many women have to enter upon some professional career in middle life owing to stress of circumstances. For these the examination certificate, or some special training for professional work undergone in their girlhood, would be of the highest value, and this consideration ought to be prominently in the mind of every parent when the daughters of the family are being educated.

The broad principle we ought to follow in the case of girls is to give them a good general education that will enable them to be readily adaptable in any sphere or position they may be called upon by marriage to occupy, and then to supplement this general cultivation of their powers by helping them to select some one definite direction of study or training, in which they may make themselves expert and so have an assured future, come what may.

In considering possible careers for girls I shall devote the time at my disposal mainly to careers for which a University training is not essential, and shall treat them under three chief groups: (1) The Health and Social Reform Group of Occupations, (2) The Arts and Crafts Group, (3) The Clerical, Business and Domestic Group.

HEALTH AND SOCIAL REFORM GROUP.

The variety of professional careers for women is increasing every year. It is not long since the telephone and typewriter opened innumerable posts for capable young women. At the present moment the remarkable development taking place in social economics and the care of public health is creating new demands for women's work, and work of a specialized, highly-trained quality. The most notable example is probably the rapid introduction by one country and another of medical inspection of Elementary School Children, and the large number of posts that this throws open to university-trained women, doctors and dentists, as well as men, and the additional demand for trained nurses to assist the medical inspectors.

The latest publication of our International Council of Women entitled "The Health of the Nations," gives some account of the progress already made in the adoption of medical inspection of school children in the United States, Canada, Germany, Sweden, Great Britain, Denmark, Netherlands, in several of the Australian States and Tasmania, Italy, France, Switzerland and Greece. In some of these countries the movement has only begun; in others it has been established by law. Both in England and Scotland the medical inspection of school children has been made statutory, and a considerable number of men and women are already engaged in connection with this and with the other much-needed reform for the care of slow or mentally defective children in special schools. It is to be hoped that this city of Toronto will shortly follow the lead of the Mother Country in these respects.

No less remarkable has been the success achieved in infant life protection through the Milk Depôts or Gouttes de Lait now present in the large cities of most countries. There again a paid nurse or manageress is frequently required to supervise the distribution of the milk and weighing of the babies, and give skilful advice and instruction to the mothers.

In other departments of public health and in social reform work among the industrial population we find the same tale of new avenues disclosed to view, and women eager to enter, as factory inspectors, sanitary inspectors and sub-officers, health visitors,

relieving officers in connection with poor law administration, almoners to assist with outdoor hospital relief, probation officers, prison matrons, rent collectors employed by housing reform organizations, superintendents of girls' clubs and "Welfare Matrons." All these are posts that have been recently created in consequence of the widespread effort to bring kindlier and more healthful influences into the lives of the industrial population, and they offer admirable scope for the impulses and energies of many women who would not be attracted by a University career.

In order to enable a girl to enter upon any of these careers, her general education ought to continue until she is from sixteen to eighteen years of age, and she should then enter upon a special course of training according to the line selected. In most cases the training has to include experience in house visitation, in keeping records and preparing reports, and in business method, in addition to technical knowledge of the subject.

Special training to prepare women for the work of health or sanitary officers is in most countries limited to one or two of the larger educational centres. In Great Britain training is given at the Sanitary Institute, Bedford College, the School of Economics and the Women's Department of King's College, in London; and at similar institutions in other University cities, or in large Technical Colleges. Various facilities are also offered to students to gain experience under the Charity Organization Society and in connection with Settlements and Girls' Clubs. The City of Westminster and other health societies have an arrangement with certain teaching institutions whereby students may accompany experienced health visitors and others in their rounds of house visitation, and are initiated by them into the methods of work and the making up of returns.

It may be said generally that women are only now finding their places as officials in social reform, and that the opportunities for special training are somewhat sporadic. But in proportion as the mind of the people in one country and another awakens more fully to the wisdom of preventive and precautionary measures in dealing with social, moral and physical evils, the demand for women as inspectors, visitors, superintendents, etc., will increase by leaps and bounds, and schools of social economics will have to be provided in all big centres of population. Just as there are at present special centres for the training of teachers, into which young men and women may pass from the Secondary Schools or after a partial or complete University education, there ought to be a number of special centres for theoretical and practical training in social economics, sanitary science and the administrative and staff work of hospitals, institutions, public health offices, etc. And it is highly probable that within the next ten years such social science centres will be provided in connection with all our Universities, University Colleges and Technical Colleges. Our National Councils of Women might help by keeping the subject before the public, and pointing out the usefulness of women's work in such directions, and the need of training centres.

ARTS AND CRAFTS GROUP.

Another group of professional careers in which openings are increasing, although more slowly, is that of the artistic crafts. Women are now employed as commercial artists, pattern designers, advertising artists, workers in jewelry and metals, illustrators for books and magazines, artistic bookbinders, photographic artists and expert assistants in photographic studios, copyists and tracers in engineering works and architect's offices, architects, house decorating, wood-carving, etc. For success in such work a girl must have natural mental aptitude of a high order and deftness of hand, and at least three or four years of close training are necessary before the salary of a skilled worker can be looked for. Such occupations demand as long a period of apprenticeship or training as millinery and dressmaking, but the training begins later and presupposes a higher standard of culture and education. Art schools are developing *pari passu* with the greater demand for expert work and technical acquirement.

Allied to the artistic group are such occupations as decorative gardener, florist, high-class confectioner—all of which call for expert knowledge of artistic design and high technique.

A career by itself, with many devotees and comparatively few outstanding successes, is that of the woman journalist. The control of the pen, the flash of insight, the unerring instinct for what is vital and essential, must be inherent in the clever journalist. She has to add a wide knowledge of literature, to be a past mistress of shorthand, and if possible to be able to sketch rapidly, as a drawing in the note-book is of great assistance to memory. A strong physique is also quite necessary. Altogether it would seem that journalists to be successful must be born, not made.

Another rather isolated career is that of librarians, reserved, as a rule, for well-educated women of orderly, methodical habits, and they have to be trained in indexing, cataloguing and business method.

The professional career in music as singer, instrumentalist, or composer is like journalism, a thing apart, but if the music teacher in the provincial town is to be even moderately successful she must submit to searching tests conducted by Central Examining Boards for Music, and must undergo a very arduous and prolonged period of training.

Women pharmacists are now frequently employed in surgeries, hospitals, dispensaries and in shops. The pharmaceutical examinations that have to be passed are difficult. A three years' training is required—either an apprenticeship for three years with a pharmaceutical chemist, or a training as a student at the School of Pharmacy. The salaries afterwards run from £80 to £140 a year, and I observed that last January a brilliant student, Miss Gertrude Wren, had been appointed demonstrator in the School of Pharmacy of the Pharmaceutical Society.

Of late years the teachers of physical drill and Swedish exercises have been much in request, and the number of school appointments is steadily increasing.

CLERICAL, BUSINESS AND DOMESTIC GROUP.

The groups of occupations which at the present time attract the main rush of applicants are the clerical and business group, comprising secretaries, typists, office clerks, civil service clerks, cashiers, business assistants, and the group of trained nurses, matrons, masseuses, hotel manageresses, laundry manageresses, as well as the housekeepers and skilled domestic workers of all types. For all of these a general education as supplied in many High Schools, Grammar Schools and Secondary Schools up to the age of sixteen or seventeen, is sufficient as a foundation, but that has to be supplemented by commercial or technical courses as supplied at Polytechnic Institutes, in Continuation Schools and in special schools for shorthand and typewriting, for domestic economy, business training, etc.

As these occupations have been followed out by women for some time and with assured success, the opportunities of special training are much better organized and more widely spread than in the case of social reform and artistic groups; and mainly because of the greater facilities of preparatory study, the competition for situations has become very keen, and the salaries offered and accepted are, except in the higher posts in each line, barely adequate for the living needs of educated, cultivated women. Experience in this direction of women's activity points to one loophole of weakness, in the unpractical kind of education that too often passes current among the better-class Secondary Schools and private schools for girls, and handicaps them when they come into competition with girls who have been bred in a more purposeful way for the earning of a livelihood. It is very regrettable to see the constant under-cutting in price that goes on among women employees. Sometimes it is the less cultivated worker that undercuts the salary of the more cultivated worker; sometimes the better-class girls themselves accept a salary that is not a living wage, simply because they may have some small private means, or may be able to live with their parents.

These two tendencies and the lack of organized trade unions for many occupations followed by women keep down the standard of women's wages. And we have to bear in mind that the competition will become still keener.

Up to the present time the professional careers for girls have been mainly recruited from the commercial and professional classes, and the girls entering them have been educated at fee-paying schools, and often at considerable cost to the parents. But in all countries where a connected national system of free education has been developed, the more promising girls in the Elementary Public Schools even of a remote district may now be drafted at twelve, thirteen or fourteen years of age into a Higher Grade or Intermediate Day School, in some neighbouring town or educational centre, and the curriculum is so arranged as to open for these girls careers as commercial clerks, post office clerks, typists, cashiers, business assistants, etc. From such Higher Grade Schools many of

the more intellectual and capable girls pass on, to be trained as teachers, and may ultimately find their way to the University.

No national system of education can be regarded as complete or satisfactory which does not thus enable the boys and girls of the working classes to make their way into any kind of occupation for which in early life they give evidence of capacity or aptitude. The general trend of educational authorities everywhere is to perfect and render more elastic the system of free education by means of Day and Evening Continuation Schools, and to adapt it to existing conditions of commerce and business in as many directions as possible.

It is therefore obvious that the competition for posts in commercial and business offices and in all forms of remunerative work will become keener every day, and that girls born in gentler circumstances and educated at our private schools and Secondary Schools will have to compete with the best pupils brought on by a national system of free education.

In no way need we regret this influx of competitors from the free school system. It is simply necessary to recognize that it now exists and is bound to increase, and to make provision accordingly. It is for the public who send their daughters to private schools, endowed schools High Schools and Colleges, to ensure that the training given there shall be no less practical and effective than in those schools where the girls are being taught throughout on the principle that they have to earn their living.

Good manners, good breeding, a cultivated air and a high *esprit de corps* are traditional in the best of our girls' secondary schools and private schools, and form an asset rightly regarded as of inestimable value. At the same time a fictitious value is apt to be placed by parents upon the mere appearances of culture and education in their girls, and it is only when the test of some examination comes, or the still harder test of going out into the world, that the deficiency of the previous school training is laid bare. With employers general culture seldom weighs in the balance against technical skill, expert knowledge and business method.

Time and again girls are actually discouraged by their parents and teachers from entering examinations that might be taken with comparative ease in the course of their school career, and are allowed to pass out from school without holding any *cachet* or recognized sign of the standard of attainment reached. Even when parents are in affluent circumstances this is a mistake. For, although the girl at the time may be quite willing to shirk the examination test, she may not realize that without the testimony it affords of her school training most professional careers will be closed to her. It is happier for her to win her examination certificate at the fitting time and feel that it is there in reserve, should she, in the future, desire to take up some independent career. The moral effect on her own character is also of fundamental importance, for there is nothing more conducive to further effort than the sense of having arrived successfully at some one of the winning posts in life. Our girls, no less than our boys, ought to be encour-

aged to have some definite aim and purpose at each stage of their early training, and the habit of "getting there" should be firmly bred in them from the first.

During the ensuing discussion Dr. Annie MacLean asked whether "social service" positions were filled by University graduates in England, and Mrs. Gordon replied that they are not. Miss American then spoke, saying that young men and women in the United States would not be able to acquire the knowledge of life and experience necessary to effective social work by attendance at Secondary Schools. In New York a School of Philanthropy had been established to prepare students for social service and to keep those already engaged in such work. Schools of Civics in the Western States and Simmons' College in Boston furnished excellent trained workers.

In the United States women were proving very successful journalists and supervisors of playgrounds as well as in other callings mentioned in Mrs. Gordon's paper. Miss American regretted, however, that too little was being done to prepare women for mothers.

In attending to this need Prof. David Keys, of Toronto, mentioned the new building in connection with Toronto University where courses would be given in domestic science, including the care of children and the preparation of foods.

Prof. Florence Keys, of Vassar College, said that women must first be made economically independent. For this a knowledge of industrial conditions and a sense of social responsibility were needed as well as special training for home life.

Mrs. Ogilvie Gordon closed the discussion, stating that girls in England never go directly from Secondary Schools into social service positions. First, they learn from life, as did the Settlement workers and charity organizers of the past. Training for these and similar callings is certainly not sufficiently organized nor is it easily obtained. Probably, however, means for such training is no more sporadic in England than in the United States, where excellent opportunities are confined to a few centres.

The High School as a preparation for life was now treated from the standpoints of the teacher and of the parent.

Miss Beavor, of England, read the following paper:—

THE HIGH SCHOOL AS A PREPARATION FOR LIFE.

By MISS C. McCROBEN, Girls' High School, Wakefield, England.

In dealing with the subject of "The High School as a Preparation for Life" I am taking the ordinary accepted definition of a High School as a public secondary day school for girls. These schools were started for the children of parents who wished to combine the advantages of home life with a good school education. High Schools arrange for a long morning attendance from 9 to 1, and an optional attendance in the afternoon for the preparation of home lessons, or for certain additional subjects, or to take part in

the school games, so that compulsory attendance is only for four hours a day during five days of the week, and this secures a predominance of home influence.

There is a tendency on the part of modern parents to avoid their responsibilities and to send their children to boarding-schools while still quite young. In this way the training devolves upon others and the children lose the advantage of home life and home duties, are merely visitors during the holidays and have no special niche to fill when they leave school.

The scope of this paper is, however, confined to the consideration of the day school which supplements the training and preparation given in the home.

There has been a great change in the outlook and ideals of English education during the last twenty years and especially during the last ten. This change shows itself most in girls' schools, where there are not the old traditions which have to be fought against in many boys' schools. It is now universally acknowledged that school is not a place for imparting knowledge and learning facts, but is a place of training for life, and it remains for us to see how far the High Schools attempt to do this. The task is a difficult one, as the schools contain girls from very different homes, and whose lives after the school period is over will be widely different. The girls therefore must be prepared for life generally and not for any particular trade or profession. We aim then at the development of character, so that a girl may take her place in the world and be a public-spirited citizen, a good wife and mother or a useful worker in some field of activity; the acquisition of trained intelligence which can be brought to bear in any work she has to do, and the development of a sound and healthy body.

The question then becomes, what do the High Schools do to forward this training of character, mind and body?

In all aims the personality of the teacher is of the utmost importance and most of all in the training of character. A good and inspiring woman will find opportunity for this sort of training in all lessons as well as in the odd moments of school life, and on the other hand a teacher will sometimes lose countless golden opportunities.

The Scripture lessons form, of course, a unique opportunity for helping the spiritual growth of the girls. The change in these lessons during the last few years has been very marked. It is now generally recognized that they are of the utmost importance and care is taken that the teachers should appreciate this and prepare themselves properly for them. The holiday courses for Biblical study have been attended by many teachers and the question of Bible teaching has been discussed by the head mistresses in whose hands much of this teaching lies, so that there is now an earnest desire to make these lessons as helpful as possible to the girls under their care.

All schools meet for prayers at the beginning of each morning and this not only strengthens the spiritual life but also the corporate life of the school.

Endless opportunities for character development occur in all lessons, and especially in such lessons as history and literature, which take so prominent a part in the curriculum of a girls' school.

The reading of such poems as Tennyson's "Idylls" or "Princess" and the discussions on these bring out the enthusiasm of the girls, and one can see how quickly they kindle to admiration of a great deed or a noble character.

One of the greatest needs of the day is to train our girls for the increased responsibilities and duties of citizenship. To a certain extent this is met by teaching of "civics" or "citizenship," which now finds its place in most curricula. In addition to this school life develops the individual feeling of responsibility as well as a sense of public spirit. Each girl feels that she is part of a community and that her own wishes must be put on one side to "help on the larger life" around her. The sense of corporate feeling cannot be given in home training and is a very real preparation for life. The school games themselves help in developing it and the girl who plays for her side and not for herself, who learns "to play up and play the game" in the right spirit is receiving very valuable preparation for the life after school.

Then again, the school develops a sense of personal responsibility. As the girls grow older they receive certain privileges and accept certain responsibilities with regard to helping the younger members of the community. The development of this sense of responsibility and self-reliance is very characteristic of the modern girl and there is no doubt that she is a more reliable and resourceful person than the girl of Miss Austen's time. All the school functions, such as speech day, open day, sports, matches, etc., help the corporate feeling, the pride in the school, and the sense that the honour of the school rests in each girl's hands, and it lies with her to keep it untarnished.

Newbolt's poem expresses the feeling that the majority of girls have for their school—

" For though the dust that's part of us,
To dust shall soon be gone;
Yet here shall beat the heart of us
The school we've handed on."

In the modern High School the keeping of the necessary rules is no longer enforced by punishment, but the girls are trusted and the appeal is made to their honour, an appeal which very rarely fails. The entire atmosphere of a good modern High School makes for moral training, and although there are some girls who do not respond, the majority go out into the world with higher ideals gained at school and are therefore better fitted to be the mothers and teachers of the next generation, or to do any sort of work in life. School life is generally a happy period nowadays, and the girls show great keenness in all that they do. The spirit that the school encourages is that of "whatsoever thy hand findeth to do,

do it with thy might," the spirit that Herbert describes so well—

" A servant with this clause,
 Makes drudgery divine.
 Who sweeps a room as to Thy laws
 Makes that and the action fine."

To turn to the mental training of school, there again we find a great change from the old ideas of imparting knowledge by means of such books as Child's Guide and Mangnall's Questions. The acquisition of mental qualities is arrived at, of a trained intelligence, a balanced judgment, a cultured taste and power of appreciation, increased faculties of observation and so forth. Lessons no longer consist of lectures pouring forth information and opinion upon the pupils, but rather of discussion and of leading the pupil step by step to find out or think out something for herself. Such subjects as science and mathematics especially train the power of logical and accurate thought and reasoning. Again science in girls' schools has developed on quite new lines and is now closely in touch with ordinary life, and its illustrations are drawn as much as possible from domestic work and household management. As the majority of women have at some time of their lives a certain amount of household management this development of science is in the right direction.

If education is to be a preparation for life, the power of reading and writing English and of appreciating the classics of our own language must be developed by it, and teachers of the present day realize this to the full. In the place of the simple plays of Shakespeare studied with notes in old days we now have a great variety of reading and much discussion on it. Literary societies, home reading clubs, meetings for dramatic reading, all form an integral part of school life, and the girls read more widely and their taste and love of reading grow. This power of appreciating the "best thoughts of the best minds" is not only a training in literary taste but is also a factor for good in anyone's life. "All spirits upon which poetry falls," says Shelley, "open themselves to receive the wisdom which is mixed with its delight."

Lastly, to turn to the physical training given at school. Most schools have a properly trained physical mistress who takes charge of drill, gymnastics and games, who aims at developing the girls physically and not at producing good match players or gymnasts.

It is evident that if these aims of preparing the girls for life and developing them in soul, mind and body are to be kept in view and carried out, the personality of the teacher is of the first importance. Mrs. Woodhouse, the President of the Head Mistresses' Association, dwelt on this in her presidential address in 1903, and I cannot do better than quote her words:—"It is evident that all teachers have to deal with the mind as such, and the man or woman who sees most clearly the endless possibilities of mind and spirit, and can give a reasoned ground for the hope that inspires every educational effort is likely to be the best educator. As teachers it is our business to work through the intelligence to reach the soul.

It is indeed true that the school world already has great ideals, ideals of justice and love which are the very foundation of all human life in societies both small and great. What is still needed and will always be needed, is to make those ideals so forceful and telling that they shall become part of the very moral fibre of our pupils, and be carried by them into the larger world they will enter when school days are past."

THE HIGH SCHOOL AS A TRAINING FOR LIFE FROM THE POINT OF VIEW OF A PARENT.

By MRS. ALFRED POLLARD, President of the Women's Institute,
London, England.

At an International Congress, with an audience drawn from all parts of the earth, it is impossible to give a definition of a "High School" which will present to each individual present, a clear idea of the kind of school of which I am thinking. I have decided, therefore, for the purpose of the present occasion to give a very broad definition indeed and to take High School education as that given as a rule in all our secondary schools for both boys and girls. For although this is a woman's congress and our subjects are supposed to be concerned mainly with those points affecting women, I hold it impossible for a mother to consider the question of the education of her girls apart from that of her boys and I shall therefore have something to say about both.

In the first place let us clearly understand what it is we are here to talk about. The title of my paper is "The High School as a Training for Life."

We have here two pictures offered to our imagination, the School and Life, and we want to find out what is or should be the connection between them and how far our present system succeeds in bringing them into harmony.

The first thing which strikes me as I think of the pictures called up by the words School and Life is of the immense contrast between the two.

We have been accustomed in a traditional, superficial sort of way to think and talk of school as if it were a little world in miniature; we send a boy to school in order that he may learn to become a man of the world, and we are apt to think of the child educated at home as if he were being sheltered from the world and kept in ignorance of it. But in reality how far does any school really represent the world in which the boy or girl will have to live and work after school days are over?

In numbers alone can I see any real resemblance; the world is a place full of people—so is a school—but the school world is a world artificially arranged within certain limited conditions, and bears not much more resemblance to the real world than does the carefully arranged "Native Village" in one of our great exhibi-

tions bear to the real native village in its natural environment in South Africa or some island in the southern seas.

The school world is a world of boys or girls taken away from their homes at an early age (generally between eight and ten years old) and herded together in groups, these groups consisting, not in any selected fashion of old and young, male and female, but of so many boys of about the same age in one group and so many girls of about the same age in another. The separate "groups" are not even allowed to mix in a normal manner either for work or play, for with that strange inconsequence with which we are in the habit of arranging our lives without any regard to the fact that life is or should be one great whole and not a series of unrelated episodes, we have decreed (in England at any rate) that boys and girls are to be kept separate during the most impressionable, the most important, the most formative years of their young lives.

Having then segregated our boys and girls into separate groups how do we proceed to educate them?

I am not going to discuss here the different types of school or even the different types of education to be obtained in the same school. We might spend hours on arguments for or against systems based mainly on classics alone or mathematics alone; we might approve or disapprove of a scientific education or wrangle over the merits or demerits of the "modern side" which is now finding its way into most of our older schools and is being given a very prominent place of its own in our newer ones. Personally, I am of opinion that from the point of view of the training of the intellect it matters on the whole very little what you teach, but it matters immensely how you teach it, and above all it matters by whom it is taught.

And this brings me to a serious consideration and one which I should like to ask all those who have to do with the up-bringing of children to consider. How is it that we have allowed the education of our children to fall almost entirely into the hands of the unmarried men and women of the nation? You will probably begin at once to remember all the married schoolmasters you know, and to say that my remark is not true. But think again; even although a fair proportion of the head masters and heads of houses in our boys' schools are married men, this is a result far more often of accident than design; for a man to be a "happy bachelor" is no deterrent to his being made a house master, or in some other way becoming responsible for the physical, moral and mental welfare of from 50 to 100 boys; and when we turn to our girls what do we find?

A few private schools are kept by married women, some of them with husbands and families of their own, but for service in any kind of public school, it is essential to be either unmarried or a widow. There are not always rules laid down as to this, but custom and precedent have made it so established a fact that I don't think a committee of selection would know in the least what to do if confronted with a candidate for a head mistress-ship who was also a married woman with husband and children.

I do not propose to consider the practical difficulty with which I know I should be immediately confronted if I were to suggest that a majority of our teachers should be married, because I know that at present argument would be prolonged and almost useless, but I do not hesitate to say that I look forward to a day when the whole education of our children, both boys and girls, in school and out of school, will be largely controlled by married men and women, both working together in the common school where children will be brought up on the system of the larger family, and where the ideals of school and family life will be found intermingled and permeating each other.

It is in this divorce between our ideals that I think the weakness of our school systems lie.

Let us ask ourselves, what is this life for which the schools are said to be a preparation?

I cannot give you a definition of life. Life as an abstract thought is too complex, too all-inclusive to admit of a definition, but I can tell you a few practical things about life which are very trite, very obvious, but which few of us have in our minds when we talk in a vague way about education in connection with life.

What does Life mean to the boy or girl growing up and just about to "leave school"? Ask one of them and the probability is he cannot tell you. Change the question and say, "what do you mean to do when you grow up?" and the boy will probably answer that he means to be a doctor, or a soldier, or a man of business, and to make money in some form or other; and the girl? In some cases she, too, has her ambitions and a career before her; but for the majority the answer is often uncertain and the future indistinct; few girls dare to answer as they should:—"I hope to be a wife and a mother."

But after all it is a little hard to expect our children to leave school with a vision before them of what life may mean and what it should mean to each one of them, when in all probability we have never talked to them about it ourselves nor encouraged or helped their teachers to do it for us.

Have we ever thought of it and have we ever tried to find out how far the particular school to which we have sent any one of our children is doing anything whatever to train him for that life to live which is the whole object of his up-bringing?

I suppose that all English-speaking parents have more or less the same hopes and aims and ambitions for their children. What is it that we all look forward to, what makes us bear willingly and gladly all the pain, the anxiety, the sorrow inevitably mingled with the joy and glow of parenthood?

Isn't it the knowledge that for us at any rate life will not cease to be when we ourselves have ceased to live, that in our children the race will be carried on with, we hope, something added to it which will bring it a little nearer towards that ideal humanity which is the goal of our existence?

Surely the most callous parent takes some pride and pleasure in the thought that his sons and his daughters will some day have

houses of their own and will bear children to carry on the "family."

This feeling is perhaps the deepest and most abiding so I put it first, but there are other ambitions we have for our children. We want them to get on in the world, to take up some study or profession or business which they will do well and which will enable them to be of some use to their fellows.

Then, too, most of us want them to make good citizens, good patriots, good men and women; men and women whose standards are not only as high as but rather higher than those around them.

The ideal then towards which all teaching and training should work is the production of:—

1. A good workman.
2. A good citizen.
3. A good parent.

Let us see how far we insist upon our secondary schools providing an atmosphere, an environment in which good workmen (by which I mean, of course, all kinds of professional and business men and women) good citizens and good parents can grow.

For many generations in England we made no attempt to correlate a boy's education with his future career, and every boy was taught classics and mathematics whether these subjects or even the training to be obtained by their study was going to have any bearing on his life-work or not. Now we have made some progress towards a reformation in this respect, and although there are still numbers of boys learning Latin and Greek who will never get to the point of being able to read a single classical author for their own pleasure, will never open a classical book from the day they leave school, still we are perhaps within a measurable distance of the time when some of us will have to make a stand against education being treated from a too practical and material standpoint.

We place our boys in schools where from time immemorial tradition has on the whole been inclined to look upon the breaking of rules as rather a creditable thing than otherwise provided only that you are not found out, and even now the assumption that the master and the boy are natural enemies, is not dead. What sort of an atmosphere does that make for the training of a citizen with a respect for authority and order?

With regard to a career and citizenship our girls stand a better chance than our boys.

Whereas a boy's educational curriculum was fixed for him at a time when the only career requiring a scholastic education was that of a priest or monk, and therefore Latin at any rate was an essential—a girl's education is practically a thing of modern growth, and in such schools as have had the wisdom to resist the temptation to follow the bad traditions of the boys' schools, a girl may be well prepared for one or two of the possible careers open to her. She is also free from the traditions which lead to law-breaking being considered worthy conduct.

Of direct teaching in citizenship and its duties, we have as yet in our secondary schools little or none, and of direct influence how much can we expect from men and women who are not as a rule exercising any duties of citizens themselves and know little of public life or responsibility? After all we teach indirectly that of which our own lives and hearts are full, and as long as we keep our teachers as a race apart we shall not obtain from them that which we have ourselves taken no trouble to implant in them.

Finally, as to parenthood. Schools, as I have said, and more especially boarding-schools, are divorced from family life. Boys and girls are sent away from home at an early age and taught to live an institution life; they mix only with their own kind, boys with boys and girls with girls, they see each other and their homes only under the aspect of holiday times, when home rules and regulations are often set aside in order that the little "visitors," for such they are, may have a "good time." Boys and girls meet each other under special conditions, parties and dances and picnics, but the wear and tear of family life is not for them, they are outside it. The home stayers have their own duties and tasks which they neither could nor would resign into the hands of the brothers and sisters who come home only on occasional visits. Later on the boys will go still further away from home, for when they leave school they become under-graduates at some university where the atmosphere is still less homelike or domestic, or they go out into the world to live in "rooms" or at a club or in some other way lead a "happy bachelor" life which fits them still less for settling down into the more humdrum surroundings of the "family." Girls, too, at least those who follow up their school life by a college career, are acquiring the same "bachelor" habits, and without being too pessimistic, I think we may well be beset by some slight fear that "home life" as we have known it is in danger of becoming a lost art.

If we think of the physical side of parenthood we must own that not only is it entirely disregarded in our school curriculum, but under the influence of the unmarried teachers it is bound to be ignored. Girls and boys grow up without being led to give one thought to this prominent fact which the majority of them will have to face some day, the fact that they, too, may be called upon to be parents. The question of whether it is possible or not to introduce the teaching of physiology into our schools with the direct intention that it should bear upon the reproduction of the race is too difficult a one to be thought out here, but that parents and teachers should meet together and discuss it and devise some means by which our young people should no longer grow up in hopeless ignorance of the facts of life which will influence their own future and the future of the race, is a thing to be earnestly desired.

And after life comes death, or rather another life. What preparation do our schools give for that? The turmoil of religious thought at the present day, the divisions, the contradictions of religious opinion, the unfortunate controversies, the dragging of religious questions into the arena of party politics, all tend to make

the actual teaching of religion in our schools an increasing difficulty, and we become more and more inclined to leave it out and to take it for granted that somebody else, at some unspecified time, will see to it. And what are we putting in its place? History and literature, both of which in the right hands, could be made the channel for the development of the spiritual side of our nature, have far too little in our time-tables. They do not count much in those which are preliminary to entrance to one of the Universities, or of the learned professions, and so they stand more and more chance of being crowded out by the necessary hours given to classics and mathematics, and still more will they be liable to be set aside when our time-tables begin to be besieged to make space for those admirable but material subjects, cookery, house-keeping and domestic science generally.

But the loss of the spiritual side of a nature is a great loss; we all need it, women perhaps more than men, and without it no education can do more than scrape lightly over the surface of the human soul.

Education even now is but in its infancy; we have the past behind us, let us examine it and look for its mistakes that we may avoid them; before us lies the future with its opportunities greater than any we have ever known. In the past we have thought perhaps more of the education of the intellect, of those things which go to make a scholar; for the future let us think more how we can best educate the human being—the body, soul and spirit.

Mrs. May Wright Sewall, formerly Principal of a Classical High School for Girls, gave an address which is here summarized.

In the United States, with few exceptions, girls as well as boys attend the public High Schools and predominate in the upper grades. About twenty years ago it became a difficult question to decide what should be done with girls who excelled their parents in book knowledge but not in ability to earn a living. This led to the differentiation of Secondary Schools into High Schools and Manual Training High Schools. In the latter, modern languages were substituted for Latin and Greek, drawing, designing and wood-work were given to both boys and girls. The latter, in addition, studied dressmaking, millinery and cookery, while the boys had shop work of various kinds.

These schools are said to have been very successful, especially in preventing children from engaging in unskilled labour at an early age.

The great number of immigrants from countries with undemocratic institutions necessitate special efforts to prepare children for good citizenship. "Civics," including the principles of municipal, state and national government, is therefore a subject which received great attention in High Schools. Practice in self-government is provided in certain schools, thus developing a sense of responsibility and encouraging the idea that boys and girls, men and women, have equal rights and similar civic duties.

The Hon. Mrs. Franklin opened the discussion by objecting to Mrs. Pollard's view of the desirability of having married teachers.

She believed that the married and the unmarried both had their places in schools and that neither should be excluded from the profession. She also felt that examinations were detrimental, restricting the curriculum and destroying initiative.

In reply, Mrs. Gordon pointed out that examinations are not formidable exercises when properly conducted, but desirable and ready means of teaching children to express themselves clearly and accurately. Miss Beevor agreed with Mrs. Gordon. She said that she believed in ordinary history lessons being made a vehicle for the teaching of civics.

MONDAY, JUNE 28TH, 2 P.M.

At the joint meeting of the Sections Education, Health, Social Work and Moral Reform "Certain Aspects of Moral, Physical and Social Education" were presented.

The papers are to be found in Vol. L, pages 57 to 87.

TUESDAY, JUNE 29TH, 10 A.M.

The morning session opened with a paper entitled:—

THE WORK OF WOMEN ON EDUCATIONAL BOARDS.

By MISS MACDONALD, Arbroath, Scotland.

Carlyle tells us that "Fact is the life of all things," and Dickens that "Facts also are counted in life." I think therefore it is better for me, instead of dealing in generalities, to tell you from my own experience of what women can do for education in Scotland where I have had the honour of acting on a School Board for six years.

In Scotland we have always been proud of our schools. A school in every parish is one of the many debts we owe to John Knox, whom Scotland recognizes as one of her greatest sons, though if you ask the average Englishman or woman who John Knox was, or what he did, you will probably get for an answer: "He was the man who pulled down churches and was very rude to Mary Queen of Scots."

The teachers of these old parish schools were appointed and their houses, as well as the schools, were kept up by the heritors—that is, those who owned land in the parish—and I fancy that where a woman was a land-owner she had as much to say in the matter as any man. But in 1872 an Education Act was passed which removed the schools from the control of the heritors and placed them under School Boards. Every parish has a School Board, the number of its members varying from five to fifteen, according to the population of the parish. Arbroath, with a popu-

lation of over 22,000, has a School Board of nine, and during my six years of service all my fellow members were men.

School Boards are responsible for the providing of schools and, in the country parishes, of houses for the head masters—with them rests the appointment and the dismissal of teachers and the fixing of salaries, but with regard to the subjects taught, all School Boards have to act under the direction of a body entitled "The Lords of the Committee of Council on Education in Scotland." Included in this somewhat miscellaneous body are the First Lord of the Treasury, the Secretary of State for the Colonies, the Secretary for War, and the Chief Secretary for Ireland, but as you can imagine, these men are far too much occupied with other matters to give any time to an extra like this, and consequently, control of education in Scotland is left practically in the hands of the Permanent Secretary of the Scottish Education Department. The present Secretary, Dr. Struthers, and the former Secretary, Sir Henry Craik, are both very able men, but it is good for no one to be an autocrat. If there were more women on Scottish School Boards I wonder whether there would not be a rebellion. Men grumble at the folly of making highly trained head masters spend their time in filling up endless schedules which probably no one will ever examine; they talk of the absurdity of having sewing, knitting and darning, inspected by men and so on, but having grumbled, the ordinary School Board member thinks he has done his duty and rests content.

The work of a School Board is carried on mainly through committees. These committees may vary in name among the different School Boards though the work is similar, but in the School Boards which I know best, they were entitled the Higher Education, the Property, the Religious Education, the Finance, the Officers', and the Continuation Class Committees.

The religious question is one which troubles Scottish School Boards very little. In Scotland we may, and we do, fight over our churches, but we try to keep the children apart from this strife, and the Religious Education Committee of the Arbroath School Board had so little to do that its business was carried out at one annual meeting.

On the Officers' Committee a woman's presence is eminently desirable. This committee is responsible for seeing that children attend school regularly, and it has also to consider all claims for exemption. In Scotland children are obliged to attend school up to the age of fourteen, but in cases of extreme poverty they may be granted exemption from school attendance earlier. We all know how ready the average man is to be generous when it costs him nothing, and how unwilling he is, unless something has annoyed him, to make himself appear disagreeable. If they do not have a woman to point out to them their responsibility to the children, Officers' Committees are far too apt, in order to gain a little temporary popularity, to grant every claim for exemption and by so doing to allow boys and girls to be deprived of education which their parents could quite well afford to allow them to have.

The Continuation Class Committee has to provide classes for boys and girls to whom exemption has been granted, or who wish to continue their studies after they have left school, and the Education Act passed in 1908, gives School Boards the power to make these classes compulsory up to the age of sixteen. I have not heard of any School Boards which propose to put these compulsory powers into force. I hardly see how they could do so, unless there were some arrangement for the young people to work half the day and study the other half. If boys and girls have been at work for nine or ten hours they are in many cases quite unfit for study in the evening.

The new Education Act gives every School Board the power to start an Employment Bureau, and for this we have entirely to thank a lady who is well known to the members of the International Congress of Women. I refer to Mrs. Ogilvie Gordon, D.Sc., Ph. D., who started the idea and gave herself endless trouble in getting it carried out. She addressed meetings, she wrote letters, she interviewed educational authorities, and in the end she succeeded in gaining what must prove a great boon to hundreds of children. An Employment Bureau may be useful anywhere, but the benefit will be specially felt in large towns where at present many parents fail to realize the life-long injury which they do to their children in sending them to earn money by doing odd jobs or by acting as message boys and girls instead of having them taught skilled trades.

Any woman who is on an Educational Board should endeavour to make the education of boys and girls as much alike as possible. It is not one hundred years since an educated man wrote "We cannot approve of giving girls a learned education, though we forbid not these accomplishments which are merely ornamental." Such opinions have, I trust, passed away for ever, but the idea is still too prevalent that girls should be taught what will make them useful to other people, while boys need only learn what will be useful to themselves. It is every woman's duty to try and combat this idea, which has spoiled the career of many a clever girl and has made men unnecessarily selfish. Why should boys also not be taught to make themselves generally useful? Possibly conditions are different in Canada, but the hardest worked people in Scotland are the wives of workingmen whose wages do not exceed twenty shillings a week and who have a family of young children. In the case of such a woman her work is unceasing from Sunday morning till Saturday night, and she never has a real rest. Her husband, on the other hand, has every evening, every Saturday afternoon, and the whole of Sunday perfectly free. I should like every boy to be taught to cook and to cook well, so that when he has a house of his own, he might, if need be, cook the Sunday dinner and give his wife a rest on that day, at any rate.

Another direction in which a woman should use her influence is in the inculcation of cleanliness and good manners. We are told that cleanliness is next to Godliness and that manners maketh man, but there are few children to whom either the one or the other

comes by nature. It is wonderful, however, what a teacher can do, even in a crowded Elementary School, with some encouragement from a School Board member.

The work of an Educational Board appeals differently to different people, but it ought to be one of the first duties of every woman to try and get fair play for the women teachers. In Scotland we are still far from that. You may find a man and woman doing similar work for which he is paid £120 and she only £80. Of course all women teachers are not alike, some are unable, either physically or mentally, to manage a large class of girls and boys, but where a woman does the same work as a man it is very unfair to give her one-third less pay.

As a last word, I would cordially recommend work on Educational Boards to every woman who has the opportunity and the leisure for it. I can promise that she will find it most interesting, and it will give her pleasure to realize that she is helping to make fruitful her own corner of the vineyard.

Miss Dendy, who was co-opted to the Manchester School Board in 1896, and is still serving as a member of the Education Committee, gave a short account of the improvements obtained since a woman had a place upon the Governing Board of the Manchester schools. A constant struggle has been maintained to have the salaries of women teachers increased, the familiar argument advanced against it being that women do not remain in the profession as long as men. Great advances had been made in the practical teaching of domestic science. During the last few months of the school course lessons in the management of cottages, in cookery and in the care of infants are given to young girls. Especial provision has been made for the instruction of half-blind and of stammering children. An industrial day school has been established with a woman physician in attendance.

Mrs. Waterman, who was the first woman to have a seat upon the School Board in Cleveland, Ohio, said that women were recognized to have a great influence for good in improving the hygienic conditions and the moral tone of schools and in assisting women teachers to obtain fairer remuneration.

The statement that women serving on Governing Boards would be effective in improving the financial position of women teachers led to a discussion of the causes which led to their low salaries.

Miss Charlotte Ross, B.A., of Toronto, pointed out that in Ontario nominal financial recognition of the equality of men and women teachers existed side by side with discrimination which resulted in principalships and other high positions becoming the monopoly of men in no respect better qualified than women to fill them. The only remedy for this injustice seemed to be for women to endure a temporary hardship for an ultimate good and to refuse to accept situations at inadequate pay.

Mrs. McIntosh stated that in the Province of Quebec, on account of the low salaries given to teachers, women had entered other

fields of work. The scarcity of teachers there created had merely resulted in the Legislature's passing a measure empowering municipalities to employ untrained teachers who were given "permits."

The only remedy, Miss Derick believed, lay in freely opening all kinds of trades and professions to women, thus lessening still further the supply of women teachers. The idea that women should have less pay than men for equal work is fostered in part by married women not realizing that they are not supported by their husbands, but that they are actually wage-earners, with a right to independent control of a fair share of the family income. Doubtless, as Miss MacMillan said, the cause of low salaries is the traditional attitude towards women which regards their work and, therefore, their remuneration as not their own but their husbands' and fathers'.

THE UNIVERSITY GRADUATE AND SOCIAL SERVICE.

By FRÖKEN AMALIA HANSEN, Norway.

Women, as well as men, after passing the final examination of the Gymnasium are admitted to the University of Christiania, where they are permitted to take up special studies after a preliminary training in one or two branches, such as philosophy and Latin.

The number of women who graduate from the University is increasing. Not a few women physicians are now found in Norway, and several are practising law. Although they are not yet admitted to holy orders some have passed the theological examination required for so doing. Women are also attached to the staff of the University.

A remarkable sign of progress is the establishment of a Pedagogical Seminary in connection with the University. Previously the teachers in the University evolved their own methods without the aid of training. But now all who receive appointments must be trained in the seminary where pedagogics are taught both theoretically and practically.

As a result of the University Women's Club deciding that members would not accept positions at lower salaries than those paid to men doing similar work, the scale of remuneration in higher institutions is the same for both sexes.

SCHOLARSHIP AND SERVICE OF THE STATE.

By MISS CHRYSAL MACMILLAN, M.A., B.Sc., Scotland.

There is, in my country, a traditional belief in the value of scholarship. It is more than three hundred years since the law decreed that there should be a school in every parish of Scotland. Later the duty of supporting these schools was imposed upon the

land-owners. We, therefore, have a system of State-aided elementary education dating back for centuries. The initiator of this system of national schools was John Knox—one who may not be admired for all his actions—but one who, in this matter, proved himself a great statesman. The principle on which he acted was that—I use his own words—“Every scholar made is an addition to the wealth of the community,” and it is on the same principle that statesmen act to-day when national systems of education are established or developed. In principle it is acknowledged that time and money devoted to education is a profitable investment giving large and cumulative returns; but often too little is done to put the principle in practice. By “wealth of the community,” Knox, I feel sure, did not mean anything so narrow as mere material prosperity; he must have meant, as I shall take “service to the State” to mean, the higher aspects of prosperity, the intellectual and moral well-being of its individual members. In popular parlance, service to the State is sometimes given a very narrow connotation. To serve one’s country is used in reference to the particular form of service undertaken by the soldier, the sailor or the statesman, as if the artisan, the housewife, the teacher and others who are doing work necessary for the existence and prosperity of the State, were not as much serving their country. It is necessary to remember that the State which is so often spoken of as a mere abstraction is made up of individual human beings with different capacities, different tastes and, except in those states which exist only in the imagination of the philosopher, with different opportunities of developing and exercising these capacities and tastes. A State is to be considered healthy and prosperous in so far as its individual members are healthy physically, mentally and morally and in so far as individuals are given the widest opportunities to develop their faculties and cultivate their tastes; when each is in a position to be himself, to develop his own nature in so far as this is possible without encroaching on the rights of others. What then is the nature of man? The characteristic which differentiates the human from the purely animal is the moral nature of man so that the prosperity of a State can only be estimated in so far as the individuals progress along the lines of moral development and are free and responsible to work for the good of the community.

The possibilities of a State are never realized if it provides only for the material and intellectual development of its members. As Kant has it, each individual must be treated as an end in himself and never as a means only.

Service to the State is rendered by work that makes life possible as well as that which makes life beautiful, by work which is called menial as well as that of the soldier, the statesman or the artist.

Here I would like to make clear that I do not consider that the Government is identical with the State. The word State is apt to be used in a double sense and there is a consequent tendency

to confuse the interests of those who have the power in a country with the interests of the whole. In those countries in which all the different interests of the State are represented in the governing body the two words may be more correctly used as synonymous, but in the majority of cases the Governments represent certain hereditary interests only. In some countries land, in others money, is thus represented. In many the interests of all adult men and in a few women's interests are also represented. In very few instances, therefore, can the governing body be taken to be the same as the State. I shall go back to explain in what sense I understand the word scholarship. There is sometimes a tendency to limit the meaning of the word scholar to the book-worm and to exclude from it the man who is able to put his knowledge into practice. Scholarship I take to be knowledge of the systematized experience of others, acquired at second-hand with the assistance of others, as distinct from the knowledge which is gained purely by individual personal experience. In other words, scholarship is what we gain from books or at school or in college in conjunction with the power to put such knowledge into practice. It is this knowledge which is power, this knowledge which makes an individual a more capable instrument to do the work he undertakes, whether it be for the State in the form of work for others, or in the form of work for himself as a mechanic or as a thinker, a teacher or a statesman.

Plato has said that the best interests of the State are promoted when each citizen receives all the education of which he is capable in order to do the work for which he is best suited, and probably most would to-day agree that this would be an ideal arrangement. But difficulty and opposition appears when an attempt is made to put the theory in practice. The opposition to each new practical application mainly results from conservatism or prejudice and is of two kinds:—

First, there is the conservation form of opposition to systematized instruction in any branch of work which has previously been picked up. The ordinary method of equipping oneself for work in most departments is still that of picking up facts from those doing similar work. In few callings is it yet recognized how much it is possible to profit by the experience of others and how time is saved and capacity increased by a systematic knowledge of that experience. A hundred years ago a doctor was considered to know his business if, during his years of apprenticeship, he acquired something of what his master knew, and his skill in treating disease was apt to be measured by the number of fatalities among his patients. There is no other trade in which so much progress has been made, because in medicine it is now definitely recognized that a study must be made of the systematized knowledge and experience of others. As yet little more than a beginning has been made in equipping the present generation with the technical knowledge required by engineers, teachers, farmers. The ordinary artisan still learns his trade in a desultory way from the journeyman with whom he works.

The two most important skilled trades, which are generally undertaken together, are those of the child-rearer and of the working housekeeper. In them are employed a larger number of people than in any other business; nevertheless, little provision is made for technical instruction in ethics. Sentimentalists still insist that instinct should tell a woman how best to cook a beef-steak and how to train her child. The theorist sometimes forgets to test his theories in order to see if they fit the facts; while the purely practical man no less falls short of the best. But it is becoming more and more recognized that a combination of practical experience and theoretic knowledge, in addition to natural ability, is necessary for the production of the best results.

The second form of conservatism which militates against the possibility of work being undertaken by those with the most capacity for it is the conservatism or prejudice of caste. This caste system, so we are told, is most rigid in India, where people are born to a certain trade and forbidden to practice other trades whatever their capacity may be. This caste system, more or less modified, has been characteristic of every system of laws and customs, and every particular caste system has been in its turn assumed to be part of the natural order of things. Even so great a philosopher as Aristotle allowed the prejudices of his time so to obscure his mental vision that he declared that there is a slave class whose nature it is to perform menial duties. Probably there are still some who, as the historian expressed it, have "a dread lest the poor should be encouraged by education to forget the duties of their station and to encroach upon the privileges of the rich." The same fallacy lies at the root of all caste systems, the fallacy that one caste exists mainly or only for the benefit of another, the fallacy of forgetting that every human being is of value for himself alone and not merely for the work which he does for others. It is this fallacy which leads us to call a country prosperous even when it has stunted children, sweated labourers and enslaved women.

There are still some who uphold as heaven decreed, natural rights certain legal and customary privileges and monopolies preserved for that special caste, the male sex. Just as Aristotle relegated a large section of the community to the slave class to do what he considered the natural duties of the slave; so many who rank as wise to-day would exclude women from certain forms of service, not because of incapacity, but because it is assumed that it is their nature to serve and obey. They consider women not as ends in themselves but merely as means to promote the ends of men. They are actuated, to paraphrase the historian, "by a dread lest women should be encouraged by education to forget the duties of their station"—the name given to their station is "sphere"—"and to encroach upon the privileges of men." It is impossible to estimate how much ability has been squandered as a result of this fear. Everywhere we find women denied the right to qualify themselves to serve the State in the manner in which they are naturally fitted to do so. Everywhere we find women excluded from work for which

they have been allowed to qualify, because these places are reserved as monopolies for men. This is true not only of trades and professions but of services to the State performed by means of voting and sitting upon public governing bodies. In many walks of life no provision is made for teaching or else the caste system makes the acquisition of useful knowledge difficult or impossible to those born poor and to women. By law and custom, many of the capable, because they are women, are placed in positions of little responsibility, where their talents are lost to the community.

This Canada is a new and undeveloped country, but it has great possibilities. Women are a new and undeveloped sex, but they have great possibilities. Both, no doubt, are old in that they have been in the world since the beginning, but until this century their possibilities were not discovered or at least not realized. The pioneers who break new ground endure hardships and opposition but those who come after profit by their work. The women who struggled for education and other rights to development had much to suffer, but the world, as well as women, is profiting by their work. Those who are to-day fighting for women's political freedom are breaking the ground for future generations. There is one thing which Canada has learned and in which it is ahead of women. It has faith in itself. This faith in themselves the majority of women have not yet learnt. They have been so long forced to be artificial that they do not know their own power and have forgotten how to be themselves. But women must work out their own salvation, beginning by having faith in themselves. It is safe to disbelieve every historic statement as to the incapacity of women. These so-called incapacities are hardly one of them natural incapacities, the most are imposed from the outside by law or custom. No country can be great if it overlooks women and denies to them the right to serve by preventing them from taking up the work for which their capacities fit them, and, above all, by shutting them out from the political life of the country. A great statesman has said that women represent half of the intellectual and more than half of the moral force of a country and no country can prosper, as it is possible for it to prosper, if it excludes from the highest form of service the intellectual and moral force of its women. It is a commonplace that no country can afford to neglect its material resources, but it is greater folly to neglect intellectual and moral resources.

In this new country, I find that there is less unwillingness to do the obvious than in the conservative Old World. I hope, therefore, this right of service will not long be denied to half of the community.

THE UNIVERSITY GRADUATE AND THE HOME.

By ALICE YOUNGER, M.A.

From the title suggested to me for this discussion, it is clear that University women are people of sufficient numerical and historical importance to be the subject of generalization.

The knowledge I have of the woman graduate has been gained through two types of University—the University composed of resident colleges, by my own training as a student at Girton College, Cambridge, and the non-resident University very familiar to me as the system of the University of my native town of Glasgow—where the students live at home or in lodgings and attend University classes. In both types of University the essential feature is a wider training after school life is over. And I wish to show that the continuation of training through the most formative period of a girl's life is invaluable to herself, and therefore reacts beneficially on the home. I shall try to do this by tracing the relations between the home from which she springs and the woman graduate, and her effect upon the home which she marries into or creates for herself. My assumption is that, by training in a wider sense, a woman becomes more capable and therefore a better home-maker.

It is no new thing that learned women should contribute to the world's wisdom. There have been famous and talented women as well as men in all ages. The new feature in present day conditions is, that the education of girls has come to be considered almost, if not quite, as important as the education of boys. The intelligent girl, like the intelligent boy, is now the subject of family consideration, and a family effort is made to arrange a University career for her. That career has an important influence on her character and purpose in life. These years at college are crowded, impressionable years in life, when all the faculties—intellect, observation, sympathy—are developing.

The college career gives the opportunity for learning habits of thorough and independent work. Examinations, whatever their faults, teach method and respect for time. Life in a varied community reveals other customs, training, and views of life from those learned within the home circle, and the student leaves with new enthusiasms, it may be for learning, it may be for the duties of citizenship, it may be for spiritual life, it is certainly for the life that is "tasted in effort." The tendency to spend the years at the University on frivolous pursuits which led the men's colleges to be once described as "hospitals for the treatment of football accidents," is practically unobservable among University women. Lastly, a University career makes a girl efficient for self-supporting professional work, if she desires to be economically independent.

The second portion of my subject, the home, now requires some description.

In its simplest definition it is a permanent dwelling-place, which may contain one or many dwellers, but in its most typical aspect—the most important aspect for us now—it is the dwelling-place of the family, "the combination," to quote Mrs. Bosanquet, "of parents and children for the mutual convenience and protection of all the members belonging to it. . . . which in its past history, its present significance, and its importance for the future, involves a whole heaven and earth besides."

The University woman is the new factor in society, whom we now desire to relate to this essential social basis, the home.

I wish now to trace their mutual connection (1) through the genesis of the movement that gave University education to women; (2) through the effect of the home on the graduate's character and career; and (3) through the influence of the graduate on the home into which she marries, or which she creates for herself.

I. First, in tracing the genesis of the movement that gave University education to women we find that the home played a vital part, on account of the evolution which it had undergone.

To take the description of an economic lecturer:—"In olden times the supplies were organized over long periods of time by the members of the household, especially for the winter by a country population. With the growth of towns the catering trades extended and housekeeping became more and more a factory industry done by postcard, then by telephone. This was enormously accelerated by railways and cold storage, so that fresh meat, butter, eggs, etc., are available every day, and there is no need for the great technical skill in preserving food. Hence the home no longer needs every hand that can be applied to it. For instance, every part of a pig is now a factory industry, lard, bacon, ham, sausages, brawn. Furniture polish is no longer the old-fashioned wearisome beeswaxing, boot polish is a factory industry, there are packet jellies, blanc-manges, custards, tinned beef, bottled fruits. Jam-making has gone out, home laundering has gone out, home-made wines have disappeared, and home-made medicines and simples. Pickling is a factory industry, clothes-making has become for the poorer class entirely a factory industry—no one spins or weaves now—children's clothes, especially those for boys, have become a factory industry. It does not pay to make them at home."

This evolution greatly lessened the work of household management, and left the daughters of the house an excessive portion of leisure. The girls being the unremunerative part of the family, it had not been the custom to spend much on their education, but when the home no longer greatly required them, the movement to equip them better for other fields of activity began, and the first step in that equipment was to secure for them educational equality. Few movements have been so rapidly and so consistently successful as this movement for girls' better education.

We have thus found that the evolution of the home relieved the daughters of much of the work of its management, and caused the movement which resulted in giving them freedom to follow a University training.

II. In my second main point I wish to trace the influence of the home from which she springs on the character and career of the University graduate, and its relation to her remuneration if she enters a profession.

(1) The influence which a good home or a bad home respectively exercises on the character of its members is immensely im-

portant in increasing or decreasing their capacity for the world's work, and this becomes very apparent in the lives of the educated women whose talents fit them for a prominent place in life.

The importance of the home as the training ground for our life's work lies in the opportunity it offers of developing all that is finest in human relations. It gives us the society of those dear to us of different ages and different needs; it offers the only group of people between whom candour can be used without offence; it gives us an easy social meeting-ground, where social gifts and knowledge of the world are best learned. Put in a word, it is humanizing. We can see this as much in the failures as in the successes. We see graduates, whose training is excellent, but whose lack of personality renders it almost useless to them, passed over, while life's opportunities fall to another who can impress her individuality on the work in hand.

The influence of the home is then a valuable element in building up character.

(2) The home exercises an influence as great in shaping the graduate's career as in moulding her character. University training changes the outlook of the student by unfolding new possibilities of occupation so that "we should," as Stevenson says, "have our lives in our own pockets and never be thrown out of work by anything." Such occupations are not necessarily professional, but, whether paid or voluntary, they divert the graduate from strictly home duties, and the attitude of the home as to the extent of her freedom is vital to the happiness of both home and graduate. The question is simple when the graduate must enter a profession in order to provide for her own future. The possibility of a clash of interests arises when she does not actually need to work for her support, but is driven by her mental activity to wish to devote her time to steady work outside of the home. If she belongs to a home that does not understand this outlook, unhappiness may follow.

Unlimited leisure is the heaviest tax the home can levy on the graduate, because practically the reason that secured her the rights of graduation was the need to escape idleness. If she resigns her will to the family, she suffers by feeling her powers degenerate. If she leaves her home against the family wishes, both she and the family suffer from the severance, although we could picture an even gloomier scene if such a home connection had continued under compulsion. But fortunately many causes reduce the likelihood of such irreconcilable views.

It is in the nature of things, not contrary to nature, that the home should respond to the new conditions which it was largely responsible for bringing about. It is as a rule a reasonable home that has the problem to face, or the college course would never have been originally sanctioned, and, as a rule, the graduate is a reasonable person if she has profited from her training.

We find, therefore, that generally mutual agreement sanctions the fullest freedom within the limits of home needs, and when this

is the case the graduate stimulates the life of the home, which in turn stimulates her by its belief in her. Every member of a family is an asset, and the graduate member tends to be one that is prized in proportion to her powers.

(3) We shall now consider the influence of the home on a third element in the graduate's career, her professional prospects, if she desires to be economically independent.

On the side of finance a depressing connection between home and graduate is generally traced, but, I think, that the home has been wrongfully made the scapegoat in this matter.

It is said that the relation of the woman to the home causes her wages to be lower than those earned by a man for similar work, chiefly for two reasons.

(a) The first deals with the break in her professional career when a woman marries. It is stated that this break in her work by giving less or no return for her early training, causes her remuneration at all times to be low, and a proof for this argument is sometimes found in the higher salaries of the women whose professions continue after marriage.

But it is as easy to argue that it will not pay the married educated worker to expend her strength, in addition to that claimed by her household, on outside paid employment at the present low salary as to argue that the salaries remain low because there is a break in efficiency when employment is changed. And as regards highly paid married workers, these seem to be chiefly people of exceptional ability who offer wares that are non-competitive. A good actor, singer, artist, writer, doctor, or lecturer, offers service that cannot be duplicated and receives in consequence an enhanced price.

I do not, therefore, find in this argument any cause for the original low salary, although I see in it a reason why salaries do not show a very great average of rise.

(b) The second cause cuts deeper. It is the economic law that discovers that, as a rule, a woman worker, whether an artisan or educated worker, aims only at supporting herself, while a man aims at supporting a household. It is a law that causes great difficulties for women on whom the maintenance of a household does sometimes fall, and it is a law which, for instance, some states in the United States in which women are enfranchised, are attempting artificially to correct by giving women equal pay for equal work in Government offices.

But again it is rather the absence of the desire of the woman to found a home for more persons than herself than the influence of her home, that seems to be the ruling cause. It is this that prevents her from standing out for such salary as alone would make the maintenance of the household possible. She is content to accept the salary that will support herself. This cause for low salaries, I think, is greatly strengthened by another, which is peculiar to the educated worker, of whom we have taken the graduate as the leader

and type, but which again is not traceable to the home. It is the limit educated women place on their choice of work by the special requirements they exact from their professions, which weigh more with them than salary. Leisure, variety, and the desire to live in companies, seem the three essentials. I find some sentences in a book on "Women in Education and Professions," which reveal this attitude on the part of women. "Save in exceptional circumstances," the writer says, "young single working women are practically excluded from society, at any rate from the society which would be open to them were they under their father's roof. To all intents and purposes the teacher leads perforce the life of a nun." Next she states the recompense. "To begin with" (note the order of importance), "there are the holidays." Later comes the interest, "the delightful nature of the work itself, in which there is not very much drudgery of the purely mechanical kind such as abounds in office work."

Loneliness, lastly, is a state which women shun. The life of a nun you will notice is a life in company with other women. This is due to the lack of the incentive which sees a man through both loneliness and drudgery, namely the knowledge that if he prospers he will have the means of ending it by forming a household. These limitations of choice seriously keep down the average educated worker's salary, both because they bring over-competition for certain posts, and because they keep women out of commercial undertakings in which earnings go by profits.

To sum up the question of the relation of the home to the educated woman's salary, we cannot say, broadly speaking, that the cause of the lower salaries of women is due to the claims of the home. In only one case, the possibility of marriage, would it affect a rise of salary. The fact that she does not aim at making a home, and the fact that she has a decided preference for certain professions are far more efficacious in keeping down her remuneration than her possible future as a housewife.

III. We come now to our third main point, the influence of the graduate on the home she marries into, or creates for herself.

We noted earlier some of the characteristics with which her college training had endowed her, the self-mastery, the knowledge of organization and of economy of time, which habits of continuous study give, the perspective that "sees the parts as parts, but with a feeling of the whole," which is learned from contact with trained teachers. Life has given her a further training if she has for any period of it followed out a professional career. Miss Collet may seem too severe when she asserts that "women who give their services for nothing are rarely told the truth," but at some time in life to have "criticism and payment" substituted for "flattery and thanks" is a valuable experience.

The trained graduate then brings powers of understanding and organization to the service of household management, to which her instincts make her specially adaptable.

The modern home to which she comes is a place of vast possibilities. In comparison with other times, it recalls the room that was swept and garnished. It is this room that the graduate has the opportunity of furnishing anew in the light of her trained powers of selection. Her chief contributions to it may be stated as her standard of equality which she impresses on the home, and her standard of family life, of social life, and of service which the home through her may contribute to the State.

(1) Her first contribution, the standard of equality between the sexes, is a gift of a passive nature, which comes from the fact of her equal mental training—from the fact that her mental equality realizes the consummation which John Stuart Mill so greatly desired to see, “the family no longer a school of despotism by reason of the inequality of the parents’ mental outlook, but instead a school of the virtues of freedom which fits the parents for other associations in equality”; and the children grow up to adopt a similar standard.

(2) Her second contribution, her standard of family life, leads her occasionally to plunge with a professional zeal into the details of domesticity that awakens a query in the heart of her spinster friends as to the worth of a University training. But that is a quickly passing phase of the newly-developed personality, and the essential of a standard that demands vivid interest in the gifts that life can offer, upholds an intellectual outlook within and without the home, and tends to keep family life on a high level.

(3) Her third contribution, her standard of social life extends to the social order the same vivid interest that she impresses on the family. It is a standard that by requiring the best from society has a consequent influence in cultivating its best side. The inheritance of college traditions values friendship too highly to place social influence low, and this contribution, which is difficult to define, aids in promoting the culture and happiness and usefulness of life.

(4) I have taken last her most important contribution, her standard for the service “which we can do for honour, not for hire.”

It is a new factor in the life of the community to have members of it trained to specialized work who are not required to apply their skill to channels that will bring a monetary return. But the graduate who has not applied her training to professional work, or the married graduate whose home ties leave her a due portion of leisure while she has still many years of useful life before her, are in this position. And these intellectual powers are a new asset in the service of the community. They can be applied in many ways. We see them used in research work which the more hard-pressed paid worker cannot spare time to follow out, or we see them in their fullest extent applied to the absorbing duties of citizenship, in the countless directions in which the city’s welfare can be served by the “great unpaid,” who bring expert skill to the aid of their enthusiasm.

To sum up, in conclusion, the purpose of this paper, I have tried to show that by her original training the graduate has acquired a valuable equipment for a useful life: that the home from which she springs has helped in the movement that gave her educational freedom: that its influence in forming her character increases her chance of success in life, and that the home more generally stimulates than retards her in the use of her talents; that it has not the direct influence that it is generally supposed to have in reducing her remuneration to a lower rate than that earned by a man for similar work; and finally, that her training has fitted her to be a better home-maker in the home into which she marries or which she makes for herself, and gives a new meaning to the share which she and her household can contribute to the wider duties of citizenship.

An animated discussion followed, in the course of which Miss Florence Keys remarked that while nature had in a sense handicapped women by making them the bearers of the race, society had artificially increased the disadvantages under which business and professional women work. To do the best that in her lies, woman must obtain the prerogative of free labour. At present she is placed upon the horn of a dilemma—either she marries and suffers a decrease in salary or she must remain celibate and miss happiness never denied to a working man. Society should be so adjusted that a woman could have leisure in which to bear and rear her children and still have time to perform public and professional work for which she might have peculiar talents. Until this freedom is attained, women will never find full expression and will not display a great measure of genius.

Miss Schnelle, of Norway, and Miss Creighton, of England, both stated that in their countries women had not yet justified their existence in higher civic positions and that they showed unwillingness to enter into the service of the State.

Frau Stritt considered the only solution of the problems suggested to be the political equality of men and women, the demand for which is the natural result of the movement in favour of equal educational opportunities.

Mrs. Carlaw Martin said that, as yet, women had not learned to realize their capacity nor where to render service. They are too intense and personal and need the encouragement of an educated public opinion to do their best work for society.

Miss Charlotte Ross, B.A., of Toronto, made a plea for individual liberty, saying that, no matter how few desire certain privileges or can profit by them, each should have the fullest opportunity of fulfilling her nature.

The Chairman, Miss Derick, in summing up the discussion, remarked that restrictions placed upon women because in the past they had not reached the level of the greatest geniuses had no scientific basis. It would be as rational to give them special privileges because fewer women than men fall below the standard of

normality. The primary requisites seem to be the securing of freedom for all, the loyal support of stronger natures who break through the trammels of the traditional, and faith in the ultimate victory of every righteous cause.

TUESDAY, JUNE 29TH, 2 P.M.

The subject of the afternoon meeting was Co-education. Miss Maud Edgar, B.A., of Toronto, presided and made the introductory remarks. Mej. E. Baelde then read Herr Gerhard's paper upon "Co-education in Secondary Schools in Holland." After this statistical statement Dr. Alexandra Skoglund gave a short address, saying that in Sweden co-education prevails except in the large cities, where boys and girls are taught in separate classes in the advanced grades of the public schools. Certain higher schools are open to both sexes. Other institutions are attended by girls only. In these Latin is replaced by modern languages and a large proportion of the time is given to general literature, art and music. In 1904, when a new system of education was adopted, it was feared that girls, although mentally equal to boys, would be physically unable to perform the same tasks. Time has not justified these doubts and the higher education of women has made such progress that a woman has been appointed lecturer in a college in Stockholm, and it has become permissible to make such appointments in Government Universities.

Mrs. May Wright Sewall, who spoke next, did not give unqualified support to co-education. For economic reasons it prevails in the United States. But in some New England towns and cities separate high schools for boys and girls are common, and private schools for one sex are found in different sections of the country. While it is generally believed that the intimate contacts of men and women in professional and industrial life are best adjusted if co-education prevails in the schools, many, including the speaker, would segregate boys and girls during the years of adolescence, but would give them a common training before fourteen and after eighteen years of age. Such separation makes it possible to provide special training for girls who do not intend to enter the University. The private school is also an important adjunct to the public school in performing experiments impossible in big institutions attended by both sexes and all classes.

At present more girls than boys attend the high schools, the latter being removed earlier from school in order to become wage-earners. This tendency is, however, being checked by the establishment of Manual Training and Technical High Schools which prepare students to become skilled labourers.

To a few it appears that much energy is wasted by the premature excitement of the emotions from the intimate association of adolescent boys and girls. In addition, they believe that the highest types of manhood and of womanhood result only when boys are

trained by men and girls by women. In the public schools such an arrangement is impossible, for women teachers are greatly in excess of the men.

After expressing deep regret that family bereavement prevented the presence of Miss Cartwright, of St. Hilda's College, Toronto, who was to have given an address upon "Co-education in Colleges and Universities," and that a similar reason caused the absence of Miss Ritchie, Ph.D., of Halifax, the Chairman asked that the paper of the latter be read by Mrs. MacNaughton.

CO-EDUCATION IN COLLEGES AND UNIVERSITIES.

By MISS ELIZA RITCHIE, Ph.D., Halifax, Nova Scotia.

Not long ago a five-year-old lad was being told the beautiful old Hebrew myth of the creation and fall of man. When the expulsion from Eden was narrated the little hearer sighed, but after a moment's thought looked up with renewed cheerfulness and said:

"Well, mother, it was a good thing anyway that Adam and Eve ate the apple together, it would have been horrid if one had had to stay alone in the garden while the other was sent out with that snake."

It is because I share the faith of this "minute philosopher" and believe the divine statement "It is not good for man to be alone" applies wherever the tree of knowledge grows beside the tree of life, that I venture to offer some reflections concerning the educating together of young men and young women in Colleges and Universities.

It may be granted at the outset that as regards the higher education as given in Women's Colleges and that in institutions in which they share the privileges and duties of young men, we are choosing between two pedagogical systems, each of which has done good work. Moreover we may admit that in particular communities, under certain social, economic, racial, or moral conditions, the intrinsically less desirable plan may be the one most easily established and most satisfactorily maintained. In practical pedagogies as in so many other applications of science, we have often to be content with a second best. But when both systems are available, or where the higher education of women is still at the stage when its promoters have to choose what goal to aim at, and to formulate a policy in accordance therewith, it is very desirable to consider fully and impartially the question whether it is beneficial or pernicious to separate the sexes in their college training.

I shall very briefly review what seem to me the more important arguments against co-education and then pass on to some positive considerations in its favour.

First. We have what we may call the physical objection. Girls, it is urged, are more delicate than boys of the same age, they are more excitable and nervous. J' the strain of competing with

young men in the work of the class-room and laboratory must have a bad effect upon their health. We can hardly wonder that before the experiment was tried this fear seemed well grounded, but many years' experience now proves that the health of girls at co-educational institutions is quite as good as that of boys; that, if equally proper hygienic conditions prevail and equally good facilities for exercise and outdoor amusement exist, it is quite as good as that of girls attending Women's Colleges; and also that the physical condition of the average college girl student, whether in a co-educational or a Women's College, is better than that of her non-collegiate sister. In truth, it is not nearly so often "work" as "worry" that causes nervous breakdown; and just because girls are more highly strung and emotional than their brothers, it is very difficult to keep the atmosphere of the Women's College free from nerve-strain. A girl of exceptional delicacy of constitution ought, as a rule, not to go to college at all; but one with a fairly good physique, and properly prepared when she enters, usually improves in health during her undergraduate course.

Second. We are offered the social objection to co-education; and to many persons this seems to have considerable weight. Young women studying with young men, will be apt to form acquaintances which may not be desirable. Is there not a danger in such intercourse between boys and girls at the most impressionable time of their lives? No doubt in countries where young women are kept in more or less complete seclusion until their marriage, the laying upon them at once the responsibility of choosing their acquaintances among those of the other sex, would be a great and perhaps dangerous risk, but in Anglo-Saxon countries at all events, young people meet socially at their amusements, and more intimacies are formed in that way than in the class-room. Certainly engagements and ultimately marriages are in some few cases contracted between classmates, but such unions are at least likely to be free from sordid motives, and to possess a solid basis of mutual knowledge and a community of tastes and interests. As a rule the moral tone of co-educational colleges is higher and purer than in colleges for men only.

Finally, we are offered an educational objection. A course of study prepared for young men is not, it is suggested, well adapted for young women; it is desirable to have one specially prepared for feminine needs and adapted to the limitations of the feminine intelligence. Again, we can only appeal to experience. It is hard to determine just what is the best course of study for any individual, it is harder still to formulate a wise and consistent policy regarding a college curriculum as a whole; but the present writer, after more than six years passed as a student in co-educational institutions, and ten years of teaching in one of the largest and best of Women's Colleges, feels quite unable to say in what respect the intellectual training most desirable for a man student differs from that best adapted to a woman student. All modifications of a liberal education to feminine wants, tend in practice downward

and backward to that "hole whence we were digged"—the flaccid, nerveless, prettiness and pettiness of the fashionable "finishing school."

Let us turn to the positive presentation of our case. It is well to recall for a moment what is the motive which, consciously or unconsciously, has determined the whole movement of the last half-century in favour of the higher education of women. It is well-nigh a truism to state that all education is the training of the individual's mind and character to fit him to act his part worthily in the great drama of life. The higher education, that which we call a "liberal" education, is justified on the supposition that a certain number of persons at least, are by circumstances, tastes and ability capable of receiving and profiting by special and comparatively long-continued opportunities for intellectual growth; and that those to whom such privileges are given are thereby enabled to contribute to the general weal. The immediate aim of a liberal education is the production of the cultured individual, one whose capacities are prepared to receive and to give forth the best things of life; the ultimate aim is the benefit of society through his work and influence. If then we claim that intelligent and earnest girls on the verge of womanhood ought to have the doors of Colleges and Universities open to them, it is because we believe that the cultivation of their minds to the highest extent possible, and the development of their characters in strength and rectitude, will make their lives fruitful in good for the whole community. Much is to be given to these young women in order that much may be required of them. The true scholar is not the selfish dilettante enjoying in idleness the ornamental luxury of knowledge; he is at once the minister and the guide of his fellows, the truth-seeker and the truth-lover, who though others may have low aims, grovelling tastes, and materialistic standards, is bound to remain the faithful champion of an enlightened idealism; and his life's work, if he is worthy of his high calling, is to make the ideal a reality.

Can a woman then be best taught to become a true scholar by learning with other women only, or side by side with men? Admitting, as I have already done, that in certain countries the conditions may be such as to render the separate higher education of the sexes the only plan at present practicable, I venture the statement that when wisely and carefully managed the co-educational system offers the better intellectual opportunities to young women, and is the more beneficial to the characters of both young men and young women. Let us consider both these points.

1. It is extremely difficult to establish and maintain a high standard of pure scholarship in a woman's college. Anyone who is familiar with the inside history of American women's colleges,—and they are, I believe, the finest in the world—knows that there is a continual struggle of the best teachers against the tendency to let down the bars—not at matriculation, the entrance requirements are high—but throughout the course and at graduation. The influence of parents desiring graceful accomplishments rather than solid

attainments—the crude utilitarianism which makes Boards of Trustees look coldly on studies not evidently and directly beneficial to what they complacently call “women’s true vocation”—the besetting sin of lack of thoroughness, which women have inherited from the slipshod methods of the past—the imitativeness which leads girlish enthusiasm to echo the opinions of an admired lecturer rather than to do her own thinking—the disposition to regulate the standard of work by the capacity of the average girl—the very charm and beauty of college life tending constantly to lower this average—as more and more are attracted to it these are obstacles to the production of high scholarship which can be only very partially overcome even by teachers whose unselfish devotion, noble ideals, and unremitting toil deserve all admiration.

On the other hand the girl student at a co-educational college has a constant stimulus to an ambition which is by no means altogether selfish: the academic distinctions she wins are not for herself only, but for her sex. The standards of the institution have not been formed in relation to her real or supposed deficiencies, she must conform to them or step out. Here is no intellectual fancy-work, to furnish the attractive “snap” tempting to indolence or vanity. Her quickness of perception and receptivity to new impressions will help her in competition with men students; but she must learn from them mental independence, tenacity, and the power of initiative, if she is to hold her own—and we all know she does hold her own. The advantages to her scholarship of working with men in the more advanced work of post-graduate courses are so obvious that they are practically universally admitted, and few Universities now refuse to open such courses to women.

In regard to the opportunities for development of character the advantage lies also with the co-educational institutions, it being of course assumed that suitable provision is made for the social life and the physical well-being of the women students. The presence of young girls in their midst has a refining and civilizing influence on the young men, and, as we have seen, the intimacies formed are generally mutually beneficial. Frivolous and vain girls are for the most part excluded from co-educational colleges by the rigorous standard of entrance requirements, and the amount of work which a girl student must do to keep up with her classes precludes that “mischief” which Satan finds for idle hands to do. It cannot indeed be said that Women’s Colleges on this continent are managed on the pattern of the convent, or resemble that short-lived abode of feminine learning founded by Tennyson’s Princess Ida. There are sufficient men-visitors on holidays and in non-study hours to allow of such “billing and cooing” as befits the springtime of life. But it may be doubted whether there is as sane and wholesome a social atmosphere where girls and boys know each other only in the hours of recreation, as where they also share in the more serious tasks of their lives. Flirting and coquetry, the small vanities and mean rivalries of femininity spring from a girl’s belief that the interests she has with men are those of amusement only; and that

a man sees in her but a play-fellow; comradeship and mutual respect come from the recognition of similar life-purposes and standards held in common. May we not frankly admit, moreover, that in the course of the last half-century our ideal of womanhood, and, to a less extent perhaps, our ideal of manhood, have been at once modified and elevated—that in each case it has become more human and less sexual. That gentleness and modesty are estimable qualities for women we do not for a moment question, but are we not unselfish enough at last to allow our brothers to have a share in them? The English Laureate wished to leave to his sisters (weeping over drowning flies) their "simple faith"; may we not now commend to young women the more vigorous counsel of the Apostle to "add to their faith virtue" in its old and true significance of manly courage? If our Samsons are out of strength to bring forth sweetness, their future helpmates should be no Delilahs but straightforward and clear-eyed truth-seekers, courageously claiming and wisely performing their share in the work of a world, in which indeed the home is for men and women alike the centre of their affections and the source of their dearest happiness whose interests are recognized as extending to all that concerns humanity. That co-education involves some difficulties which are avoided by separate colleges is highly probable, but it is not always by following the lines of least resistance that the worthiest results are attained. Let us as educators aim at developing a womanhood which is not less womanly because it is manly in its strength, its courage, and its candour; and at encouraging a manhood, which, without lapsing into weakness or sentimentality, vies with womanhood in refinement, unselfishness and purity. And to this end will co-operate those men and women who as students have been associated in institutions that must each be dear to both, and who, taught by the same teachers, have together striven for the higher things, and through friendly and honourable emulation have acquired mutual knowledge and mutual esteem.

Miss Derick, of McGill University, was then asked to speak upon the same subject. A varied experience in secondary schools and in the University had led her to the same conclusions as Miss Ritchie. Any objections made to co-education seem to have arisen from attributing results to wrong causes or to imperfect knowledge of the best institutions. Few schools in any country approach the ideal in containing an equal number of boys and girls and in having an equal number of men and women teachers, without discrimination as to status. The period of adolescence seems the time which most demands the association under wise guidance of boys and girls. Then should be established right ideas of sex, mutual respect, and self-control. This cannot be done by fostering the unhealthy spirit of mystery, nor by increasing a sense of sex differences. Rather, the accentuation of common human qualities alone will render possible the noblest friendships and the truest marriages, based upon the comradeship of equals trained to understand and help one another.

Miss Florence Keys, who had been for six years at Bryn Mawr and for ten years at Vassar College, two of the best separate colleges for women in the United States, agreed fully with the previous speaker, her experience having shown that a healthier spirit and a better tone, even in regard to sex, prevails in co-educational institutions, which are channels for the undivided stream of the natural activities of mankind.

Miss Addison, Dean of Annesley Hall, the women's residence of Victoria College, Toronto, believes that the success of co-education has been demonstrated by the character of the women graduates of the college. The best results would never be attained, however, until the presence of women upon the teaching staff presented to both men and women students ideals which women alone can give. In this view she knew that Miss Cartwright, the Principal of St. Hilda's College, Toronto, concurred.

Professor Keys, of Toronto University, in response to a request for an expression of opinion, said that the admission of women to his classes had led to a great change for the better in the manners of the students and in the character of their work.

The same statement with regard to the University of Michigan was made by Professor McMurrich.

Professor Hamilton said that Oberlin is the oldest co-educational foundation in America, having admitted women seventy-six years ago. There the system has been highly successful, men and women having equal standing and consideration as teachers and as students, and associating with one another, not only in the classroom, but in the social life of the institution.

Miss Agnes Riddell, M.A., of Toronto, and Miss Charlotte Ross, of Toronto, both emphasized the need of men and women teachers in schools and colleges, and said that the relationships established in co-educational institutions created a saner attitude than that assumed in separate schools.

A short but interesting account of the natural, homelike character of the schools of the Society of Friends was given by Mrs. Stover, of Swarthmore College. No distinction is drawn between the sexes in education. The question of natural fitness and of possible opportunities for exercising a profession determine the choice of men and women alike.

Competition has been alluded to as detrimental in co-educational institutions, especially to women. Miss Edgar asked Miss Derick for her opinion. It was, in brief, that competition in school and college should be made a valuable instrument in teaching men and women to live in right relationships with both their superiors and inferiors in attainment; to play the game of life fairly, and to estimate all by their true worth rather than by mere accidents of social position and material possessions.

WEDNESDAY, JUNE 30th.

Technical education in various aspects was considered at the last sessions of the section. The programme for the day was arranged by the late Mrs. Hoodless, of Hamilton, who presided at the morning meeting. For many years she had been actively engaged in extending the training in domestic science and manual training in the schools of Ontario, and had exercised great influence in other parts of Canada through her enthusiastic work for the National Council. During the early part of the year 1909 she made an investigation into "Trade Schools for Girls" in the United States. Her observations and conclusions were embodied in a report made to the Minister of Education, Ontario, on "Trade Schools in Relation to Elementary Education."*

As an introduction to the day's proceedings Mrs. Hoodless read the following paper upon Technical Teaching in Canadian Schools:

In 1900 we opened a training school for public school teachers of domestic science. Certain academic qualifications were for the first time demanded of those entering the classes. Previously, it is true, there had been teachers of cookery, but they were women of no scholastic standing.

Upon the supply of trained teachers has followed the introduction of domestic science into the elementary and secondary schools of Ontario, Nova Scotia, New Brunswick, British Columbia and Montreal. The subject has been added to the curriculum of the Normal Schools in Ontario,** and a course leading to a degree is offered at the University of Toronto. The Macdonald Institute at Guelph, as well as the Macdonald College at Ste. Anne de Bellevue, are special schools offering teachers' courses as well as courses in agriculture and domestic science. Many of the best private schools now give training in home-making. All these advances have been made within ten years. In another decade it is probable that the facilities offered to home-makers will be equal to those given to students preparing for the professions, and the standard of education will be equally high.

*The sudden death of Mrs. John Hoodless, on February 26th, 1910, while giving a lecture at St. Margaret's College, Toronto, upon the Preparation of Girls for Life, deprived the National Council of Canada of a highly esteemed and warmly loved member. Mrs. Hoodless was the first Treasurer of the Canadian Council, and for many years served as Provincial Vice-President for Ontario, and the Convener of the Standing Committee on Domestic Science and Manual Training. Her qualities of heart and mind made her co-workers her friends and caused those in authority to seek her help in those educational problems which were among her first interests.

**Sewing and cookery had been taught in the McGill Normal School, Montreal, for many years, the Principal, Dr. Robins, being one of the earliest advocates of such training.

We hear on all sides that the early years of a child's life are the most important in determining the physical and moral characteristics of the individual. Why, then, should we not give mothers a special education for this work? Kindergartners and other teachers, who are responsible for children during a very small part of their lives, are required to have special training for their duties. But not one young woman in a thousand—college graduates included—could pass a practical examination in the essential problems of right-living and home-making. How few mothers know anything about the principles of government, which are the same in home and State! Nevertheless, the home-makers are the nation-builders, making the men, determining their characters, setting their standards of honour, justice and truth.

Men and women are not alike, nor do they think alike. Therefore, an education which tries to graft masculine tendencies upon feminine stock is contrary to a natural law which cannot be defied. Women should be content with their important place in society and in the home, the unit of society. They will find that no education can be too broad, too comprehensive, in order to qualify them for the greatest of all professions—that of the home-maker.

Lady Carlaw Martin, a Governor of University College, Dundee, and a member of the School Board and Convener of its Domestic Economy Committee, then read the following paper:

HOME-MAKING IN THE SCHOOLS.

By LADY CARLAW MARTIN, Dundee, Scotland.

It is a platitude that the social structure has the family for its corner-stone. It is a platitude that the family cannot exist without the home. Yet one cannot be unaware that the tendency of much present-day legislation in all countries is to weaken the idea of the home and to loosen the bonds of the family in the very effort to mend the social structure.

No doubt the legislator is capable of delivering himself of such an aphorism as that "the nation is in the kitchen" while he is forming statutes calculated to transfer the entire kitchen from the home to some public place. The legislator is relieving the family of more and more of its duties, as these were understood in the past, on the plea that in large numbers of cases the institution of the home has wholly or partly broken down already, and that it has to be reconstructed for the next generation by putting public bodies *in loco parentis* to children, giving statutory enactment, as it were, to the politics of the public feeding bottle.

Discussion of this tendency would carry me beyond my province. I name it as one reason for applying educational methods to the preservation of the home. Another reason is the increasing reliance upon the factory for what were once the products of the household, and, consequently, the smaller demand on the practical skill of the housewife. Another is the too frequent engagement of

the mother in textile or kindred crafts. Another is the early employment of girls in workshops and the like, so that domestic training, if not obtained in the schools, is not obtained at all. In numerous ways the trend of modern industry and life is against the institution of the home and requires to be corrected by deliberate effort.

Let me say that I approach this question, not from the professional teacher's point of view, nor a simple educationist, but from the standing ground of nine years' experience in administering public schools containing 23,000 children, numbers of them of the poor and neglected class. Thus I have to deal practically and on a considerable scale with the fact of homelessness, the failure of parental responsibility, and the manner of combating the evils arising therefrom. The school problem is related in my mind to a large social problem. Home-making is to me an educational process of social reform, and home-making is one of the solutions.

The many-sidedness of women's life to-day, with the growing abundance of her opportunities, probably is responsible for a feeling that the work of the home is less inviting and less deserving of personal interest. The pendulum has swung too much to the other side from the days of the distaff and the spindle, when women's activities were wholly confined to the domestic arts. But is it not strange that a knowledge of domestic economy, which is of such vital importance, not only to women themselves, but to the nation at large, should have received the least time and attention from the framers of our educational systems? Is it not the case that much of the recent legislation, to which I have referred, dealing with the care and protection of children, is a serious indictment of the home life of the country; that the deplorable amount of infant mortality is largely due to the ignorance of the mother as to what constitutes proper feeding; that the enfeebled and anæmic condition of the worker is induced by disregard of hygienic laws, both personal and domestic; that waste and thriftlessness make the poor poorer; and that the comfortless home sends the husband and father to the drinking saloon, and the children to the streets, there to graduate in all forms of wickedness?

The outcry in Britain over physical degeneracy seems to show that the healthy home, the home with the mother herself healthy, and trained in all domestic accomplishments, is the most clamant need of the times. Surely the mother can do more for the permanent good of the child than any amount of State protection or State maintenance. Even the present tendency to make the school the centre in which to develop physical fitness, as the pre-condition of intellectual fitness, will not result in much reformation unless the process is helped by a better home life; for neither State feeding nor medical inspection will avail while dirty, ill-ventilated, ill-regulated homes remain, where children are so little disciplined that they obtain an insufficient amount of sleep, and from their earliest days are improperly fed. And is it not a sharp commentary on the results of a free and compulsory education system, that although

it has been enforced in Britain for 36 years, the great majority of women, rich and poor alike, start badly equipped for what is the most important part of their life's work—home-making and the care and training of the young.

What, let me ask, has contributed so long to the neglect of domestic science as a necessary part of a girl's schooling? The theory of education in occupation of the field. It was too long held that education consisted in training the faculties by a study of certain subjects through the medium of books. Great disinclination was evinced to any discipline of a practical kind, especially to that bearing directly on the life to be lived after school days were over. Needlework as a technical subject was the exception. But the prominence given to this single narrow handicraft was out of respect to women's position at the time. With fewer activities and a restricted horizon, girls had more opportunities of learning under mothers the traditional rules, duties and practice of housekeeping. To-day the aids and facilities in housekeeping are so many that women feel themselves absolved from effort; the tinned cooked meats, or the hurriedly prepared bacon and tea, with their poor food values, being made to take the place of freshly cooked, nutritious dishes.

Needlework came first into school, perhaps, because it required a slender equipment, and because it lends itself to the prevailing idea of woman as a being whose nature it is to sew.

Certainly the life of the modern girl is unfavourable to home training. She goes from the school to the factory, to the workshop, to the office, from her laborious occupation she returns listless and jaded, unfitted to combat domestic difficulties or to acquire knowledge as to the best conduct of home life. Yet how much her health, her powers of work, her enjoyments, depend upon the regulation of the home! No one who knows anything of the home life of the poor in large cities can fail to be struck with the ignorance existing amongst women as to such essential matters as the nutritive values of the different forms of food, the right methods of cooking, and the way of making small incomes go far.

If the function of education is, as Spencer says, and I think truly, to prepare us for complete living, it is necessary from the utilitarian standpoint to train all girls for domestic duties. No matter to what grade of society a girl may belong, or what her future occupation is to be, a home life must be lived. And the claim of the modern teacher is that the utilitarian standpoint is also the true educational standpoint.

Apparently we had to come slowly to the understanding of the educational value of utilitarian subjects, and of the relation of hand work to the brain development, which was assumed to be the teacher's exclusive aim.

That value is now recognized and we see the result in the various forms of drawing taught, in clay modelling, woodwork and the like. We see the idea abandoned that literary and abstract studies should occupy the whole school period. It is found that

manual training improves the capacity for book work, just as it has been found in Canada that practical school gardening sharpens the scholars' faculty of engaging in purely mental exercises. Why? Because it does away with mere memorizing. Constructive work and reliance on memory are incompatible. To make something, it is necessary to find out the way; to think independently. And the act of making something inspires the wish to make it successfully; not to make blunders, not to spoil; in short, to be thorough, and being thorough means putting the mental and moral nature into the work. This manual training is a real education, susceptible of relation in practice to science, to ethics and even to much of the subject-matter of literature. So with the domestic arts. What is admitted in regard to manual training for boys, I assert in regard to the manual training for girls.

When introduced, cookery, laundry work and housewifery were still looked at askance; nor was the teaching of these subjects allowed to stand in any close relation to the ordinary work of the school. Now the efficient teacher understands that the household is concerned with matters that afford opportunity for imparting knowledge, with problems requiring solutions, with questions that exercise the reason.

In the elementary school cookery is only taught practically; but even this method has its educational value. For it demands observation, judgment and reproduction of what is taught; quite on the lines of scientific method. It develops self-reliance, gives importance and dignity to handiwork, and brings intelligence and interest to bear on the ordinary routine of life. Where, on the other hand, it is skilfully taught as part of the school curriculum, the reasoning powers are constantly appealed to; the scientific methods underlying the different processes of cooking are explained; interesting facts as to materials from which food is prepared and the values of the different kinds of food in building up the body, are made part of common knowledge. The efficient teacher will also have marketing done by the pupils and the cost of articles noted; she will exercise the pupils in drawing up weekly lists of dinners at a certain price, taking care to obtain an agreeable variety and the right food values. She will also set the older girls, in rotation, to prepare under supervision school dinners for pupils or teachers willing to pay for them. This brings the work nearer the home conditions and allows of better practice.

It is satisfactory to observe that domestic science, after long neglect, is being recognized by school managers and the framers of codes of instruction. The extension of the compulsory attendance period, the formation of supplementary courses, besides increased grants of public money, are tending to make a continuous and progressive training in domestic science a normal feature. It now forms a large part of the curriculum for girls between the ages of twelve and fourteen years, the course ideally combining with it the study of English and good literature. The other subjects that should be grouped under household science are laundry work, house-

wifery, laws of health, sick-nursing, care of infants, and simple dressmaking, with the use of the sewing machine. Needlework should be taught, not as a matter of stitching merely, but as a matter of designing, cutting-out of garments and fixing of seams; in fact, simple dressmaking, such as skirts, blouses, drill costumes, with mending of old garments. The teaching of housewifery necessitates the provision of a set of rooms either inside or outside the school. I may here give an instance. In the most recently built school in Dundee a very pretty but simple house of four apartments has been fitted up, in which an attempt has been made to exercise the pupils' taste in the arrangement of furniture and in the colouring of walls, carpets and hangings. Some parents have complained that it has made their children dissatisfied with their homes. But if that means discontent with dirt, squalor and ugliness, then I hold it to be the beginning of betterment. Such a house is really a workshop, and the girls are apprentices in home-making. It must have all the equipment for practising upon. In the school I am speaking of the girls are taught to sweep carpets, wash linoleum, wood, dishes, crystal; to clean brass, steel, knives and grates; to stain and polish floors; to set and wait tables; to make beds and change sheets with invalid in bed; to wash and dress house and table linen. Occasional teas have been given by the girls, at which they are trained in table manners. Further, in view of the amount of infant mortality, special lessons have been given on the care of infants by a trained nurse, who washed and dressed a baby before the girls, and imparted simple instruction on the right methods of feeding.

Reviewing the progress made, we find that the teaching of domestic economy is now fairly established in the public elementary schools of the large towns, six hours per week being usually allowed for it. In the rural districts, too, it is being extended, the educational authorities having rather grudgingly recognized its importance there.

In the girls' secondary schools much has been done of recent years in correlating science teaching with home life; and interesting schemes of work based on physics, chemistry, hygiene and sanitation are assuming greater importance in the curricula. Many mistresses of science testify to the valuable educational results gained by teaching science with the practical home application, showing "that the scientific inquiry regarding the things and problems of the household, and above all of the kitchen, can develop habits of mind which it is considered the chief aim of science to impart." Although the secondary school is regarded by many girls as the highway to the university and professional life; although much time is necessarily demanded for the study of languages, mathematics, philosophy and literature, it is a question whether a course of practical work in the kitchen and laboratory would not be worth squeezing into the curriculum. It produces a kind of efficiency few women can afford to be without. If she is designed for the medical calling; if she aims at entering a department of public health, the kitchen experience will be invaluable. Not less so if

she takes part in the social reforming work of cities, or if, as a leisured woman, she has merely to control her own home.

Further, domestic science is finding its way into the university. The once despised handmaid or drudge, the Cinderella, is changing into the fairy princess with access to academic portals. A special course of study has been introduced at King's College, London University, in which the compulsory subjects based on good general education are applied chemistry, sanitary science, hygiene, economics, practical domestic arts, with kitchen laboratory and one of the following subjects: bacteriology, biology, physics, ethics.

This must result in supplying the schools with soundly trained teachers, also in supplying experienced inspectresses, with the effect in time of raising the standard of efficiency and especially of combining in fuller measure the practical teaching of home-making with concurrent advancement in the other elements of education.

The example of King's College ought to spread. It is not too presumptuous to assert that household science is as honourably entitled to the status of a university faculty as medical science. Household science and medical science are working at different ends of the same problem, how to keep the human being fit for the uses of civilized society. Household science cares for the health of the body in all stages of its existence; medical science deals with the body when health fails from neglect, ignorance or disease. The one is preventive; the other curative or palliative. Which is the more important?

To sum up the progress made: It is now granted that the teaching of the various branches of domestic economy in the elementary schools has distinct educative value as a form of manual work, since it trains the hand and eye and develops all-round intelligence; that in addition it has high utilitarian value for the majority of girls forming the poorer part of the population, who leave school at an early age and who are not likely to benefit by home training; that when compulsory training at continuation schools is enforced for pupils between 14 and 17 years of age, even greater value accrues to such teaching; that in secondary schools science teaching is being successfully correlated with domestic subjects and the art of the kitchen, that girls studying for professions gain rather than lose by a short course of household science; and that the adoption of the science into a university curriculum would be the means of putting at the service of the schools of all kinds a body of efficient instructors. The last, I need scarcely say, is first in importance. Given the teacher with a genius for her work, and all else follows.

Thus—to return to my starting-point—thus we may correct the present day influences that threaten the home; thus we may strengthen the institution of the family; thus we may hold in its place the corner-stone of the social structure.

An interesting address was then given by Miss Arnold, Dean of Simmons College, Boston, Massachusetts. While this institution gives both short and long courses in home economics, it recognizes

diversity of taste and talent and prepares girls for business life as well as for work in the home.

Miss Arnold first spoke of changing ideals in life and the necessity of adapting schools to these modifications by giving children that training which will make them of the highest service to the State. Not only must girls have the benefit of the knowledge and experience of others, but they must be given, as a superstructure, technical or professional training which will fit them for all of life's demands. Simmons College strives to do this by first discovering the particular talents and aims of those entering its classes, and then giving to each courses in those subjects which seem the best adapted to develop and satisfy her nature. The preparatory education of the matriculants is varied. At present fifty-seven college graduates are attending the classes as a preparation for the care of their own homes. Others are studying in order that they may take up some kind of work as a business or profession. The classes number about 600, and 2,000 have graduated from the school, which gives the B. Sc. degree. Not only the so-called practical studies are pursued, but much attention is paid to all which will enable students to take an intelligent and active interest in the problems of society.

In closing, Miss Arnold spoke of the inestimable value of scholarship and of the impersonal attitude gained by training in science, but said that she believed it possible for universities to so modify their undergraduate courses that they would, without any weakening of scholastic ideals, prepare women for special work in the home. Nevertheless, it is the homes that should be depended upon to fit woman for her duties as housekeeper and home-maker. Schools and colleges should not be required to do more than supplement and broaden the experiences gained in the home environment.

Mrs. Henry Muff, of Boxleyheath, England, a Township Councillor, then read her paper upon "Education and Democracy."

EDUCATION AND DEMOCRACY.

By MRS. HENRY MUFF, England.

The nearer we approach to a pure democracy, the greater is the part played in the civic life by the men and women of the working classes, and the more essential is it that the members of the Democratic State should be educated in the fullest sense of the term. The school watched and administered by thoughtful manhood and womanhood is the hope of the future and the basis of the people's progress.

The English people were by no means among the first of the European nations to recognize the duty of the State in regard to the education of the children of the masses. But it was at length roused to a sense of its shortcomings, and a great democratic

departure was made in 1870, when Mr. W. E. Forster introduced his famous Education Bill. This measure established the Board School System, under which local bodies, composed of women as well as men, were specially elected to conduct elementary education within their urban and rural districts.

In the early stage of its history the board school scheme necessarily formed but a small supplement to the denominational schools, and the clerical element eyed it with suspicion and jealousy. Today, however, schools provided by the local public authorities outnumber and surpass in efficiency, equipment and teaching, the schools conducted by denominational bodies, in spite of the great assistance which the latter receive from local and imperial funds.

Scotland, a country not indifferent to religion, had advanced far beyond England. It accepted the principle of State education two centuries ago. An Act was passed by the Scottish Parliament in 1696, making it the duty of each parish to provide a school-house and maintain a teacher. The spread of elementary education in Scotland raised that country to a position of importance, broke down class-barriers and gave to the poorest opportunities of rising to high positions.

It was not until 1902 that Parliament, besides abolishing the specially elected School Boards and making the school administration an item in the general work of local government, recognized the responsibility of the State for secondary education. This step was the logical consequence of the Act of 1870. Once the State established primary schools for the people it was bound, sooner or later, to open the doors of the secondary schools and even higher institutions to them. Unfortunately the class spirit prevents the English school system from rising to a truly national character. Members of the dominant classes are educated at private institutions (which are called public schools) and endowed schools. These schools are so significant of social distinctions that they practically preserve a system of caste and raise a serious obstacle to the effective nationalization of popular education. The moneyed classes decline to let their children associate in the elementary schools with those of the people. The result is that class separation operates at an early age, and the primary schools suffer from the lack of uplifting influences which seem to be so marked a feature in American education. The "well-to-do" classes and the lower social grades which imitate them, prefer to pay the cost of this "genteel education" for their sons and daughters, in addition to the rates and taxes required for the maintenance of the schools of the commonalty. Yet many of the old schools now attended by the children of the wealthy were intended by their pious founders for the benefit of the poor.

We hear much of the educational ladder which should afford free and adequate opportunities for all children to acquire such training as will benefit themselves and fit them for effective service for the State. But while in America the ladder is practically complete, it is still very imperfect in England. The London County

Council provides some 2,000 scholarships each year, for children in elementary schools, in order that they may obtain places in secondary schools, up to the age of 16; and in cases where the parents' income does not exceed £160 a year a maintenance grant of £6 a year for the first three years and £15 a year for the last two years is allowed. There are also intermediate county scholarships which enable pupils to continue their studies until the age of 18, while senior county scholarships and exhibitions open the way for girls and boys to pass to the university or some higher branch of education. Both Oxford and Cambridge Universities allow only men to sit for open scholarships.

In this connection I would like to mention the international and inter-colonial scholarships, inaugurated by the late Cecil Rhodes and so generously endowed by him for the benefit of young men. Two groups of women—the General Federation of Women's Clubs in America, and the Society of American Women in London—have guaranteed to send each year two American students to England in order to continue their university studies.

In England, as elsewhere, the great fault in the educational curriculum is that it has been too bookish. This quality of teaching has increased the taste for clerical employment out of all proportion to the demand, and has created, or at any rate not allayed, a spirit of contempt towards all kinds of manual labour.

The aim of education should be the making of citizens; and the artisan's wife who rightly orders her small household and brings up her children in wholesome and self-respecting habits, is surely as much "educated" in the sense of being of value to the State as the school teacher, the man of affairs, the intellectual worker or the artist. In our great desire that our children should *know* much, we have missed sight of the far more important end of education, namely, that they should have active minds. We have put too high a premium on mere intellectuality, and the quick, sharp child carries off both commendation and prize. But smartness and cleverness are by no means the most admirable qualities in a child. Thring of Uppingham well said that "Cleverness is common enough, but the steadfast worth that can patiently endure is wanting." In the great bulk of our schools very little effort has hitherto been made to impart that manual training which is so closely related to mental development. The desire of the child to "stay at home and help mother" may be, and often is, a healthy token of natural activity of hand and brain, as well as being a reaction against a tedious time-table. This desire is to be found in both boys and girls. Happily the more progressive educationists are perceiving the wisdom of following these indications of child-nature, and such subjects as clay-modelling, cardboard-cutting, basket-weaving, and carpentering, are being everywhere adopted. The best infant schools already provide the elements of manual training in their kindergarten schemes, and what is now needed is the development of the same principles in the senior schools. It is, of course, manifest that such exercises require increased indi-

vidual attention to scholars, with a consequent necessity for decrease in the size of classes. The English teacher has been lamentably burdened in this direction, the number of pupils in a class frequently reaching 70, 80 or even 90. It is satisfactory to note, as I write, that the Board of Education is issuing notice to the authorities that the maximum number is to be fixed at 60.

We cannot claim to possess a democratic school administration until women have an equal voice with men on educational committees. In 1870 women were for the first time elected as members of School Boards. By the Act of 1902, however, they were rendered ineligible for direct election to the new municipal education committees. They could only be co-opted by the Town or County Councils. But, by the passing of the Qualification of Women Act of 1907, women were declared eligible for membership by direct election on Urban and County Councils, these bodies being the local education authorities.

My own experience as manager on several school committees makes me realize the inadequate representation of the woman element. Women have been excluded from the control of the people's schools at a very great cost to our national well-being. Two-thirds of our elementary school teachers are women, and we need the feminine factor on the bodies which appoint and supervise them, especially as, in all civilized countries, the number of women teachers is largely on the increase.

Women should insist on the need for better domestic training for girls. Cookery, laundry work and domestic hygiene are subjects the knowledge or ignorance of which very materially affects our home life. What is our education worth if it does not make the nation's households happier and the homes of the democracy brighter? The home is the country's greatest asset and the well-being of its children its greatest concern. School cookery classes have not been the practical aid they should have been; they have been conducted on lines so different from the everyday practice of an average English home that the instruction misses its right application. If women were more adequately represented on educational bodies this cleavage between school methods and home facts would probably disappear. It is time that we awoke to the ridiculous waste involved in allowing girls to leave schools ignorant of domestic economy and the function of maternity.

One of the most serious needs in our educational system is undoubtedly the establishment of continuation classes. Through the decline of the apprenticeship system we seem to have no hold on the young people who leave our schools just at a time when they need help and guidance most. They leave school at 14, or even earlier, and are turned out into the world inadequately equipped to meet the difficulties of life. Often their parents are anxious that they shall earn money and increase the family revenue as soon as they can, and indeed it is an absolute necessity in many cases that they should. Regardless of what trade they may follow in the future, they are allowed to take any work that may offer

itself, with no thought of becoming efficient workers. Public opinion seems, however, to be ripening to the conviction that children close their training at far too early an age, and that young people, from 14 to 17 years of age, should be compelled to continue their education in some form arranged to suit the requirements of their industrial and commercial employment. The proposal for continuation classes is being energetically pressed by such experts as Professor Michael E. Sadler, probably one of our most enlightened and enthusiastic educationists. In his book on "Continuation Schools in England and Elsewhere" Professor Sadler writes: ". . . I am convinced that in the end some form of compulsion to attend day or evening classes between 14 and 17 years of age will be found desirable, not so much in the interests of the picked individuals as in the rank and file. Many of the present evils of unemployment may be traced to the lack of educational care and suitable technical training during the critical years of adolescence."

And not only will democracy look after the education of its healthy and normal children, but it will have regard for the less fortunate. Already open-air schools for consumptive or otherwise ailing children are being introduced on the outskirts of towns by the more enterprising municipalities. Nearly all the larger towns now conduct special classes for defective scholars (that is, for the mentally backward), some of these being housed in schools erected for the purpose. The superiority of the educational methods in schools provided for defective and abnormal children is exercising a wholesome influence on improving the methods employed with the normal child.

In 1906, the Provision of Meals Act was passed, which authorized the feeding of necessitous children, the cost to be paid out of the public rates. More than 70 authorities have already adopted this measure in recognition of the folly involved in compelling children to attend school in a physical condition which makes it impossible for them to profit by the instruction provided.

By a recent Act of Parliament the medical inspection of scholars by specially appointed officers, forms part of the duty of every educational authority, and the facts which this inspection is revealing must inevitably compel the adoption of some more adequate means for the treatment of the children found to need it than at present exists in the haphazard provision of hospitals and dispensaries for general purposes. In this department it is obvious that women are peculiarly qualified to conduct the medical examination of girls, and women inspectors will be more and more necessary, and wherever possible their introduction should be demanded.

There is a vast field of work for the energies and activities of women in education, and it is only by banding themselves together and taking counsel with one another that they can prove to the world what power they can be in the march toward a true democracy in which women as well as men will direct the footsteps of future citizens.

In the discussion which ensued, Fräulein Dolmer spoke of the teaching of household arts in Germany. Although the public schools have not yet made this one of their departments, private institutions have been established to supply the demand. Theoretic instruction is given and practice is obtained by placing a few girls in a family where each does a part of the work, using the simple appliances of a cottage home. Talks upon the care of children are also given.

Miss Benson, of Toronto University, said that the different opinions which had been expressed as to the necessary length of a thorough course in domestic science had been due to different definitions of the term. Thus, on Tuesday, Miss Derick had stated that four years seemed to her too long an apprenticeship for a well-educated girl to serve in preparing for the work of house-keeping, while Miss Arnold had emphasized the length of time which must necessarily be spent in preliminary work. Long courses in Toronto, as elsewhere, involved general courses in the sciences followed by special applications to domestic work. In Canada, as well as in the United States, colleges were being asked to adjust their work to the needs of women who would find their life-work in their homes.

Miss Margaret Addison, of Victoria College, Toronto, while agreeing that domestic science courses are excellent and travelling teachers of domestic science useful, felt that other types of education were essential in colleges for women. Economic causes have taken women away from the home. They have followed their occupations into the outer world, and training in one line of work will not take them back nor satisfy their natures. Miss Addison had once hoped much from domestic science courses, but she confessed to some disappointment. Leaders of thought do not seem to be produced by the diffuse or general studies given in the new schools. Practical women are the result, but they are women who, although good in their way, cannot replace the leaders in the movement. The latter would have developed practical ability by almost any method, because of strength of character and initiative.

Miss Youmans, of Toronto; Mrs. McKerroll, B.A., and Miss Younger, M.A., considered academic courses in universities of the greatest value in preparing women for home life.

Miss A. M. MacLean, Ph.D., of Adelphi College, Brooklyn, was greatly in favour of having domestic science a part of courses leading to a B. A. degree, not only because of their usefulness to married women, but because they would be of practical benefit to the unmarried as well.

While not disparaging the household arts, and approving of teaching them in the most scientific way, Miss Derick considered that the most advanced courses preparing students for teachers or for special work in institutions, should rank with other technical courses. These have as their distinctive feature the application of science to particular arts. The B. A. degree is generally understood to represent an education which develops character, increases

power, and it is said that advanced courses, other than those in domestic science, tend to unsex women, to make them less attractive and less useful. Such an attitude is unfortunately easy to maintain because of tradition and the conventional opinions of women's place which still prevail. It is possible that seeming progress may be reactionary. So, while providing the continuation classes as well as advanced courses in technical schools and colleges, with the best of teachers and the best of equipment for training in domestic arts, it should not be forgotten that women as well as men cannot be satisfied by the practical and the material. The majority, it is true, will find their fullest expression in the life of the home. But the world will profit little if the brilliant physician, writer or teacher be set to uncongenial tasks, easily performed by a qualified employee. In serving humanity by the exercise of her special talents she should not be considered less womanly, less a home-maker, than the perfect housekeeper with few intellectual interests, indifferent to great social movements, powerless to aid in solving the burning questions which demand for their answer the united wisdom of men and women. Let us remember that liberty of choice in life is essential to happiness, and while choosing for ourselves, beware of depriving other women of priceless freedom.

Lady Martin said that a new spirit must be infused into the science taught to women in universities. The greatest lives and the finest thoughts have a physical basis. Every subject can be made a vehicle for the highest education, if its teacher is of the proper type. But women must dignify their special work. In so doing they will solve problems which now perplex them, for example, that of imparting information without applying it to a special trade or profession. An ordinary woman with this mental training can easily acquire the practical knowledge needed to keep a house satisfactorily in a very short time, especially if, like most Canadian girls, she already has gained some experience in her mother's home. It is too often assumed that the term "domestic science" includes every subject and that a smattering of many things will be as useful as the intensive study of a few. The fact that society is at present so constituted that the majority of women, no matter what their tastes may be, must be housekeepers, makes the broad general education all the more necessary. The widest opportunities and the fullest freedom in acquiring knowledge will make it possible to preserve liberty of spirit, even when performing duties which must be uncongenial to some as long as women continue to be born unequal and unlike. Evolution, by leading to increased specialization and co-operation, is gradually rendering the performance of many material tasks non-essential and is leaving women freer to take up other work which they may be well qualified to perform. By thus finding fulfilment, they become greater women, more sympathetic wives and mothers, true homemakers who serve husband and children by giving them visions of "the far-off shining summit of human achievement in letters and art and in heroic service to humanity." There is no evidence

that men and women require different mental food. The doctrine of uniformity among women is dangerous, for it would again restrict that freedom of choice for which women have so bravely struggled. It would be well to take thought before speaking so strongly in favour of "womanly studies." At present in England teachers of domestic science are thoroughly trained. The experience given in private institutions in Germany, while valuable, especially as pioneer work, could not take the place of definite instruction in schools.

AFTERNOON SESSION.

The Countess of Aberdeen presided at this, the final meeting of the section, and made a few introductory remarks expressive of her great interest in education and especially in those forms of education which definitely prepared men and women for specific work in life.

The first speaker was Dr. George Parmalee, Secretary of the Protestant Committee of the Council of Public Instruction. His long experience in the Province of Quebec and intimate relations with the country schools made his opinions of their needs very valuable.

The following is an adequate summary of his remarks:

Special problems meet educationists in thinly populated new lands, and these become very difficult in the Province of Quebec because of a mixed population and two separate school systems. The French form about seven-eighths of the people and easily maintain schools with from twenty to forty pupils in each district. The English, on the contrary, can seldom supply more than ten or twelve pupils to each school. In the latter, therefore, the incentive that comes from the competition of numbers and social discipline are lacking, the teaching is generally poor, and the teachers are ill-paid. The only remedy is the consolidation of a number of small schools in one large, graded school and the conveyance, at the public expense, of children to and from the school each day. Canada is most democratic and all believe that the educative value of self-government is wisest. But this liberty accorded to the people of deciding the character of their schools has resulted in differences which correspond to variations in the intelligence and ideals of the people in neighbouring districts.

Although the Government tries to induce the people by grants and bonuses to improve their schools and employ trained teachers, penuriousness rather than poverty stands in the way. The elementary schools are taught and will continue to be taught by women, for young men will not devote themselves to the task for the small salaries offered. But the superior intellect of the superior woman is much to be preferred to the inferior powers of a second or third-class man. She will have a finer influence even over the boys, and set higher standards of courage, honour and manliness. Fortun-

ately for the country, noble women are still found in rural schools, they are gradually entering other and more remunerative work.

Some difference of opinion exists as to the subjects which should be taught in the country schools. One group of educators and politicians would determine a child's future calling at birth, training the children of farmers to spend their lives upon the farm by special teaching in agriculture. This theory is not only undemocratic, but would defeat its own object, rendering life dull and narrow by lack of knowledge of its relation to other lives, and by ignorance of the stores of wisdom which belong to all. Genius is not confined to any class of society, nor is talent. The loss to the country of preventing each child from developing his highest qualities would be incalculable. Rural schools should not, therefore, differ materially from city schools. Nature study, music, calisthenics, and, above all, literature, are equally essential to both. In fact, those who are to lead a somewhat isolated country life should be taught especially to appreciate books and music and to find in them the noblest companionship. For this the best and most cultivated teachers are needed and they cannot be obtained unless generous support to the public schools is given by the people.

Miss Van Rensselaer, of Cornell University, Ithaca, N.Y., then gave a short address, emphasizing the need of the special training of farmers' wives. By means of home reading courses and bulletins giving scientific information in regard to their work and household problems, Cornell University has done something to improve conditions. Homes have thus become more comfortable, life easier, and the natural environment more attractive.

Dr. Hamerschlag, the Director of the Carnegie Technical School, Pittsburg, then spoke upon Technical Schools. In the course of his remarks he said: In the earliest times education was synonymous with life. Later the two became separated, and the former was defined as learning the faint records of dead men's deeds from books. Now, true education is considered to be the requisition of power to do things. For this the philosophy of the ancients is unnecessary, but a knowledge of the present is essential. Technical training is especially necessary to an industrial, mobile people. Many experiments have been made in the United States to determine the kind of institution best suited to the production of useful citizens. The two most important results of these attempts in Pittsburg are the School for the Training of Women in Household Science and the School of Art and Design, in which may be awakened the dormant genius of children, so that it may find expression in music, art or craftsmanship.

Mr. James Hughes, of Toronto, then spoke of the value "of productive work in kindling the child's soul," and of the importance of teaching by means of action and co-operation. Thus through doing Froebel's idea of education as "a conscious growth towards the divine" would be realized.

Mrs. Ogilvie Gordon said that in Great Britain by "technical education" was understood the training of the child of from four-

teen or sixteen years of age in a particular occupation which would become his work in life. Trade and technical schools should be supplementary to those in which a general preliminary education is acquired. At the same time they should be closely related to local industries, giving that practice in technique which was formerly acquired during the early years of apprenticeship. Every large town and city is the centre for a particular group of trades, and the chief problem of the technical schools is to prepare children to become efficient workers in these industries.

Lady Aberdeen referred to the great progress in agriculture and industrial education which had been made in Ireland through the efforts of Sir Horace Plunkett and his colleagues. She then called upon Miss Derick, the Convener of the section, to close the proceedings. This Miss Derick did by thanking the Countess of Aberdeen and all who had co-operated in making the meetings interesting and suggestive, filled with unselfish desire of giving every child a full opportunity of developing all his powers and of freely choosing the life-work which alone would make him a happy, useful, honourable citizen.

A vote of thanks having been passed to the Convener, Lady Aberdeen declared the Congress closed.

Literature.

Convener—MRS. GEORGE DICKSON.

THURSDAY, JUNE 24TH, MORNING SESSION, 10.30 A.M.

Chairman—MRS. GEORGE DICKSON.

Programme.

Canadian Writers. Miss A. B. Warnock (Katherine Hale), Toronto.

Constructive Work for Women. Miss Jane Addams, Hull House, Chicago.

Women's Question in Modern German Literature. Frau Stritt, Dresden, Germany, Vice-President International Council; President National Council, Germany.

The Chairman, during her opening remarks, read the following message sent to the women assembled:—

In the midst of all the rumours of war and preparations for it comes this great delegation of the female votaries of improvement in peace. It is welcome, and we all heartily wish that its purpose may be fulfilled.

The section of your inquiry which naturally for me has a special interest is that of Literature, including the poetic, dramatic and journalistic; woman's work and influence in all of which is set down as a question for discussion. We shall look with special interest for what you have to say about poetry, which seems at present to be almost in a state of eclipse. Since the death of Swinburne, England is apparently without a poet; nor do we hear of poets in other countries. What is the cause of this dearth? Is it to be perpetual? If not, whence is the new generation of poets to come? Is it Science that has killed Poetry? Shakespeare was contemporary with Bacon; Dryden with Newton; Byron, Shelley and Wordsworth with the great advance of science in their day. In the soul of Darwin science seems to have killed both poetry and music; but this was a case of one absorbing pursuit killing a taste for others. The subjects of poetry are still here; the world is still a world of joys and tears, still a world of beauty, and though it is very busy, it can find time to read a Wordsworth, a Shelley or a Tennyson. As to the Drama, it is long since I was much of a

play-goer; but once I was. In London I went to the People's Theatre and saw that the people were still true to Shakespeare and thoroughly under his spell. Keep us on the truly dramatic path; let us not pervert the stage into the organ of the pamphleteer.

With the question, What will be the influence of Woman on Journalism, it might be suggested that you should couple the question, What will be the influence of journalism on woman? Parts of journalism there are perfectly suited to woman and which she could do especially well. Parts there are perhaps not quite so suitable to her.

Once more we heartily wish success to your meeting.

GOLDWIN SMITH.

CANADIAN LITERATURE.

By AMELIA B. WARNOCK ("KATHERINE HALE"), Toronto.

To speak of Canadian Literature before an Association so cosmopolitan as this, is to broach no new subject. Even the little phrase will not appear paradoxical to you, although literature is an ancient word and Canada a young country. For we know that Art is not always the outcome of age, and that perception, feeling and imagination may burn as vividly where conditions are young, as in the older lands.

It is, however, astonishing how little most people know about Canadian writers. Miss Jean Graham, in the "Canadian Magazine," recently said:—"I venture the assertion, and I do it with considerable knowledge of Canadian book-selling, that there are not one thousand women in the whole of this broad country able to give the names of two Canadian women who have written a volume. Talking not long ago with two young school teachers, I asked them the name of their favourite Canadian author. At first they confessed they did not have any. Finally, one of them fancied she liked Gilbert Parker, the only Canadian author she could name. They knew Tennyson, Shakespeare, George Eliot, Pansy, Annie S. Swan and Marie Corelli; but of Canadian writers they were absolutely ignorant. Yet within two months these young women were licensed to teach in the public schools."

I do not say that we have achieved anything really great in Canadian literature as yet. We are, perhaps, more occupied in laying down those miles of city water pipes which Mr. Kipling alluded to so feelingly on a recent visit to Toronto, than in piping miles of poetry. The first age of exploration and experiment, of glamour and heroic adventure—the age of immense physical energy—has passed, and has led out into the age of enterprise, which in the history of every nation has preceded the age of art. We are distinctly in an intermediate stage of growth and development in Canada, which, from the very fact that, in the midst of eager material life, the life of thought and letters does obtain, shows unmis-

takable signs that we are already close upon the borderland of that greater and everlasting age—the age of art.

Do not expect anything new or strange when you enter the land of Canadian letters. You will find that, so far as form is concerned, our work is builded on tradition. We are as truly the sons of Sophocles, and Homer, and Dante, and Milton, and Shakespeare, as were Tennyson or Keats, and in the work of our young school of poets, there is fastidious care for line, and cadence, and for melody. And you will not find much so-called "patriotic" verse. The themes are for the most part universal. There are, of course, verse-makers in plenty who love to localize, but these are not the men and women who count in any degree in our growing literature. It is not to an Indian-haunted or wild-wood, or homespun literature, then, that we must look. These elements we have largely left behind us, but, when you find a care for form blent with a spirit that is vibrant, and big, and free, and coloured by the wide sky, the shadows, and the brilliant western sun, imbued with a divine unrest, still tinged with immaturity—that is Canadian literature.

It is to the French Canadians that we go for the beginnings of our national literature, and we must remember that, as early as the seventeenth century, there was learning in the City of Quebec and a love of art as fervent as ours to-day. And there in the wilderness, surrounded by unbroken forests, and ambushed Indians, those French Canadians were laying the foundations of a literature which has no excuse for failure. All the elements of life at a most adventurous, colourful and stirring period were combined. Against the glare of campfires there was the click of high French heels, poisoned barbarian arrows, and echoes from the then intellectual centre of the world, Paris. All nature, unknown and compelling, to be wooed and fought for—what incentive to the human nature of Literature! Nature, Dramatic Contrast, Action, Inheritance; they were all Godmothers at the christening of Canadian Literature.

The little Colony at Quebec could appreciate the latest play, as well as the élite of Paris. We hear of Corneille played in Quebec in 1645, and Molière in 1677. This was many years before the Puritan of New England, or the Cavalier of Virginia, countenanced or encouraged dramatic performances. Our first expression came through oratory, leaving such names as those of Papineau, Taschereau and Viger, whose late successors are Chapleau and Laurier.

Where we would think of history as just beginning, history and biography were first among Canadian publications. There is Garneau's "History of Canada," followed by the same kind of work, from a different standpoint, by Ferland, Faillon, and Sulte.

The chief of French-Canadian biographers is Abbé Casgrain, whose "Life of the Venerable Mother of the Incarnation," is one of the finest biographies ever written in Canada. His "Pays d'Évangeline," was crowned by the French Academy.

French-Canadians have done more to preserve the historical records of Canada than all other Canadians put together.

An interesting figure in Canadian literature is Sir James Le Moine of Quebec. His career began in 1862, with the publication of a volume of the legendary lore of the St. Lawrence. He has published many volumes since then. But most of all, he stands, he and the beautiful Manor House, "Spencer Grange," near Quebec, for the far-off colour and charm of those early half-feudal days. Here he entertained all the stray lights from the old world and the new who came the way of Quebec. The historian, Parkman, loved the "Grange," and so did Dean Stanley, and Charles Kingsley, and Howells, and Goldwin Smith and many others.

In the domain of fiction the historical romance is foremost, and De Gaspé has led the van with "les Anciens Canadiens"—a vivid epitome of life among the Seigneurs and the habitants in the early days of Canada. Bourassa's "Jacques et Marie" is a novel dealing with the destruction of Acadia.

It is, however, in poetry, that these French-Canadians excel. Octave Cremazie is our first French poet, and he wrote valiant war songs, but the great national poet is Frechette, whose recent death is so deeply regretted. His inspiration is found, not in the Quebec of the past, but in the Quebec of to-day. Here is a man who ranks with Lowell, or Whittier, in new-world literature. He is a democrat of the democrats. He is known to his countrymen as "le rossignol de la démocratie." His greatest work is perhaps the tragedy of "Papineau" which was crowned by the French Academy in 1861.

Pamphile Le May is another famous singer. There is a mystical pathos in his work that reminds one of the music of Chopin and Liszt. His big work is his translation of Longfellow's "Evangeline," which Longfellow hailed with enthusiasm.

But perhaps the most national poet in French Canada is Benjamin Sulte. He is a lyrist, and confines himself almost solely to the songs of the people. Cremazie has been called the Hugo, Frechette, the Lamartine, and Sulte the Beranger of Canada. And their legitimate descendant is our own Dr. Drummond.

This is where we began in greyness, with our dash of red Canadian colour. And we follow the outlines of the picture until we get into the damp sweet country of sea marshes, and dyked rivers, and purple hills, and feel our eastern boundary—the Atlantic.

Here was Robert Christie, a Nova Scotian, writing 150 years ago at about as early a date as the French-Canadians. He has a "History of Canada" in six volumes, which proves to be a perfect storehouse of old and curious facts relating to the history of Lower Canada up to the time of the Union. In this Province Haliburton founded a school of humour, which became Continental in its scope.

The West was, of course, speechless in these early days, and our canvas is, in that direction, crowded with silent colossal forces of nature through which few human beings pass.

The first Canadian novel in the English language ever published was the work of a woman. It was written by Mrs. George Hart, and published in Kingston in 1824. The story—"St. Ursula's Convent" or "The Nun of Canada"—contains scenes from real life.

And the first distinguished novelist of Canada brings us back to Ontario—Major John Richardson—whose father was surgeon to the garrison at Fort Amherstburg as early as 1801. "Wacousta" is the first, finest romance of early Canada.

I shall spare you a catalogue of the many names that stand out as intermediate writers during the next hundred years, between the old school and the new. In 1816 came Charles Heavysege, an Englishman, who did all his literary work in Canada, and whose genius as a poet is undoubted. William Kirby first made use of the romance of Quebec in "The Golden Dog" (1877). Sir Gilbert Parker has been his most ardent follower. Alec. McLaughlin, and Charles Sangster, and Charles Mair, of Kingston, were sincere poets, during the middle eighties. The Indian drama "Tecumseh" by Mair is well known. The letters of Joseph Howe, the eloquent Nova Scotian, are valuable documents, and Adolphus Egerton Ryerson, and the Strickland family of Kingston were all ardent pioneer writers.

Probably the most conspicuous man of letters at this time was John Beattie Crozier, of Galt, Ont., whose "History of Civilization and Culture" received a warm welcome overseas. Dr. Crozier has been for some time a resident of London, England.

The first voice in what we may call the modern school of Canadian poetry is that of Isabella Valeney Crawford, of Peterboro, Ont. Her work appeared from about 1880 to 1886, and was unregarded during her lifetime, but has, in the past few years, received its pathetic aftermath of recognition. A volume of her poems has recently been revised and edited by Mr. J. W. Garvin, of Toronto. She is now acknowledged as an expression of real genius—"a genius who has had patience enough to become an artist."

Here are Miss Crawford's lines impersonating Canada:—

" If Destiny is writ on night's dark scroll
Then youngest stars are dropping from the hand
Of the Creator, sowing on the sky
My name in seeds of light. Ages will watch
Those seeds expand to suns, such as the tree
Bears on its bough which grows in Paradise."

It would seem that this unregarded singer was herald for a whole chorus of new voices. The early eighties saw Dr. Henry Drummond's French-Canadian poems—those wonderful little idylls of the habitant—winning their way everywhere, and showing people a new phase of the unique life of rural Quebec. And a little later came Ethelwyn Wetherald, with exquisite forest songs that seem to penetrate the very heart of nature. Nothing in the literature of nature poetry is more exquisite than some of her songs,

"At Dusk," for instance, when, going into a green wood at evening, we have these lines:—

"The phantom time of day is here,
Some spirit, from diviner air,
Unto our blindness draweth near,
And in our musing seems to share.

Who hath not, in a darkened wood
At twilight's moment, dimly known
That all his hurts were understood
By some Near Presence—not his own?"

We have, indeed, an extensive group of women poets whose work is steadily progressing and is known far beyond the bounds of Canada. There is Mrs. Isabella Ecclestone McKay, Miss Marjorie Pickthall, one of our most promising writers, whose young work is touched with a strange mystery and Orientalism; Helen Merrill, who sings of nature; Mrs. S. Francis Harrison, well known under her pen name "Seranus," who has published a volume of verse; Pauline Johnson, the Indian poet, who has made the canoe and shadowy Canadian river articulate forever. Jean Blewett is a singer of the heart and the hearthstone, and her work is intensely popular. She treats for the most part of homely little themes, little dramas of the field or the fireside, which are heightened by a touch of the ideal. Sometimes they are as vivid and as intimate in drawing and colour as any Dutch interior that we come upon in the foreign galleries.

Into the work of Virna Sheard goes an intimate understanding of nature, and something else that speaks of a passionate love for the human side of life. "The smiles and tears" are always interwoven in her tender poems. One of her recent, and to my mind, most beautiful verses, is called "Solitude," and begins:—

"He is not all alone, whose ship is sailing,
Over the mystery of an unknown sea,
For some great love, with faithfulness unfailing,
Will hold the stars to bear him company.

Beneath the vast illimitable spaces,
Where God has set his jewels in array
A man may pitch his tent in desert places
And know that Heaven is not so far away.

But in the city, in the lighted city
Where gilded steeples point towards the sky,
And fluttering rags and hunger, ask for pity,
Gray Loneliness, in cloth of gold, goes by."

The work of Helena Coleman, a sister of Professor Coleman, of Toronto University, reaches high-water mark. She has written songs and sonnets that will live wherever pure poetry is acknowledged. The sonnets are full of strength, and imaginative power, while one song called "Conquest," with its subtlety and

"Clarion Call to Courage and Endurance" is, I think, worthy to be placed beside the work of Mrs. Browning or Christina Rossetti.

" I trim to the gale, I carry my banner unfurled,
I steer to a chart unseen and unknown of the world.
I challenge the fates, I laugh in the face of defeat,
I look from afar and know not the sign of retreat.
The chosen went forth, I stood with them not on the roll,
I stood in my place uncalled, and was valiant of soul.
Denial has been my armour well-tempered and bright,
From pain I have woven banners both crimson and white.
From out of the dark I forged me a trumpet and blew,
From out of the dark came ringing a voice that I knew.
The victors returned, I heard them come marching in line,
The victors returned—the conqueror's triumph was mine!
My vigils are filled with the sound of the trumpeter's song,
I wait for the dawn content, I have seen and am strong."

We have in Canada a group of some half dozen men poets whose work alone will make our contribution to modern poetry notable.

Archibald Lampman, whom death cut off so soon, is a true poet. Take just these four little lines on Autumn:—

" The wizard has woven his ancient spell,
A day and a star-lit night,
And the world is a shadowy pencilled dream
Of colour and haze and light."

Is anything more delicate in the best of English verse than this?

Charles G. D. Roberts, now of New York, is a poet, novelist, historian, and nature-essayist. He began as a Nova Scotian professor, and his work has passed through many different phases. It would seem that of late he realizes, in the great centre of life where he lives, that what people want is an expression of actual human life, not a mere glorification of nature, and so to those who have studied him, such a poem as "The Wrestler" takes one far afield from his earlier lyric work, yet is combined human possibility with the life of nature.

" When God sends out His Company to travel through the stars,
There is every kind of wonder in the show;
There is every kind of animal behind its prison bars,
With riders in a many-coloured row.
The master showman, Time, has a strange trick of rhyme,
And the clown's most ribald jest is a tear;
But the best drawing card is the wrestler, huge and hard,
Who can fill the tent at any time of year.

His eye is on the crowd, and he beckons with his hand,
With authoritative finger, and they come.
The rules of the game they do not understand,
But they go as in a dream, and are dumb.

They would fain say him nay, and they look the other way,
 Till at last to the ropes they sling,
 But he throws them, one by one, till the show for them is done,
 In the blood-red dust of the ring.

* * * * *

At last will come an hour when the stars shall feel his power,
 And he shall have his will upon the sun.
 Ere he knows what he's about the lights will be put out,
 And the wonder of the show will be undone.'

As for Bliss Carman, he is our Pagan among poets—the delicious, irresponsible Greek who goes singing down the road of life as if it could never be a weary road to any one in the world, while song and sunshine, and fresh winds burn and sing along the summer ways. The light-winged, and the swift-of-fancy, Bliss Carman, will always be as joyous as his name. To suggest his poetry is as difficult a task as it would be to repaint in print one of those sunny canvasses by Rousseau, or Corot, that hang upon the walls of the Louvre in Paris and provoke the merest passer-by to say, "This makes one long for woods and weather!"

Bliss Carman has always called to the eternal spirit of youth and joyousness. He was born at Fredericton, N.B., in 1861. His books and poems have been largely published in the United States where he is more widely known than in Canada. He was at one time literary editor of the *New York Independent*. Carman, however, like Roberts, Norman Duncan, and others who are generally known on the other side as "Americans," are better than Canadians, they are Universalists.

The "London Academy," whose criticism is both feared and dreaded, says:—"Bliss Carman now stands among the great ones. In some respects no such poem has appeared in this generation as 'Death in April,' with its cumulative beauties, its exuberant richness of phrase, giving to every stanza the perfection of a finished song.

"It is a very dream of nature touched with that mysticism which is Carman's most distinguished quality, and which makes him, as it made Shelley, a poet's poet."

"Low Tide at Grand Pre" really established Carman's reputation, and this was followed by "Songs from Vagabondia" in collaboration with Mr. R. Hovey, and the recently published "Pipes of Pan."

Carman, Roberts and Campbell are leaving a vital imprint upon English modern verse. Perhaps, too, they stand for a significant phase of our still formative art life. Roberts and Carman represent the two-thirds who have been forced to seek a useful, necessary monetary compensation in the United States.

Wilfred Campbell has remained a Canadian: a thing difficult of accomplishment when one tries to write poetry—and live—in Canada. And he has written much that he himself is not anxious

to retain. But the man stands on his own feet, he owes nothing directly to any school of thought, and, most important of all, a very great deal of his work seems the result of direct spiritual illumination, and sometimes, of that unearthly aura, inspiration. The key to Mr. Campbell's work—throughout the range of its growth and development, and all its various forms of thought—seems to be that hunger after the clear ideal that is the master passion of all supreme artists. "All that is universal," says Mr. Campbell, "of this poetry is made." "After all, the real root of all poetry from Shakespeare to the latest singer is in the human heart."

In his strong "Commemoration Ode," written for Cambridge two years ago, he has, perhaps, expressed his ideals as fully as anywhere else. He is before a great congregation of thinkers met to consider the future and the past. And the poet, coming among them with his wider vision, declares:

"Greater than all earth's woven creeds is that
Eternal possibility of man
To rise to nobler futures, loftier peaks
Of golden sunrise visions, climbing on
To those vast vistas of the ideal man.
For life is greater than its mightiest deeds,
And we than this environment wherein we dwell,
This mansion, vast, of failure, where the winds
Of youth's far longings haunt these banquet halls,
Of deeds unfinished, broken pillars of faith,
And ruined stairways leading to the stars."

Mr. Arthur Stringer, who is well known as a novelist, is much greater as a poet. He is one of the strong poets of this day and generation. His latest volume, "The Woman in the Rain," contains great work.

Time was when Canadians were catalogued as "The Birch-bark School of Poets"; but if that was ever true, such an era has passed. To-day we have men of widely differing attitude. Arthur Stringer worships beauty as ardently as Lampman worships nature, and Campbell human nature.

There is a roseate flush upon his work that is not hectic, but comes from the sun and the wind. His verses are passionately beautiful with the good, healthy passion that shows life at the root, and ever across his modern work there falls the mysterious voice of the past. His "Sappho in Leucadia" will, I believe, prove one of the exquisite poems of more than this day and generation. His "Woman in the Rain" is a picture that once felt is unforgettable. With Sappho we go far into thin blue heights; with "A Woman in the Rain" we feel only this brown earth worn and old.

No country can be void of promise, no country is barren that possesses one poet of the calibre of Arthur Stringer.

Other poets who must be mentioned are Frederic George Scott and Duncan Campbell Scott.

And there is a new Western verse-maker—Robert Service—whose “Songs of a Sourdough” created a furore last season. They have become known rapidly from Vancouver to New York, and are fine, ringing verses—very Kiplingesque as yet. Kipling himself has, however, been pleased to compliment Mr. Service, and to prophesy that he will soon “Gang his ain gait” along the way of poetry.

Mr. Service has been a bank clerk in the Yukon and is now, I believe, in the Far West. He has evidently had much time alone with Kipling, and that great North itself—the boundless, mysterious, wonderful country, which so far has never been seized by a single great American poet—has filled his fancy completely. Kipling gave him the music, and he has set the whole North to song. In the “Law of the Yukon” and other poems, we have thrilling pictures of this North, and:—

“ The strong life that never knows harness,
The wilds where the caribou call,
The freshness, the frèedom, the farness.”

The poem I read is not given as an example of literature pure and undefiled, but as a weird and perhaps amusing picture of the very far north land.

Then we turn to fiction and find an array of novelists.

Sara Jeannette Duncan, of Brantford, now Mrs. Everard Cotes—was the first Canadian novelist—indeed I think the first American novelist—to enlighten the Old World as to the possibilities of the typical girl of the New World. Those who remember “An American Girl in London” will delight in a new story on a different theme. “A Canadian Girl in London,” differing in point of view, contains Mrs. Cotes’ latest views on the triangular relations of the English, the Canadians, and the Americans. Lily Dougal and Miss Machar, of Kingston, are distinguished names, and many others might be cited.

Grant Allen and Robert Barr, have attained universal recognition as novelists, and have long since passed the bounds of localism.

Ralph Connor has been an enormous success financially. His “Sky Pilot” and “Black Rock” were undoubtedly sincerely written, and as strong sermons, did much good. His books are imbued with the forceful and almost elemental qualities which have made him popular from one end of the country to the other.

Gilbert Parker, influenced by the early Kirby, has gone many steps farther than Kirby, and, in his early French-Canadian stories he showed a facility for effect, a sense of colour value, a gift for story-making that is remarkable. His early novels were essentially Canadian, and in “The Seats of the Mighty” and “When Valmond Came to Pontiac” there was poetry mixed with romance.

We must count Charles G. D. Roberts among our best novelists for he is as much a master of prose as of poetry, and by many people

his Nature books are regarded as of truer fabric than those of Ernest Thompson Seton, who is also a Canadian, transplanted to New York, where he is an acknowledged authority on the ways and manners of animals.

W. A. Fraser is a promising writer. At present he has done nothing so good as his stirring novel "Thoroughbreds," a vital and spirited story of the life of the race-track, as it is lived, ingloriously at times, with hazard always, and against fearful odds, and as it is quite possible that it may be lived; honestly, fearlessly and with good results. From a moral standpoint the book is excellent; artistically it is very satisfactory.

Norman Duncan was born in Brantford, Ont., over thirty-five years ago. He was educated in Toronto, and later joined the staff of the New York Post and the Atlantic Monthly, which published his studies of the Syrian quarter of New York City under the suggestive title, "The Soul of the Street." But the Syrian atmosphere grew oppressive, and Mr. Duncan broke away. He went to Newfoundland where he lived among the people, growing into their very lives, and gradually learning to write about them so that his great story, "Dr. Luke of the Labrador" is true to life.

And there is another writer of whom I want to speak, for he has not been much heralded or talked about, but he has written one of the most beautiful things that has ever appeared from a Canadian pen—a novel called "Don-o-Dreams" by Harvey J. O'Higgins, formerly of Toronto. It appeared two years ago from the press of the Century Company of New York, and is as fresh and beautiful as anything that Barrie has written. "Don-o-Dreams" is a Toronto college boy who goes to New York and becomes a playwright.

Miss Agnes Laut is called a novelist, and several volumes of fiction are placed to her credit, as "The Lords of the North" and "Heralds of Empire." But she should be truly recorded as a Canadian historian, and one of considerable strength and vitality. Miss Laut was born in Winnipeg, and, living for some time in the Far West, has actually explored for herself the material of which she writes. She is not a "usual" historian, but one of unusual vision and power. Her recent work, "The Conquest of the Great Northwest," is a fascinating and, I believe, in all essential points, an accurate document of events.

And we have in our contemporary literature to-day essayists, biographers, journalists and historians, of no mean fame. Dr. Goldwin Smith, whom we all delight to honour, and to call our own, is of course not actually a Canadian, but we love to think that the writer of the purest English that is written by any English-speaking essayist to-day lives in Toronto.*

And one looks away from these outstanding figures to others who are weaving also, with willing fingers, the fabric of our litera-

*Since these words were written, Dr. Goldwin Smith has died.

ture. They are the hopeful, and the self-possessed, who believe in the future, and who are doing that steady, everyday, perhaps monotonous work, that is slowly turning the intangible but tremendous tide of human feeling towards that which is ideal. Indeed, I believe that the moment for Canadian literature has been struck, and that we may all hear with Roberts:—

“ A deep voice stirring in men's ears
 As if their own hearts throbbed that thunder forth;
 A sound wherein who hearkens wisely hears
 The voice of the desire of this strong North—
 This North whose heart of fire
 Yet knows not its desire.
 Clearly, but dreams, and murmurs in the dream,
 The hour of dreams is done. Lo! on the hills the gleam.”

CONSTRUCTIVE WORK FOR WOMEN.

By Miss JANE ADDAMS, Hull House, Chicago.

Miss Addams spoke entirely without the aid of notes, but most forcibly pointed out the great power of women and their opportunities for purifying and directing publications of every kind.

Frau Stritt, Dresden, Germany.

Unfortunately this paper was not left with us. We greatly regret this, as it was one of the most notable of the section.

AFTERNOON SESSION, 2 P.M.

Chairman—Mrs. DICKSON.

Folk Lore of Norway. Fru Hulda Garberg, Authoress, Norway. (Read by Fru Gudrun Drewsen, Norway.)

Folk Lore of North America. Miss Laura B. Durand, Editorial Staff, Toronto Globe.

Functions of Literature in Relation to Life. Miss Florence V. Keys, Professor English Department, Vassar College, Poughkeepsie, New York, U.S.A.

In discussion—Miss Beavor, Carlisle, England.

Folk Lore of North America. Miss Durand. To be published in an American magazine.

Abstract of address on

THE FUNCTIONS OF LITERATURE IN RELATION TO LIFE.

From the standpoint of modern science, the life-process appears as a ceaseless cycle of reactions between the organism

and its environment. As the life-process is adaptation, so the life-problem is regulation.

As the play of reactions of the lower organism increase in scope and complexity with the rising scale of life, so the problem of regulation becomes correspondingly delicate and difficult. This is met by the growth of the power of the organism to control its responses, and to modify environment, in its own interests.

Art is one of the human modifications of environment by which man has enriched his arsenal of weapons in the struggle for existence. While itself a part of nature, art differs from nature "in the raw" by offering us experience that, before it reaches us, has passed through a human consciousness distinct from our own—that of the artist.

The work of art serves, with infinite variety of method, a twofold function: it satisfies and quickens our senses by the perfection of sense-adjustment we call beauty; and it clarifies our insight and reason by its truthful presentment of the fundamental laws of human experience. Among the arts, literature presents life in its continuity, and that more obviously and clearly to the mass of mankind than does music, or the dance.

Commensurate with the stage of man's development, and adapted to his contemporary need, appear the different kinds of literature: the epic-legend, the ballad, romance, fairy tale; the fable, and the short story. The last to make its appearance is the "summit of the arts"—the genuine drama. Here adult man faces experience to the end of discovering the law of most vital import to man: the law governing human reactions. Its truthfulness to this law is the secret of the delight, the sense of reality, of mastery, flowing from all genuine drama, both comedy and tragedy. By its happy observance of the delicate laws of sensuous adjustment, all great literature becomes a potent factor for refining the passions; so in the drama, pre-eminently, by its observance of the deep-lying law of human reactions, it aids in the momentous task of clarifying the reason of mankind.

"Their understanding
Begins to swell; and the approaching tide
Will shortly fill the reasonable shores,
That now lie foul and muddy."

—F. V. Keyes.

FRIDAY, JUNE 25TH, MORNING SESSION, 10 A.M.

Chairman—MRS. DICKSON.

Public Libraries for Children and the Training of Librarians.

Literature in an Infant School in Australia. Miss Alice Reilly, Leichhardt Superior Public School.

Public Libraries for Children and the Training of Librarians. Miss Plummer. Director Pratt Institute Library School, Brooklyn, New York.

The Training of Women Librarians in Germany. Frau Luisa Leser, Berlin, Germany.

Children in Public Libraries. Miss Margaret Windeyer, Assistant, Public Library, New South Wales.

Children's Literature. Miss Constance Smedley, Authoress, Secretary Lyceum Club, London, England.

Public Libraries for Children. Dr. Ballinger, National Librarian, Wales.

TRAINING FOR LIBRARIANSHIP AND THE WORK OF CHILDREN'S LIBRARIANS.

By MARY W. PLUMMER.

Although the first meeting of librarians in the United States took place in 1853, it produced no direct consequences, and the significant date, that of the birth of association for co-operation, was 1876. From this starting-point—a meeting of 103 persons, chiefly men, and among them such men as Justin Winsor and William F. Poole, the historians; Spofford, the Librarian of Congress, and Barnard, the United States Commissioner of Education, has grown the American Library Association, with its 1,500 members, and its annual attendance of 500 to 1,200 persons. Originated under the auspices of scholars or men of scholarly leanings and ideals, it included almost from the beginning a minority of librarians whose interest in librarianship was chiefly in its technical and practical side; and very early in its councils these began to call attention to the waste of time and labour in the continuance of some of the methods then in use, and to the need, therefore, of greater uniformity and co-operation, and, consequently, of trained help in libraries.

The older librarian was skeptical as to the value of assistants trained elsewhere than under his own eye and in his own ways. Library assistants of long service were not, as a rule, favourably impressed with the new idea—it meant for them keeping up with the procession or not marching at all, and some of them in the mind's eye saw themselves ousted by more or less inexperienced young persons wearing the badge of training. In short, the proposition for a school of training met with the usual fate of new ideas. Like all good ideas, however, it was at last allowed to be put to the touch, and in January, 1887, some nineteen or twenty persons, men and women, some with more or less experience in libraries, and others with none except as readers, gathered in New York under the somewhat reluctant wing of Columbia College. Reluctant, I say, because only the President and the Librarian were in favour of the new departure. In two years, when the Librarian and Director of the School assumed the title of State Librarian of New York, the Library School followed him

and none has since been conducted by Columbia University. The school at Albany is still in existence, and leads a procession of nine or ten other Library Schools, founded from 1890 at Pratt Institute, in Brooklyn, to the last new one at Madison, Wisconsin, in 1906.

Several of these schools are connected with college libraries, while others belong to endowed or municipal libraries. All but one, the School for Children's Librarians at Pittsburg, claim to prepare students for general library work. Several have two-year courses, two give the course in connection with the four-year college course, and three schools, belonging to endowed institutions, present a one-year course. It is difficult to keep students for more than one year, when at the end of that year positions are beckoning to them; for the cause of training has gained the day and libraries all over the country are calling for the products of the Library Schools. The pretended opposition between training and common-sense, as if one could not have both, has been proven non-existent in most cases, and the confidence of libraries is greatest in those schools which try to send out independent thinkers rather than letter-perfect repeaters of lessons.

The almost phenomenal extension of library interests in the last twenty-five years has not been an altogether unmixed good for the schools, but it has kept them awake and safe from ruts. The later ones, born in the present period of intense activity, have had hard work to choose a curriculum from the almost numberless subjects of study and research, while the older ones have gradually had to drop superseded subjects and methods in favour of up-to-date ones, and the courses of all the schools are crowded with subjects. When Library Commissions came into being, the question of their organization, scope, and activities, and, lately, of their history, had to be considered in the schools; the opening of special departments for children meant not only special lectures in the schools, but special courses and even a school for that phase of the work alone; work with the blind was taken up by the larger libraries, and the schools must keep trace of that also—and in this way they have had to present to their students each successive year an amplified picture of the library conditions of the country. The staple subjects of cataloguing and classification, the knowledge of books of reference and their uses, methods of indexing, of keeping records of the receipt, loan, return, and shelving of books, must be the backbone of every course. The accounts that have to be kept on a small or a large scale by every library, and the questions that come under the head of administration, such as buildings, their heating, lighting and ventilation, as well as planning; the furnishing and installation of libraries; the rules and regulations for staff and public; the various systems of extension, such as delivery stations and branches; insurance, cleaning, protection from fire and theft, etc.; the selection and buying of books at home and abroad—none of these topics can be ignored by a school, though some must be and

are treated more in outline and superficially than others. With some subjects, such as library legislation, for example, some schools content themselves with giving references to the printed sources of information, since legislation is constantly changing. When it is taken into account that a mere pouring into a student's mind of information on these subjects would be unsatisfactory to the school, to the student, and to the subsequently employing library, and that therefore in all schools more or less practice in the application of this knowledge is included, it is easy to see that the problem of stress on the essential and elimination of the non-essential is one of the main difficulties of the schools. None of them claim to send out expert librarians or assistants, since it takes experience to make experts. They do try to select good student-material in the first place, and to give these students such an insight into the principles of library science and into the aims and motives of the library movement as shall enable them to take up a problem by the right end and adapt their knowledge to any given situation, and as shall inspire them with a desire and intention to do their part worthily.

The demands upon the schools are of many kinds; libraries of all sizes, from the village institution that employs but two persons to the large city system which uses hundreds, call for help of every sort. From children's librarians to college cataloguers, from workers in libraries for the blind to workers on State Commissions, from club librarians to librarians for social settlements—every imaginable type of worker with books, the schools are expected to provide; and it is very seldom that they are obliged to confess absolute inability. The schools have certainly been instrumental in raising salaries and in lessening the habit of regarding the town library staff as a respectable refuge for persons with no qualification except that of needing the salary. The overstress laid on the minutiae of technique by the schools in an earlier day has given way to the extent that personal fitness, by reason of knowledge of books and a sympathetic understanding of people, is abundantly recognized at present, and students are constantly urged to keep up their reading and their studies and to continue to add to their general educational equipment.

A very noticeable difference between the assistant trained in a good school and the rank and file of untrained assistants, is the difference in attitude toward the work. As a rule, it is to the trained assistant that the librarian turns for sympathy in her aims for the library's advancement, knowing that even if these mean increased work or care the trained helper is not likely to be frightened or reluctant; and if responsibility is to be carried, she can more surely depend upon the assistant who has been shown the work in its larger and more influential aspects, and who has breathed a larger inspiration at the school.

In numberless towns and villages and even in some cities the first impetus toward the founding or the improvement of the public library has come from the woman's club of the locality.

The libraries in the United States, are, for the most part, served by women, and a large majority of the students in the library schools are women. Several large public libraries are officered almost entirely by women and the women's colleges have women librarians.

The charge that the profession is being feminized is occasionally heard; yet, if anything, that would seem to be an advantage, at least, in all those parts of the work which require contact with the public and particularly with the juvenile public. The fact that women are personal in their work, which is so often cited against them, is rather in their favour in all work which seeks to deal with the individual and his problem, as library work should. The real danger is not from feminization but from fads, which are not a matter of sex. The library schools, for the most part, are conservative, and their influence is calculated to counterbalance the tendency to embark upon half-thought-out programmes, or to join automatically every new movement. Their faculties for the most part are mixed, and in those schools where the resident faculty is composed of women there are always some courses of lectures by men.

From the first days of the kindergarten in our country, the question of the child and his education has assumed increasing importance, and the significance for the future of the present physical, mental and moral training of children has come to be much better and more widely understood and appreciated. The future citizen and patriot is in our schools, in the making. As many salutary influences should be thrown around him as possible. That the library may be one of these influences has gradually dawned upon librarians and is beginning to impress educators in general. Yet the opening of special rooms for children began rather as a form of segregation—getting the children out of the way of the grown persons who did not want them in the reading-room. A basement room was set apart for them in the Brookline, Mass., public library, then one in the Minneapolis, Minn., public library. Then there was heard a slight demur. Even if the children must be separated from the grown people, why put them in a basement or the poorest room in the building? Because they were helpless to protest, must they be discriminated against? Within a few years, most of the new library buildings were planned with special rooms for children, as well-arranged and attractive as any in the building. Feminization showed itself in the provision of potted plants, wild flowers in season, aquaria, globes, pictures, furniture suited in size to children, giving the environment of a comfortable, quiet, home library, something the majority of the children never had known.

It was not long before this segregation proved valuable from all points of view. It gave the grown people peace, it offered the children's librarian an interesting field of study and experiment, it made the children the main consideration, which they never could be when mingled with adults.

The consequences of this primarily accidental separation have been far-reaching. All public libraries of any size, have their separate quarters for children. The study of the literature printed for children has been an education and a means of mental broadening to the staff of the children's room. It has affected positively the output of books, and publishers desiring to offer children's books consider what the opinion of children's librarians is likely to be, and, if possible, get some discriminating children's librarian to read and pass upon their juvenile manuscripts.

The charge of feminization arises, indeed, in part from the fact that certain books once published by the thousand for boys are taboo in most libraries managed by women. Certain series that were once popular with girls are likewise ignored in buying—but this fact is ignored by those who bring the charge of the ignoring of boys' tastes. The fact is that now there are so many books for children that they can make a selection and still have plenty of reading, which was not the case formerly. And as Ruskin says, "If you read this you cannot read that." So the children's librarian, to do the best she can with her book-appropriation, is forced to select carefully and becomes, as far as in her lies, a critic of children's books. At the same time, watching the fate of her books at the hands of the children, she begins to learn much about their tastes, their successive interests and ideals, to follow the boys' hobbies and the girls' enthusiasms. She searches for the books that contain the attractive qualities of the forbidden books, without their faults. She notes the gaps in the literature of information for children and tries to have them worthily filled. The sympathy that the child of an earlier generation got from his parents in his varying pursuits, his studies, and his recreation, many a child nowadays must get from his teacher and his librarian. The parent may be a foreigner, unable to guide the child in the new environment, or may be engaged in making money to an extent which forbids other preoccupation, or may be utterly without conception of a parent's duties to a child beyond those of housing, clothing and feeding. What the child lacks must be made up to him in some way, and the children's library came to fill a part of the want.

In the search for the incentives to good reading, productive reading, the children's librarian early learned not to give advice and seldom to recommend books. Suspicions of missionary effort are apt to meet advice and recommendations and to drive children away from the books that are praised. Another way was found—the advertisement of the picture-bulletin. This is usually the presentation—chiefly pictorial—of a subject on a sheet of cardboard, picture and text properly balanced, colouring carefully chosen and lettering well executed, with a brief list of appropriate books and articles on the subject that may be found in the library. It is no more, no less, than a method of advertising by suggestion, applied judiciously and moderately, and has met with much success. As usual, there have been followers of the letter

who did not grasp the idea or the spirit, and who have tended to bring the method into ridicule.

Another method which may easily be run into the ground and which has led to some animadversions from our librarian-cousins across the water, has been that of story-telling. It was brought to us, as it happens, by an Englishwoman, Miss Marie Shedlock, who had not, however, before coming to us had audiences of children. At first offered merely as an occasional treat or entertainment, and chiefly in the form of fairy tales, it was soon found possible to treat it more seriously. Instead of miscellaneous tales, children were gathered into a series of meetings to hear the Greek myths and hero stories, the Norse myths, the Arthurian legends, etc. Other audiences, graded by ages, listen to a sort of adapted lecture; a subway engineer, for instance, came to us and told a group of twenty or thirty boys the story of the subway; a veteran of the Civil War came to tell them of his war experiences; the story of a German Christmas was a holiday treat; a description of a winter in the Maine snows with its sports and festivities, was another story—all told by persons who knew the subject at first-hand. Suitable books for following up the subject were always ready for the demand that was sure to follow the story. And so the children's librarians try one key after another until they find the one that unlocks and reveals the child's interest in some one thing.

There are a great many bids for the minds and souls of children in a large town or city, the news-stand with its lurid adventure story and its Police Gazette, its detective story of which the hero is but little better than his quarry—the lowest class of daily paper with its sensational treatment of crime of all sorts, the little notion shop in the neighborhood of every school building which is sometimes the agent for the transmission of literature forbidden to the mails, and the mails themselves which sometimes unwittingly carry contagion—why should not the library and the school enter the list as bidders on the other side? There is need or opposition to these forces of evil, concealed and insidious as they are and often disbelieved in by those who have never investigated. And if, by story-telling and other means, the imagination of the child and his appetite for the wonderful can be satisfied, if by beautiful furnishings and pictures, attractive bindings and editions, growing plants and flowers, some aesthetic sense can be developed in children brought up among ugliness and sordidness, if by careful selection and direction reading that is positively valuable for one or another reason can be encouraged to the exclusion or decrease (at least) of that which is pernicious or weakening, surely a few errors of judgment, a little over-enthusiasm, always the accompaniments of any serious movement, may be forgiven.

A few years ago teachers, librarians, and some women-writers who loved poetry, became conscious of the fact stated by Professor Goldwin Smith in his recent message to this Congress—

that poetry has been allowed to disappear, at least from the lives of children. Here and there a teacher such as Miss Mary Burt, free to try experiments, began to familiarize children of the grammar school age, with the English classics; collections, such as Open Sesame books, of genuine narrative or lyric poetry that might appeal to children, were compiled by Mesdames Bellamy and Goodwin, Kate Douglas Wiggin and Nora Smith, by Agnes Repplier, Mary Thacher, Mrs. Tileston, and others; children's librarians began to copy on their picture-bulletins bits of verse appropriate to the season, the holiday, or the subject just then being emphasized. The children soon began to bring little note-books to copy the verses that appealed to them and to learn them by heart of their own accord. And one evening in our children's room, when the librarian with a group of children about her began to quote a certain poem, just to see if it were recognized, two little girls and a boy gravely joined her and repeated it through to the end, quite unconscious of doing anything unusual. In all the lists prepared by libraries to be used by school children, such compilations were included and when the schools began to collect libraries of their own, these books were bought as a matter of course. So that poetry has come back into the lives of the children who use children's libraries.

The children's library may be and often is a school of manners also. At home, in many cases, if there are any manners they are bad or doubtful; at school the relation of the teacher is one of authority over children who are compelled to come; at the children's library, to which a child comes voluntarily, the quiet atmosphere, the freedom to speak in low tones and to move about, the carefully modulated voices and the gentle movements of the young women assistants, the consideration given to individuals, are all influential. Foreign children are particularly responsive to the forms of politeness, and I sometimes think that if one generation of grown people would use as much courtesy toward children as toward their coevals, we should soon see another and a better state of society.

If women are called in to do a certain work, they are obliged to do it in their own way; if they did the same work in the same way, there would be small need of their services—and while there are many things they may learn from men to advantage, the essential feminine quality is what is needed in most of the work that they are called on to do.

For hundred of years, they have been expected to nurse, to feed, to clothe, to heal, to teach, to cleanse, and to economize, in their own households. If we think about it, we shall see that these things are all, with perhaps the exception of the last, work for people, for the individual. The interest of woman, by nature, by inheritance, by training, is in persons rather than in things, in individuals rather than in the mass. Her sphere now is in kind what it always was, but as the needs of the world have increased, as the home-limit has expanded and society as a whole become

the main consideration, the sphere has enlarged until she is now called on to do for society what she once did for her own limited circle. She still nurses and heals, in private practice, in our hospitals, our day-nurseries, our asylums, our slum districts; she still feeds, as matron and dietetist and teacher of domestic science; she still clothes and furnishes, and as dress reformer and teacher of the domestic arts, as planner and architect of homes, tries to put the matter of clothing and home surroundings on a higher plane; she still cleanses, only now it is the streets and alleys she is supervising, since she has often no house and garden of her own; she still economizes, her own salary or income, to begin with, and wherever given an opportunity the public money, for waste is abhorrent to women, as a rule; and she still teaches, in schools, in libraries, in clubs, in settlements, by example as well as by precept; in informal or formal ways, she makes her influence felt. If women were given something to say about the laws which concern feeding, clothing, nursing, healing, housing, sanitation, teaching, cleaning and economizing, and could help choose the officers to enforce these laws, few of them would care for the more strictly masculine fields of labor; but this field belongs to women, whether on a small or large, private or public scale, and in the immortal words of the famous advertisement, she "won't be happy till she gets it."

Meantime, the children's library, in which, so far, she is welcome and has been left undisturbed, is one of the forerunners of the good time coming.

THE TRAINING OF WOMEN LIBRARIANS IN GERMANY.

By FRAU LUISE LESER.

Thomas Carlyle says in "Heroes and Hero Worship":—"In books lies the soul of the whole past time, the audible voice of the past, when the body and the material substance of it has altogether vanished like a dream. All that mankind has done, thought, gained or been, it is lying as in magic preservation in the pages of books. They are the chosen possession of men."

If I begin with these words touching the great value of books and consequently of all institutions where everybody may enjoy their wondrous effect, I do not mean to enter into particulars about Public Libraries in general, but only wish to say a few introductory words about the latest movement in Germany concerning all questions on library work. It is a strange but true fact that in Germany, the country of the earliest "Elementary Education Act," the idea of the necessity for Public Libraries forced its way comparatively late and had to contend with great difficulties. Of course there were at many periods men who felt that the elementary schools alone could not afford that public mental training for which they alone were the foundation, that they were not strong enough

to overcome the far-spread influential opinion that an increased public education might turn out injurious.

It is therefore quite evident that the libraries already existing and those which were newly established bore the character of charity institutions and only considered very unpretentious mental wants, greatly undervaluing the capabilities of the working classes for higher intellectual training. Naturally the better part and those who were not willing to accept educational alms kept aloof from such institutions. Fortunately that great drawback was at last recognized, and during the last fifteen years it has been keenly felt that "Library work is not philanthropy," and that indeed Government and communities should supply the nation with Public Libraries as well as with public schools. More than fifty years ago—I must again quote Carlyle—this author put the question:—"Why is there not a Majesty's library in every county town? There is a Majesty's jail and gallows in every one." Of course private contributions cannot be dispensed with nor the interest and generous help of men and women who are willing to help, to elevate and ennoble the mind of the people, but libraries dare not bear the stamp of charity, and private individuals ought only to aid Government and municipality in what is really their proper work and duty. There can only be one form of rendering these institutions places of natural culture, centres of civilization, recreation and wholesome entertainment—that is, by having Public Libraries and Reading Rooms open and free to all classes without any difference, branch and taste is gratified and finds what is fit and necessary for its wishes. The acknowledgment of this indispensable condition has been the leading principle in opening and establishing Public Libraries during the last few years, and has at the same time caused the number of readers considerably to increase and has shown a fast growing popularity for these establishments. No doubt a great deal has yet to be done, a vast field has yet to be cultivated, but in any case satisfactory progress may be observed in the spread and character of Public Libraries.

The consequent growth of library work everywhere—also in Germany—of course requires an increase of workers and assistants and naturally opened a new chance for women's work, for which they seemed particularly adapted. This step was at first—like every one women made in the direction of conquering a new sphere of action—hotly discussed in our country, especially the question as to appointments in State Libraries. Happily their employment in such institutions has now become such a matter of course that it can no longer be considered a temporary or accidental fact, but on the contrary has become a question closely connected with the entire development of the Public Library movement. Their qualification for this profession has so often been written about and spoken of during the last few years that their admission can no more be disputed. But it is a most important task to examine the existing conditions and the steps that have already been taken in

preparing women for library work, a question equally important for the interests of libraries and for those of the women's movement.

There are two kinds of libraries to be considered in relation to the assistance of women: The large Scientific Libraries and the Public Libraries bearing the character of general educational establishments. Their work at the former institutions, Scientific Libraries, which has been warmly recommended by different librarians of reputation, would mostly be strictly confined to certain occupations. The situation, however, is quite a different one in Public Libraries, where the technical part of the organization is not equally decisive for the qualification as librarian, and where a great deal more is required in the way of social, pedagogical and literary views. It is this latter requirement where women have for the last few years found a great opening for employment equally satisfactory to their taste and capabilities. Nevertheless positions at Scientific Libraries have often been preferred, as the time of work is more convenient, the Public Libraries requiring evening work. But it has been felt a deficiency by all interested in library matters that in very numerous cases the work was executed by untrained persons, men as well as women, generally done in spare hours in order to secure an additional income. Especially teachers—in many respects particularly qualified for such offices—devoted their time, interest and strength to bring about the rise and spread of public education. But lately, as before mentioned, women have turned more and more to this employment and for many it has become a question of life-long work. They very soon understood that it would be of exceeding and wide importance to acquire a fit and thorough training for their service in libraries. The experiments that have been made in the methodical education of women are rather young, as the first institutions have existed since about 1900, but the results are favourable and supply the necessary basis for the work of women as assistants in Scientific Libraries, and also in Public Libraries, but it always must be remembered that for the latter service (in Public Libraries) practical exercise is indispensable. It must be mentioned beforehand that the few existing courses for library instruction are private undertakings, which have been approved of and considered desirable by the educational authorities. But the assistance and responsibility regarding the education and examinations, on the part of Government, has been as yet refused. The two important schools for women librarians in Berlin are those of Prof. Wolfstieg and Prof. Hollinger.

The period of systematic training is one year. But the regulations for admission are such as to demand at least a year's preparation, about six months for acquiring the knowledge of typewriting and shorthand writing and commercial correspondence, and six months' voluntary work at a library. Besides a thorough knowledge of French and English—especially for commercial correspondence—typewriting, shorthand and roundhand writing are indispensable as well as an extensive literary knowledge acquired by reading, whereas some acquaintance with Italian or Russian is only

mentioned as desirable. All these conditions, together with the age limit of nineteen years, distinctly show that the maturity to be attained can only be acquired within a year's training if the candidate already has a sound, preliminary education.

The plan of instruction consists of two parts, the theoretical and the practical part, and although each of them has its particular tasks they are not taught separately, but from the beginning work harmoniously together. And during the whole time the chief aim is never forgotten, that is, to endeavour to raise the whole standard of education and knowledge. The theoretical instruction comprises on the one hand those branches that treat the professional training and on the other hand those meant to enlarge and advance the general level. For this latter purpose several hours a week are devoted to the "science of knowledge." The scholars are introduced into philosophy, in which branch the different philosophical systems and the theory of intellectual faculties are discussed and explained; into aesthetics and social pedagogics, particularly touching the sciences of the nineteenth century. Equally important are the lessons on "History of Literature," which might as well be called the history of the mental development of all civilized nations, beginning with the Jews and the Old Testament as their first literary document, and advancing to the Greeks, Romans and the Middle Ages and so on to modern times. As unfortunately the dead languages have not been taught until now in girls' schools, some time has to be given to them, too, especially to Latin, as about one-tenth of all book titles are in Latin. Some lessons weekly are devoted to this language, and Greek is at first taught only in connection with Latin, but later on as a special branch. The tuition in this latter language has the purpose of enabling the scholars to read the Greek words often occurring in Latin titles. Technical accomplishments, as typewriting and shorthand writing, where not acquired beforehand, are also taught in the course of the library education.

Regarding the professional training, the instruction in general "Science of Library Matters" includes all necessary elements for library work. The idea, the intention and the history of libraries are treated as well as the history and technics of books. The scholars become acquainted with the development of the book trade, the manner of bookbinding and the printing industry, together with the administration of Circulating Libraries and the arrangement of reading rooms. In addition to the class, teaching visits are paid to large libraries, booksellers' shops and printing offices, and finally an excursion is made to Leipzig, the centre of the book trade, where they are introduced into the stir and traffic of the Stationers' Hall. Theoretical instruction is further given in using the alphabetical catalogues, in entering titles into these catalogues, and in labelling the books. In connection with this theoretical instruction practical work is constantly supplied. After a few weeks of training the scholars have tasks to do in bibliographical work and all other branches of instruction. At the end of the librarian course they have to pass both an oral and a written examination. The chief subjects of the latter are:—

1. The labelling of fifteen to twenty unknown titles.
2. A bibliographical work to be accomplished within a month.
3. A critical composition on a given aesthetical subject, for which a period of six months is allowed.
4. The translation of two chapters of "Livius" (Livy).
5. An English and a French letter.
6. An exercise in shorthand and typewriting.

In the oral examination questions are asked on all branches of instruction.

The women who pass this examination are eligible for any appointment in Public Libraries, and are also admitted to the so-called "middle career," as assistants to the scientific librarians who have gone through a course of academic studies. It must be acknowledged, and indeed has been acknowledged, that the women librarians thus trained, possess an extensive general knowledge and also a thorough technical basis, and that their work is highly satisfactory. In fact, I have been told by Prof. Wolfstieg, the director of the library of the House of Commons, and of one of the Schools for Women Librarians in Berlin, that he considers women most particularly qualified for library work. Especially regarding Public or Popular Libraries women are, as a rule, very capable of finding the right contact with the readers of all classes, and of giving kind advice and wielding imperceptible influence. Besides, they generally stay very long, if not for life, in their position, whereas most of the men only regard their assistance in libraries as a temporary period, a provisional stage of work. But the before-mentioned professor, like all men profoundly versed in library matters, of course wishes every large library to have at its head a librarian, man or woman, who has completed his or her university studies.

This observation leads me to add some closing words respecting the wishes of women experienced in library questions, concerning the further development of women's education for this profession. One of these women librarians (Miss Peiser) named to me by Prof. W. as an authority in her profession, told me that they, of course, wish, first of all, that the training of women librarians, most especially the examinations, should become recognized and supported by government; in other words, that "State Training Colleges" should be established. Their chief aim, however, is freedom to follow the same course of education as men, enabling them to qualify themselves for any position, either in the middle or the superior career. At the same time it must be remembered that appointments as head librarians are comparatively few, and the chances for women to obtain them, even less. But, in any case, even if the middle career only were taken into consideration, it would still be desirable that the same qualifications should be expected from women as from men. This only can give them the right to demand the same conditions as

regards payment, etc., as the men enjoy. The same woman-librarian above mentioned, assured me that it would be very much to be deplored if—on the strength of their having a shorter time of preparation, and, consequently, of being less paid—the number of women should be greater than that of men in libraries. *It is by far preferable that men and women should work together, both from an ideal and a material point of view.* But, of course, this end can only be obtained if exactly the same conditions for preparatory studies are asked for. As all men and women interested and intimately acquainted with library work agree that this aim is sincerely to be wished and worked for, it is to be hoped that before long these expectations will be fulfilled. Thus another step forward will have been taken towards the equality and freedom of women in their work, studies and rights, and they will be able to help to certify the words:

“Books are for mankind what wings are for birds.”

PUBLIC LIBRARIES FOR CHILDREN.

By John Ballinger, Librarian of the National Library of Wales.

I have been asked to prepare some brief notes upon what is done in Great Britain to supply children with suitable reading. I take this to mean the provision made for supplying them with books during the years they are in school, the most impressionable period in a child's life. It is a subject of great importance, how important has not yet been realized to any appreciable extent. The teaching of the child to read, and to do many other things, has so absorbed attention, that the question of what use will be made of the abilities has been neglected.

Yet nothing is more certain than this, that most children as soon as they have been taught to read, desire to exercise their newly acquired power, and unless some means of guiding their choice is available, they will flounder amidst the deluge of unwholesome reading so plentifully provided in sensational and even harmful periodicals, and other rubbishy publications; the reading matter and the illustrations of which so vitiate the tastes of the children that the benefits of education are largely neutralized. In a few isolated cases teachers, with praiseworthy enthusiasm, have tried by the establishment of libraries in their schools, to meet the case. The difficulties they had to encounter were great. The books were mainly gifts, or bought from funds too meagre and too irregular to meet the necessities of the case. The eagerness of the children quickly wrecked the libraries by the books being read to death—and the means for renewing them were rarely forthcoming.

The supply of special departments for children in the Public Libraries did something to meet the difficulty in towns, but this

too was inadequate because the funds of the Public Libraries are strictly limited and have many demands to meet.

A few progressive education authorities provided school libraries out of the education funds, but up to 1902 the legality of this was challenged, in some areas successfully, while in one, at any rate, it weathered the storm, and went on undisturbed until the Education Act of 1902 set the question to rest.

Since the passing of that Act the subject has aroused new interest, and while large areas are still left unprovided for, there are signs that this question of children's reading will occupy an important place in the near future.

For many years the supply of reading for boys and girls has been a feature of the work done in *British Public Libraries*, and during the last ten years great advances have been made in the extent of the supply, and in the methods of distribution. With a view to a concerted plan of action between the schools and the Public Libraries, the Library Association of the United Kingdom invited representatives of all grades of education to the annual conference, held at Leeds, in 1903. The response was very satisfactory; practically every Association concerned with education sent delegates. A committee was formed, the members of which were drawn from the education delegates and from the Library Association.

This committee drew up a report on "Public Education and Public Libraries," which was presented to the conference of the Library Association held at Cambridge in 1905. The recommendations relating to children were as follows:

"In order that children from an early age may become accustomed to the use of a collection of books, it is desirable (a) that special libraries for children should be established in all Public Libraries, and (b) that collections of books should be formed in all elementary and secondary schools."

"That the Public Librarian should keep in touch with the chief educational work in his area."

"That conferences between teachers and librarians be held from time to time."

"That there should be some interchange of representation between the Library and Education Committee."

"That the Public Library should be recognized as forming part of the national educational machinery."

At the present time British librarians are divided in opinion as to the most desirable way of dealing with the subject; these opinions may be roughly classified under three heads, according to the system favoured:

1. Those who adhere to the old method of children's departments in the Public Library.
2. Those who prefer the children's department in the Public Library, with loans of blocks of books to individual schools to be lent through the school teachers.

3. Those who favour the placing of Children's Libraries in every department of the Public Schools.

My own experience makes me an unqualified supporter, nay, more, an advocate of the third method, the independent school library. For the first plan, that of providing children's books solely through the Public Libraries, it is claimed that it introduces children at an early age to a larger literary atmosphere, and leads them to look to the library to supply them throughout life with the pleasure and knowledge which books bring. Also that trained librarians are able to select and supervise the supply of books for children more effectively than the teachers.

For the second method—a combination of the Public Library Children's Department with liberal loans to the schools, the arguments used are much the same. The value of the trained library staff for selection of books and for supervising such matters as binding, repairs, and renewals of wornouts is undoubted. But there, in my opinion, the advantages of the trained librarian end, and the knowledge of the individual children possessed by the teachers comes in. The teachers can get into closer touch with the children individually than any other available agency. They know the capabilities and the tastes of each child, as no librarian can. Each teacher has only a comparatively small number of children to supervise, and an earnest teacher has an influence which no librarian can ever hope to attain. Therefore, I say that our greatest hope for training children to read good books, to read thoroughly and intelligently, lies with the teachers. Again Public Libraries in Great Britain, and even more in Canada, are not available in the majority of school districts.

If an effective system of supplying good reading for children is desired, the school must be adopted as the unit.

There is yet another reason why the children attending school should be supplied with books from a School Library. In large cities the difficulties and street dangers involved in journeys to the Public Libraries act as a deterrent for a large majority of children, while the crowding of the library with children makes the older readers uncomfortable, and ultimately drives them away. It is also desirable to exercise some restraint as to the number of books a child may borrow. The Public Library allows one per day. The School Library one per week. With these ideas and experiences as a guide, the Cardiff system of School Libraries was inaugurated ten years ago. The time allotted to this paper will not allow a detailed account of this system, but I send some copies of a "Note" thereon which may be of service.

Briefly, the library authority and the education authority appoint a joint committee, on which two teachers are co-opted. The Public Library staff organizes and supervises the School Libraries, and the teachers in each department distribute the books to the children. The number of books in all the schools is about 24,000, and the number of books loaned for home reading in the last school year (to July 31st, 1908), was 282,711.

The minimum number of books in a boys' or girls' school is 200, with a graduated number above that according to the average attendance; some departments have over 600 books.

The Public Libraries in Cardiff are also well supplied with juvenile books, but children attending Public Schools are not allowed to hold Public Library Readers' Tickets, unless recommended by the head teacher of the school the child attends. Each head teacher holds a book of printed forms for recommending readers to the Public Libraries. These forms may be used for exceptional children during school life if the head teacher thinks fit, and any child may obtain this recommendation on leaving school. The teachers' recommendation ensures a Public Library Readers' Ticket available for one year, and then renewable in the way usual for all readers. No liability is cast upon the teacher or the education authority with regard to these recommendations. The results have been eminently satisfactory.

There remains, however, the far greater problem of the school areas where such combined service is not available. In the larger areas a school authority or several school authorities acting together might engage a trained librarian to organize and overlook the School Libraries, the teachers undertaking the work direct with the children.

Another plan, less sure in its action, but still of great value, is to have a specimen library at some centre to which qualified teachers and teachers in training have easy access.

If School Libraries are to be efficient, a regular fund for their upkeep is essential. In Cardiff, the education authority votes annually for the upkeep, sixpence per scholar, calculated upon the average attendance. That sixpence enables every child attending school to borrow forty books in the school year. Not cheap shoddy books, dog-eared, incomplete and dirty. But carefully selected books in good editions, well bound, kept in good repair, and replaced as they show signs of wear. The aesthetic effect of nice books is a factor to be considered. The main purpose of School Libraries should be to foster a love of good reading, to keep children from pernicious literature by accustoming them to the best reading from the time they first learn to read. Guidance and help at the beginning is so much better and easier than correction later. To teach children to read, and then to turn them loose to exercise their new found power at will, is a wasteful—even dangerous proceeding.

AFTERNOON SESSION—2 O'CLOCK.

Chairman, Mrs. Agar Adamson, President of the Society of Applied Art.

The necessity of substantial literary attainment on the part of all students of Music and Art, Universities, Conservatories of

Music, requiring such qualifications before granting diplomas. Dr. Albert Ham, Choirmaster and Organist St. James' Cathedral, Toronto, and Conductor of National Chorus, Toronto.

In discussion. Miss Edgar, Montreal, Canada.

What Literature gives Painting. Mr. E. Wylie Grier, President of the Ontario Society of Artists, Toronto.

The Influence of Literary Culture on Arts and Crafts. Mrs. Fairbairn, Editorial Staff, The Toronto Star.

How Does the Literary Attainment of the Man in Trade Benefit the Public? Prof. David R. Keyes, Professor of Anglo-Saxon, Toronto University, Toronto.

This session was most interesting and it is to be regretted that neither Mr. E. Wylie Grier's nor Prof. Keyes' paper can be given in full. Unfortunately both gentlemen spoke without notes.

PAPER BY DR. HAM.

It is, of course, quite impossible within the limited time at our disposal, to deal adequately with such an important question as the value of general education to the student in music.

At the present time we are not fully conscious of the importance of general culture to those who study art. If we look well around in the musical world, we shall discover that the majority of musicians are not educated by the art they carry on, save in a comparatively narrow sense.

As commonly studied, music in itself is not sufficient mental training. An appeal is made to undetermined, vague sensations, rather than to a well-defined, intellectual purpose.

This superficiality gives rise to that rude, empirical judgment which prevails so widely.

Amongst the average interpreters of musical art—the singers and the players—there is a distinct lack of this intellectuality. With a liking for music that is decidedly an unknown quantity, too many of us are content to worship the speculative in the art of tone, and never endeavour to find out positively what we are doing.

Performers will have a better conception of art when they come to realize that a technical command of their special instrument, whatever it might be, is a comparatively small item in the equipment of a musician. The mind as well as the hand must be educated. Much of the art-poverty from which we suffer, is due to the fact that the individual self is too frequently vaunted, before real worth has been attained.

The value of art to a nation is its power to civilize, to make better and more tolerant. It betokens an elevation of thought,

and a nobility of purpose, that are beyond value as exemplars.

A well-schooled intelligence for the classical in one art, will lead to the same in all others, and to the same in the world of letters.

The reason is clear enough; the mind, craving a high ideal in one form of beauty, most naturally seeks to recognize the same in another form to which it may turn. Ruskin says: "Landscape can only be enjoyed by cultivated persons; and it is only by music, literature and painting that cultivation can be given."

Truth and beauty in art are more keenly felt, more fully comprehended as absolute qualities, when one learns to trace their application in many forms of art.

Fewer impracticable beings amongst devotees of music would be found, not only amongst professional, but also among amateurs, if the counterpoise of literature and general knowledge were attained.

The subjective—the deeply subjective—character of music-study, needs some such antidote, so to speak, or something that will produce a steadying effect on the mind.

Artistic people seeking music as a vocation should be practical rather than dream. Beautiful as art is in its every detail, it is only valuable when thought of utmost accuracy underlies it. Dreaming produces nothing but dreamers. This is a decided danger for the artistic inclination, for they are more prone to follow a will-o'-the-wisp, than are the practical kind. Therefore some steadying influence outside their own special study is desirable.

When educated on broad lines, the artistic nature, if it undertakes to express itself, gives thought a definite direction and weeds thought as it comes to the surface. Those who have had their own talent developed by education, become people of finely-trained perception, and their art gives form to knowledge and grace to utility.

It must be remembered that music is in no sense mere sensual gratification. It is in reality independent thought of the highest kind.

The fact that music is commonly learned as a frill—a fashionable adjunct to an education—does not imply that it is not strong beyond its power to please as a mere amusement.

It is not simply the work of the fingers or the voice, but of the hand, the head and the heart.

Born, as it is, of the best thoughts, good music raises the thought-plane, and there begins a refining influence in the whole being. Hence it is not merely to amuse, but to elevate morally as well as intellectually, all who are not musically "deaf mutes."

Earnestness in the art world is a sure forerunner of success, provided one can direct it forcibly under the guidance of educated ability.

There is a distinct tendency in our teaching of musical subjects to be too mechanical—we confuse instruction with education. We strain the memory rather than cultivate the mind. We grow more and more impatient of the processes which do not yield speedy, measurable results.

It is unfortunate, but it is a fact, that music seems to be an art which offers a peculiar temptation to many who are by nature very poorly equipped for its mastery.

To be "fond of music" is frequently accepted as synonymous with having a gift for music.

Not only in times past, but almost as much in our own era, that knowledge which conduces to personal well-being, has been postponed for that which brings applause.

We want, in our music schools, men and women, not necessarily trained for professional work. Our methods of education, our subjects, our teachers, must be judged by their fitness to secure, as a result of their teaching, active, vigorous thinkers, fit to take part in social service.

What is the best course to pursue to attain all this? To learn something else besides music. Science, botany, literature, languages, will make every student more able to work successfully in the field of his or her own chosen labour.

It has been stated that it is next to impossible to be a good teacher, or even a good student, unless you have rapped on many another door of knowledge, and gained admission.

Studies, then, contextual with music, serve as torches which light up the remote and often gloomy recesses of the music-life itself. When the mind succeeds in entering on a wider series or circle of ideas, other conditions will appear natural enough.

The highest art of every kind, says Herbert Spencer, is based upon science—without science there can be neither production nor full appreciation. Science in that limited, technical acceptation current in society, may not have been possessed by many artists of high repute; but acute observers as they have been, they have always possessed a stock of those empirical generalizations which constitute science in its lowest phase, and they have habitually fallen far below perfection, partly because their generalizations were comparatively few and inaccurate.

That science necessarily underlies the fine arts becomes manifest, a priori, when we remember that art products are all more or less representative of objective or subjective phenomena; that they can be true only in proportion as they conform to the laws of those phenomena, and that before they can thus conform, the artist must know what these laws are.

Of course, science will not make an artist—the artist of every type is born, not made. What we assert is, that innate faculty alone will not suffice; but must have the aid of organized knowledge.

Science is the needful preparation alike for the perfect production, and highest enjoyment of art in all its forms. Intuition will do much, but it will not do all, and for purposes of discipline, intellectual, moral and religious, the most efficient study is science.

It is a matter of wonder that so few discover how admirably adaptable in art are scientific teachings and methods.

By this means, science, literature, common-sense and judgment receive a training which generates a feeling of self-reliance and which gives stability to the higher critical faculties.

Through these methods of expression are attained which have a permanent effect.

Between a mind of rules and a mind of principles there exists a difference such as that between a confused heap of materials and the same materials organized into a complete whole, with all its parts bound together.

In the study of literature and language there are opened up boundless opportunities for acquiring clearness of expression and logical use of words in the clothing of ideas.

In the study of imaginative writers in connection with the romantic composers, it is interesting to see how their lines generally coincide.

It is only through the language of a country that its folk-songs and folk-lore, generally, can be thoroughly understood.

This study soon becomes fascinating; it gives a large view of the world and its history—it is the common thread that binds nation to nation.

Knowledge thus obtained is not only of great practical utility, but it is also intrinsically valuable, and in due course the extrinsic effect on others will result.

Indeed, acquirement of every kind has two values—value as knowledge, and value as discipline. This is an all-important point, because, with musicians, much of the knowledge acquired is very unorganized, and so, soon drops out of the mind; the art of applying knowledge is not generally cultivated by musical students.

Prof. Sully says: It is now generally conceded by the best thinkers that education is deeply concerned with the feelings of the young. Both because of what they are in themselves, and because of their connections with the other mental functions they need to be carefully watched and to be acted upon beneficially.

There is a very close organic connection between feeling and intellectual activity; this educational development of feeling must, in a sense, involve intellectual culture. Just as feeling has to be aroused as a source of interest, and a motive force in study, so conversely, the processes of imagination and thought must be developed in order that the higher level of the emotional life may be reached. This interaction of the affective and the intel-

lectual factor of the mind, is specially manifest in what is known as aesthetic culture, that is, the formation of a refined taste.

While the education of the feelings thus reaches out on one side towards intellectual culture, it reaches out on the other towards the education of the will and character.

Feeling has to be acted on in various ways, in order that the "springs" of conduct may be pure and wholesome.

There is an undoubted connection, too, between the beautiful and the good.

This connection brings our feelings with respect to what is beautiful, into close contact with our best moral aspirations, and it is quite possible that the remarkable purity and the ideality of the emotions produced by the best music, are in a way due to this intuitive association.

Emotion, says a learned writer, presupposes intellect, and elevated emotions an elevated intellect. There is no emotion where there is no sentiment of the beautiful, nor is there sentiment of the beautiful without an operation of intellect.

The moral aspect of the question should be noted carefully. Professor Mahaffy, in his charming book, "Ramblings in Greece," says: Culture was much more highly prized among the Greeks than among us. It seems certain that music was a more universal and a more important feature in their education than in ours. This conclusion, however, follows even more directly and certainly from the deep moral effects which they attached to it.

The great majority of allusions to it, assume as acknowledged the fact that some kinds of music stimulate to energy and manliness, while others dispose the mind to effeminacy and luxury; statesmen and philosophers have this public aspect of music constantly before them.

Plato and Aristotle are most solicitous that only certain kinds of major and minor scales shall be allowed in their chief state, because the others are relaxing or over-exciting to the mind.

Evidence on this point is endless, and forms one of the strongest contrasts between Greek and modern notions about music.

The analogy of other nations, and the history of other arts tell us that the moral effects of music are everywhere strongly felt, until they become developed and complicated.

Then the pursuit of perfection and the overcoming of technical difficulties become ends in themselves, and while people learn deeper and more subtle sources of delight, they forget the moral side of the art.

The same writer goes on to say: The Greek music has, therefore, a greater national importance, because it was far ruder and less developed than ours.

But I am not the least disposed to assert more than a difference of degree between them, and far from believing that the Greeks exaggerated the moral side, I hold that we moderns have unduly lost sight of it.

An experience of many years has convinced me, he says, that the moral characters of our musicians are directly influenced by the music they cultivate. The constant singing, or even hearing, the passionate love songs of the newer species, may even be directly injurious to the character.

The more beautifully and perfectly the music corresponds to the words of these productions, the more mischievous they are likely to be.

Thus, perhaps, the most perfect of love duets—that in Gounod's *Faust*—expresses so forcibly in its perpetual suspensions the hunger and longing of passion, that the mind which feeds on it must inevitably, though perhaps unconsciously, be stimulated in that direction.

When, therefore, we hear it commonly remarked that musicians are jealous and quarrelsome, or that a young man with a good tenor voice is sure to go to ruin, there may be musical reasons for these observations, which did not escape the Greeks, though they are completely ignored nowadays.

This holds good to-day. Even our purely instrumental music is not all of an elevating type.

Compare, for example, the violin playing of say Ernst, Wilhelmj, or Sarasate, with the performances of Joachim, or Lady Halle.

In the first case we have the passionate emotional and bewilderingly fascinating type of performance, whilst in the latter the emotions are tempered by an appeal to the intellectual faculties. Music is the most subjective of all arts, hence the peculiar depth of emotional delight to which it is commonly said to minister.

This pleasure of emotion, fascinating as it is, must not be allowed to elude the regulation, the discipline of the intellect.

To the hardworking students in music, especially those of highly emotional natures, side-studies or hobbies, are a distinct necessity. The mental excitement consequent on the close application to the study of music must be compensated. Some well chosen form of recreation that will give rest, pleasure, profit, and lend variety to the ordinary vocation, and one that affords an opportunity of sharpening other faculties than those employed in music.

Music is an art so exciting, so quick to act on the nervous system, that the occasional time spent in recreation, in change of thought and action, is well invested.

A healthful state of such activity is needful to ward off that prevalent nervous prostration which is so common nowadays—that lapsing into a state of passive receptivity, which can be found all around us.

The only fact that raises music, sculpture, painting and architecture to a higher level than the processes of touch, taste or smell, is that the former in their own various spheres make a demand upon the intellect—upon the emotions, which the latter do not.

Art cannot be said to exist unless there is an appeal to the emotions through the intellect. If the thing created only appeals to the intellect, it is not a work of art, no matter how perfect is its adaptation to its end.

The sentiment of the beautiful is one of those faculties existing in our mental and physical constitution which is either called out of potentiality into activity, or is accumulated and vivified as it were by civilization, education and culture.

Its existence and nourishment largely depend, however, on what we call temperament. It lifts the few above the common crowd, and invests them with a halo of interest.

This sentiment of the beautiful moulds not only the artist, but the patriot, the philosopher, the philanthropist and the saint. It marks that higher individuality which make men and women leaders, and stamps their names on the pages of history.

This great gift, however, is not destined to be fruitful, unless it is coupled with others; for its full growth, it needs a power of rapid generalization, and a faculty of absorbing knowledge from all surrounding sources.

Education, then, is the only means by which each one can hope to approach the common frontier in our art, so as not to become either a dry intellectualist, or a vapid emotionalist, a grumbling reactionist, or an unruly progressionist—thus maintaining most carefully the due balance between the intellectual and emotional sides of our constitution.

Education on lines similar to those I have suggested would be eminently advantageous to the growth and progress of music generally.

And not only should we have good teachers and accomplished executants, but the greatest want of all would be supplied—intelligent listeners.

MONDAY, JUNE 28TH, MORNING SESSION, 10 O'CLOCK.

Chairman E. A. S. Hardy, B.A., Principal of Moulton College, and Secretary of Ontario Library Association.

THE GREATER USE OF PUBLIC LIBRARIES.

Public Libraries of Denmark. Mr. A. S. Steenberg, Librarian.
(Paper read by Fröken Anna Buch, Copenhagen).

The development of the Public Library for the Public Weal. Dr. Michael Hainisch, founder of Public Libraries, Austria.

Public Libraries in Australia. Miss Eleanor Watson, Classical Tutor of the Women's College, within the University of Sydney.

Public Libraries in Norway. Miss Anna Larsen, Librarian, Norway.

Public Libraries in Canada. Dr. E. A. S. Hardy, B.A., Principal Moulton College, and Secretary of Ontario Library Association, Toronto.

AFTERNOON SESSION, 2 O'CLOCK.

Chairman, Miss Constance Boulton.

READING AND LITERATURE.

What kind of Literature is being read to-day and what are the Schools and Colleges doing to give Direction and Character to it? Mrs. May Wright Sewall, Past-President International Council of Women.

The Ill effects of Chance or Desultory Reading, particularly on Youthful Minds. Miss Emily Jaues, Organizing Secretary the National Union of Women Workers of Great Britain and Ireland, London, England.

Women's Reading Unions. Fröken S. Alberti, President Women's Reading Union, Copenhagen.

Reading Societies for Working Girls. Miss Constance M. Thompson, Girls' Friendly Society, London, England.

Literature of the Future. Miss Elizabeth Stocking, Journalist, Detroit, Mich., U.S.A.

TUESDAY, JUNE 29TH, MORNING SESSION, 10 O'CLOCK.

Chairman, Miss Marjorie MacMurchy, President Toronto Women's Press Club.

THE PRESS.

Women's Pen in the Australian Press. Miss McElroy, Australia.

Constructive Work for Women. Miss Agnes Laut, Authoress (Canadian), New York, U.S.A.

The Responsibility of Women to the Press. Mrs. Margaret Hamilton Alden, Director of Michigan Women's Press Association.

Women's Work in the Daily Press, Norway. Miss Anna Hvoslef, Christiania, Norway.

The Work of Canadian Women Journalists. Miss Marjorie MacMurchy.

Constructive Work for Women. Miss Agnes Laut, Authoress.

This address was one of the most forceful given during the Congress, and has been commented upon by many of the leading papers and magazines of America. Unfortunately, it was given almost entirely without notes.

THE WORK OF CANADIAN WOMEN JOURNALISTS.

By MISS MARJORIE MACMURCHY.

It is not intended to write a history of the work of Canadian women newspaper writers. Even if there had been time to look up dates and names, it is possible that you would not care to listen to such a story. Yet lest anyone should think that the Canadian woman journalist has not in any instance attained international fame, it should be said here that Sara Jeannette Duncan, Mrs. Everard Cotes, wrote first for the Toronto Globe under the pen name of Garth Grafton. Miss Wetherald, who belongs to the first rank of Canadian poets, once held a position on a Toronto newspaper and still writes occasional newspaper articles. It would be easy to mention other well-known names of those who have been or still are Canadian women journalists, for in Canada almost everyone who writes at all writes for the newspapers; and I do not believe it possible that there can be a higher proportion of literary aspirants to the total population in any other country in the world.

If the subject is to be treated according to the kind of work which Canadian newspaper women do, then the social reporter must take first place, since she is the writer most in demand by editors. All city newspapers have at least one social reporter and another woman writer on the staff, who, along with the social reporter, has charge of what is called the woman's page. The work of these two writers is taken seriously by the business office. People have been known to say that newspapers should do without social reporting and the woman's page altogether. But it is better to understand a thing first before condemning it. Four newspaper men lately were speaking to an audience of women journalists, and, to tell the truth, the only kind of newspaper work for women which anyone of the four mentioned was social reporting. "I do not know what woman's sphere is," said one of these men, "but after I saw the effect that the work of the social

reporter had on the circulation of a newspaper, I decided it was the kind of sphere I wanted round any paper with which I was connected." It has been proved long since that people want to know what their neighbours and friends and enemies are doing. The chief work of a newspaper is to provide news. Much of what is found in the columns written by a well-trained social reporter is news pure and simple.

When the social reporter takes her work to be the finding and writing of well-authenticated news about people of greater or less public interest; and when she refrains from personal comment of an excessive nature, she is a valuable member of the staff of any newspaper. Many of the social reporters in Canada are genuinely interested in the social life of the people. They deal with current social history, and as they do this their work will be increasingly valuable. I have read sketches of the ladies of Government House; of an old schoolmistress whose pupils honoured her eightieth birthday; of younger women whose influence or work merited attention, which had been contributed to their newspapers by social reporters and which were deserving of praise as specimens of good writing and as possessing biographical interest. Social reporting is not likely to disappear. But it will constantly be made better, I think, by the women writers who do it best. In this, as in everything else, it is the individual that counts, and the woman who does her work well, not looking down on it as merely a way in which she must earn her bread, but considering it as work which can be made valuable and interesting, will make social reporting good newspaper work. Because of the demand for it, this work offers the easiest opening for women who want to join the staff of a newspaper.

The woman's page in the Canadian newspaper is emerging from that period in its history when the editor thought he knew better than the woman newspaper writer what women in general wanted to read. This conviction on the part of editors has been a handicap to the woman's page. Cookery receipts, dress patterns, and hints for personal beautifying were the foundation stones of the editor's woman's page. The editor was sure he knew what women wanted to read. If the woman journalist thought differently it only went to show that she was an extraordinary woman who had no interest in cooking, dress and cosmetics. The Canadian editor is now willing that the woman journalist should try her hand at a woman's page. As a consequence, the woman's page is changing. Receipts are not banished, but more space is given to women's meetings. Interviews with women who have something worth saying form an agreeable feature of the woman's page. I think all newspaper women have ideas as to how a woman's page can be made better than any other woman's page which has yet been published. But I will not bore you with mine at present. One thing can be easily said, however. The first quality of any newspaper page is to be readable. The woman journalist who can make a woman's page deal

with the important factors in women's lives in a concrete, interesting way, cannot but make a success of her work. She does not need to be trivial, but she must be interesting. Her news must be dependable, and it ought to be of importance to more than one small group of people.

In Canada there are a number of well-conducted children's pages, all, as far as I know, in the hands of women journalists. Who but a newspaper woman would have the patience and the love to read and answer those hundreds of letters from children, to advise them as to their reading, to offer them instruction and companionship, and to help them to grow up good citizens?

A number of Canadian newspapers have their book-reviewing done by women. Any art criticism which is published is as often as not written by a woman. There are not as many women writing musical criticism. But this is merely a question of choice on the part of the woman journalist. If she offers good work in any of these departments no obstacle is likely to be placed in her way by Canadian editors. Naturally, however, the number of such positions is limited.

So far the work considered has been all more or less of a special character. Ordinary reporting is not often undertaken by women on Canadian newspapers. One or two have done some parliamentary reporting. Two or three have gathered news in the same way that men reporters gather general news. But for ordinary reporting women are at a disadvantage. There does not seem to be any present indication that many newspaper women will find employment as reporters. A few have been telegraph editors. Some have been exchange editors. In these departments women journalists who have been tried have accomplished good work.

There remains to be considered one of the most promising fields for Canadian newspaper women, that of writing special articles. When the woman journalist of some training and some gift has learned to understand what people want to read and has acquired that better knowledge of how to make them want to read what they ought to read, then she discovers that the world around her is made of the finest material for turning into what newspaper people call stories that any woman writer can possibly wish to handle. Agriculture, this farming country of ours, and the miracles which are being wrought every year in agricultural development; education, and children whom women know and love best of all; hospitals, nursing, discoveries in medicine; travels in far-away parts of Canada which may yet fairly be termed explorations, as in the case last year of two distinguished Canadian women journalists who went north each to a district of her own choosing and later wrote accounts of these journeys, which thousands of people thrilled to read; social betterment, all the efforts made by men and women to help other people, incidents of brotherliness, heroism, of the happier side of human

nature: for the woman journalist the whole world is packed with good stories of such things crying out to be written. No editor, in newspaper parlance, will turn these stories down. But for ultimate, lasting success in newspaper work the woman journalist must first have learned her trade; and, besides some gift, she must have stability of character. In the long day's work in and out of a newspaper office it is not a few brilliant months which count, but to last month after month, never to be slack or indifferent, and always to do better work this year than last.

Last of all, come the two or three, or three or four, Canadian women journalists who write editorials and the two or three more who are editors. One woman is editor of a monthly magazine for women. Others are sub-editors of various publications. Those who are doing this work are doing it successfully. Of the one or two women who are writing editorials, I think it can be said that they have shown that there is some editorial writing which no one else can do as well as a woman. Perhaps this is stating the case too strongly, for the newspaper woman in Canada is only beginning to win her way into editorial writing.

This is a brief outline of the work Canadian women journalists are doing. I do not think there can be much doubt that what promises best for the future work of the woman journalist is the interest all the world takes in human nature for its own sake. The woman journalist who writes of men and women as she sees them every day, happy and unhappy, rich and poor, successful and unsuccessful, will never lack an audience. She will always find her work worth doing. I believe that there is a wide field before the woman journalist in special writing. The question has been asked at this Congress if the woman journalist has elevated newspaper work morally and intellectually. If she joins the staff of a newspaper meaning to elevate the standard of that newspaper by exercising a vague beneficent influence, she will only succeed in bringing reproach on the work of women newspaper writers. But if she goes there to work hard and to do good work, then she may hope to place her work beside the work of the men on the staff and not be ashamed of it, although she will always find herself wishing that her work might have been better than it is. The woman journalist should make up her mind what she can do best, and she should not do less than that best even if editors try to persuade her otherwise. If she is this kind of a newspaper writer then the woman journalist ought to be able to hope that she will serve some interests of newspaper work and humanity more faithfully and more successfully than anyone else can serve them. Because a woman has emotional strength, if she adds to that emotional strength, good judgment, she ought to be able to do work for any cause she has at heart which will be more effective work than that of any other writer. Take, for instance, the cause of medical inspection of schools, or pure milk for a city, a woman newspaper writer, if she can induce an editor to allow

her anything like a free hand, can make people remember that the unjust steward is a person to be despised, and that they can not sit idle with folded hands if they want to live with a happy conscience, more effectively, perhaps, than anyone else.

It surely can be strongly maintained that a newspaper which in its editorial policy does without the special knowledge that a woman can give as to the woman's point of view on questions of the day, will eventually fall behind the newspaper which has a woman editorial writer on its staff who can write on questions which particularly affect the interests of women and children, as well as those interests which affect women in common with men because both are human beings. Education is one of the questions to the discussion of which a competent woman writer can bring special knowledge worth having. So is social betterment in all its phases. So is city government, at least in those aspects when it becomes city housekeeping. When art and literature and music are written about editorially, the woman newspaper writer sometimes at least has had an ample opportunity to study and love these wonderful possessions which help to make us happy and gentle and kind. I hope the Canadian newspaper women who can will win their way to writing editorials and that others will become special writers. If we hope so it is because it will be good for Canadian newspapers and for Canadian men and women.

The qualities which go to the making of a good woman journalist are capacity for hard work, a resolution to succeed in every piece of work which comes into her hands and to make every piece of work tell. The true woman journalist is one who rejoices in the good work of others and is able to believe heartily in their ability. She must have a capacity for enjoyment. She should be interested in all kinds of people and in all kinds of life. She should be modest. She should not be self-conscious. She should be willing to believe that other people are at least as good as she is. She is truthful. She should have some imagination, a little ability, and much good temper. She will not fail if she has most of these things. She is likely to begin her work with high aspirations, and, contrary to common report, she does not lose them. She will even keep faithfully to a belief that there does not need to be any permanent separation between journalism and literature, and she will hope that by simple direct writing about the incoming and outgoing tides of life and the freight of happenings these tides carry to her she will complete her day's work as a workman should.

THE RESPONSIBILITY OF WOMEN TO THE PRESS.

By Margaret Hamilton Alden.

If, as one of our great American writers has said, "Responsibility walks hand in hand with capacity and power," there

surely never was a time in the history of the world when women's responsibility was greater than to-day; this past fortnight, with its extraordinary gathering of women from all parts of the world; the wonderfully varied programme, with its multiplicity of interests; the vital questions so ably discussed; the record of what women have done, and are doing, seem to indicate that woman's capacity was never greater than to-day. It is well, therefore, that responsibility is so closely related to capacity, for "Responsibility educates," and woman still needs educating along some lines; she needs to realize her responsibility to herself, as well as to the world, and to exercise her power.

Disraeli—that master intellect, whom all the world admired, even though it might not always agree with him, said of the Press: "The Press is not only free—it is powerful; that power is ours. It is the proudest that men can enjoy. It was not granted by monarchies; it was not gained for us by aristocracies; but it sprang from the people, and with an immortal instinct it has always worked for the people." The word "People" has a different meaning now from that of the great statesman's time; it includes Women in our day and age. It is well for the world that the Press has always stood for the privileges and rights of the people; that, as some one has said, "the liberty of the Press is the palladium of all civil, political and religious rights." What does that phrase, "Liberty of the Press" mean? and what relation is there between the responsibility of women, and the liberty of the Press? We are apt, I think, to construe that sentence, "Liberty for the Press." It is not necessary to go into history to remember what the Press has done for the world; we know that it has been the most powerful factor in the development of the race; we know that its power and influence cannot be overestimated and that, in all great public questions it is ever on the side of right and progress; we know we could not get along without it. Do we also know, and remember, that the liberty of the Press is ours to use for what we feel is right? That the liberty of the Press means that we have a great arena in which to exercise our privilege of free speech? I believe that women to-day can do anything they really want to do, if they want it enough; that they can bring to pass any reform they wish to see put through if they really want to do so enough; and that they can accomplish all they have talked of here in the past fortnight, if they organize and work hard enough; they can do it with the help of that most powerful ally that modern science has given to modern need—that greatest invention of the mind of man—the Press. An old Arabian proverb reads: "In thy Book of Life, O Lord, are written the names of those who have done what they could, if not always what they would." We know that we never do all that we would; do we always do what we could? Do we realize that we owe a duty to the vehicle of public opinion (so-called) which we criticize so freely, when its conduct does not please us, and do so little to really improve? If the wheels creak, do we

oil them with an understanding hand, or do we just criticize?

It is not necessary to speak of the responsibility of the woman in newspaper work to the Press; she has no opportunity to ever forget it for one moment of her waking or sleeping hours if she would, and no real newspaper woman ever wants to. Like the immortal Sarah Maud Ruggles, she feels at times that "the whole dinner party sets right down on her shoulders," even though she may not be justified in assuming any such attitude of mind; like the animals in the rhyme of our childhood, "It is her nature to," and she is no nature fakir. The poor woman reporter is the scapegoat for many people's sins; she must be literally wise as a serpent, and harmless as a dove, if she would fill her mission to an often unappreciative world; but why enter upon the harrowing subject of what a newspaper woman has to suffer, and what the public sometimes has to suffer, because she is a newspaper woman? We have all "been there," and know what it means; and in spite of its discomforts and trials, we know we would not be anywhere else for the world. The average newspaper woman, I firmly believe, tries to do her whole duty, and feels her responsibility to the Press, although there may seem to be times when she is not oppressed to any perceptible extent with her responsibility to the public. There is often another side to that question, however, that would help us to understand, if we only knew what her trials are. "Man's inhumanity to man," is a drop in the bucket as compared with "Woman's inhumanity to woman," sometimes, when the party of the first part is the payer and the party of the second part the payee. "Human nature is various," as Samivel Weller had it, but never more various than in the newspaper world. If we know very little of human nature when we go into the work, we know a great deal about it when we go out, that we sometimes wish we did not know; and yet, how good women are to women after all, when they only know how to be. It is like everything else wrong in this world, largely a matter of misinformation, and we all need help to understand. Women can do so much to help each other if they only know how; they are so willing to help, if they are only told how; and I think that is where part of woman's responsibility to the Press comes in; to tell the other woman how. We all know the old trite saying, "That one half of the world does not know how the other half lives"; but I believe we are coming to know more every day how the other half lives, and it is women who are telling the story, I am proud to say; such women as Jane Addams, "the first citizen of Chicago."

But I am wandering from my subject of the responsibility of women to that purveyor of public opinion, the Press. If woman realized her responsibility to the Press, she would see the necessity of purifying the modern newspaper. The growing sensationalism—the comic supplement, all the demoralizing tendencies of the present day, need to be changed. I have never talked with a newspaper writer, or an editor, who did not lament the condition

of the Press to-day, and they always excuse themselves with the remark that "we are only giving the people what they demand"; if woman realized her responsibility to the Press, such a state of affairs would not be possible. See what she is accomplishing in the Suffrage question, and along all lines where she is really working for a cause. If woman demanded the abolition of the comic supplement, the scare headline to the sensational news of the day; if she demanded proper representation of the questions of the day that are of vital interest to the world; if she protested every time a sacred subject was ridiculed by some cub reporter who was at a loss for a sensation (and such things will occur in the best regulated papers at times, for the editor's eyes cannot be everywhere); if she demanded that the Press should advocate the annihilation of that foulest blot on the history of a nation, child labor, and its sister crime, white slavery—if she persistently advocated any one question of reform, in season and out of season, and demanded representation in the Press; if every woman constituted herself a special correspondent for any good cause in which she was especially interested, I do not believe that the Press would withstand the assault. How is the Press to know what we want in it if they are not told? Some years ago in the City of Detroit, the women who were interested in the kindergarten question wanted an appropriation for a much needed addition to that department of the Public Schools; they sent in their request to the Board of Estimates, and were promptly refused, the reason given them being that a new bicycle shelter was needed at Belle Isle. Thereupon ten or twelve representative women put on their best bonnets and called separately and individually upon that Board of Estimates. When the last woman arrived, the chairman of the Board said: "O, you can have the appropriation, or anything you want; the whole City of Detroit seems to have gone mad on the subject of kindergartens; more than a hundred women have been here about that question," and there was money enough for the bicycle shelter, too. Not long ago, a committee of women from the 20th Century Club, the most influential club in the city, compelled the removal of a man who was engaged in the liquor business from the position of principal of a night school. If women realized their responsibility to the Press, no paper would enter their homes that was unfit for their children to read. Woman's responsibility to this Palladium of our civil and religious rights should lead her to be true; true to the best that is in her, if she be a newspaper woman; the power of the written word is beyond apertation.

If woman realized her responsibility to the Press, she would be more considerate often to the woman reporter. Often a reporter, after being out all day, is sent off on an unexpected assignment; physically and mentally weary, she may meet with a discourteous reception, when she is merely doing what she is sent to do; there is no personal element in it, but, if she is young

and sensitive, it is hard not to feel the circumstances; an unkind word, or an unsympathetic and impolite manner, on the part of the one being interviewed, hurts like a blow on a wounded spot. It requires years of discipline and training to entirely subordinate one's sensitiveness to her principle, and we often expect the virtues of the Apostles and the wisdom of Solomon, from the untrained young reporter. Sometimes the duty of the reporter to the public, and to herself, leads her to the actual practice of the precept that "Silence is golden," and in such a case she has a difficult situation to face if her paper becomes aware of her attitude. I remember a case once, where the newspaper woman felt constrained to withhold important news from her paper, because she had given her word to a friend, who had trusted her; it made a flurry for a while in the City Editor's room, but she won, and after events justified the wisdom of her conduct.

We have many women who are serving well the world and showing by their record that they realize their responsibility to the Press. When all our women, in and out of newspaper work, realize their responsibility to the power that has done so much to uplift the race, then we may hope to see all the abuses of the time remedied; then the little child will not labour in the mill, mine, factory or sweat-shop, for women will not have it so; then the beasts of prey who live upon the suffering and degradation of young girls will have to find some other mode of existence, for women will remember that there is a sisterhood of woman, as well as a brotherhood of man, and will use the Press to make public these foul blots on our social system, and they will cease to exist; then the sensational paper will be done away with, and the weak-minded of the human race will not be led astray by the record of other criminals' deeds, attractively set forth in glowing headlines, so that he who runs may read, and go and do likewise; when women realize their responsibility to the Press, and the liberty of, not for, the Press, we shall have a second Renaissance, not of the arts and sciences, but of the deeper things that lie at the foundations of life; then war shall cease, and men be brothers in reality as well as in name. We shall have a different social system when women realize their responsibility to the Press, for many of the wrongs of the world are existing to-day simply because they are kept out of public notice. If public sentiment is ever thoroughly aroused on any subject, it sweeps all before it. When we realize that the most powerful factor in the civilization of the world is ours to use as we will, we shall no longer "see through a glass darkly," but "face to face" on all matters that pertain to the uplifting of humanity; the splendid work that is being done to-day by the gracious woman who is at the head of this great International organization, and others of her kind, shall be supplemented by the women in the rank and file of the army of humanity, when all women realize their responsibility, their power and the liberty of the Press.

THE POSSIBILITIES OF WOMAN'S WORK IN THE DAILY PRESS IN NORWAY.

By MISS ANNA HVOSLEF.

The old saying, that poets are born, not made, can in a sense be applied also to the journalist's work. For only he, who really feels an irresistible desire to become even a humble chronicler of the times, as they are written down in the fleeting words of the daily Press, ought ever to be a member of the profession. For the true journalist does not consider his work a second-rate occupation, inferior to other literature, or an occupation to be left, as soon as one sees his way out of it, but he will have sufficient respect for and love of his work to give to it his whole brain power and the best of his abilities.

Work on the Press, and especially on the daily Press, taxes one's bodily strength as well as one's intellectual powers by the unceasing necessity of being always on the watch, alert, full of initiative, a keen observer, with fresh enthusiasm for every new theme, and a never-flagging desire to put this enthusiasm into words.

If, however, you take a thorough interest in your work, it seems to me, that journalism is a most fascinating profession. And for women it has the great advantage of being a domain where there is plenty of scope for their talents. When suited to this kind of work, women, as a rule, are sharp observers and often have a bright style with a personal note of their own, which makes them good Press writers.

In Norway women journalists are no innovation of to-day, as we have already for a period of 23 years had a fortnightly magazine edited and published by a woman, Miss Gina Krog, the President of our National Council of Women. Her paper, *Nylænde*—*New Ground*—which first appeared in 1886, has been the means of furthering woman's cause, and the editor has always fought for the rights of women with the greatest courage and with high aims. During long years the *Nylænde* has steadily held its course; showing like a flash-light ahead, the way of progress for women in social, economical and political matters.

Before the *Nylænde* was started, however, a woman already had made a mark in the daily Press by her spirited way of treating questions. She was Camilla Collett, the celebrated author of "*Amtmandens Dotre*," "*The Daughters of the Prefet*" and of "*I de lange Nætter*"—"During the long Nights," the pioneer of the woman's movement in Norway; her literary career has been the most brilliant vindication of the rights of women to intellectual liberty. Though only an outsider and a free lance she must be considered the first woman journalist working in the daily Press.

For the last ten years the women have made their way in journalism, and there are now women on the staff of every one of

the prominent dailies in Kristiania. Also in the provincial towns women journalists are occupied, and a few of the smaller dailies here are edited by women:

Neither for men nor for women any special kind of education is necessary for entering upon a journalistic career—no university education is required; but it is absolutely necessary to know at least one foreign language. Journalists, whose work embrace political and social matters abroad, or art and literature outside of our own country, must have the knowledge of English, German and French, so as to be able to read the papers of the different countries, and, in case, translate from them. Of course a good, all-round education and a general knowledge of the institutions and conditions of our country, together with the faculty of putting one's observations and informations into readable style, is a condition *sine qua non*.

Women work, it seems to me, on broad lines in the Norwegian daily Press. They are not of a necessity limited to the so-called Woman's Page with its advice about "how to be happy, though married," or its unfailing and inexhaustible hints for conserving an immortelle-like beauty, for tasty dishes or for cute and fetching gowns, but they are allowed to treat other matters as well. In other words, no question is taboo to a woman journalist, provided she knows how to treat it in an able way.

Thus the women on the Norwegian daily Press write on special woman-questions or on ordinary social, economical and also political matters—they do work as art critics and dramatic critics, contribute literary critiques and write causeries on every phenomenon under the sun. Women go to political or other meetings as reporters, tackle world-renowned lions in their dens for an interview, in short, do about the same kind of work as men do. The only kind of work they don't do is reporting the meetings of the Storting—Parliament.

To the honour of our men co-workers be it said, that the Norwegian woman journalists have met with nothing but courtesy and good-fellowship from their male colleagues. And the public and official functionaries and institutions also have learnt quickly to accept the woman journalist as a factor not to be disregarded in the daily Press.

Women as well as men are members of our different Press Societies, and, a fact pleasant to state is, that on the whole women are paid for their work at the same rate as men.

There can be no doubt that the women on the daily Press have made their influence felt in many ways, especially in regard to the furthering of the social, political and economical interests of women.

These matters are naturally treated with greater insight by women, and, as a consequence of this more thorough-going treatment, are also handled by the male journalists with greater respect for the opinion of the women readers. Thus during our campaign for various social reforms, or for gaining municipal and

political suffrage, the propaganda meetings have been fully reported in the Press, and mostly in a sympathetic way. And by thus giving the public a knowledge of the matter in question, the way has been prepared for a better conception of these matters and for the final acceptance of them as established facts by the governing institutions.

It has happened, of course, that reforms proposed by women have been criticized and ridiculed by the Press, but this militant way of mentioning them has, at any rate, been preferable to silently ignoring those efforts, the most crushing way of treating any movement.

When Norwegian women have gained more rights as citizens of their country, than the women of many other nations have, this is due, not only to their own exertions, and to a noble sense of justice possessed by our law-givers, but also to the constantly repeated references to these questions in our daily Press, a fact which Norwegian women as a whole do not sufficiently appreciate.

Journalism as a profession for women in Norway is a line of work, where there are many possibilities, and a clever and interested worker will be able to gain satisfactory results from her efforts. It is a kind of work, where there is opportunity for gaining influence, for helping to further the welfare and progress, not of women alone, but of the whole commonwealth. But she who wants to work in the Press must be aware of her responsibility, and must use fair means in the fight.

And if she has an honest will to help other women forward and to improve conditions which are as yet far from desirable, let her remember, that this is not done by looking down upon less capable women, or by belittling the achievements of her sisters. It is only done by showing a broad-minded comprehension of other individualities and other ways of work—even if they be not what she herself considers the most effectual, and by generously respecting her sisters, and she always bears in mind the golden rule:

NEVER SNEER AT WOMEN.

There are plenty of men to do that.

AFTERNOON SESSION, 2 O'CLOCK.

Chairman, Miss Marjorie MacMurchy.

Every Woman's Responsibility with regard to Journalism. Miss Lily Dougall, Authoress (Canadian), Exmouth, England.

How Editors Affect Communities. Mr. Arthur Stringer, Author (Canadian), New York, U.S.A.

What Practical Steps can be Taken to Remove Pernicious Elements or Influences from Newspapers and Books? Miss Margaret Gunn, Journalist, "Wide World," Montreal.

Mr. Arthur Stringer's paper also attracted great attention, not only in the Congress, but from the Press of Canada and the United States. The paper entire has been published in one of the American magazines.

MODERN JOURNALISM AND EVERY WOMAN'S RESPONSIBILITY TOWARDS IT.

By L. DOUGALL.

In the literature section, journalism, considered from the reader's standpoint, has an important place. It is thus that I shall treat of it.

We have lately been told that man is what he eats. Whether this be true or not, it is more true to say that man is what he reads.

We none of us think that we are what we read. We reject one thing and forget another, and are convinced that, in the little kingdoms of our minds, we "think for ourselves."

Do we?

Why should a certain calculable percentage of people in all nations buy soap because it is called "Pears", or pills because they are "Beecham's"? Each man or woman who buys says grandly, "Advertisement only influences the common herd; but I have made enquiry and have a good reason for my choice." All the time no one knows the exact ingredients of these commodities, or why other soaps and other pills, which are not advertised, might not serve the same purpose just as well.

Advertisers who spend millions of pounds placarding civilization know, with scientific precision, that man is, on the whole and in the long run, what he habitually reads.

It is, then, as an important ingredient in our daily diet that I want to consider the newspaper and woman's responsibility concerning it.

I. We want, in the first place, to decide what a newspaper ought to be.

II. After that to understand the forces that produce the modern Press.

III. Then to consider how in this matter we, as women, can think and act for the common weal.

I. Let us first agree as to what the daily diet should be.

In regard to physical food, there are those who are chiefly concerned in what it ought not to be. There are women who are intent only on what their husbands and children should not eat and drink; and you never hear them dilating on the pleasures of a generous and appetizing table. Their talk is about the necessity of giving up certain things, or abstaining. Such women will treat the mental nourishment of their households in the same way; and we must leave them to learn better from the lavishment of the gifts

with which God has endowed the world in which they are set. I do not think I have anything to say to them to-day.

We are set in the midst of humanity, which is ever busy, growth or retrogression going on everywhere. Mr. R. L. Stevenson makes the awakening intelligence of the child sing:—

“The world is so full of a number of things,
I think we should all be as happy as kings!”

Certainly our mental health depends upon an intelligent grasp of all the facts of life that concern us.

What facts do not concern us? All we can say is that some concern us personally more than others. But the human race is a corporate whole, and what concerns the least of these our brethren ought to concern us also.

After we cease to be children we should look out on the whole passing pageant of the world's facts. To give us this outlook is the function of the newspaper. There are no facts, however evil, that healthy men and women ought not to know, provided they know them in their right proportion and relation to the mass of things, and there is nothing, however apparently excellent or holy, of which the knowledge will not be injurious if we see it in false proportion.

Let us go back to our figure of the generous table. Porridge may be wholesome; but if you get too much of it, it will make you ill. Opium may be a poison; but if you get little enough of it in a lettuce leaf it will do you good.

Proportion is not all. We need to have foods dressed and cooked for us. In a raw state, or too highly spiced, or too richly served, necessary foods become poisons. To know the sins and sufferings of our brothers and sisters is salutary for the corporate life; but to have knowledge presented in a sensational form, so that it dwells unduly in the imagination, is terribly injurious. We ought also to know thoroughly the daily toil, the common goodness, of humanity, and the surges of thought and sentiment which are always bringing new social movements into importance. To have these presented to us as unattractive or unimportant, is also injurious.

In your physical diet you ought to have all foods in that proportion, and in that condition, in which you can best turn them into your own wholesome bodily energy. In your newspaper you ought to find all the latest facts of the world in a proportion and in a form which you can translate into wholesome mental energy for your personal life and for service to mankind. Let us remember that bad food, or lack of any necessary elements of food, will produce unwholesome bodily energies. So of the mind! The journalists are our caterers and cooks for a very substantial part of our mental food supply.

That is why, among all the social problems that are pressing upon us, the condition of the Press is a matter of first importance; and the woman who has not realized this is not yet awake. I wish

to repeat this most deliberately. The woman who does not realize that the condition of the Press is a social responsibility in which she must bear her part, is still living in a world of dreams.

II. The main duty of our awakening is to understand the forces which are at work to provide us with this important part of our mental food.

These forces are three—personal, commercial, and political.

The first force which has produced, and still goes to produce, our Press, is the personal initiative of the true journalist.

In all professions there are a certain number of men who are "born to it," as the saying is. They are endowed by nature with the peculiar sort of mental energy which forces them into that path of life, and moulds it to their purpose. Other men follow in their wake, and are moulded, not so much by their personality as by the lines of the profession which they create. We see this in every great profession. There are men with a genius for learning physiology and healing the sick, and a host of medical men very worthily imitate them. There are men born with an instinct for law and justice, and a host of corresponding lawyers. There are true and great statesmen, and a host of politicians.

So among editors. All that is really fine in the modern newspaper comes of the initiative of such men as have a genius for watching the pageant of the world as it passes each day, seeing it all so clearly that they can reproduce it, emphasizing justly what is most salient, pointing out the just inferences that may be drawn from it. The majority of editors, of course, are men who might as well have been trained to other work, but have been trained to this on the lines laid down by those who have the natural gift.

If our race is evolving into something better and higher, we shall learn by degrees to discern genius in each profession, and give heed to it as one of God's ways of revealing secular truths and guiding the race. At present the forces of commerce and politics are combining to minimize as much as possible the personal force behind the newspaper. A strong personality is the greatest thing in the world; but it is not a force which can be reckoned upon to work in with the mechanical requirements of any large political or commercial system. A man who has a genius for producing the world's news in a living form is sure to refuse—sometimes for good, sometimes, we may think, for evil—to put on given facts, at a given time, the peculiar gloss required by the capitalist or the politician.

The strong man may advocate evil as well as good, but he has a soul, and we know that too often a corporation has none. The strong man is often inconvenient, but if we have no use for him we shall certainly turn out of this great profession the only men fitted by nature to exalt it.

The second great force which goes to determine the Press of to-day is commercial. A newspaper is always, in part at least, a commercial enterprise. It requires large capital. Its income is derived from the sale of the paper and the sale of advertising space

to other commercial undertakings. This income must pay for paper, printing and telegrams, for the salaries of all engaged in its production, and for interest on all capital employed.

The price which it can command for its advertisements depends on the number of its readers. If a hundred thousand people buy and read a paper, its advertising space is worth more than if fifty thousand buy it, and so on. It is the readers, therefore, who support the paper. No newspaper could live for a year if the community refused to read it. The greatest force at work in making our Press what it is—in degrading it or improving it—is the individual reader. That is a point on which we should all reflect.

And I want you to note that a newspaper that is run merely to pay, must always seek to represent facts in the most popular light, while it will never have any cause to try to make its readers think this or that. If the populace want war, its editor will emphasize the occasions of enmity. If the populace want peace he will emphasize pacific considerations. He would never seek to make war, or seek to make peace. As a mere commercial enterprise a newspaper is edited simply and only to make money. So inherent in human nature is the love of power that there are very few such newspapers in the world.

This brings us to the third element in our public Press—the political. I will first give a very simple illustration of the working of this force. A certain London newspaper, a few years ago, became very unpopular. A certain rich man, who believed in a certain political measure, gave fifteen thousand pounds—five thousand a year for three years—to reinstate this particular paper in popular favour. How was his money spent? In paying for pictures and brilliant writing and attractive headlines, until it was so bright and so cheap that its circulation went up and its programme, ably advocated, became popular. The man who gave the fifteen thousand pounds did not ask for the return of capital or interest. He had bought the opportunity to preach certain political doctrine to the public—a doctrine which certainly brought no advantage to him—and he paid its price and was satisfied. I give this instance because the thing was done for a cause which I think, and which many of you would think, a good cause. The measure advocated was intended to benefit the poor and needy who have little or no voice of their own in the State.

But I ask you to consider very seriously whether this financing of the public Press in order to influence the public mind is really a force which makes for righteousness, even when done in a good cause and from a disinterested motive. The same sort of thing is done constantly by men and companies of men in order to make gain out of the public in some way for themselves, or for their class, or for their religious party, as the case may be. It may be done by advertising in a newspaper and paying more than the advertisements are worth, or by distributing the paper in great numbers, or in a variety of other ways. Its essential effect is this, that when you, as a reader, pay your penny or halfpenny for your

daily paper, you think you are honestly paying for what you get, while in sober reality you are being bribed by the gift of pictures and stories and racy tit-bits to think as some one wants you to think to-day, so that to-morrow you may vote as some one wants you to vote. We need to consider very seriously whether this sort of bribery is better or worse, more insidious or less so, than the more old-fashioned sorts that we have learned to call corruption.

Notice two things about this kind of bribery:

(a) Although everyone knows that it is constantly practised, it can never be proved, because when a newspaper reaches an enormous circulation it can honestly give more attractions of all sorts for a halfpenny than it can when at a lower circulation. No one can ever prove, when a paper is selling at a less price than it costs, that it is not investing its money in this way in the hope of exceeding all probability in its circulation.

(b) It is also necessary to observe that the advocacy of any special policy by a newspaper is not comparable with the advocacy of the same cause by book or pamphlet; for the newspaper always keeps up the fiction of giving impartial news, and always professes to give its readers the whole truth and nothing more.

The political force also shapes our Press in a systematic and open way. Very many of our leading newspapers are either the accredited organs of a political party or openly committed to its advocacy. You will remember how George Eliot in "Romola" draws the distinction between enthusiasm for a cause and party spirit. The moment her hero, Savonarola, is depicted as passing from the pure love of righteousness to give vent to the cry, "The cause of my party is the cause of God," he is seen to fall, as it were from heaven.

We are most of us willing to admit that in the highest things party spirit is evil, yet in mundane things we are apt to consider it a necessity, and most of us are as content to look out on the whole passing pageant of the world through the distorting glass of party spirit as our grandparents were to live without baths. Indeed, we are so accustomed to this distortion that we habitually mistake it for sober reality. Yet when we reflect, we all know that in our domestic affairs, when our servants or our children quarrel, it is not fair to hear only one side of the case, even though it may be put with real or apparent candour.

Few people realize that just in so far as a newspaper is bound over to be partisan in its statements, it falls beneath the civilized standard of truth and justice. A judge who should hear only the pleading on one side of a case would fall below our standard of fair play; and so does an editor who agrees to publish partisan statements on every political or social matter which comes up for judgment before the community, because most of his readers will hear no other side.

It is possible for a newspaper to be partisan only in its leading articles, and give verbatim reports of debates, open its correspond-

ence columns on both sides of every question, and have full and unbiassed telegrams. This is very rare. Or, as is common, it may, while sustaining the fiction of giving impartial news, so edit its reports, its telegrams, and the letters it receives, as to be partisan all over. There are all degrees of this kind of newspaper. In so far as it is bound to be habitually partisan, it fails as a true newspaper, because it does not give the whole news of the world relating to any case. It may speak nothing but the truth, but it is a half truth.

Do you remember where Tennyson, in "The Grandmother," makes the innocent and slandered woman cry:

"A lie which is half a truth is ever the blackest of lies."

That is the sort of lie we are very apt to find in *ex parte* statements about the men and matters of every day.

Whether this is a necessity of modern life or not is for each of us to decide for ourselves. What is quite certain is that the common acceptance of the party paper produces a continuous and organized system of that form of newspaper lure of which we have just been considering sporadic examples. A party paper is not merely a commercial enterprise; its manager looks to the members of its party for support of various sorts—in advertising, in circulation, or otherwise, in return, not for money, but for political advocacy. If it were not for their political bias, they would have to contend with other papers in a purely commercial rivalry in an open market. In the smaller English towns this is very marked; the Liberal local paper is secure of Liberal support, whether its pages are interesting or not; and so with the Conservative sheet; and neither the one nor the other gives the townspeople any unbiassed information about anything. How far this phenomenon is reproduced in the country towns of Canada I do not know. Of course in large centres everywhere there is opportunity for papers of much higher calibre to be published; whether they are conducted on better principles or not depends on the tone of the community.

In our present stage of education, given our present party form of government, the party paper may be a necessity; but whether it is necessary or not, it is certainly leading us into the epoch of the Newspaper Trust. Trusts in all departments of industry may be the inevitable result of our present system of capitalistic industry, which tends to make the rich man ever richer. Unless some force stronger than a mere public outcry arrests the stream of commercial tendency, the small capitalists will everywhere be bought up or thrust out by the big capitalists, and industries—even the newspaper industry—will be organized on a continually larger scale. Those who shrink at the word "trust" may resign themselves to the same thing when called an amalgamation, and rejoice over it when called a syndicate. You can easily see that our present acquiescence in the *ex parte* statements of most of our Press will make the transition very easy. If all the papers of one party are saying practically the same thing to-day, to-morrow they can all be easily edited from a central bureau. It would really be bet-

ter in many ways if partisan emphasis is what the public want; for to-day each editor has to so arrange his home and foreign telegrams and reports as to give the required gloss. What a waste of time! Let all the papers of one party be edited at one centre, and the telegraph companies would supply each central office with just such facts as the politicians desired the public to know, and no others! The beginning of such a change has been going on for some years, perhaps to a greater extent than most of you are aware. Such an organization, if perfected, would be an enormous saving. It would have almost unlimited political power. When this takes place everywhere, the man who owns his own newspaper, and who, therefore, is personally responsible to God and to his readers for the news he gives, will be bought up, or, if he is too conscientious to sell, will be thrust out. In England there is now at least one large newspaper amalgamation.

III. With regard to the Press every woman, as a reader, has at least two main duties—to think clearly and to act in accordance with her convictions.

Let us get rid of muddle.

There are four forms of muddle that people indulge in.

(1) I have known women who talked as if some ideal person ought to publish an ideal paper that would be delightful and harmless and elevate everybody's soul, and as though if he didn't he was greatly to blame. The only line of conduct which would justify this sort of talk would be that the talker should bring up her son to be that ideal combination of editor and publisher, and be willing to sacrifice her whole fortune to finance such a paper. If she is not willing to do this herself, she cannot blame anyone else for its not being done.

(2) There was an immense talk made some years ago about what was called a "perfectly Christian newspaper," which was published in an American town for, I believe, about a week; and then people said that "a Christian newspaper could not succeed." And all the fuss was due to muddle in thought on the subject. In the first place, this paper left out half the news as unfit for publication. It was not, therefore, a newspaper; and on that very ground I would hold that it was not Christian. The people who want that sort of Christianity will soon be publishing expurgated editions of the Gospels.

(3) Or, again, I have known people who buy half a dozen daily papers, read none of them with any care, and pronounce them all worthless, without perceiving that in so doing they are doing their best, by practice and example, to make all papers cheap and worthless. No one could produce anything of worth for a public with such a habit. The more this custom prevails, the more worthless will the public Press become.

(4) Or, again, I have known even intelligent people maintain that the evils of a blindly partisan press could be done away with by reading a paper on each side. To read two really excellent

papers taking opposing views may produce a true conception of what is going on; but with papers short of excellence it is rather futile, as a simple instance shows. Of a certain public incident half the newspapers in Great Britain affirmed that a woman struck a policeman; in other papers it was said that the policeman struck the woman. How could you arrive at a just notion of this quarrel by reading both sides? You would receive the impression that both woman and policeman were so excited and violent that no one could see exactly what happened. Now, the fact chanced to be that neither the woman nor the policeman were violent, and it was only the sensation-mongering reporters who were too excited to see what happened; they saw each with natural exaggeration what suited their employers. In affairs of national importance the readers on both sides might be equally misled, and with results inimical to personal and national dignity.

It shows clearer thinking to realize that quantity will not make up for quality in the daily press, and that quantity must always be had at the expense of quality. Just as surely as we encourage habits of expenditure and reading which distribute over many papers the money and time we ought to spend on one or two, so surely we shall do all we can to cause the mental food of the mass of the people to deteriorate.

Having got rid of muddle let us, as a practical measure, first think clearly.

Let us realize once for all that we cannot review the world's facts by any direct knowledge of them. They all come to us through the vast system that we call "the Press." We are entirely dependent on it for that knowledge. Next, let us realize that we cannot judge directly from the world's telegrams as they are published in any organ of the press. Every particular newspaper we read will, and must, throw upon them a gloss of some sort, that we cannot avoid being influenced by. If one fact is printed in large type with an exciting headline, and another in small type with no headline, we should not be human if we did not pay more attention to the first than to the second. And this sort of thing day after day must affect our mental picture of what is going on in the world. We and ours are dependent upon some medium for our whole notion of contemporary life.

The main question that we have to ask ourselves is, through what mental medium we desire to see the world. We have seen that there are only three such media:

First, the mind of the man who publishes a newspaper for merely commercial reasons—to make it pay. His emphasis will always be on what he thinks will please the crowd whom he hopes to reach. There is something to be said for this sort of newspaper. We ought not to reject it until we have thought it carefully over. It can be well done only by men who are, in their way, sharp and clever; and there is this advantage in it, that we not only get the news, but the reflection of the common mind about us

upon it. This is interesting; whether it is the highest we can attain to is for us to decide. As a matter of fact, however, every paper that has succeeded on this plan has become at times an unscrupulous political organ, for the simple reason that its power is immense, and marketable.

Or, secondly, we may desire that our medium should be the mind of a man who has too much personal force and individuality to reflect in his paper either the mind of the crowd or the demands of party wire-pullers. Such a man, of course, will have his own bias. He would not be a human being if he did not give that particular interpretation to facts that results from his personal outlook and convictions. The advantage in this case is that we know where we are. Such a man, if he be honest at all, is entirely honest in letting the world know that he is expressing his convictions through his paper. You know what his personal bias is; you can discount it if you wish. You know, too, that you have the guarantee of his personal good faith, that he does not make things appear other than they are for any occult reason. He may, or may not, be a party man, but he will never lend his paper to party uses further than he would lend his own honour.

Thirdly, we have the frankly political medium. There is much to be said for this. Most of us who are interested in politics are more or less bound up with some party. We believe the party to be in the main in the right. We should think it wrong to be disloyal to it, or to fail in giving it all the help we may. Is it not better, then, to have a network of newspapers all over the country which with one voice will lead the people in the right way, to think well of every measure of the party and to think ill of every measure of the opposite party? We are all willing to admit that government by party may not be ideal, but while we govern by party, is it not better to secure the systematic advocacy of our party by a ubiquitous press? For political women this is a real problem and requires careful decision.

What has thrown most light upon it to my own mind is the fact—an undoubted fact of the present day—that the workman all over the world is rapidly beginning to believe that the interests of the community are not at all what we believe the interests of the community to be. He is beginning to reject the currently accepted ideas as regards sound finance, ecclesiastical polity, national defence, and other matters. We are governed by organized majorities, and the working class are very rapidly organizing themselves and will become an overwhelming majority. The workman has no intention of fighting with fists for his rights; he is becoming educated, and intends to obtain them by what he calls political means; and when he has the funds of the State he will take the political means he finds ready to his hand. A host of journalists trained to be subservient to the politician will be just as strong a weapon in his hand as they now are in the hands of our present party leaders.

But let us be quite clear; we cannot have everything we like. If we want our journalists to be strong, independent and conscientious, we must be willing to support them when we do not agree with them just as much as when we do. If every time they run counter to our ideas we drop their paper, and seek one that is a merely party paper, we may be quite certain that that kind of journalist will cease from either troubling us or helping us. He will not be there to stand between us and the vast tide of socialist and revolutionary ideas which is undoubtedly rising, and more rapidly than most of us suppose.

If we have got rid of muddle and have clearly decided what we want, how can we get it?

Roughly speaking, I am convinced that there is nothing in the power of man to produce that women cannot get if they will. It is will-power, and the faith that is inseparable from intense volition, that we lack if we go without anything for long.

If in this matter we have will-power, I would suggest that the first way to go about using it is just—to express our opinions. The power of a sane and cheerful opinion well expressed is marvellous; it is a pod of winged seeds that fly forth and take root in every neighbouring garden.

And if our opinions are sane and cheerful, they will not be negative. I am sure we shall all agree that the woman who trains herself to thoroughly appreciate and enjoy all that is most true and just in the press of to-day, and praise it intelligently, will do far more to raise the standard of readers and journalists all about her than the woman who carps and denounces.

It behooves every woman who has any instinct of motherhood to do all that in her lies to raise that standard, for the young things about us will certainly reap what we sow. If we sow the wind, upon them will come the whirlwinds of sorrow.

Close upon us is a transition period, the upturnings of established uses and abuses. Beyond it lies a better human condition, a nobler state, a happier life; but in the transition period great and new abuses may be mistaken for reforms, excellent uses may be thrown aside as outworn. Waste and confusion and long periods of human misery may supervene, in which those for whom we care would surely be involved.

You will have gathered that I personally believe that the Press is likely to be at its best at all times when in the hands of independent men who can neither be bought nor cajoled into voicing the cry that for the hour pays best. Much more will this be true in the coming period of transition in which the majority of our masters will be unlearned and inexperienced men, and the funds of the commonwealth will be in their hands.

WHAT PRACTICAL STEPS CAN WOMEN TAKE TO ELIMINATE PERNICIOUS ELEMENTS IN NEWSPAPERS?

By MARGARET GUNN.

There is no more important subject in our whole programme than this of women's influence on the press, and it is one which should be discussed, not only by those whose papers deal directly with it, but in open meeting by as many as possible of those gathered here.

There is no greater means of influence for good or evil in the civilized world to-day than the press. Where a speaker reaches hundreds, or occasionally thousands, the newspaper reaches thousands and hundreds of thousands. Where you may find many homes with few books or none, you will find almost none where a newspaper is not read by some member of the family. Where even a great book is read once, or ten times, in a year or a lifetime, the message of the most worthless newspaper is reiterated every day in the year, and year after year.

Now, what are we women to do about it?

The evil is undisputed. Are we to shrug our shoulders and let it grow? Are we to rest content, while we, and our children, and our nation, are losing all sense of beauty, all power to appreciate the good and true things of life, all reverence for God and man?

Does that seem strong language? Those of us who can look back twenty years, nay, even five, and see the papers and periodicals that have died for lack of support in that time, who have watched the type of newspaper that is growing in circulation, gaining in influence, and educating the public taste, realize that the danger is too real, the necessity for action too immediate, for any smoothing over or ignoring of facts.

Now, as to the practical steps we can take, let us begin by shutting out from our homes and refusing to read such papers as we cannot trust. Let us refuse to allow the minds of our children to be poisoned or stupefied, resenting the possibility of such a thing as we would their being fed with filthy food or insidious drugs.

Let us choose the best paper in our reach, and read it carefully. Let us criticize it freely and fearlessly, and demand as the price of our support a clean, intelligent sheet which we can lay down in our home without fear that it will affront the souls of our children, corrupt their minds, or soil their hearts. Let us, among our friends, and in our clubs, make it a part of our work to read and discuss the contents of some good newspaper, that we may in this way get in touch with the life of the world, the great movements of the day. Let us, at the same time, use our organized force to make the same demand for a clean, intelligent press which we have made individually, and give our united support to the paper that is honestly trying to live up to a high standard.

Let us ask more of our paper than a good personal column, for, however good may be that "knowledge of our neighbours' affairs and their kind interest in our own," which Jan Ridd counted among the good things he had to offer Lorna Doone, there are other broader interests in this world of ours. Let us ask for more than good fashion notes, household recipes, and hints of how things are managed in the homes of those where social standing is unquestioned, however helpful we may find them, and however much we may believe in their usefulness. And useful they are, especially in this great and growing country, whose great attraction for many is that here those who come to us from humble cottages, or homes squalid by reason of the dire poverty of many generations, may rise to positions of social importance.

Let us teach others to read intelligently and add their support to the paper that answers to our demand for the best.

Let us ask the teachers in our schools to help us train our children in this matter. Just the other day, in talking with one of the cleverest girls in the graduating class of a Girls' High School in one of our largest cities, I asked if she had heard the joyful news that the little heir to the throne of Holland had come and was a little Princess. She had apparently not even known that Holland was not largely provided with direct heirs to the throne, much less that the nation had been waiting in anxious expectation for weeks. When I showed my surprise, she said she did not read the papers, and was much amused when I asked if her teacher had not spoken of it. "They never tell us anything like that," she said. "Not even in your history classes?" I asked; "they must surely have had to talk about the upheaval in Turkey and the old Sultan's downfall?" "No," she answered; "I know it sounds stupid, but I did not know there was a new Sultan." No wonder a clever writer in one of the English weeklies came to the conclusion that "women do not read newspapers." If neither mother nor father, friends nor teachers, had mentioned such a thing in the presence of a bright, alert girl of seventeen, one wonders what they did talk about.

But, you will say, you are talking of educating people to read papers, and not of how we can eliminate the pernicious elements from the papers.

Those who for years have been studying this question have come to the conclusion that in just that educating of the people is the only solution of the problem, and that only by influencing public opinion and awakening the public conscience to demand a clean press, can we obtain a clean press.

In the north of England the Clubs Industrial Association has formed classes to teach working girls what papers to read, and what parts of any given paper to skim or skip. Why can we not organize such classes in all our societies and schools?

In the United States President Hadley of Yale said recently that "the reform must begin with the readers themselves." We

cannot, he contended, make great progress in improving the intellectual and moral tone of newspapers until newspaper readers and patrons are improved. Until they learn to discriminate, journalism will find it easiest to be indiscriminating. Until they insist upon measure and reason, exaggeration and clamor will rule the columns, and brawling ignorance give judgment all day long.

Mr. Hart Lyman, editor of the "New York Tribune," in the Yale "Bromley Lectures" for 1909 gives the point of view of the self-respecting journalist: "There are few things less creditable than the pretentious denunciation of a bad newspaper by those whose steady patronage helped to make its existence possible. How contemptible are the men and women who love to spread scandal and give currency to defamation by word of mouth, while they smugly profess horror of the journals which they eagerly purchase to gratify a depraved taste. Criticism of newspapers ought to be free and fearless, and it ought to lead towards the suppression, not the promotion, of those which prove incorrigible."

"The first aim of education," writes another American journalist, "is to seek to give the ability to discriminate, to know what is good and what is evil, and the responsibility of educated readers, who go on patronizing venal or demoralizing newspapers, is much greater than that of the unthinking and ignorant. The latter can, perhaps, be taught to be a little more fastidious, but what of those who already know, and who profess to be select in their taste and associations, yet who act as if they cared not how soiled are the papers which they take in their hands?"

We, as the women of the nation, have this thing in our power. No one can ever deny our right to guard our homes from impure and degrading influences. No one can deny our power to do what we will to do.

We can refuse to admit one paper to our home, telling its publishers clearly and plainly why we refuse in any way to countenance or support it. We can subscribe to the best paper within our reach, telling its publishers as plainly for what reason and on what conditions we give it our support. We can condemn the one paper and recommend the other. We can demand of our trades people that they put the advertisement they desire us to see in the paper we desire to read. We can make a "white list" of newspapers and periodicals as effective as the "white list" of stores which the women of New York made, refusing to buy in those not listed as paying their saleswomen a wage sufficient to enable them to lead respectable lives.

We can so influence public opinion, so rouse the public conscience, that effective methods of dealing with the evil will be found, and pandering to the vulgarest taste for sensationalism will be as unprofitable as it is disreputable.

Do we will to do it?

WEDNESDAY, JUNE 30th—MORNING SESSION,
10 O'CLOCK.

Chairman, MRS. RAMSAY WRIGHT.

Women in Modern Dutch Literature. Mej. C. Gransberg, Holland.

Women of Letters in the Netherlands. Mej. E. Baelde, Rotterdam.

A Woman Writer of Sweden. Countess Lagerberg, Sweden.
Belgian Women as Poets and Prose Writers. Mme. Nyst, Brussels.

Women in Literature in New South Wales. Miss Jessie McKay, Australia.

WOMEN IN MODERN DUTCH LITERATURE.

By MEJ. C. GRANSBERG.

We Dutchmen often see foreigners very astonished when we tell them that we have our own literature. They know we have our own language, but they never seemed to understand that we also have written, and still write, in our own language. Our literature is a very rich one, although it is so little known. America is nearly the only nation who knows something about our authors, especially about Joost Van den Vondel, our most celebrated poet.

Among our best writers we have had several good women writers, the first of whom lived in the beginning of the 16th century; but we never had so many real excellent female authors as in the last 30 years. I will just only mention to you the most important names, as I am afraid you could hardly remember and still less pronounce all of them.

One of our best poets is Helène Lapidotte Sworth, who has great lyric qualities and has written most beautiful poems, full of feeling and passion, with perhaps a tendency to melancholy.

Marie Boddaert wrote some beautiful sonnets and ballads. Several of her poems have been put to music.

Marie Roland Holst is, besides a poet, one of our leading social democrats. Among her best poems is "Gebroken Kleuren" (Broken Colours), in which she describes the struggle modern women have to fight between the happiness of motherhood and that of social freedom, and in which she prizes happy the women of the future, who will have both combined.

Among our novel-writers we must name Augusta de Wit, who is also a very good critic, especially on modern German literature. Her novels contain beautiful descriptions, inspired by the grandeur of nature in the Dutch Indies. One of her best works is "De Godin die Wacht" (The Deity Who Waits), in which she de-

scribes the struggle young men have to fight their way in the colonies, and to keep upright their ideals and the high principles with which they are starting in life. She shows those ideals fading away one by one in the slow track of life, and it is only by the love of his bride that the hero is saved from moral death. The Deity who waits is Love.

Ina Blondier Bakker, Jeanne Reyneke van Stuere, Anna de Savornin Lohman, and Mrs. Scharren-Antink, have given us very good novels. The latest book of Mrs. Scharren, "Een Huis vol Menschen" (A House Full of People), has had a tremendous success. She wrote it together with her husband. It gives a description of a large Parisian apartment house. The way in which the different families are described, and their different characters developed, shows us what a keen, observing eye the writer possesses.

Top Naeff has written several deeply-felt novels and dramas. She has a quick observation of the comic side of life and a true Dutch humour. She is most renowned for her books written for girls of the ages from 15 to 17.

Most of you will have heard of "Hilda van Suylenburg," by Mrs. Gockoop. This book has been written in favour of women's cause and has opened the eyes of many women to social freedom. Her second and latest book, "Lilia," has not been such a success as her first one, which owed this success greatly to its tendency.

Annie Salomons is still a very young author. She has written excellent poems, but is most known by her novel, "Een Meisjes Studentje" (A Girl Student), in which she describes the life of woman students at the university. Though we have co-education everywhere, the club life of women and men students is in most universities quite separated. It is her idea that the bringing together of both sexes at the clubs and the different entertainments might be of good influence to the man student, and make his life less rough than it sometimes is now.

Our best allegorical author is Marie Metz-Koning, who has given most beautiful fairy tales, full of subtle feeling and a great love for nature.

Among our dramatic authors we must name Mrs. Simons-Mees. There are several others, but she is the most talented. Mrs. Simons has a ready wit and her representation of society life is very minute.

Mrs. Bosboom-Toussaint ranks among our best historical novel-writers. Her descriptions of habits and costumes in olden times are quite exact, but they are rather long. The scene of her books is generally laid in the 15th and 16th century. Her last novel, however, is called "Major Traus." This is the name of the heroine, who, with her new ideas about emancipation, has a great struggle with her surroundings. This book was written about 25 years ago, and therefore it is worth mentioning and is one of her best works.

Miss Naber, well-known in this Council, is one of our most eminent living historical authors. She was laureated by Tyler's

Genootschop, a well known scientific society, for her book about the occupation of the French in Holland. It was sent in anonymously and the general opinion of the judges was that it was written by one of our best historical professors, and the amazement was great when it was found that it was a woman who had written this excellent book.

A WOMAN WRITER OF SWEDEN.

By the COUNTESS LAGERBERG.

As the subject of this morning's session is "Women of Letters: Their Influence, Domestic and National," I cannot refrain from saying a few words about Selma Lagerlöf, our great Swedish author, who from the first time her name appeared has had an unrivalled influence over our hearts and minds. By loftiness of conception and originality of thought and style, she has created for herself a prominent place in literature—a place at once above and apart from others, as Rembrandt has among painters, and like him she has a magic power to reach to the inmost soul of things and draw it into light, to give a new and deeper meaning to every topic she touches. She has been called the storyteller among story-tellers, and we listen to her spellbound and charmed by an imagination of most daring flight, luxuriant fertility, vivid colouring and most exquisite variety; it carries us along, and we are made to see and feel all that she wishes us to see and feel. She said once, speaking of how she worked out the plan of her stories: I take a bit of reality and mould it till it gets beautiful. She touches it with the tender hand of a mother, and with the life-giving strength of the sun that touches the earth bringing forth the flowers of spring. She never writes of the burning questions of the day, never has any tendency in her stories, but the great question of life, the human soul struggling upwards on its way to eternity, is ever present in her works. Her influence is felt by high and low, by young and old, and her name is cherished and beloved in every Swedish home. There is not a Swedish child that does not read with delight the book she has written for the use of the schools, and in which she describes our native land with a charm and truth that makes our hearts beat high with patriotic love. The University of Uppsala created her a doctor two years ago as a mark of distinction for her merit in the education of the young, and on her fiftieth birthday last autumn the whole nation joined in showing her their love and admiration. The name of Selma Lagerlöf is not known and honoured only in her own country, but all over the world, and her books are translated into English, German, Italian, Dutch, etc. Her translator on this continent is Mrs. Swanston Howard.

SWEDEN'S GREATEST WOMAN POET.

By MRS. A. E. B. FRIES.

Sweden has produced two women of genius in our day—Ellen Key and Selma Lagerlöf. The first is a sociologist, the second an artist. The one lives in Berlin, preaching a subversive gospel that the world is not as yet prepared to accept; the other has remained in her native land, beloved and honored by all.

A few weeks ago, the fiftieth birthday of Selma Lagerlöf was celebrated throughout Sweden, and even in neighbouring lands. The schools held festivals in her honour; her poems and stories were recited at clubs and societies; telegrams of congratulation and appreciation from all kinds and classes of people, from the Royal family down to poor peasant children who had read her fairy tales, were sent to her; lectures were given on her works; and the papers and magazines abounded in articles and portraits.

Unlike that other great Swedish writer, the dramatist August Strindberg, Selma Lagerlöf is naive and optimistic. The spirit of a Swedish Peter Pan breathes in her—the intense love of the mystical Swedish nature for weird forests in which sprites and fairies and imps have lingered since the days when the gods walked upon earth. Where Strindberg uncovers and delineates the worm-eaten, the morbid and the evil in humanity, she searches for the higher and redeeming motives.

Her art is saturated with romance, and her philosophy, if it could be summed up in a single sentence, would be: "Man needs an illusion to be able to live." "Have you seen that he has an angel in his eyes?" asks one of the characters in her stories. She herself seeks to see the angel in each and all of us. A Swedish writer has said of her: "She paints people as the pious Fra Angelico in the cloister cell; she paints with snow white and heavenly blue colours over a shining gold background, and she is ever hearing the bells of San Pasquale."

The distinguished critic, Oscar Levertin, sums her up as follows:

"In an age that is old and blasé, when even the poets find it hard to hide the wrinkles at their temples and the ironic smile around their mouths, a woman genius grows up looking at the world as if it were her first wonder book of fairy tales, and what is more, she is able to tell what she sees in such a way that even the old and world-wise are made children again and hang on her lips, hardly daring to breathe for fear of missing a word. In an age of intellectual calculation this wonder appears, a writer of fancy pure and simple, speaking from the well of simplicity in her own heart.

"In a time of doubt and suspicion, when a hard and logical attitude toward life prevails, Selma Lagerlöf comes with her arms outstretched to a tender embrace of everything living, intoxicated by love and enthusiasm for people, animals, plants—yea, even in-

animate things seem to come to life under her magical touch! She has renewed feelings and emotions that were thought to be long since dead and buried, and in a way that has touched all hearts. This is what makes her work so unique."

Selma Lagerlöf began her career as a school teacher, and her achievement rests on constant self-discipline and unremitting work. She has told us herself, in her own charming way, how she wrote her first great story, "Gösta Berling's Saga." It has since become a classic, known wherever Swedish is known, and translated into many foreign tongues. She says that all through her childhood the sagas of her country constantly haunted her.

The Swedish ladies' journal, "Idun," announced a competition, with a prize of several thousand crowns, for the best story to be published in their magazine. To Selma Lagerlöf, the poor school teacher, this prize loomed large and tempting. She did not feel that she had much hope of winning, but she determined to try, and with much trepidation and misgiving finally sent in what she feared was only a jumble of thoughts and fancies. This was on the last day of the competition, and she had been in such a hurry to finish that the writing was almost illegible.

When later she saw a notice in the paper that one of the manuscripts, with an attractive beginning, had been disqualified on account of unintelligible hand-writing, she took it for granted that it was her saga, and resigned all hope. Her glad surprise when a telegram arrived announcing her as first winner may be imagined. At one stroke she became famous. On the advice of her friends she now gave up school and settled down to her writing in earnest. Since then she has published many books, more than fulfilling the promise of the first. The subjects are mostly chosen from Swedish nature, and the simple life far from cities.

Her most notable work is probably that entitled "Jerusalem." This may well be called the epic of the Swedish peasant. With genial intuition she delineates the red thread in the people's life, the strong features of religion and superstition, the spiritual mystery, coupled with yearning devotion and pious awe, which again and again confront us in the character of Swedish country folk. The lonely farms buried in white snow the greater part of the year and enclosed by dark forests, have been, since the days of paganism, the homes of religious fanaticism. The people, even as Saint Bridget of old, sometimes with the faith of the Lord's chosen, again as those forsaken by heaven, have let their prayers rise up with the smoke from their great fires, through the darkness.

This pious devotion suggested to Selma Lagerlöf the idea of a highly dramatic story culminating in the pilgrimage of a whole parish to the Holy City of Jerusalem. "It is a wonderful piece of fiction," one critic declares, "portraying the very soul of the country, realistic and visionary, tender and lofty at the same time."

Her last book, "The Wonderful Adventures of Nils," was written for use in schools. No other such school-book, it may be

confidently asserted, was ever written. These "adventures" constitute a kind of fascinating geography book, and the Swedish children are lucky indeed in being able to get their first impressions of their native land through the eyes of the bewitched little boy who travels on the back of a wild goose all over Sweden, and in a series of marvellous experiences becomes acquainted with its main features of historical, geographical and industrial interest.

QUELQUES MOTS SUR L'INFLUENCE DOMESTIQUE ET NATIONALE DES FEMMES-DE-LETTRES BELGES.

Par M^{lle}. MARGUERITE COPPIN, Officier de l'Académie.
de France, etc.

On a dit que la Belgique n'eut longtemps ni territoire propre, ni langue nationale. On aurait dû dire que la Belgique compta dès toujours les Flandres, berceau de la nation, où puisa la magnificence des Ducs de Bourgogne; les Flandres, terre d'arts et de lettres, patrie des Van Eyck et des Memling, des Van Maerlant et des Orlando Lasso. On aurait dû parler du Brabant où brillait la cour des ducs, chevaleresque et lettrée, le Brabant du ménestrel Adenes et de Jean le Victorieux. Il aurait fallu citer Louvain et les célèbres chambres de Rhétorique qui déjà au XVI. me siècle, par des marches en cortège agrémentées de récitations, révélaient les goûts artistiques et littéraires du peuple; Anvers où peignirent Rubens et Jordaens et Van Dyck; où passe de nos jours l'Omme-gang si superbement coloré. Il fallait peindre Malines et les artistes, les musiciens, les poètes qui se pressaient autour de la spirituelle Marguerite d'Autriche: Agrippa et Molinet, Erasme et le prince des poètes du temps, Jean Second. D'autre part, il y avait Liège et Mons. Cournai et Dinant; les premiers forgerons, les premiers batteurs de cuivre du monde, malins et sarcastiques, grands rimeurs de fabliaux et chez qui vous trouverez aujourd'hui les patoisants qui parlent la langue d'Oil, de Rutebeuf et de Pas-selin.

A défaut d'un nom en commun, les diverses provinces des Pays d'En Bas avaient cependant, on le voit, ce lien tout puissant qu'est l'amour d'une race, en ses différentes manifestations pour l'Art et la Littérature. Et la patrie belge, quelque récente qu'elle soit au point de vue politique et diplomatique, est fondée depuis des siècles et s'exprime dans une littérature bien définie.

Dans cette littérature les femmes tendent de plus en plus à se faire une place importante; et cette place, elles la remplissent dignement, grandement. Les critiques étrangers qui ont étudié les Lettres belges, sont d'accord pour remarquer la dignité de ces vies de femmes-auteurs, persuadées de ce qu'elles écrivent, écrivant ce qu'elles vivent. Leurs oeuvres sont généreusement calmes, intelligemment pondérées; elles guident, elles conseillent dans la peine;

ce sont des Muses qui gravissent les chemins difficiles, le regard droit, le doigt levé vers le Plus Haut.

La femme-de-lettres belge compte une noble lignée d'ancêtres; il n'en manque pas, à côté de celui de la tante de Charles Quint, des noms de femmes lettrées et amoureuses de savoir; l'étude en serait trop longue pour ce résumé. Mais sans remonter à Richilde de Hainaut ou à la Sybille de Chierry d'Alsace qui régnait à Wynendaele où Chrestien de Troyes écrivait le Roman du Graal, on peut énumérer comme précédant avec éclat nos intellectuelles belges contemporaines, les Sabine d'Egmont, Anna Byns, Mme. Hooft, l'Infante et régente Isabelle, Sabine de Lalaing, etc., etc.

Les femmes-de-lettres et surtout les poétesses n'attendent même pas pour faire paraître leurs oeuvres, dont quelques-unes remarquables, l'éclat littéraire de 1880, quand la Jeune Belgique avec Max Waller donna le grand coup de fouet aux intelligences inertes. Déjà Mme. de Lalaing, en 1857; Mme. Braquaval, en 1861; Clem. Louant, Louise Bovic, Rosalie et Virginie Loveling, T. Gatti de Gamond, avaient planté profondément les germes qui s'épanouissent aujourd'hui en abondance de floraison. Floraison multicolore, d'ailleurs, car les nuances sont diverses dans les oeuvres féministes belges, bien que le coloris général soit un. Et, en effet, ces femmes poètes ou prosateurs, publicistes, dramaturges ou conteuses de contes, vivent dans les cités toutes empreintes de souvenirs, toutes marquées au sceau indélébile d'un grand passé. Aînées ou cadettes, mélancoliques ou sereines les auteresses belges ont à leur existence un décor de beauté; et l'hérédité d'une race forte, tumultueuse, combattive, passionnée d'art, très-avertie, parle en ces femmes modernes dont les aînées n'ont guère que la quarantaine et qui, toutes, pensent et écrivent dans un pays libre et riche. La Belgique actuelle, en effet, jouit depuis quelque quinze lustres d'une prospérité sans nuages, les descendants des maîtres ouvriers du XV^{me} Siècle, des bourgeois mécènes du XVI^{me}, donnent à la petite nation une prééminence réelle en industrie et en commerce.

Done, que l'auteresse belge vive à l'ombre du Beffroi de Bruges, à côté de la Halle aux draps d'ypres ou des Cinq Clochers de Cournai; que son chemin passe par la Grand' Place de Bruxelles ou l'Hotel-de-ville de Louvain, ou le château des Comtes de Gand; qu'elle s'asseye au bord du royal Escant ou sous les ruines de Crèvecoeur aux rives de la Mense, du nord au sud des neuf provinces elle a les yeux occupés, l'imagination prise, l'âme bercée par la beauté des choses et les reminiscences des antans romanesques.

Mais chacune d'elles interprêtera différemment ces impressions, pour la forme ou pour le fond. C'est ainsi que nous trouvons dans leurs oeuvres la passion, l'élan religieux, l'enthousiasme patriotique, la psychologie savante. Une vertu leur appartient à toutes; obscurément courageuses ou déjà notoires, toutes ont la conscience profonde de leur responsabilité. Elles veulent le Beau; elles travaillent pour l'Art et non pour la gloire. Chez plusieurs on trouve l'ardent désir du Bien, ligne de conduite tracée au pas hésitant;

cri vibrant de bénédiction, de joie en la vie, à opposer aux plaintes désolées des faibles.

Parmi les femmes de lettres belges il y a des poètes, des prosateurs, des essayistes, des journalistes, des dramaturges. Beaucoup s'occupent éclectiquement des différents genres ouverts aux littérateurs. Plusieurs sont orateurs et conférenciers avec succès. Ainsi Melle. Marguerite Van de Wiele, romancier de talent, rédacteur à différents journaux, auteur d'Etudes sur les écoles féminines d'autres pays, sur le Folklore bruxellois, écrivain d'iconographies érudites, vient de conférencier sur les grands écrivains belges et a obtenu l'autorisation officielle de faire des conférences hebdomadaires dans les hopitaux.

Melle. Marguerite Coppin, au premier rang des poétesses belges, auteur de romans, rédacteur à plusieurs journaux, critique littéraire, a été la première femme belge qui ait conférencié à l'étranger.

Melle. Maria Biermé, poète, critique d'art, parle sur les questions les plus élevées de l'esthétique.

Melle. Nelly Lecrenier, poète, journaliste, qui rénova la Cour d'Amour, idée si gracieuse du Moyen-Age, est un des orateurs féminins familiers au public belge.

Mme. Hélène Clément, critique littéraire, écrivain elle-même, Mme. la vicomtesse de Sousberghe, Melle. de Rothmaler, Melle. Marguerite Baulu, Mme. Houyoux, vice-présidente de la ligue de l'Enseignement, Mme. Elise Nyst, dont nous reparlerons, toutes, écrivains, parlent aussi en public sur des sujets divers.

Il faut citer, parmi les femmes journalistes en Belgique, Mme. Y. Keelhoff, qui dirige la "Clairière" et "Het Geluk des Huisgezins," organes de l'Union des Femmes belges contre l'Alcoolisme, créée par Mme. Keelhoff et soutenue par son indomptable énergie et sa grande âme.

Le Journal de Bruges, oeuvre de la novelliste Caroline Popp, existe toujours, après une cinquantaine d'années sous la direction des deux filles de Mme. Popp.

Melle. Marie Parent a fondé et dirige le Journal des Mères et conférencie sur les sujets ad hoc.

Parmi les poètes féminins, il faut nommer Mmes. Marie van Elegem, Gabrielle Remy, Marie Philippe, Alice Colin, Jean Dominique, Hélène Canivet, M. Sirtaine.

Parmi les auteurs de romans, il y a encore Mmes. Blanche Rousseau également critique littéraire, Marg. Baulu, Gab. Max, G. De Fuisseaux, Raphaële Willems.

Une personnalité féminine se détache hardiment sur le fond des femmes de lettres belges, Melle. Marie Popelin est une de celles qui ont eu et ont le plus d'influence sur le développement féministe actuel. Ayant fait, avec le plus grand succès, les études de Droit, Melle. Popelin est avocat. Mais quoique légiste de valeur, il lui est interdit de plaider dans les tribunaux. Elle a appliqué son

intelligence et son savoir à des œuvres d'éducation et de relèvement sociaux, telles que la Ligue belge du droit des femmes et la Revue "La Ligue."

En janvier 1908, le Conseil National des Femmes Belges créa un prix de littérature, en espèces, à décerner à des époques données, à la femme de lettres la plus méritante. Ce prix fut, attribué, pour la première fois, à la signataire de ce résumé.

Parmi les dramaturges belges, il faut compter au premier rang Mmes. Gabrielle Remy, Jacques Jacquier (pseudonyme de la vicomtesse de Sousberghe), et Marguerite Duterme. La première est l'auteur d'une des œuvres principales du théâtre belge; l'Education de Charles-Quint. Ce drame est plus qu'une simple anecdote historique; il met en vue un personnage fameux dont il est intéressant de suivre, dès sa jeunesse, le développement psychologique. Ecrite avec un incontestable talent en vers d'une poésie ferme et concise, la pièce ne fut malheureusement interprétée que par un cercle d'amateurs à l'occasion des fêtes nationales. Melle. Remy a aussi écrit un livret d'opéra-comique; le Réveil du roi Janvier.

Les deux autres auteurs de théâtre féminins se sont vu jouer avec succès, l'une aux Galeries, à Bruxelles, l'autre à l'Alcazar par la troupe de Lugné-Poé.

Celles que les dépeignent concisément ces quelques pages, les Femmes-de-lettres belges sont en train d'évoluer la littérature, la psychologie et les mœurs belges vers le meilleur avenir. Le groupe du Conseil National avec ses conférences, ses réunions, ses encouragements pratiques et généreusement conduits; le groupe de la Clairière dans la lutte contre le fléau alcool, lutte menée à la plume comme à la parole, les différents groupements que dirige encore Melle. Popelin, pour l'émancipation du sort de la femme, doivent avoir une influence qui s'affirmera avec le temps. D'autre part, des écrivains en leur nom isolé, pour leur part personnelle, contribuent à la tâche moralisatrice.

Ainsi des vers de Mme. van Elegem, de Mme. Biermé, des vers et des articles dans la Presse quotidienne de Mme. M. Coppin, toutes supportant le cause de la raison, de la bonté—de la beauté.

Jusqu'en ces dernières années, la femme belge lisait peu. Très prise par ses occupations ménagères, la bourgeoise s'intéresse peu à ce qui ne touche pas son cercle immédiat. Les jeunes filles de la petite bourgeoisie quittent trop jeunes l'école pour avoir aucune instruction qui compte et comme l'instruction n'est pas obligatoire, les jeunes filles du peuple sont déplorablement ignorantes ou absolument illettrées. Cette situation générale varie selon les villes et les provinces. Mais la majorité des femmes belges, lorsqu'elle lit, ne s'intéresse guère qu'aux feuilletons et aux historiettes des journaux ou aux Revues de la Mode. L'entrée de la Femme dans la lice intellectuelle, changera—est en train déjà de changer—cet état de choses. Des femmes de toutes classes, de tout âge, de tous genres d'esprit et d'éducation, sont à l'œuvre, s'adressant à leur sexe, avec la connaissance de celui-ci, de ses besoins, de ses pos-

sibilités; quelques unes s'en vont à l'étranger, y faire entendre l'écho de l'âme féministe belge, y puiser des notions nouvelles, y lier des amitiés internationales.

Ainsi, le petit peuple de sept millions d'habitants, marche, à tous les points de vue, la main dans la main des grandes nations soeurs; et les Femmes-de-lettres belges s'efforçant de bien mériter de leurs consoeurs "at home" et du Féminisme mondial, par les députées d'élite qu'elles se sont choisies, souhaitent chance et sagesse à toutes leurs soeurs réunies au Congrès de 1909.

AFTERNOON SESSION, 2 O'CLOCK.

Chairman, MRS. GEORGE DICKSON.

The Influence of Literary Culture in the Homes and Therefore in the State. Mrs. Elia W. Peattie, "Chicago Tribune," Chicago, U.S.A.

Literature and the Home. Miss Jean Graham, Editor "The Home Journal," Toronto.

The Influence of Environment on Literary Taste. Miss Violet Henry-Anderson, Montreal.

Famous Writers who owe much of their Renown to Mother, Wife, Sister. Mrs. Walter W. Blackie, The Hill House, Helensburgh, Scotland. Miss Esther Botting, Journalist, "Montreal Witness," Montreal.

FAMOUS WRITERS WHO OWE MUCH OF THEIR RENOWN TO MOTHER, WIFE, SISTER.

By Miss ESTHER BOTTING, "Montreal Witness," Montreal.

When I asked a friend of my own sex to tell me offhand some of the "famous writers who owed much of their renown to mother, sister or wife," she dismissed the question entirely to her own satisfaction by saying, "All great men in any walk of life owe their greatness to their mothers or wives." As I could not dispose of the subject so readily, I turned to less partial sources of information, finding the research very interesting to myself, although I fear I have not been able to add very materially to the knowledge of my hearers on this subject.

Biographers have sometimes found it an easy task, sometimes a difficult one, to trace the source of an author's talent and success. Sometimes while not a spark of any special literary sense can be discerned on either side of the house, a son or daughter will develop actual genius. Again, from one parent a child has inherited imagination and love of the beautiful; from another, the practical qualities to turn his more sublime heritage to account. The

part of the mother in training the talented son in the way of duty, moral courage, and high character, has made its appeal to biographers in all ages. Of Tasso, the great Italian poet of the sixteenth century, in an age when woman's work was largely overlooked, it is noted that he had an "exemplary" mother, under whose care his early years were passed. Schiller's mother, although the daughter of an innkeeper, was a person of uncommon intelligence and fine taste, with a special fondness for poetry, in which she showed a discrimination rare in people of her class. The mother of John Greenleaf Whittier, one of the most kindly and high-minded of American poets, was a fine type of the Quaker matron, whose religion found expression in an ideally beautiful character. Victor Hugo's mother was his close confidante and friend, and encouraged his earliest efforts. "In my fair childhood," he says, "I had three masters, a garden, an old priest—my tutor—and my mother." The mother of Thomas Babington Macaulay, the historian, while full of a young mother's pride in the talent of her son, was wise enough to keep herself and others from spoiling him. "I know you write with great ease to yourself, and would rather write ten poems than prune one," she told him when he had met with some special success at the age of twelve or thirteen. "Spare no time or trouble, and render each piece as perfect as you can," she advised him. "I have always admired a saying of one of the old heathen philosophers; when a friend was condoling with him that he so well deserved of the gods, and yet that they did not shower their favors on him as on some others less worthy, he answered, 'I will continue to deserve well of them.' So do you, my dearest." To this mother's consistent upholding of the highest literary standard is there not owing much of the pleasure that readers of history have always found in the finished and effective style of Macaulay's brilliant work?

In the record of women who have been greatly influential in the success of men of letters, a few figures stand out clearly defined. Of these is Dorothy Wordsworth, sister of the English poet. The influence of Wordsworth's sister Dorothy upon his life began in childhood. She was not quite two years his junior, and was his chief playfellow. The sister's tenderness and sweetness had a beneficial effect in modifying the brother's more moody and violent temperament, and Wordsworth has expressed his gratitude that she who was

"The blessing of his later years
Was with him when a boy."

The death of their mother, and the departure of William to school and Dorothy to live with relatives, separated the brother and sister for several years. It was at a critical juncture in his life that Wordsworth was restored to the society of his sister. After taking his degree at Cambridge, he spent some time in Paris, which was then in the throes of the revolution, and while he sympathized with the struggle, the course of events caused him much distress

of mind, and a period of religious doubt followed. Then it was, as the poet afterwards wrote:

"Thanks to the bounteous giver of all good—
That the beloved sister, in whose sight
Those days were passed,
Maintained for me a saving intercourse
With my true self."

Dorothy weaned her brother from contemporary politics, calmed and soothed him, and drew him back to the poetic contemplation of nature in which he had been used to delight.

A legacy from a friend placed the poet beyond anxiety about money matters, and he settled with his sister at Grasmere in the north country. They employed themselves in reading, writing, a little gardening, fishing and rowing, and long pedestrian tours. Dorothy speaks casually in her journal of walking eight miles after half-past four. This journal of Dorothy Wordsworth's shows quite incidentally that she was more to her brother than his cheerful companion and the maker of his home, although she was that in full measure. While she "mended William's shirts," as she records, and kept his bureau drawers in order, she also copied out many of his poems and got them in shape for the press, and was always ready with intelligent sympathy and understanding. Dorothy Wordsworth was endowed with a poet's sensitive perception of beauty, and had a graphic and graceful way of describing what she saw. Had she written on her own account, she might probably have made a name for herself, but she was content to merge her thoughts in her brother's work. "As Dorothy says" is a reference sometimes met with in Wordsworth's letters, quoting some felicitous phrase. The sister's eye was ever on the watch to provide for the brother's pen. He was observant, she also saw for him. Some of his poems are little more than poetical versions of her descriptions of things she had seen. She says in her journal, in the course of recording their daily life at Grasmere, "W. wrote the poem of the 'Beggar Woman,' taken from a woman I had seen nearly two years ago when he was absent, and had described to him." And again, "After tea I read W. the account I had written of the little boy belonging to the tall woman; and an unlucky thing it was, for he could not escape from those very words."

Coleridge describes Miss Wordsworth at twenty-five: "She is a woman indeed—in mind, I mean, and in heart; for her person is such that if you expected to see a pretty woman, you would think her ordinary; if you expected to see an ordinary woman, you would think her pretty; but her manners are simple, ardent, impressive. In every motion her innocent soul outbeams brightly. Her information various, her eye watchful in minutest observation of nature, and her taste a perfect electrometer."

Even after his marriage, Wordsworth still kept up a close comradeship with his sister, until the sad illness which kept her lost to the world for the last twenty-five years of her life.

An enthusiastic admirer of Goethe, after a visit to his mother, said: "Now do I understand how Goethe has become the man he is." Frau Goethe, as some one said of her, was like what one would conceive the proper parent for a poet. She is one of the pleasantest figures in the story of German literature.

Katherina Elisabetha Textor, the daughter of the chief magistrate of Frankfort, was only seventeen at the time of her marriage to Johann Wolfgang von Goethe, who was twenty-one years her senior. She was a bright, pretty girl, affectionate, sweet-tempered and sincere. She went to reside with her mother-in-law, with whom, one biographer naively records, "She was able to live on the most friendly terms." The young Frau Goethe was the model of a busy, serene, loyal German wife and mother. Of a simple, hearty and joyous nature, she took life cheerily in the big old-fashioned house, laughing and rejoicing with her children. Her enthusiasm and simplicity were mingled with great natural shrewdness and mother-wit, she was able to manage her grave, stern husband and, at a later date, to mediate between him and their gifted son whom he wished to practise law. In Frau Goethe's childhood it was not considered needful that girls should be taught much, but she had taught herself a good deal, and her husband, a man of cultivated mind, but somewhat pedantic, exercised his love by giving regular lessons to his young wife. She was very fond of music and poetry, but her especial gift was the power of inventing and telling stories, and this gift she exercised to the fascination of her own children. Goethe's father, an upright man with a high sense of duty, devoted a great deal of care to his children's education, and the boy made astonishing progress, but it was always his delight to escape from the father's rigid discipline to enjoy a little walk with his mother, who was always ready with some tale of adventure in fairyland. The young mother was only eighteen years older than her clever son. She said long afterwards, "I and my Wolfgang have always held fast to each other, because we were both young together." The boy, with brown eyes glowing, used to sit listening eagerly to the stories which his mother told, and she was the first educator of the inventive, plastic poet-power which dwelt within him.

An incident which had a lasting effect on the future poet's mind was a puppet-show. "David and Goliath," arranged by his kindly grandmother one Christmas evening.

From his mother Goethe inherited many of the qualities of her heart and nature, and her vivid imagination and love of story-telling. After he had become famous, his mother, then growing old, and very proud of her son, writing to a friend about his gift of genius, said modestly that "Some people think that even my son owes something to me in this matter."

She was sixty-four, a widow, living alone but never lonely, when she received the first part of "Wilhelm Meister." She was overjoyed, and declared that she felt herself thirty years younger. She recalled, as though it had been a few days before, how her boy

had delighted in the old puppet theatre, and the blissful hours of song and story they had spent together.

At seventy Frau Goethe still enjoyed books, plays, society and life. People came to see her for her son's sake and returned to visit her for her own. The King and Queen of Prussia sent a carriage for her.

The cordial, affectionate relations between the poet and his bright, warm-hearted, kindly and clever mother were maintained undiminished until her death in 1808, at the age of seventy-seven.

Lamartine, the celebrated French poet and statesman, has filled the first five or six "books" of the "Memoirs" of his youth with recollections of his mother, to whose training and example he held himself so greatly indebted. "My mother had the habit," he writes, "of devoting an interval to reflection between the events of the day and the slumbers of the night. When all the household had retired to rest, and her children were asleep in their little beds around hers, and when no sounds were heard but their low and measured breathing, the howling of the wind against the casement, and the barking of the dog in the courtyard, she opened softly the door of a closet filled with works on education, devotion and history; she seated herself before a little rosewood cabinet, inlaid with ivory and mother-of-pearl, and took out from a drawer several little blotters bound in gray cardboard, like account books. She wrote in these blotters for one or two hours, without once raising her head. It was the household story of the day, the annals of the passing hour, the fugitive recollections of facts and impressions, seized in their flight and arrested in their course before the night should disperse them forever. Happy or unfortunate dates, inward events, the fall of the sands of time arrested in the hour-glass . . . all the vibrating chords of a nature that lives, loves, rejoices, suffers . . . in one word, a written soul. This habit of my mother's became at an early age my own."

Madame Lamartine, as sketched by her son, is an engaging personality, the fit mother of genius. Beautiful and graceful in person, high-minded, of a happy nature and warm and generous heart, she, as he says, "translated for him all—nature, sentiment, thoughts."

Alix des Roys, as her girlhood's name was, was the daughter of a gentleman of the household of the Duke of Orleans, and the little girl was brought up with Louis Philippe. When she was sixteen she became affianced to M. Lamartine, a brave and strictly honorable officer in the army of Louis XVI. As the wife of a soldier, she displayed a courage and devotion in keeping with her lofty nature. It was the time of the Revolution. M. Lamartine was thrown into prison, but from his cell he could see into the garret of the house at the rear of his own mansion. To this secluded dwelling his young wife retired, with her infant son, the future poet. She devised a scheme for establishing communication with her husband. With a bow and arrow she practised shooting at her

own apartment, and when she had acquired sufficient skill to be certain of not missing her aim, she fastened a letter by means of thread to an arrow, and shot it into the window of her husband's cell. Surely much might be expected from the son of such a mother.

Still young and handsome, brought up in the elegance of a splendid court, Madame Lamartine exchanged with smiling resignation the apartments and gardens of a mansion for the small shut-in rooms of the old house to which she retired with her husband after the changes of the revolution. There she lived cheerfully many years, devoting her able mind and tender heart to the care of her eight children, and watching over the education and development of her gifted son.

Surely a more tenderly sympathetic biography has never been written than "Margaret Ogilvy," by her son, J. M. Barrie. The domestic hearth which has inspired so much of the best Scotch literature was treated by Barrie with loving sympathy and understanding in the books which made his name known on both sides of the Atlantic, and Margaret Ogilvy was the interpreter.

Dear Margaret Ogilvy! her son has shown her very gently and lovably to his many readers. One seems to have seen her in life, a little woman in gray shawl and snowy mutch; her eager spirit carrying her through undertakings too much for her delicate body; making the most of little; kindly and a cheerful giver of that little; intelligent and a great reader—"with ten minutes to spare before the starch was ready, she would begin the 'Decline and Fall'"; reticent with strangers, but with an unflinching fund of the kind of humour that makes her son's books so delightful.

She was of the Scottish mothers who by their thrift and ambition have helped to win the coveted college education for their sons. "All the clothes in the house were of her making, and you don't know her in the least if you think they were out of the fashion; she turned them and made them new again; she beat them and made them new again; and then she coaxed them into being new again just for the last time; she let them out and took them in, and put on new braid, and added a piece up the back, and thus they passed from one member of the family to another until they reached the youngest and even when we were done with them they reappeared as something else."

The universal human interest in the common homely things of life in simple ways, to which Barrie has given such kindly, though humorous, articulation, were interpreted to him by his mother. "What she had been, what I should be, these were the two great subjects between us in my boyhood, and while we discussed the one we were deciding the other, though neither of us knew it."

Much surprised was Margaret Ogilvy when her son, who after taking his M. A. degree had gone to London to seek his fortune—and comforts for his mother and sister—in journalism, sent her a city paper with an article on the Auld Licht community. She

wanted to know by return of post whether he was paid as much for that as for *real* articles. Then, in answer to excited letters, she pushed aside undarned socks and brought forth from her brain memories of the homely life in Thrums for her son to convert into articles, selecting with natural skill the right details, although she was wont to think, "But the editor man will never stand that; it's perfect blethers."

It was long before she ceased to be amused at the editor's simplicity, and her ambition was unsatisfied until her son had his articles "in a book with his name on it." Margaret Ogilvy was herself the inspiration and the heroine of the book, and what she saw of life from her "Window in Thrums" made her son's name known to many thousands of readers.

It is not possible to say to what degree the success of many eminent men of letters has been enhanced by the inspiration, the sympathy, the companionship of their wives; an ideal union like that of the Brownings, for example, or the happy marriages that blessed the poets Tennyson, Longfellow, Matthew Arnold and many others. Sometimes it is by "strengthening his hands," controlling and moulding conditions under which he can do his best work, that the wife is a factor in her husband's success. One thinks of the Countess Tolstoy, the admirable woman who has stood by her husband through all the formulation and carrying out of his ideals. Sophia Scott, the daughter of Sir Walter Scott, and wife of John Gibson Lockhart, fulfilled her mission of healing the wounds inflicted on her husband as editor of the "Quarterly Review," so that his years of domestic peace were those of his best work. Nor must Jane Welch Carlyle be forgotten in this connection; for if any writer ever needed security from small distractions it was Thomas Carlyle, and however Mrs. Carlyle may not always have taken the best way of managing that "thrown" body, her husband, she certainly looked out for his bodily comfort, often at considerable cost to herself. Witness her sitting up into the small hours of the night to watch her first loaf of bread, because what she could buy had disagreed with Thomas. It was a weary vigil, until, as she remembered long afterwards, "the idea of Benvenuto Cellini sitting up all night watching his Perseus in the furnace came into my head, and suddenly I asked myself, 'After all, in the sight of the Upper Powers, what is the mighty difference between a statue of Perseus and a loaf of bread, so that each be the thing one's hand has found to do? The man's determined will, his patience, his resource, were the really admirable things, of which his statue of Perseus was the mere chance expression. If he had been a woman living at Craigenputtock with a dyspeptic husband, sixteen miles from a baker, and he a bad one, all these same qualities would have come out in a *good* loaf of bread.' " The woman who could write such a spirited account of so commonplace an incident must have been a mental stimulus to her husband so often as he found time for her society.

To go a little outside the white races, Henry Rowe Schoolcraft, of mingled English and Indian descent, who has given the most faithful, authentic and valuable information of the Indian tribes of the northern part of this continent in a work abounding in materials for future men of letters, married a granddaughter of the hereditary Indian Chief of Lake Superior, an accomplished woman educated in Europe. Her intelligent sympathy with his researches, and her knowledge of the tribal customs of the people of her ancestors, were of the greatest assistance to Schoolcraft in the preparation of his important contribution to the literature dealing with the vanishing races.

I am aware that this paper is far from complete. It is meant to be representative, rather than comprehensive, and I am sure many other instances will occur to those who have heard it. Might not a word be added for the maiden aunt, such as the one who took charge of the poet Southey in his youth, and who, though a typical and somewhat eccentric spinster of the old school, was wise enough to feed her charge's mind with literature suited to his age and capacity; also for the often maligned mother-in-law in the person of Mrs. Clemm, Edgar Allan Poe's mother-in-law and guardian angel, the one woman in the world to stand by her brilliant but weak son-in-law from beginning to end.

FAMOUS WRITERS WHO OWE MUCH TO THE INFLUENCE OF MOTHER, WIFE, SISTER.

By MRS. WALTER W. BLACKIE, Scotland.

That there is such a thing as influence; that one human being is able to exert power over the will of another without visible effort, is a fact as incontrovertible as the thing itself is vague and intangible. One does not see influence, one cannot measure its flowing, one cannot intercept it. "God hath his influence into the very essence of all things," writes an old English divine, and the human race made in God's image, shares in this god-like power. It is a subject of perpetual interest, embracing as it does the whole history of human sympathy. The soul is the finely-strung instrument, influence is the power which can draw out its most woful discords. Men and women influence each other, and, on the whole, women exert the greater influence. Therefore the subject-matter of this paper is founded on a truth, and there are more great writers who owe much to the influence of mother, wife or sister, than great writers who owe much to the influence of father, husband or brother. Whether there is a reason for this, I cannot say, but it is a fact which justifies the consideration of influence on the lines indicated by the title at the head of this page.

It is much to the credit of women that their influence on the lives and writings of men has generally been of a beneficent character, but it cannot be denied that such influence has not always been of a glad nature. To judge of a man's life from the reading of his works will ever be a study to fascinate the literary student, to fascinate, but sometimes to mislead. It is not always safe to attribute the poetic bitterness of an unhappy soul to actual influences in his day-to-day life. Still, it is hard to believe that the melancholy of a Lord Byron would not have been modified by the sweet influence of a sunny-tempered mother, or that the writings of a George Gissing could have been penned, had the author not at some time or another met the type of woman that has blighted the life of many a man. You will most of you recall the pictures he has drawn, almost consistently the same, of a type of London woman of the middle class, whose entire lack of ideal, and whose colossal selfishness, make up a personality that sears like a hot wind the soul of the man who is forced to live at her tender mercy as keeper of his house and home.

And, again, to be perfectly honest, I am forced to admit, before passing on to the golden list of those whose touch of fancy has most certainly been touched into flame by a Beatrice or a Laura, that I have always thought some of our greatest men show very little trace at all, of feminine influence, in their life and works. It always seems to me that the work of Sir Walter Scott would have stood to-day, in every expressed word and thought, exactly as it now stands, had he never been blessed, as he most surely was, with a good wife and loving daughters. To me he appears like the noble peak of one of the hill ranges of his beloved land; grand, unalterable, uninfluenced by time or clime, a rocky solitude. His women are gentle creations, picturesque and pictorial, but who hardly give one the sense of actual reality, except when they happen to be women of lowly cottage homes, old women, pawky and humourous as only old Scotswomen can be. Then and then only do they appear worthy of the picture wherein they are set. It seems to me that this masterful genius scarce needed the gentle, or protective, or motherly influence of companion woman. Enough for him the aspects of life where men are men amongst men, where wit sharpens wit, and intellect rivals intellect in club or coterie; enough for him the silent communion with the strong mute influences of a country or as we Scotch say, of a country side. He was the discoverer of a wealth of romance lurking under bracken and heather, by ben and glen, the whole rich story of romantic Scotland ready for the birth touch. Caledonia, his stern old nurse, was the gentlest woman influence he needed, and under her grim but withal kindly sway blossomed out such a budding of romance as has never been matched before or since. Then, too, it seems to me that Dickens, the immortal depicter of a whole world of character and story, scarcely owed much to the direct influence of domesticity or

of family relationships. The seething life of the London streets, the faces of the men and women he passed, as he walked amid the crowds he loved, and which he would not have exchanged for the most glorious solitudes of forest or field, were to Dickens his unfailing inspiration. Nor in Thackeray, nor in Meredith, is it easy to trace any direct influence sufficient to account for their marvellous insight into the workings of the woman mind, their incomparable studies of women characters. Yet it would be unsafe to dogmatize, and as it is no doubt true that every good mother, every good sister, every good wife, stands for much in the life of some man, it is possible, almost certain, that all great men have just in such measure, owed much to the gentle, unobtrusive influence of some woman, an influence which unseen has stood between the man and the real enemy which the mind of genius has to face, the wear and tear of nerves.

The relationship of mother and son has ever been one of singular beauty, and countless are the books dedicated to "My Mother." It would almost seem as if when a man of genius is born into the world it is the mother's brain that lives again, developed now into something greater and grander than she, the mother, has ever attained to. Over and over again when reading the biographies of great men one reads of a clever, thoughtful mother, who taught her son his first lessons, was able to guide him through his childhood, and to companion him in his maturer years. But a good mother's influence has generally in it something of fearfulness, a dread of publicity, lest the too definitely spoken word should shatter what is of such delicate texture. Therefore, there are few examples that can be catalogued. Amongst the ranks of influential mothers must stand the mother of Thomas Carlyle, and such a mother also must have been Margaret Ogilvy, enshrined in her son's volume bearing her name. Here also I place the influence of Stevenson's nurse, Alison Cunningham. In the formal days of just a generation ago, many Scottish children grew up, who knew and loved their nurses with a love born of a more intimate knowledge of these good women than of their own mothers. These were the days of "nursery land," when children lived away from their parents, up long stairs, and were only summoned once a day to the grown-up world below. I have seen Robert Louis Stevenson's nursery in Heriot Row, Edinburgh, and can imagine the comfortable autumn scene pictured in his poem, "The Lamplighter."

"My tea is nearly ready,
And the sun has left the sky,
It's time to take the window
To see Leerie going by.

The divinity that presided over this happy nursery life was Alison Cunningham, the dear "Cummy" of Stevenson's letters, and few dedications are more beautiful than that which intro-

duces us to the book of poems entitled, "A Child's Garden of Verses"—

"For the long nights you lay awake
And watched for my unworthy sake,
For your most comfortable hand
That led me through the uneven land,
For all the story books you read,
For all the pains you comforted,
For all you pitied, all you bore,
My second mother, my first wife,
In sad and happy days of yore,

The angel of my infant life,
From the sick child now well and old
Take nurse, the little book you hold."
And grant it, Heaven, that all who read,
May find as dear a nurse at need,
And every child who lists my rhyme
In the bright fireside nursery clime,
May hear it in as kind a voice,
As made my childish days rejoice.

Of close intimacy and mutual influence between brother and sister there are many instances in the life stories of literary men. The names of Charles and Mary Lamb, of Ernest and Henriette Renan, of William and Dorothy Wordsworth, call to the recollection lives linked together by deep, unalterable sympathies. The friendship of brother and sister lends itself to a peculiar vividness of mutual understanding, having its roots in the frank intercourse of early life, and its maturer growth in contemporary feelings and perceptions, that have grown to maturity under like circumstances. Many brothers and sisters instinctively know each other's thoughts, and when these thoughts lie in the region of poetry and of intellectual pursuits, there is woven a strong tie of sympathy and inter-dependence. William and Dorothy Wordsworth were such a brother and sister, and we are left in no doubt as to the feelings they had for each other. Dorothy Wordsworth's writings are full of an expressed love for her brother, almost amounting to an idolatry, and William Wordsworth has written down in plain words his acknowledged debt to his sister's influence. The circumstances of Dorothy Wordsworth's youth helped to intensify her love and admiration for her brother. During the first seven happy years of her life, the foundations of the friendship were laid, the "pleasant, pleasant days," referred to by the poet, "when in our childish days, my sister Emmeline and I together chased the butterfly." These days were thrown into sharp relief by the ones which followed, when on her mother's death, Dorothy was cast on the care of relations whose tempers were as hard and ungenial as those of her own people had been amiable and pleasant. Among kinsfolk who were as strangers to her she used to strengthen herself through long years with a

dream of hope, the dream of a cottage which she and her brother would one day inhabit. The dream came true at last, and we have her description of Racedown, in Dorsetshire, the first home shared by brother and sister, in the following words: "The place dearest to my recollections upon the whole surface of the island. It was the first home I had; it was a farmhouse well stocked with books." Of Dove Cottage, at Grasmere, their later home, there are still more ardent descriptions. The beauty of its simple rooms, its lovely situation, its blossoming orchard and flowery garden, made a perfect retreat for such a pair of friends. It is rarely that one sees such perfect companionship between two human beings, and the love of nature, which can better be described as a passion with these two, was the common ground of sympathy on which this companionship was built. To the Wordsworths, a country walk was a thing of delight, to be rapturously enjoyed at the moment, to be sung of afterwards in poetry and talked of, and thought of, through years of reminiscence. Truly they might have said, "God has made our souls of one piece." They saw with the same eyes the wonders of flowery dales, the shadows on the fells, the gleam on the lake; they heard with one ear the call of the seasons, and felt with one heart the universal love that everwhere and always is shown forth, in the sights and sounds of unspoiled nature. Here is the first verse of Wordsworth's poem, "The Daffodils":

"I wandered lonely as a cloud,
That floats on high o'er vale and hills,
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake beneath the trees,
Fluttering and dancing in the breeze."

Of the same occasion, Dorothy wrote in her poetic, descriptive prose:

"When we were in the woods below Gowbarrow Park we saw a few daffodils close to the waterside. As we went along we saw more and yet more, and at last under the boughs of the trees we saw there was a long belt of them along the shore. I never saw daffodils so beautiful. They grew among the mossy stones about them, some rested their heads as on a pillow; the rest tossed and reeled and danced with the wind, they looked so gay and glancing."

Of the cuckoo, Wordsworth sings—

"O blithe new comer, I have heard,
I hear thee and rejoice,
O cuckoo, shall I call thee bird,
Or but a wandering voice?
Thrice welcome darling of the spring,
Even yet thou art to me
No bird, but an invisible thing,
A voice, a mystery."

And it is told of his sister that she was so affected one day by the voice of the cuckoo, that she had her name inscribed on a rock high up on Loughrigg Fell, where the twofold shout of the happy bird had fallen on her ear. It is with a feeling of relief one learns that Wordsworth's marriage did not entail a separation between brother and sister, and that Mary Hutchinson was a woman large-hearted enough to be able to enter into the life of the poet without breaking a harmony so deep-toned and marvellous.

It remains now only to speak of the last influence to be dealt with here, that of wife. There are few present who will not at once connect the idea with that permanent tribute to married love perpetuated in the writings of Robert and Elizabeth Browning. Not long ago I had a letter from a friend describing a visit to one of the oldest churches in Paris called St. Séverin. The whole of the interior of the church was that day placarded with ex-voto placards and among others one bearing the words, "Remerciements à Marie pour un mariage inespéré." The idea seemed to my friend rather humorous, but at the same time the words constitute a little hymn of thankfulness very touching in its naiveness. To both Robert and Elizabeth Browning their marriage was ever a subject for outpoured thankfulness. The wonder of it, the almost accidental beginning of their knowledge of one another, the happiness so nearly missed, are the themes of their songs of praise. In Browning's first letter to Miss Barrett occur the words, "I do, as I say, love these books with all my heart, and I love you, too." This was the beginning of Elizabeth Barrett's influence over Robert Browning, a beginning that grew into the most perfect consummation which the world has ever seen. The queen of a medieval love tribunal once said: "Love cannot exist between man and wife. The ideal cannot survive in the prosaic conditions of married life; for what inspiration can a woman give who is nothing but a domestic drudge, or an anxious hostess." This was the medieval verdict, but a modern verdict has changed all that, and who shall say that the life story of our two poets has not helped definitely to give the denial to such a verdict once and for all. The love compelling power of Beatrice over Dante, perhaps the most direct example of a woman's influence on a poet's work, lives again in the story of Elizabeth Barrett and Robert Browning, but with the difference of a whole world between, the difference between medievalism and modernity. I like to think that the same streets that witnessed the meeting between Dante and Beatrice were the streets so well known and loved by the Brownings; that the Florence of Dante is the Florence of "Casa Guidi by Felice Church"; that the sun-warmed streets and squares of the medieval town have throbbled again with love and life to the poetic vision of our nineteenth century poets. The lands north of Italy were ever to Browning and his wife the "worst side of the Mont Saint Gothard," and in their eyes Florence crowned Italy.

It were easy to quote from the words of these married lovers, burning phrases imprinted for ever on the memory of those who have read their poems, but it must suffice now to recall merely "The Sonnets from the Portuguese," and "By the Fireside," to prove the influence which each exerted on each. Enough has been said to prove the theme of this paper's text. That it is a true text is obvious in numerous other examples of which I have no time to speak, and, to quote which would result in a wearisome categorical list. It has been true and ever will be true, that woman's influence is a gift which men both feel and acknowledge, and if all men were poets, they might say as Robert Browning said to his wife—

I must feel your brain prompt mine,
Your heart anticipate my heart,
You must be just before, in fine,
See and make me see, for your part,
New depths of the divine.

Appendix.

Papers which, because they were received too late or for other reasons, were not included in the Sections to which they properly belong.

THE WORK OF WOMEN IN MODERN ASTRONOMY.

(Abstract of a paper read before the Section on Professions and Careers for Women at the International Congress of Women, in Toronto, on June 25th, 1909.)

By HENRIETTA D. LEAVITT, Assistant in the Harvard College Observatory, United States.

When the Roman dramatist exclaimed, "Nothing human is foreign to me!" he did not dream of putting into his remark the fulness of meaning that is exemplified in this Congress, with its nine sections considering social, educational and philanthropic work for all classes and races of humanity. At the present time the points of contact between human life and so-called inanimate nature are so rapidly increasing that many of us are almost ready to affirm "Nothing in the universe is foreign to me!" The tendency to the unification of science and life is one of the remarkable features of modern thought. There is a prevailing opinion that no branch of science is more remote from the affairs of daily life than Astronomy. Of course this view is recognized as absurd when one remembers how our very civilization is dependent upon astronomical observations for such fundamental necessities as, for example, the calendar and safety in navigation. The content of human interest in the oldest of the sciences has, however, been wonderfully increased in our day. The heavenly bodies seem literally to be brought down to the earth, for now we cannot only weigh many of them and measure their distances, but we can learn much concerning their chemical nature and physical constitution. The more closely we study the stars and the sun, the planets and our own earth, the more clearly we perceive that the universe, as we behold it, is one.

Perhaps the romance of this kinship, dimly perceived, between our little earth and the vast congeries of other worlds is a reason for the attraction which astronomy has had for many women; perhaps the simple beauty of the starry heavens has often given the first impulse to explore their depths. Certain it is that this science has claimed the service of a larger number of women than is at all realized by the general public. Of course the names of such pioneers among their sex as Caroline Herschel, Mary Somerville

and Maria Mitchell are known to everybody. At the present time so many women are successfully working in this field that I might invite your attention during the time allotted to this paper to a simple catalogue of their names and departments of research. Instead I shall mention only a few representative women, and shall give a brief account of the unusual opportunities granted to our sex in one observatory. Many names of importance will necessarily be omitted. Please to consider what follows merely as a series of illustrations of women's work in astronomy.

A pioneer in the physical study of the celestial bodies, which is distinctly a feature of our own time, is Lady Huggins. For more than forty years she has been closely associated with her husband, Sir William Huggins, in a series of brilliant researches in spectrum analysis. A brief explanation may be given here of this method, which has had such an important part in revolutionizing modern Astronomy. But little more than half a century ago it was discovered that the light which we receive from the heavenly bodies may be made to reveal the chemical elements of which they are composed and their physical condition. When the rays of light are separated, by means of a prism or grating, into the rainbow-hued line which we call the spectrum, and are widened into a band by suitable devices, this band is seen to be crossed by a multitude of dark, or occasionally of bright lines, each of which corresponds to some particular element. Iron vapor, for example, is represented by hundreds of lines, each of which has a definite position in the spectrum. It is seldom, if ever, that a line belonging to the group which represents any element is identical in position with any line representing another element. By minute observations of the positions and appearance of lines in the spectra of the sun and stars and by careful comparison with the spectra of various elements as produced in the laboratory, it has been found that many substances familiar to us are widely distributed through the universe. Many lines, however, have not yet been identified with any terrestrial element. Every mystery solved adds new problems for the consideration of astronomers. Perhaps no one of the distant points of lights seen on a clear evening is without some kinship with the earth; perhaps no element recorded in spectra as yet undeciphered is without its earthly counterpart. In this noble and fascinating study of the physics and chemistry of distant spheres Sir William and Lady Huggins have worked together with a patience, persistence and fertility of resource which have added largely to our knowledge. As a fitting recognition of her service Lady Huggins was made an honorary member of the Royal Astronomical Society, following Caroline Herschel and Mary Somerville, the only women previously distinguished in this manner.

It is not unsuitable to mention in this connection the physicist, Madame Curie, who, with her husband, was the joint discoverer of radium. The identification of the radium emanation with helium, an element which for twenty-five years was known to exist in the sun only, then was found to be present in the earth and recognized in a series of lines which had puzzled astronomers in the spectra

of certain stars, is one of the romantic chapters in the recent history of astronomy. It has an important bearing on our whole conception of the past and future history of the sun and stars.

The material for astronomical discussion may be, and once was, exclusively gathered by the direct scrutiny of the heavens with the aid of the telescope and instruments adapted to special uses, such as the spectroscope. Nearly every line of research, however, may be carried on by studying photographs of the sky. Since the middle of the last century such photographs have been taken in great variety and with a continually increasing approach to ideal excellence. An immense amount of information is stored up in the hundreds of thousands of celestial photographs already in existence, and their number is increasing daily. This auxiliary has incalculably multiplied the resources of Astronomy, and to it is largely due the rapid progress made in recent years. It offers a field of labour peculiarly adapted to women, many of whom are distinguishing themselves by the results of their researches on photographic plates.

The largest existing collection of astronomical photographs is at the Harvard College Observatory in Cambridge, Massachusetts. Under the supervision of the Director, Professor Edward C. Pickering, more than two hundred thousand glass plates have been taken already, and are filed in a building devoted to their preservation and study. The entire sky has been covered many times with different instruments in Cambridge and at the Harvard observing station at Arequipa, Peru. The history of any object of interest may usually be traced on photographs taken on one hundred or more different dates during the past twenty years. Among the generous benefactors who have made this work possible, mention should be made of Mrs. Henry Draper, of New York, who endowed the Henry Draper Memorial in 1886. Dr. Draper, her husband, was one of the most successful workers of his time in celestial photography and spectrum analysis, and she was intimately associated with him in his researches. When these were interrupted by his early death, she provided for efficient work along similar lines by establishing at the Harvard College Observatory a fund to be used in studying the physical properties of the stars by means of photographs. Mrs. Draper sustains an active interest in the Observatory, keeping herself informed by frequent visits with regard to the progress of observation and discovery. The photographic department has been aided by other generous gifts, among which is an exceptionally fine photographic telescope of twenty-four inches aperture, presented by Miss Catherine Wolf Bruce, of New York.

It became necessary early to provide a curator for this rapidly growing collection of photographs, and Mrs. Williamina Paton Fleming was appointed to the position. Mrs. Fleming has been connected with the Observatory for nearly thirty years, and has made a long series of brilliant discoveries. One of her most important researches has been a classification of the brighter stars according to their spectra, undertaken in connection with the

Henry Draper Memorial. At the time she began this work, five types of stellar spectra were recognized, but she found it necessary to add numerous subdivisions which pass into one another almost imperceptibly. Recently she has demonstrated that many objects having peculiar spectra which could not be related to any of the five recognized types possess features so marked as to entitle them to be grouped in a class by themselves. About sixty objects have already been found to belong to the proposed sixth type thus defined. Stars of the fifth type are extremely rare, and Mrs. Fleming has not only discovered the great majority of those known to exist, but has shown that all such objects are found near the central line of the Milky Way, or in the Magellanic Clouds near the South Pole, which resemble the Milky Way in their structure. This is an extremely significant and interesting fact. The importance of Mrs. Fleming's elaborate classification of the stars is recognized by astronomers everywhere.

Another important discovery by Mrs. Fleming is the fact that stars whose light is variable in long periods of time may be detected by the appearance of bright hydrogen lines in their spectra. Such stars are subject to periodical outbursts, or conflagrations, of hydrogen gas which increase the intensity of their light many fold. The amount and period of such light changes may be determined with great accuracy from the large collection of photographs which register their history. In this way she has discovered more than two hundred and fifty variable stars of long period. Occasionally a "urra," or temporary star appears in the heavens. Of fourteen such objects recorded in the history of astronomy Mrs. Fleming has discovered eight by means of their characteristic and remarkable spectra. The great value of Mrs. Fleming's contributions to astronomical knowledge has been recognized by the Royal Astronomical Society, which has relaxed its custom and made her an honorary member, as in the case of Lady Huggins.

Among women who have been trained at the Harvard College Observatory special mention ought to be made of Miss Antonia C. Maury and Miss Annie J. Cannon, who have made detailed studies of the spectra of bright stars in the northern and the southern heavens respectively. Their researches, as published in the *Annals of the Observatory*, are recognized sources of information. Each has made announcements of important discoveries in connection with her work. Miss Cannon is also known as an observer and discoverer of variable stars, and has compiled and published a valuable catalogue of such objects. A recent development in the work of the Observatory is the study of distribution of stars whose light is variable. This is carried on along two distinct lines, the location of groups of faint variables in special regions, and an attempt to discover the number of bright variables in all parts of the sky. Much of the work done by the speaker has been in this department.

I have given only a suggestion of the work which women are accomplishing in the study of the Harvard photographs. Of about forty people connected with the Observatory nearly one-half are

women. Not a few of these have made important discoveries. Professor Edward C. Pickering, the Director, has given exceptional opportunities to women, beginning at a time when there was less readiness than now to recognize their capabilities. He not only places the facilities of the Observatory freely at the disposal of any woman who is competent to use them, but notwithstanding his large executive responsibility, he devotes the most painstaking attention to those who are engaged in research. In the midst of an exceptionally full and brilliant career in his own chosen line of research, he gives to the women workers at the Harvard Observatory a personal interest, sympathy and encouragement which is largely responsible for the amount and quality of their published work.

Other American observatories are taking an important share in the training of women and the publication of their researches. Pleasant as it would be to give a detailed account of some of these institutions, I must pass on to mention a group of women who are training workers in a thorough manner. I refer to the professors of astronomy in our leading women's colleges. At Vassar College, Maria Mitchell occupied the chair of Astronomy for many years. The present professor is Miss Mary W. Whitney, and her assistant is Miss Caroline E. Furness, who recently published a valuable Catalogue of Stars within One Degree of the North Pole. Miss Whitney and Miss Mary E. Byrd, formerly professor at Smith College, made in 1888 a determination of the longitude of the observatory at Northampton. The results were published in the Annals of the Harvard College Observatory, and Professor Pickering remarked at the time that it was the first determination of a dimension of the earth ever made by women. Miss Annie Sewall Young, a daughter of the distinguished astronomer of that name, is Professor of Astronomy at Mount Holyoke College. She has made contributions to the theory of the solar system. The beautiful observatory at Wellesley College, with its exceptionally excellent and complete equipment, was the gift of Mrs. John C. Whiting, of Whitinsville, Mass. The department is in charge of Miss Whiting, the Professor of Astronomy, and Miss Hayes, the Professor of Mathematics. These two women have worked together for many years, and have trained a force of excellent observers, both visual and photographic. The number of students in the department has increased from sixteen to one hundred and thirty since the establishment of the observatory. Among educators it is not unsuitable to mention Miss Mary Proctor, who is a successful lecturer. She is the daughter of the well-known writer on astronomical subjects, Richard A. Proctor. Mrs. David P. Todd, the wife of the Professor of Astronomy at Amherst College, has also done much to quicken popular interest through her lectures.

In even a brief survey of our subject, there are several European women whose names cannot be overlooked, in addition to Lady Huggins, whose work in spectrum analysis has already been noticed. Among those who have accomplished important results in the study of photographs of the sky, I would call your atten-

tion especially to Mrs. Isaac Klumpke Roberts and Madame Ceraski, the wife of the director of the Observatory at Moscow. Before her marriage Mrs. Roberts was well known as Miss Dorothea Klumpke, an American by birth, but employed for many years in making measurements of stellar positions and other observations on the photographs of the Paris Observatory. She was married to the late well-known English astronomer Mr. Roberts, who afterwards became Sir Isaac Roberts. His remarkably beautiful photographs of celestial objects formed a valuable and constantly increasing collection, and his wife has found a congenial field for her trained skill in caring for and studying them. Madame Ceraski makes a study of the photographs taken under the direction of her husband for the special purpose of discovering variable stars. Altogether more than one hundred new variables have been brought to our knowledge by her patient labours.

One other woman I must bring to your notice, though she did but little research work and is no longer living. Agnes M. Clerke, who was born in 1845 and died in 1907, has rendered invaluable service by her series of remarkable books, which narrate with great detail, conscientious accuracy and fascinating style, the history of modern astronomical discovery. As in the case of Lady Huggins and Mrs. Fleming, the Royal Astronomical Society admitted her as an honorary member. It is said that at the meetings of the Society it was not uncommon to see her surrounded by eminent astronomers who were genuinely eager to hear her opinion upon some difficult problem. Such research work as she undertook was mainly performed at the Observatory of the Cape of Good Hope, where, upon the invitation of Sir David Gill, she made a visit in 1888; but her real contribution to astronomy has been through her writings.

It has seemed almost invidious to describe the work of a few women and to pass over so many names of those whose work has been recognized for its merit and value. Many important additions would be needed in order to form an adequate list. Let me repeat, with emphasis, my earlier statement that these names and achievements are only illustrative of the contributions of women to modern astronomy.

Many interesting comments might be made on the brief statement of facts which has been presented to you. I should like to call your attention to the considerable number of women who have worked and are working in enthusiastic co-operation with their husbands. Their names may well be mentioned to people who believe that the professional employment of women is a serious menace to domestic life. Again, it is of interest to consider the relation of collegiate education to women's work in astronomy. Attention is often called to the fact that the classical renaissance was all-important in its relation to the development of modern science. In the same way the women's colleges, although in earlier days they laid their greater emphasis on so-called cultural studies, have created an atmosphere favourable to development in all higher forms of effort. This cannot fail to have an important influence

on the large number of non-collegiate women who are among the most successful workers. Of the younger generation nearly all have taken the college training as a matter of course.

Women astronomers to-day do their work under conditions strongly in contrast to those which were contended with a generation ago. Formerly it was with difficulty that they could obtain recognition. Now, at nearly all the leading universities women are given equal opportunities with men and may secure the most thorough training for their work. They are welcomed to membership in scientific societies, the pages of technical journals are open to their communications, and they are accepted as assistants in many observatories without meeting opposition on the ground of their sex. This favourable and delightful environment cannot fail to encourage the production of results constantly increasing in value.

INDUSTRIAL LEGISLATION IN NEW SOUTH WALES, AUSTRALIA.

By ANNIE JANE DUNCAN, Inspector of Factories.

In offering this short paper on industrial matters in New South Wales, I would crave for indulgence on the ground that it is impossible to do justice to so large and important a subject within the limits which I have set myself, and which I do not venture to exceed.

It may be well to mention that each State in the Commonwealth has its own industrial laws, and its own method of regulating the factories within its borders. These methods are to some extent a reflex of the character of its people, and those who are interested in the study of Australian aspirations and ideals will recognize how greatly the struggles and difficulties in the past history of the States underlie the Statute book of the present.

The commanding personality of an individual, the effects of protection and the results of free trade, the resources of large and wealthy States, the limitations of smaller ones, land laws bad and good, all these and many other causes have led up to the existing condition of the varying labour laws of the Commonwealth, and will continue to modify and differentiate them.

This paper will deal only with industrial legislation in the State of New South Wales.

A land of great natural resources and temperate climate is usually a land of quick growth, so that flourishing towns now stand where the grandfathers of the present generation travelled their flocks and herds, or nigh to the spot where the sound of rocking "cradles" told of gold won from the bosom of the earth.

Over the "Ninety-mile Desert" where sixty years ago our fathers, taking their lives in their hands, toilsomely travelled the arid and sandy wastes with the horrors of death by thirst or sav-

age black ever present to the mind, over this region an express train with every equipment of luxurious boudoir car now thunders twice daily.

The extensive seaboard of New South Wales with its two important seaports, Sydney and Newcastle, and the possession of large and valuable coal mines near the coast, have been important factors in the industrial development of the State in the past and bid fair to favour its further growth in the future.

In the year 1896, following the example of Victoria, a Bill for the regulation and inspection of factories, workrooms and shops was introduced in the State Parliament, and passed into law with the very general approval of all classes of the community. The "Factories and Shops Act of 1896" which up to the present time has not been amended, although it has some very glaring defects, was to a large extent modelled upon the English Factory Acts; unfortunately, want of knowledge of the early history and gradual evolution of English factory law led the Colonial Legislature to blindly adopt certain exemptions which are anomalous and indefensible at the present time, but are landmarks in the history of industrial legislation in the Old Country.

Our Act embodies the traditional principle that women and children need to be protected from oppression by law, but that men are able to fight their own battles, and I would beg you to observe that all later regulation of industry in New Zealand and Australia is a practical admission that this theory is considered to have broken down, and that men seek the protection of the law because they believe their unions to be unable to afford them the protection they desire.

The original Factory Acts of Victoria, New South Wales and Queensland were all very similar in their scope, but the amendment of proved defects has been promptly and effectively carried out in the two States, mentioned, while New South Wales still puts up with a faulty Act.

Still our Act has many merits and has greatly improved working and sanitary conditions throughout the area in which it is operative.

It provides for the limitation of work for women and children to forty-eight hours weekly—for payment at the rate of time and a half for all overtime, for the absolute exclusion of children under thirteen from factories and workrooms, and for the employment of those between thirteen and fourteen by special permission only. It further provides that before working in certain classes of factories children under sixteen must be subjected to medical examination, that mothers shall not be employed for a month after the birth of an infant, and that meal times shall be properly observed at intervals of not more than five hours.

It provides for the notification of certain accidents, for the provision of fire-escapes in factories, for cleanliness and ventilation, for the provision of sanitary conveniences in a reasonable proportion, for 400 cubic feet of space for each person employed, and for

periodical limewashing and repainting of workrooms; and it has very wide powers to effect the safeguarding of dangerous machines and beltings. It provides for the appointment of inspectors and makes it necessary for every prosecution undertaken to have the written authority of the Minister of the Crown, who is charged with its administration.

The Act came into force in January, 1907, and in February three inspectors, two men and myself, entered upon our duties. The Act was received with some hostility and suspicion in the first instance, and with much surprise at the high standard of improvement required in sanitary matters; the curtailment of overtime and limitation of hours were submitted to with very little demur and in a short time opposition died down.

Public opinion was strongly in its favour, the work-people were not slow to perceive how greatly they were the gainers by it, and the employers found that the readjustment of working conditions was effected without any of the disastrous consequences that they had feared.

It is needless to say that the Act was very badly required. Hours were long, workrooms and factories were often small, overcrowded and dirty and some at least were situated in ramshackle or tumbledown weatherboard buildings. Perhaps one of the best results of the Act has been the sensible raising of the standard of comfort and convenience for the workers.

After the lapse of three years an Act for the Early Closing of Shops was seen to be urgently needed. High class drapers' shops which catered for the wants of the wealthier classes closed at six o'clock for the very practical reason that their patrons were by that time wending their way home to dinner, but in the suburbs and quarters frequented by the working classes shops were open every night till ten o'clock, and weary girls and tired men toiled home nightly at a late hour just in time to go to bed. Varicose veins, flat-foot and uterine complaints, the results of long standing, were of frequent occurrence among shop assistants, and after the system of early closing by common consent had been tried and failed, a strong organization was formed among the ranks of the workers to bring the cause forward and to create a public opinion strong enough to call for legislative reform.

In 1900 the Early Closing Act became law and is now well-established in town and country districts. It is administered in the Metropolitan area by a staff of seven inspectors, of whom only one is a woman, and in country districts by the local police.

It provides for the closing of all shops at 6 p.m. on four days of the week, at 10 p.m. on one night, and at 1 p.m. once during the week. The half holiday must be observed either on Wednesday or Saturday in the City of Sydney and the choice of day must be notified to the authorities, no change being allowed during a period of three months.

There is, however, an exception made in the case of certain shops placed upon a schedule, which are allowed to keep open to a

late hour, the hours of the shop assistants being limited to sixty hours during the week. It is precisely these schedule shops which give the most trouble and are constantly offending against the law. The shops so favoured are restaurants and shops which sell newspapers, fruit, oysters, cooked provisions, confectionery and tobacco, and of all exemptions I suppose this last is the least defensible. Why tobacco and cigars should be open to sale while a loaf of bread is sternly forbidden is one of those mysterious problems which it is not given to the mind of woman to solve.

The Early Closing Act limits the overtime which may be worked by shop assistants to twelve nights in each half-year, and when amended, within a year of becoming law, was so modified by allowing extra overtime in lieu of holidays that in practice the overtime is often far in excess of this limit. The act applies to warehouses as well as retail shops and includes the clerks in the counting house as well as salesmen.

The administration of the Early Closing Act has been fraught with many difficulties; it has had much opposition from shop-keepers and members of the general public and a very half-hearted support in many cases from the magisterial bench. So far as the Act applies to the early closing of drapery, grocery and butchering shops and the larger shops generally it is warmly approved by all sections of the community, but controversy has at times run high over the question of the mixed shop and the "small shop," and the propriety of preventing the "widow-woman" from making a few pence at night when the larger shops are closed.

How far the hardships pictured might obtain in older countries where it is a hard matter to wring out a livelihood, I will not venture to surmise, but my observation of things as they are in Australia convinces me that early closing legislation imposes very little real hardship, and that it rather errs on the side of setting out to do a certain definite thing and then introducing unnecessary exemptions that challenge criticism and encourage evasion. Still these are minor evils which can be cured and there is little doubt that the compulsory closing of shops has been of infinite benefit both to employees and shop-keepers who are now able to spend their evenings in their own homes with their wives and families. All my experience of industrial legislation leads me to believe that, on the whole, a hard and fast rule, once felt to be inevitable, makes for speedy settlement and contentment, while an elastic one keeps alive the impression that there must be a way round the difficulty, and that the authorities can be persuaded into a second or less rigid interpretation of the law. Saving clauses are sometimes necessary but I think the fact should always be borne in mind that some minor hardship must follow upon any legislative reform, and that these considerations should not be allowed to outweigh the certainty of the greater benefits to the greater number. Is there not a tendency for this age, in its rebound from the sterner view of discipline which our fathers recognized, to become somewhat sentimental in its fear of consequences?

In all that I am saying I speak, of course, from the point of view of a new country, where life is on the whole not unduly hard. The problems of industrial legislation in older countries are far more intricate and difficult of adjustment to complex social conditions. But it is just this fact of newness which gives to Australia the golden opportunity of laying sound foundations for future development, and we hope to profit by the experience of the past, and by a policy of prevention to preclude the necessity for cure in the future. Thus we set out with a good heart upon experimental legislation, not afraid to draw back and begin again if we make mistakes. Upon our mistakes we shall rise to better things, but we shall not, until we are forced by circumstances which are too strong for us, allow commercial competition to rule the situation, to the exclusion of all those considerations which are founded on the rock of justice between man and man.

Competition is good and right within certain limits but competition which attains its end by sweating women and children and ultimately men, must be controlled, if it be humanly possible, lest it prove tyrannical.

During the latter days of 1908 the "Minimum Wage Act" was passed into law. This law differs from both the Acts previously referred to, in that it is a general law applicable to town and country, without regard to any local boundary but that of the State and binding upon all employers of labour in manufacturing industries and shops, without regard to the number of persons employed.

It sets up a standard below which no future industrial agreement or award of an Industrial Court for the regulation of wages can fall.

It provides that no boy under sixteen and no girl can be employed unless in receipt of a wage of not less than 4s. a week, and that in the event of overtime being worked, not less than sixpence for tea money must be paid to each girl or boy and a minimum payment for overtime of threepence an hour or portion of an hour.

It further forbids the paying or receiving of any sum of money as a premium for teaching any trade connected with the making of wearing apparel for trade or sale.

The necessity for this Act was found in the wholesale employment of young girls in millinery and dressmaking without payment, or at a payment of 2s. 6d. a week for a period sometimes exceeding twelve months. If this so-called apprenticeship had been found to be coupled with faithful teaching of the trade it might not have called for adverse comment, but it was so clearly apparent that the average employer recognized no obligation to teach these little girls unless it suited her convenience, and that the children were often dispensed with when they began to ask for wages, that public opinion was at last thoroughly aroused on the subject.

The matter was warmly taken up in Parliament and heated controversy raged publicly and privately as to the amount that was to form the starting point.

The Labour Party fought hard for 5s. a week, and for a whole year the matter was hung up, the Minister in charge of the Bill refusing to accept so high a minimum. The question was introduced into speeches at bye-elections, the original Bill was contemptuously called the "three bob bill," the Labour Party on the one hand was twitted with having sacrificed the "sweated" children rather than give way, while on the other the Ministerial party was held up to scorn for professing so much sympathy and yet drawing the line at a shilling.

However, on a second attempt the Minimum Wage Bill became law and the burden of seeing that its provisions are observed is no light one for the factory inspectors on whom it falls.

The problem of regulation of wages and working conditions either by mutual agreement or by coercive legislation is very generally approved in Australia by all workers and by those who have any knowledge of the way in which competition is carried out by the sacrifice of the wage-earner. The particular means by which bounds are to be set to this evil is the problem which we are now trying to solve, and it is indeed a very hard nut to crack. It is much complicated by the fact that the workers' representatives have, to a great extent, got away from the clean-cut issue of a fair day's wage for a fair day's work, and are importing into the question what is virtually a claim to divide the profits of the industry with the employer without regard to the value of work done.

Labour Councils and Unions are extremely unwilling to admit incompetency on the part of any member of a union, and it is their constant endeavour to represent all tradesmen in their ranks as fully skilled and competent to undertake any work that offers. This leads them to oppose all immigration and to endeavour to discourage competent artisans from coming to Australia, fearing that it will tend to lower the wages and reduce the earning power of Australian workers.

The want of constant work and the cost of living are the arguments chiefly relied upon for the raising of wages, but in the last resort the right of every man to live—comfortably—in return for whatever work he does, is the real objective of the Labour party, an ideal which in itself is laudable, but needs to be coupled with a high standard of efficiency in work.

In the year 1901 a Court of Arbitration was established for a term of seven years, by the "Industrial Arbitration Act 1901." It had a chequered and uneasy career and came to a somewhat inglorious end, after having had several of its decisions upset by the High Court of the Commonwealth, after being mercilessly criticized by the daily press, and openly flouted by the workers, more especially by the coal miners, whenever an award was promulgated which gave them less than they asked for. The first Judge in Arbitration resigned his seat after some time and a successor was appointed to carry on the operations of the Court for the allotted period of its existence. The hearing of cases was often extremely lengthy and the Court became so congested with

work that it was found impossible to cope with the numerous applications which were made for awards.

The primary object of the Court was to afford a remedy for the disastrous strikes which have been a constant feature of Australian industrial life. To this end both strikes and lockouts were absolutely forbidden, and it was in every case a condition imposed upon both sides that work must go on under existing conditions during the hearing of a dispute. Nevertheless the men went out on strike again and again, and the union leaders found it impossible to get them to return to work.

The Court was powerless when it became apparent that the men would not obey this provision of the Act; and when it was further found impossible to impose any adequate punishment upon large bodies of recalcitrant unionists, while there was no difficulty in inflicting heavy fines on offending employers, the sense of justice held by the average man was outraged and the fate of the Court was sealed.

It would, however, be doing less than justice to the Court to represent it as entirely unsuccessful in the settlement of disputes. Many of its awards are still in force and are loyally observed.

When the Arbitration Act came to an end by effluxion of time, the Labour representatives made an urgent appeal for the enactment of an Amended Act, and the re-establishment of the Court of Arbitration, but the Premier refused to consider the question under the circumstances of the case, and a new "Industrial Disputes Act" was passed in 1908. This Act provides for the constitution of boards to determine the conditions of employment in industries, for the constitution of an Industrial Court presided over by a Judge, and for the registration of trade unions on the application of persons engaged in a trade. The Court has power to cause a Board to be constituted to deal with matters pertaining to the trade. The Board must consist of an equal number of employers and employed, with an independent chairman. It has power to decide disputes, and to fix minimum rates of pay, and working conditions in the trade for which it is constituted, subject to certain rights of appeal to the Industrial Court.

Strikes and lockouts are prohibited and provision is made for the enforcement of awards and the imposing of penalties.

It is too early to speak of the working of the Industrial Court and the Wages Boards, as they are as yet in their infancy. Awards have been fixed in some trades, and the decisions have been received in some cases with the approval of both sides, in at least one case to the satisfaction of neither.

It has been pointed out that in some cases the representatives of employees have come to the Board without power to vary or modify any of their demands, while the employers' representatives come prepared to parley. Such an attitude is manifestly one in which a mutual agreement can never be arrived at, and it throws the whole burden of decision upon the chairman, who has not usually the advantage of an expert knowledge of the trade.

These, however, are initial difficulties for which a remedy will probably be found when experience teaches lessons of moderation.

These, then, are the principal measures of industrial legislation for the protection of women and children in New South Wales, and it will easily be seen that we consider them to be only initial and tentative measures. Our Factory and Shop Act and Early Closing Act must be amended because they are proved to be faulty, our schemes for the regulation of industries are on trial. They will succeed only when both sides are willing to exercise strong self-control and a right consideration for one another—when the worker recognizes that if he is to be highly paid he must put his best ability into his work, and when employers recognize that if they are now faced with what they deem to be unreasonable demands, they are but reaping the fruits of a freedom of contract which has had a long trial, with results that do not all redound to the credit of the employing class.

The day of low wages and unrestricted profits is over, because the sense of the majority is against it, and because the workers are alive to the immense political power that universal suffrage has placed in their hands.

With regard to the growth of industrial activity there has been a steady advance in the past twelve years in all trades in which women are employed, and the limited protective tariff of the Commonwealth has given a considerable impetus to existing manufacturers and given rise to several others.

There are few, if any, of the recognized "dangerous trades" in existence, and an admirable opportunity presents itself to the Federal and State Parliaments to impose the most stringent precautionary regulations on such as are newly introduced. I know of only one pottery where girls are employed in the dipping-house, and the lucifer match trade does not exist. White lead works are unknown and there is only one rubber factory of any importance. Ready-made and order clothing for men and women, boots, shoes and slippers, felt and straw hats, shirts and underclothing, umbrellas and artificial flowers, confectionery, jams and pickles, grocers' supplies, paper bags and boxes, printing and bookbinding, cigars and cigarettes, patent medicines, upholstery and bedding, saddlery and tent making, these are the principal avenues of employment for women in factories.

Undoubtedly women and girls work under conditions which for the most part compare favourably with those obtaining in England; hours are shorter (though the summer climate is enervating and exhausting) and the rate of wages is higher; at the same time living is perhaps more expensive and expenditure on dress and amusements in all classes is probably much higher in proportion to income.

The girls on the whole have had a good elementary education in the State Schools, and are intelligent and independent. I should say that the standard of morality is distinctly high, though, of course, there is a proportion of girls who belong to a rough and unruly class, and who are commonly described by their fellows as "larrikinesses."

Australian girls are very pleasure-loving, very fond of dancing, singing, musical drill and melodramatic recitations. Their interest in work as work, is not very great, and consequently they do not, on the whole, attain to a very high standard of competency, but they are quick and adaptable and easy-going, but intolerant of rebuke.

For the most part they are young, and married women workers are the exception rather than the rule. Amongst "outworkers" married women are in a majority, and their effect upon the wages of indoor hands has been noticeable in the clothing trade. For this reason the rate of payment to "outworkers" has been recognized as one of the difficulties to be met and dealt with in any compulsory regulation of wages. There are two classes of "outworkers"—those who are efficient workers and can command good pay for well-done work, and the much larger class composed of widows and deserted wives, who, when all else fails, buy a sewing machine on time payment and get someone to teach them how to put together trousers of the commonest quality; these poor souls are often thankful to take work out at any price that is offered, and are willing to enter into collusion with their employers to defeat any award rather than lose a few hardly-earned shillings.

The sense of impotence to struggle against circumstances which is felt by the incompetent causes them to seize any opportunity that is immediately within their reach, and to leave to those who are better off the task of fighting for improved conditions.

Women of the working class in Australia have not yet learned to stand together in defence of their rights, and this is a great difficulty which has to be reckoned with in any effort made by outsiders to improve their conditions of work. The reason of course is not far to seek. Fighting means money, and money is the one thing they do not possess. Probably the sense of political enfranchisement will teach them by degrees to understand how great a power they wield.

All burning questions in the industrial world in Australia are bound up with local party politics, and here, as elsewhere, there is a party which endeavours to keep ever before the workers the question of State ownership of industries and means of production.

There is much suspicion and little confidence between employers and employed, and there can be little doubt that the workers are much in the hands of persons who have an end to serve by keeping alive the flame of class hostility.

The question as to whether it is possible to ensure industrial peace by means of detailed legislative control is one which is now greatly exercising the minds of many thoughtful persons in Australia.

I venture to express a personal opinion that no scheme can succeed which has not behind it an exalted ideal of personal unselfishness, and of respect for work as—not a calamity—but one of God's best gifts to men.

LEGISLATION ON WOMEN'S WORK IN ITALY.

One can never insist too often on the great necessity of legislative measures to regulate the work of women, and of enforcing the measures already enacted until new reforms have been carried.

Legislation regulating women's work was only enacted recently in Italy, owing to difficulties of various kinds which stood in the way. Still young in the ranks of the nations, Italy had to attend first of all to her political adjustments, setting aside for the time being her economic interests. But the constant development of the working classes, the revival of manufactures, the exigencies of the upper and the needs of the lower classes, at last made such a measure indispensable. It is also only fair to remark that manufactures only developed on a large scale after 1880, largely owing to the lack of coal mines in Italy.

HISTORY OF THE LEGISLATION.

Only from that time was the need of labour legislation felt and its enactment demanded. A Commission to enquire into the conditions of women employed in factories had been sitting since 1869, but it had only laid down certain principles void of practical results, and it was only in February, 1886, that the first legislation regulating child labour was passed. Henceforward the protection of women was also taken into consideration and many legal reforms were introduced and proposals brought forward till in 1902, as the result of a radical reform, a law was passed to afford more complete protection.

At the same time were created the Superior Council of Labour for the study and introduction of reforms, and the Labour Bureau, whose province it is to attend to the problems facing the working classes, to settle disputes, to study complaints, and to render more effective the participation of the Government in the solution of social questions.

In 1905 a Bill was introduced amending the law of 1902 which with the latter was merged into one general measure which only came into force in 1907. A set of regulations were drawn up in the same year but they were not made effective and those of 1902 are still observed.

In the development of the economic system of an ideal society women ought not to be employed in factories; this, of course, would not affect their employment in the fields, in dressmaking, in sewing underclothing, etc., all work specially suited to women, uninjurious to health, and such as does not prevent their attending to their domestic duties, but only applies to work in factories, where so many of them flock, attracted by the prospect of regular wages.

The factory which takes the workingwoman from her home almost all day, prevents her in the long run from keeping the home clean and orderly, forces her to neglect the bringing up and the education of her children, and is not the least of the causes at work at the disintegration of family life. Even if women work

under the most favourable conditions in factories and if all measures are observed for the protection of their health and morality, noticeable evils are nevertheless inevitable. A girl who has grown up in surroundings where the atmosphere is impure, often employed on labourious and anti-hygienic work, offers scant security of health as a wife and mother. And when she reaches this period of life the children to whom she is to give birth or whom she is suckling are exposed to serious danger.

At present a large number of women and children are employed in factories as it has been found that in some kinds of work they produce more and better than men and at a lower wage; therefore it is necessary to take strong measures to prevent their exploitation.

A law which really aimed at protecting the individual, with a view to ensuring physical development under favourable conditions, should prohibit the employment of girls under a certain age in some kinds of work.

The manufacturer, spurred on by ever fiercer competition, finds a great saving in the employment of women and children, which he avails himself of as far as possible, whence the necessity, ever more keenly felt, of legislative protection.

Something has already been done but not enough, and with the exception of the enforcement of a fixed number of working hours per day, and the prohibition of night labour, it will be found that the guardianship of the law is slow and ineffectual.

LEGISLATION.

The present law prohibits the employment of women in factories under fifteen years of age, and in dangerous trades under twenty. This measure does not apply to workshops employing less than five women and where machinery is not in use. This age limit would have the advantage of allowing physical development to take place under favourable conditions, and of affording opportunities for education and instruction; but how often it is disregarded! More especially in small private workshops which escape inspection most readily, women are the victims of real exploitation.

Educational institutions which do not work for profit are likewise exempt from the observation of this law. In many such institutions children of both sexes are trained in manual work which prepares them to follow a trade, and the law recognizes the value of such training, allowing children to enter such workshops before attaining the required age. But unfortunately it has not infrequently been found that such authorization is exploited with a view to profit, and under cover of the fact that such school children are exempted from the law all sorts of irregularities are committed, long hours, scant rest, and heavy work is exacted.

The law also requires that women shall not be employed in factories unless they have a certificate, given gratuitously by the Mayor of the town, in which is stated their age, physical condition, and whether they have complied with the requirements of the edu-

cation law; such certificate also contains descriptive particulars to prevent its use by others than the rightful owner, but it frequently happens that these certificates are passed on to others who are not in the required conditions.

It would be desirable to limit the working hours so as to allow of the girls' going to school after leaving the workshop, and such schools should aim at developing the mind, attending at the same time to the moral and intellectual education of the pupils. In every trade also a period of apprenticeship would be necessary; parents ought to entrust their children to manufacturers not as paid labourers, but in order that they might learn the work, without being exploited, and so become skilful artisans.

But all this is at present lacking, and we can only express the hope that it may be realized at a not distant date. Amongst the more important measures which should be principally urged are night schools where young people, up to eighteen years of age, who had attended the elementary classes, could receive training which would be very valuable to them in practical life; the same remark applies to Sunday schools.

These many requirements cannot all be supplied by law; the individual co-operation of persons interested in the improvement of the working classes is required. All should avail themselves of their own possibilities to induce all purchasers to insist on the observance of the rules generally recognized as necessary for the well-being of women, by deciding to make purchases only of those houses which afford guarantees that such rules are observed. It is hoped that such Buyers' Leagues will develop here as they have abroad; an attempt in this direction was made in Rome but it never gave evidence of effective life. Rome is not an industrial town; it only produces articles of luxury, but this fact ought to facilitate protective action as the purchasers belong mostly to the upper classes. The action of such leagues should be helped and rendered practical by simple means, beginning by the formation of groups for special kinds of goods, and by proceeding by mutual agreement not to order clothes of those workshops which fail to observe the hygienic measures required by law. By persisting in such action and generalizing the same the exploiters could be mastered.

With regard to the length of work, night work is prohibited and the hours per day limited. Night work is from 8 p.m. to 6 a.m. in winter, and from 9 p.m. to 5 a.m. in summer. But this regulation is constantly infringed, especially in the case of women who work at home and who escape inspection, which cannot be exercised in private houses. Inspection exists in Italy, but it is still in its infancy. In Northern Italy and in Tuscany the measure has begun to be enforced.

These limitation of hours of work do not apply to women engaged in working raw material of a perishable nature, to whom night work is allowed, but now all this question will be regulated in accordance with the Convention of Berne of 1906.

The law enacts and requires that the working day for women of any age shall not exceed twelve hours in all per day, and that besides the rests for meals it shall be broken by one or more rests. As a general rule minors are not allowed to work more than a total of six hours uninterruptedly, and not more than eleven or twelve hours in the course of a day. When the working hours are more than six but not more than eight an hour's rest is obligatory, an hour and a half is required when the hours are more than eight but not more than eleven, and two hours if they are more than eleven. Minors must never be worked more than six consecutive hours, and the total rest must be that required by the law, as it has been proved that the health suffers from prolonged assiduity.

The limitations required by law are not the ideal, but in view of the need of having on the one hand an increased output, and on the other a higher daily wage, an effort was made to fix on something which by representing the interests of both parties represented the minor evil. We must not, however, give up the hope of improving present conditions by lengthening the intervals of rest, shortening the working day, and subdividing it into briefer periods.

If a weekly day of rest is needful for all, it is absolutely indispensable for women and its duration should not be less than twenty-four hours. This was enacted as far back as 1902 and children were included in the measure, whilst a weekly day of rest for the whole working classes was only granted in 1907. These general principles have been criticised because in some cases the twenty-four hours prescribed are insufficient, and at least thirty-six would be required.

Another defect in the law is that it has made optional the choice of any day in the week for the day of rest, without insisting on that day being Sunday, for besides the economic side of the question the moral one ought to have been taken into consideration. If the rest were given to all simultaneously on Sunday there would be the advantage that all the members of a family would be united, and it would thus be possible to develop more fully the intellectual and spiritual life of the several individuals and strengthen the domestic ties.

The law enacts special regulations for the exemption of women from work for a month after childbirth; an act of 1907 forbids women to work in the rice fields for a month before confinement; readmission to work can never be obtained until three weeks have elapsed and a medical certificate must be shown. If exemption before confinement is enforced as a hygienic measure it should be applied to all descriptions of women workers, whereas generally women frequent the factories right up to the last moment.

To compensate for this enforced rest which deprives the woman of her earnings just at the time when she is most in need of them, the law promised, and the Senate and the Chamber demanded that a Maternity Fund should be created to provide subsidies when exemption from work during the month following childbirth represents a hardship for the woman. This promise made in 1902 has not yet been fulfilled. In 1904 a scheme for this reform

was discussed and then set aside till 1907, when it was again modified, and ever since then it has been in the hands of the Commission. The latest proposals in connection with the Maternity Fund suggest that all workwomen from eighteen to fifty-five years of age belong to it, with a monthly subscription to be paid partly by the workwomen and partly by the employers. After childbirth they would receive a lira a day for a period of thirty days. The institution should be administered in a simple fashion so as to allow of numerous inscriptions and simple management. A better system would be one which would allow of payment proportionate to wages received, whence proportionate subsidies would be granted, so that the higher the salary, the higher would be the contribution and the subsidy.

Anyhow the scheme might be accepted as a beginning, if only it were put at once into operation. Up till now there are only private institutions at Turin, at Milan, and at Bergamo for the Catholic workwomen of the textile factories of those towns. There is one also in Rome numbering 300 members who pay L.O. 25 a month, but the insurance must be made not less than ten months before the birth of the child and only entitles the member to L.O. 45 a day.

I will give a few further details on the law dealing with safety and hygiene. Buildings used as workshops and their annexes must conform to all the requirements for the protection of hygiene and morality, and provide water, water closets, etc. The inspectors can visit these workshops at any time and if they do not find them answer the requirements of the law they can have alterations and repairs made at the expense of the owner. But the regulations on this subject are very general and lend themselves to different interpretations.

The law forbids women and children to attend to cleaning machinery and motors, also they cannot remain in the workshops during the hours of rest.

As a general measure it enjoins medical visits to decide if the workwomen are in fit physical condition for the kind of work on which they are employed, but unfortunately this rule is little observed. In order to be exonerated from work which a woman considers injurious to her health, she must ask for a medical visit.

A manufacturer on accepting women workers must ask all of them to produce their certificates, and give notice of the persons employed, so that the opportune visits of inspection may be made.

What I have said proves the need of modifying the law and of an active inspection meantime to see that its requirements are observed.

A powerful organization of women workers is needed which could act energetically in the hygienic and economic interests of the class as a whole, and insist on the law being enforced. Ladies also should draw up the rules for an Italian section for the protection of women workers. Last year a congress was held at Lucerne for the purpose of taking measures to regulate the work of women and

children; another will be held next year, and Italy should not fail to be fully represented, as the subjects already discussed will again be up and more especially those dealing with home work.

UNEMPLOYMENT IN ITALY.

On the 2nd and 3rd of October, 1906, the first International Congress on Unemployment was held, in which all those who are theoretically or practically interested in the question took part. The Congress closed on October 3rd, after passing the following resolution:

"The First International Congress on Unemployment, considering that its first duty is to find means, not to do away with unemployment, but to diminish its intensity, decides to refrain from passing any resolution touching the first causes of unemployment; and resolves:

"That the most important measures for combating unemployment, from the practical and moral standpoint, are the development of working-class organizations, for the determination of the length of the working day, the rate of wages, and the form of labour contract, for the better distribution of work in accordance with the wishes expressed by the workers' unions, and for the development of mutuality and co-operation in all their forms; that a second series of measures consists in obtaining by efficacious political action, the intervention of the State and of the local authorities; and expresses the wish:

"That such intervention take the following forms: 1. The drawing up of a careful statistical statement on occupation and unemployment in all trades; 2. the opening of gratuitous employment agencies for both sexes in all important centres, for those trades in which master and man do not come into direct contact, so that the task of finding work for the unemployed be duly co-ordinated; 3. the subsidizing by public authorities, States, Province and Commune of the insurance funds against unemployment started by the workers; 4. insurance against unemployment, either compulsory or voluntary, the cost of same to be divided between the State, the employers and the workers; 5. facilitations granted to workers' unions for obtaining credit, especially in the case of collective leasing of lands."

This Congress, at which many important reports were read, followed by interesting discussions, has not, however, so far, led to many practical results. More has been done to alleviate unemployment abroad, but Italy has also done something, as will be seen. Excepting therefore the axiom, that unemployment occurs whenever the supply of labor exceeds the demand, let us examine the remedies to apply to this disease. They can be divided under five different heads:

(a) Employment bureaus and agencies, travelling subsidies, railway facilitations, etc., newspaper advertisements.

(b) Saving and insurance funds against unemployment.

(c) The opening of workhouses, agricultural colonies and public works for the unemployed.

(d) Remedies which aim at eliminating that portion of the labour supply which is in excess of the demand; under this heading comes all policy directed towards promoting emigration or restricting immigration.

(e) The reduction of the hours of work; the abolition of overtime and piecework; shifts.

I. The opening of employment bureaus is undoubtedly the remedy which has been most widely applied. This remedy arose spontaneously, before the authorities or charitable institutions had turned their attention to it. But as private agencies are generally for the purpose of profit, many drawbacks arose, such as the exploitation of the worker, etc. They should therefore be strenuously opposed, and public and trade agencies should be opened to compete against them. Trade employment agencies opened either by the employers or the workers are, often, not easy to realize and have their drawbacks, and do not encounter the confidence of either masters or men. The most practical are public employment bureaus for both sexes, presided over by a public official, such as exist in great number in Germany, and are now beginning to appear in Italy. The delay in their creation here is due to the hostility of the labour unions, which do not consider such bureaus fitted to protect their interests. But of late there is a movement in favour of these offices, even on the part of the Socialists. The Hon. Cabrini, for instance, is strongly in favour of them. The employment of unemployed labour in other towns should also be favoured by the creation of a series of agencies such as exist in Germany, Bavaria, etc. In Italy there are inter-local agencies for the federations of hat-makers, glass-workers and commercial travellers. The finding of employment in different places is of special importance for agricultural labourers. The Minister Cocco-Ortu has proposed a Bill on this subject for the creation of inter-regional employment agencies to find employment for farm-hands, which has already been introduced into the Chamber. Private initiative (thanks more especially to the Secretarial Department of the *Umanitaria*) has done something in this direction, but with little success. This idea has also been brought forward at the Peasants' Congresses, but so far it has led to no practical results.

At the end of 1903 there were 111 paying employment agencies in Italy, and the class of workers who mostly resort to them are domestic servants, shop salesmen, bakers and sailors. The exploitation of these latter is carried on more especially in the ports of Genoa and Naples. Sailors are loud in their complaints against these intermediaries; who charge in Naples for their services from 5 to 10 lire. The oldest employment agency in Italy is that of the Labour Exchange of Milan, opened in 1891. Since January, 1900, this office has passed under the management of a joint board of members of the *Societa Umanitaria* and Labour Exchange. It com-

prises an office for factory hands, one for female servants, one for bakers and pastry cooks. The business transacted by this office necessarily felt the effect of the business depression of 1908, which resulted in a diminished demand and an increased supply of labour.

The following are the figures for the past three years:

Years.	Requests for work.	No. of firms asking for hands.	No. of requests.	Places found.	Situations found	
					Per 100 requests for work.	Per 100 requests for employees.
1906....	8,692	4,929	9,572	5,089	5,855	5,317
1907....	11,331	5,310	11,845	5,960	5,260	5,031
1908....	13,453	4,526	8,053	5,304	3,943	6,586
	33,476	14,765	29,470	16,353	14,885	5,549

The division by sex of the applicants to this office is as follows:

1908.	Requests for work.	Requests for hands.	Situations found.
Men.	12,079	6,817	5,078
Women.	1,374	1,236	226
	13,453	8,053	5,304

The office has a wide sphere of activity; it is made use of by employers and workers in Milan, the provinces and abroad. The Employment Bureau for Domestic Servants received in 1908, 1,591 requests for situations, and 2,034 requests for servants, and found permanent situations for 539 women. A boarding house is annexed to this office where servants out of situations are boarded and lodged for lire 1.20 a day. In 1908, 445 women stayed there for a total of 3,621 nights. They received instruction in cooking, sewing, ironing, etc.

The work done by the employment agency for bakers is shown by the following figures: Requests for employment, 1,863; requests for employees for permanent jobs, 1,454; permanent situations found, 543; requests for temporary hands, 1,580; temporary situations found, 1,565. The office carries on its work outside as well as in Milan. The oldest public agency subsidized or maintained by the municipality is that of Verona, organized in accordance with the most modern ideas. From August 1st, 1902, till 31st December, 1905, it received 2,187 applications for work, and found jobs for 843, i.e., 38 per cent. The section for waiters, cooks, etc., from August, 1904, to December, 1905, found permanent situations for 73 persons and temporary ones for 299, saving its clients in fees to registry offices lire 1,241.

A similar office was opened in Vicenza in 1904, and just recently another has been organized at Udine.

The employment agencies attached to the Labour Exchanges are not very successful. Of 85 such exchanges now existing in Italy 48 have no such agencies. The best results have been obtained at Turin and Milan. The *Union internationale des amis de la jeune fille* and the *Oeuvre catholique internationale de la jeune fille* also have employment agencies in Rome, Naples, Florence, Lucca, etc. In Turin there is the head office of the *Società di Patronato delle giovani operaie* which started in 1901, and which in March, 1906, already numbered 13 sections, and 13,168 members, paying a monthly contribution of 25 centimes.

To facilitate the movement of labour, railway reductions are given groups of more than five workers, relief posts have been formed, and some of the labour unions grant travelling subsidies. These are granted in Italy to the members of the Federations of the Book and Building Trades, and to those of the Hat-Makers, Metal-Workers' and Lithographers' Unions, and a few others.

Newspaper advertisements for giving information on the condition of the labour market or for placing in direct communication supply and demand, do not offer sufficient guarantees. Several important papers (the *Corriere della Sera*, for instance) devote considerable space to this branch of work. The paper *La Patria*, published by Monsignor Bonomelli's association, paid at one time much attention to advertising as a means of finding employment, but had almost to give it up, owing to the drawbacks which arose. It is valuable only when employer and employee are on the spot and when control is easy: hitherto it is made use of more especially by clerks and shop hands.

II. Saving and Insurance. Of the many forms of insurance against unemployment the financial form was a failure in Italy as in other countries. Insurance on the basis of mutuality, carried on by the labour unions, has, on the other hand, given fairly satisfactory results, though their number is still limited in Italy and only accounts for 9 per cent. in the statistics of insurance. The Federation of Hatters, with its headquarters at Monza, has, however, given unencouraging results in this line, as statistics showed that for the first year the subsidies allowed did not amount to more than 12 centimes a day. The Milan section of the Printers' and Compositors' Union distributed from 1872 to 1904 a sum of lire 180,979.62 to unemployed members; the Italian Federation of Lithographers has spent from 1873 to 1905 a sum of lire 16,698.40 on such subsidies (in 1905 its members numbered 781). The National Union of Commercial Travellers of Turin, counting 1,050 members, spent in 1905 lire 4,000, and so on.

The *Società Umanitaria* of Milan offers an example of insurance based on a philanthropic basis, on the plan of the *Caisse fonds de Chômage de Gand*. Since 1905 the subsidies paid by the Labour Unions of Milan which have unemployment funds, are increased by a contribution from the Unemployment Fund of the Umanitaria. In the first six months of its existence it distributed lire 5,408.80,

which, when added to the lire 13,953.51 paid out in subsidies by the labour unions, made up a sum of lire 19,364.31 spent in assisting workers during 11,636 days of unemployment. The institution is rapidly growing, as the number of associations and members adhering to it increases. The 27 associations adhering to it in 1905 had become in 1908, 49 with 12,198 members. Assistance in money has been given to 1,145 members for 36,309 days of unemployment at a total cost of lire 45,766.11, of which lire 12,879 were contributed by the *Umanitaria*. This shows the beneficent influence exercised by the existence of such a fund on the development of a thrifty spirit amongst the workers, which is stimulated and assisted by its action. During this current year many other associations have notified their adherence to this fund, and others are preparing to create unemployment funds and to join the *Umanitaria*.

The trades in which, in 1908, the proportion of unemployment was greatest were the printing trades, with an average of 4.3 days per member, and the most affected were compositors (6.6 per cent.), lithographers, printers and women working in the book trade (3.1). The labour unions connected with the printing trades are those which spend most in subsidies, and which receive the most help from the *Umanitaria* Fund, at the rate of 68.10 per cent. The month in which unemployment is most acute is January, with a total of 5,157 days subsidised by the fund.

Unemployment due to the conditions of the trade counts for 80.11 per cent. of the days subsidised; 19.34 per cent. is accounted for by unemployment consequent on trade disputes, and 0.55 per cent. by bankruptcies or internal changes in the firms.

At Brescia also the local branch of the *Umanitaria* has started an unemployment fund. We must also note a new Italian initiative taken by the Savings Bank of Bologna, which is a noticeable instance of the system of encouraging thrift. In 1896 Comm. Zucchini submitted to the Directors of the Bank a scheme for issuing a new series of savings accounts made payable to the bearer for the specified purpose of "providing against involuntary unemployment caused by no fault of the workers." The annual interest on a sum of lire 200,000 invested in the Italian funds was set aside in favour of these accounts. Every worker who opened such an account had to pay in from three to four lire within a specified period, and, in case of unemployment, was to receive a daily grant of from lire 0.60 to lire 1.00, for a period of not more than forty days. At the end of the financial year all the payments made and the interest on same, and the surplus, if any, left over from the interest on the 200,000 lire, went to increase the sum available for grants to the workers who complied with the prescribed conditions. Under this last rule the worker in constant employment ran the risk of losing, as the result of the principle of mutuality, all his payment and interest on same to the advantage of members who might be unemployed during the ensuing year. During the first year the results obtained under this system were entirely negative, and as the failure was attributed to the insurance element contained in the scheme another system was adopted. The principal

reforms were the following: Each holder of an account was free to make as many payments as he liked, and received on them the same rate of interest paid by other credit banks, at the end of the year the interest on the 200,000 lire was divided amongst the owners of accounts in proportion to their deposits, providing these did not exceed 40 lire; the deposits and interest not withdrawn within the year remained available for the members during successive years. These reforms increased to such an extent the requests to open accounts that a deficit was feared, and the Directors were forced to make many limitations. From the 1st of November, 1904, to 30th June, 1905, lire 19,290 were paid out in grants corresponding to 10,860 days of unemployment.

Besides the Federations above mentioned there are several Leagues and Benefit and Friendly Societies which help their members when out of work, but the number in which this branch of activity is strictly regulated is small. Only 308 out of 5,999 Friendly Societies grant subsidies in case of unemployment, and most of these are in Lombardy, Piedmont and Campania.

III. *Workhouses, Agricultural Colonies, Public Works Carried out at the Expense of the Nation.* Little has been done in Italy under this last heading. The Government merely limits itself to providing for the more active carrying on of public works (such as land reclamation and irrigation) during March and May, months when the lack of work is most keenly felt by the labouring population, more especially of the districts of Ferrara, Ravenna and Polesine. This is not much, but it is something.

Work-houses and farm colonies have often become refuges for undeserving persons. Nevertheless such systems can be taken into consideration as charitable measures useful during temporary crises. In September, 1907, the *Società Umanitaria* of Milan founded a work-house and farm colony. During the first four months following the opening of the former institution no less than 510 persons resorted to it, for 68 of whom situations were found by the employment bureau of the *Umanitaria*. The house is divided into four sections: paper-work, sewing and dress-making, carpentry and toys, and copying work. The unemployed are only admitted temporarily, for a period which cannot exceed 21 days. In 1908 1,284 persons of both sexes were taken in for a total number of 18,772 days. Over half this number were composed of adolescents and young people. About one-third of these have no special trade and are casual labourers. Of those who had trades the largest contingent, 10.37 per cent., were metal workers, 12.04 were carpenters, 9.79 were engaged in the food trades, 8.48 were glass blowers, but it should be noted that unemployment in these cases was chiefly due to strikes in the bronze turning, painting, bakery and glass-blowing trades. Most of the women trained to work belonged to the dress-making industries (33.08 per cent.), but very often they have only attended to their homes.

The Farm Colony was founded to help unemployed farm labourers, and to spread at the same time useful technical knowledge. For this purpose 54,79,70 hectares of land were purchased in the

Province of Milan in the autumn of 1905. Up to December, 1908, 181 farm labourers had been taken in for a total number of 5,680 days. Here again the great majority of inmates are unskilled, who represent 32.4 per cent. Amongst the inmates were fourteen with university diplomas, or who had started in business on their own account and failed. Of the 181 inmates up to the end of 1908, 64 had left of their own will, work had been found for 74, and 30 had been expelled, thus making a total of 168 who had left, with a residue of 13 remaining on the farm at the end of 1908.

At Pavia there is a charitable workshop (*Pia Casa d'Industria*) which is much frequented. It is open to workers born in the Commune or residing there for over a year. The unemployed are there fed gratuitously and engaged on work of an easy description. The men make baskets, matting, etc., the women stockings and other knitting work. They receive a daily wage varying from 10 to 60 centimes a day. In 1905 it housed 1,119 inmates.

At Brescia there is a similar institution founded in 1817 and incorporated in 1871, which houses during the daytime and provides with suitable work and food indigent persons not fit enough for work to be able to get their living in an ordinary way. This institution pays its inmates for the work they do by the piece, besides giving them free meals. The trades carried on are mat-making, the manufacture of Venetian blinds, brush making, chair making, women's work, etc. The sale of the work produced yields an annual average of 30,000 lire, and most of it is disposed of in the neighbourhood.

At Genoa there is an institution which gives temporary work to the unemployed who are engaged in making funeral wreaths, cardboard objects, bathing slippers and coconut matting. Lodging given if wished for in this institution, and food is supplied. The work is paid for by the piece. A similar workshop exists in Florence, where carpentering and tailoring is done, but the workshop is managed by a contractor. Free food and lodging is supplied and the wages vary between 40 and 50 centimes a day. Other similar institutions exist in other cities.

IV. *Emigration and Immigration.* If emigration can be considered as a means of eliminating spontaneously surplus labor, in Italy where it has become excessive (in 1905 175,000 persons emigrated and the number is ever on the increase) and for some districts harmful, it cannot be favoured in all cases, but only in the case of those districts such as Romagna which are afflicted by chronic unemployment.

Last year (1908) Italian emigration underwent a crisis as a result of the American crisis: hundreds of thousands of emigrants returned home. The search for work abroad has in many cases led to bad results. The Italian workman, as a rule, is sought for by employers engaged in struggles with local labour, which receives the newcomers with marked hostility, often degenerating into disastrous conflicts such as that at Aignes Mortes. The facilitations for emigrants are of several kinds: free travelling, etc., but the

most important point to attend to is the organization of good information and labour bureaus, with offices at home and abroad. The inadvisability of the direct placing of labour abroad should be borne in mind. Something in this direction has been done by the Commissariat on Emigration, by the Emigration Association of the *Società Umanitaria*, by the Society for the Protection of Emigrants in Europe and the Levant, founded by Monsignor Bonomelli, and a few others which thus united private initiative to Government action. It is to be hoped that the employment agencies already started in the United States (Employment Agency for Emigrants to New York, etc.), in South America, in Tunisia, grow ever more numerous and active, and that the task of finding work for the emigrants in the country they are going to be included in the laws for the protection of emigration. It is also desirable that the labour unions get in touch with similar bodies abroad. The Federation of the Italian Building Trades is already getting into touch with similar federations abroad so as to get information and assure assistance to the workers of the building trades who emigrate to the countries of Central Europe. And what we have said about information and employment agencies for emigrants applies to immigration also. This is one of the duties which the International Institute of Agriculture, created by the initiative of the King of Italy, should attend to in the interests of the agricultural classes. In Italy the periodic and normal migratory currents of field workers are very frequent. They take place more especially when there is a great demand for farm labour, and notably during the harvest season. The most important are those in connection with the weeding of the rice fields in the Provinces of Novara and Pavia; the emigration of harvesters to the Argo Romano; to the Table Lands of Puglie and the plain of Catania; and the emigration towards the hills of Piedmont and the vineyards of Puglie during the vintage. Such emigration does not take place in an orderly and economical way for the worker, as he is at the mercy of speculation and middlemen who have not an extensive knowledge of the most important markets, and so fail to harmonize the migratory movement with the demand for labour, and give rise to many drawbacks.

There is, therefore, an urgent need for numerous inter-regional employment agencies. An example has been set by those opened in the more important centres of immigration by the *Umanitaria* of Milan for the rice-workers who immigrate into the Province of Novara. The chronic lack of work which prevails in Romagna has induced the labourers there to organize into travelling agricultural colonies, which migrate to the several parts of Italy for the execution of public works, becoming for certain special tasks really skilled workmen.

In the Province of Emilia where labour is strongly organized, agricultural unemployment is fought by a system of *collective leasing*, which aims at extending the field for casual labour where it has been reduced by other systems. These organizations which at first had no legal character, have now formed into co-operative

associations, and have taken over lands which they farm on their own account. There are now seven of these co-operatives in the Province of Reggio, counting 1,498 members, with 52,142 liras of subscribed capital, and 23,602 lire of paid capital. They farm in all fourteen estates covering 678.58 hectares of ground. In the Province of Bologna there are seven such co-operatives farming 3,000 hectares of ground.

V. Shifts. Reduction of the length of working day. Abolition of overtime and piece-work. In Italy the system of shifts has given satisfactory results with labourers engaged as navvies and dock labourers. It has almost always been a failure in the case of bakers and compositors.

The reduction of the length of the normal working day, and of the working days of the week (from six to four or three) is employed during periods of temporary slackness or of trade depression by the important factories (hat-makers, metal-workers, textile industries, etc.). The labourers of Romagna work very short hours almost always, but their chronic lack of employment does not seem remedied by this, indeed it seems to be aggravated.

The labour unions carry on a theoretic agitation against overtime and piece-work, but serious action in this direction has never been taken. Taken singly the workers are in favour of these forms of work which allow of their increasing their earnings.

Besides all this the Government tries to fix numerically the phenomenon of which it desires to combat the sad results. It attempts to draw systematically the curves of unemployment for the several trades, by providing statistical sources for periodic investigations. The National Labour Bureau has already got their work in hand, and has accomplished a no small task, and continues to pursue its purpose by means of the annual statements which each factory, subject to the legislation for the protection of labour, is required to supply, in which must be stated, amongst other matters, the number of working days in each month.

POLITICAL SOCIAL REFORM IN THE STATE OF NEW SOUTH WALES.

By SARA S. NOLAN, Australasian President Women's Christian Temperance Union.

The greatest Legislative Social Reform that has yet been enacted in this State is the passing of the "Amended Liquor Act." For many years temperance bodies and others had been urging the Government to pass such a bill, but without success. We had waited upon the various Premiers and petitioned every Government to bring about the much needed reforms as embodied in the present Act, but chiefly we had asked that full local option without compensation might be granted to the people. This the liquor party

most strongly opposed. They did not wish the people to be trusted about the liquor traffic, so for some twenty years the conflict continued. Many times we hoped that the victory was won and many times were we disappointed. Meanwhile public opinion was expanding and becoming more enlightened, and it became very evident to those who were in the Parliament or wished to get there, that this "Local Option" question would have to be settled, and when the women got the franchise they knew something definite would have to be done. The Attorney-General (then Mr. Wade), brought the present bill before the House during the period of the Carruthers Government. The Ministry supported it and the people supported the Ministry, and ultimately, after many perils, the bill was passed and New South Wales obtained the most advanced legislation for the control of the liquor traffic in Australia.

This Act contains many much needed reforms, many more ought to be effected, but all great reforms move on slowly. We take all we can have and mean to work on and pray on until the need for reform will be over and the whole of the traffic in alcohol as a beverage be a thing of the past.

The clauses already in effect are the effectual closing of all bars on Sunday. This had been the law before the Act, but the trade generally evaded the law and sold on that day, though outwardly closed. In the new Act the "onus of proof" was placed upon the publican and not upon the policeman as heretofore, and three convictions for Sunday selling or any other misdemeanour and the house and the publican lose the license for two years. This completely ended Sunday selling. Children under fourteen years may not be served with drink and may not be about the bars under seventeen. Barmaids are not permitted under twenty-one years. Clubs must all be registered and every bar must pay a separate license. This latter clause has arrested very largely private bars, which were sources of evil and danger. All bars must close promptly at 11 p.m. There are also other excellent clauses relating to sanitation and immorality. The trade now recognizes that there are limits which they may not disregard or neglect to remember.

The great step in advance contained in this Act is the "Local Option Clause," while all else is progress in the right direction. This is a definite advance towards the prohibition of the sale of liquors as beverages.

The people can now control the liquor traffic under Local Option Law, every voter can decide for himself, and herself, what shall be done with this evil thing. The vote is taken on this question every three years at the general election. Each voter receives a paper containing the three conditions:

1. Continuance of the present number of existing licenses.
2. Reduction of licenses.
3. No licenses to be granted in the electorate.

A cross is placed in the square opposite to each condition. A bare majority only is required for continuance or reduction. A

two-third majority is required for "no license." This seems unfair, but yet has its advantages, for a two-thirds majority is required to bring licenses in again in an electorate. Half the electors on the roll must have voted to make the resolutions effective. No money compensation is allowed, but a time limit up to two years is given.

The Act has already been attended with excellent results and the voting was heavy and decidedly in favour of the suppression of "The Traffic." In a number of electorates "No License" would have carried if a smaller majority than two-thirds had been allowed. It is satisfactory to know that the legislators are alive to the necessity for protecting the people from the inroads of a degrading and vicious trade; it is, or ought to be, the duty of a Government to help by its laws, to make it hard for people to do wrong and easy to do right. The time will come when both the Government and the people will unite to drive out this common enemy to our race.

The women of New South Wales have the franchise and use it, and when women have a vote the liquor traffic is doomed. Women are law-abiding, this thing called alcohol is a law breaker. Women are mothers, and this tyrant wreaks its vengeance on the children. Women are home-makers and alcohol destroys the home. Women are patriots, alcohol blights and consumes our country, the land we love. Is it any wonder that women hate this cruel, deadly poison and its legalized sale? This Australia of ours is a goodly land and large, a land of sunshine, and freedom, of immense resources, of boundless territory. We have every favour of Providence. We are one people, one tongue, one Government, under one flag; we have free laws, a free press, an open Bible. We are a British Australian people, and if we do not make and keep this new, fresh, good land pure and sweet and safe, great will be our condemnation, but we are going to do so, God helping us.

REPORT REGARDING THE INDUSTRIES OF THE ARGENTINE REPUBLIC—GENERAL ASPECT OF THE COUNTRY—GRAIN AND STOCK INDUSTRIES.

By MARIS RAVE DE LAHITTE.

Every day the industrial life of the Argentine Republic increases; the city of Buenos Aires is one great factory, the importance of which may be judged by the traffic and bustle seen every day on the streets.

By comparing the export and import statistics since 1890 some idea may be formed of the wonderful increase in commerce.

THE FERTILE SOIL AND VAST EXTENT OF ARGENTINA.

At the north is found the warm sun of the tropics, and at the south we have the frozen polar region; the east is bounded by the

shores of the Atlantic, and the west by the long chain of the Andes. This part of the continent of America possesses vast grain and stock wealth, besides the immense quantities of mineral and wood treasures, which only await the hand of man to cull forth for the benefit of humanity.

The greater part of our immense territory, the broad plains of the Pampa, the dense forests of the Chaco, the mountainous region of the Andes, and the great coast-bordered lands of the south, all remain uninhabited, notwithstanding the daily arrival of great numbers of immigrants.

The railways cross great stretches of country where there is not yet the least sign of habitation; still the day is not distant when all that will be changed, but to what heights will our country have reached by that time?

Our psychologists and sociologists speak a good deal about the development of our native intellect. Biale Masset, in the first chapter of his report on the state of the working classes, says that the first observation every foreign professor makes on arriving in our country is "the nearer he reaches to the centre of the country the more intelligent he finds the people." And speaking in a general way on the development of the youth, I remember hearing at a conference given by Professor Senet, of the La Plata University, the remark that comparing different cities, the Argentine Republic was found to possess the most intelligent children, not only in the upper classes, but in the very humblest homes.

The Argentine woman is of a sweet, brave, strong and suffering disposition; under difficulties she shows a braver spirit than would be credited to her in times of prosperity.

Woman's labour in the Argentine Republic is not remunerated as it should be, partly owing to the high prices of the necessities of life, for in this new California house rent is constantly on the rise. Nevertheless the Argentine woman is a clever worker; the fine sewing and embroidery seen in the shop windows give ample proof of her capabilities in those womanly arts.

IMPORTATION AND EXPORTATION DOLLARS (GOLD), WHICH CIRCULATED IN THE ARGENTINE REPUBLIC IN 1906.

First we will give the amount of importation and exportation during 1906 in dollars (gold), and then we will pass on to the latest statistics given by that important organ "La Prensa" in its issue of October 22nd, 1908:

Metal excluded.

In 1906 the importations reached the sum of (gold) . . \$269,970,521
 In 1906 the exportation reached the sum of (gold) . . . 292,253,829
 Which leaves a balance in favour of the country (gold) 22,283,308

Now we transcribe part of an article published in "La Prensa" of October 22nd, 1908:—"In the Argentine Exchange the importation and exportation have reached, during the first nine months

of the present year, the amount of \$497,831,647 (gold), or say importation \$200,285.42 (gold), exportation \$297,546,227 (gold), which leaves a balance in favour of the country of \$27,260,800 (gold).

This is only for nine months, so that the year is not yet finished, and the most prudent statisticians value the harvest of 1908 at 1,045 million paper dollars. The wheat is calculated at 476,000 toneladas, flax 1,228,000 toneladas, barley 822,000 toneladas, and at the current prices all this amounts to \$584,091,000, to which must be added maize to the value of six million dollars.

Now we will classify the exportation during the nine first months of 1908, according to products:

CLASS OF PRODUCTS.

	Value in Gold.
Products of agriculture.....	\$213,465,029
Product of live stock.....	77,402,506
Products of mines.....	542,051
Products of game.....	223,500
Products of forests.....	4,561,672
Products of other articles.....	1,251,469

The principal export products were frozen pork, salt cow hides, dry hides, dirty wool, melted fat and grease, eggs, oats, barley, flax, maize, dry hay, wheat, wheat meal, pollard, extract of quebracho, choppings of quebracho and otter hides.

Judging by the past nine months the present year should yield more than 400,000,000 gold dollars.

The following figures represent the exportation according to the Custom House accounts and receipts:

Custom House of—	Value in Gold.
Bahia Blanca.	\$ 44,949,424
Buenos Aires.	100,768,045
Campaña.	3,149,916
Colón.	2,563,811
Guaileguaychú.	1,528,087
La Paz.	41,910
La Plata.	18,074,992
Mendoza.	660,425
Paraná.	4,827,998
Rosario.	69,269,132
Santa Fé.	15,270,961
San Juan.	740,561
San Nicolás.	11,034,162
Villa Constitución.	1,917,906
Zárate.	6,173,803
Of other ports of minor importance.....	13,267,792
Total.....	\$297,546,227

These figures give an idea of the immense wealth of the Argentine Republic, and its great commercial importance in the oversea countries, and show that the agricultural returns of twenty years ago have undergone a remarkable change for the better.

Since 1880 the creole workmen have commenced to occupy themselves with workshops and factories, and although he is not always steady he is intelligent.

The growing branches of trade are the making of sugar and the vineyards of San Juan and Mendoza. The principal establishment of this kind in San Juan is Caucete. Ramirez, in his work, "Industria Vitivinícola," speaking of this place, says they use about 2,500 quintales of grapes daily.

Besides Caucete there are about ten different factories or warehouses. Drs. Pedro N. Arata, Luciano Garola, José Laveni and Domingo Simois made a minute examination of the manufacture of wine in Mendoza, and there is an interesting report throwing much light on these topics.

Mendoza has 250,000 hectáreas, owned by 10,600 individuals, under cultivation, and of this 22,000 hectáreas are vineyards.

Bialet Masset, treating of the working classes of the interior of the Republic, says there are vineyards in Mendoza and San Juan which might serve as models in Europe.

The women are usually employed in the work of gathering and sorting the fruit, and the daily wage is from \$1.60 to \$0.40. Of the 1,300 deposits in Mendoza, about 100 are on a large scale, there being only ten very important ones.

The cotton industry occupies a notable place in the industrial and commercial life of our country. From Santa Fé up to the frontiers of Bolivia the cotton plant grows in a wild state, and in the provinces of Córdoba, La Rioja, Santiago del Estero, Corrientes, Santa Fé and Misiones numberless persons are employed in the industry, and it is a work that women always seem to have been dedicated to, but now modern machinery is putting even the cleverest women workers out of place.

I will not go into minute details regarding the live stock business, as it is *the* industry of the country and would require an abler pen than mine to do justice to it.

Stock raising establishments extend all over the country from Tierra del Fuego to Bolivia, and from Chile to Brazil and Paraguay. It is sufficient to say that foreign countries speak of ours as the great stock raising farm of the world.

Thanks to the years of care of the wealthy proprietors the breed of sheep and cattle has vastly improved of late years.

Neither will I go into details regarding the dairy industries, which are on a similar scale to those of Germany and Holland.

The industry of pigs will be one of the great businesses of the future. Martín Posse, in his treatise on this industry says: The

sausages made in Tucuman and Salta and other provinces of the interior are special articles of consumption, owing to the method of manufacture, which is a relic of the old colonial days. Most of the products of pork meat sold in the capital as of foreign manufacture, are in reality made in the country.

INDUSTRIAL CENSUS OF THE FEDERAL CAPITAL.

The municipal census of 1904 registers 8,897 factories and workshops with a capital of \$98,975,820, and giving \$183,452,654 in sales, employing 68,518 workers and having a horse power of 19,458.

The census bulletin of the present time gives 10,349 factories and workshops with a capital of \$266,399,353, and sales declared to the value of \$534,644,925, and they employ a horse power of 105,575, and have 118,315 employees. The total value of raw material employed is estimated at \$286,632,741.

Eighty-one per cent. of the labourers are of Argentine birth, and the factories and workshops are engaged in the following businesses:

Potteries, asphalt, lime, brick, powder, gypsum, carpentry, doors and blinds, cement, roman cement, tiles, artificial stones, brick kilns, marble, stonework, granite and slate.

Dress and Toilet.—Quiltings, waterproofs, starch, canvas slippers, patterns, boots and shoes, cigarette holders, walking sticks, slippers, shirts, stockings, caps, ties, gloves, umbrellas, corsets, trimmings, embroidery, underclothing, bed clothes, dresses, suits, hats, perfumes, toilet soaps, all articles pertaining to millinery shops, tailor shops and barbers.

Wood and Furniture.—Rural articles, billiards, trunks, coffins, cases, beds, camp beds, mattresses, carts, carriages, wheels, curtains, baskets, cages, pictures, picture frames, brooms, brushes, steps, all kinds of cases, musical instruments, furniture, chairs, tables, fretwork, forms, tapestry, corks, dummy, canework, and covers of casks.

Metals and the Like.—Gas fittings, buckets, cases and furniture of iron, bicycles, velocipedes, metallic urns, bronze, zinc, weights, lead pipes, capsules for bottles and siphons, stoves, chairs, horse-shoes, metallic constructions, machines, windmills, printing types, tinware, ironware, lamps, street lamps, scythes, cases and fittings for carriages, water deposits, presses, locks, wire, bridles, sheets of metal and netted wire.

Artistic Ornaments.—Cut glass, gilding, nickel, waxwork, altar ornaments, crowns and medals, tents, sculpture, statues, enamel, engravings, artificial flowers, jewelry, watches, silver work, paintings, fancy work in wood, bone, marble or Carey, hair work and decorations on glass.

Graphic Arts, Papers, etc.—Cardboard, paper, binding, photography, etchings, printing, lithographs, ink, sealing wax, gum, etc.

Cloth, Hides and Furs.—Bags, ropes, pulleys, saddle cloths, tanning, washing of wool and hair, soles for boots, polish, all kinds of plaited hairwork, articles pertaining to harnesses, pocketbooks, hidework, woolwork.

Chemical Products, Sanitary Articles, etc.—Varnish, fireworks, carbonate of lime, peptona, citrate of magnesia, refining alcohols, carburates, phosphates, salt, wax candles, optical instruments, instruments of glass for chemists, carbon paper for photography, photographic apparatus, chemical products, anti-scab, elaboration of cotton, dyeing processes.

Different Industries.—Advertising agencies, useful process for refuse, blood from killing ground, and old rags, storage rooms and different deposits, cleaning of grain, carpets, sewerage, atmospheric carts, tobacco manufactories, cigar and cigarette factories, flour mills, fruit and vegetable gardens, electric light, coloured paper, cleaning paper, glass factories.

Of the 8,877 workshops and factories that existed in 1904, according to the report of Mr. Alberto Martinez, the total number of workers was 68,615, and of these 50,615 were males over age, and 4,820 males under age; females, over age, 10,706, and females, under age, 2,371.

INDUSTRIES IN THE FEDERAL CAPITAL WHICH OCCUPY WOMEN.

I will give a short sketch of the industries in the Federal capital which occupy women workers, not forgetting the project of law presented to Congress by Dr. Alfredo Palacios in 1906 and which was passed on October 14th, 1907, absolutely forbidding women and children under sixteen years of age to be employed in industries which were considered dangerous. (See Article 18 of the Work Laws.)

Our legislators have taken a good deal of interest lately in feminine labour.

It should not be forgotten that Dr. Joaquin V. Gonzalez was the true initiator of legislative labour laws, and his term in Parliament was marked by many reforms in this matter; in this he was ably seconded by Engineer Biolet Masset and Drs. Penna, A. de Nevares and Alfredo Palacios, all of whom are partisans in the cause of woman's work.

In the following comparative sheet, in which the figures are taken from the bulletin of the National Labour Department, and correspond to December, 1907, having 175 factories entered, we will content ourselves with looking over those that employ female labourers.

WORKSHOPS INSPECTED BY THE NATIONAL LABOUR DEPARTMENT.

60 Dry Goods Houses.

Total number of workers.....	1,066
Women over age.....	291
Women under age.....	57
Employees not working on premises.....	9,972
Women over age.....	6,316
Women under age.....	2,281
Total number of employees.....	11,038

32 Factories of Hemp Shoes.

Total number of workers.....	1,561
Women.....	739
Children.....	124

33 Glass Factories.

Total number of workers.....	1,168
Men.....	784
Women.....	30
Children.....	354

7 Match Factories.

Total number of workers.....	326
Women.....	111
Children.....	108

43 Cigar and Cigarette Factories.

Total number of workers.....	1,488
Women.....	875
Children.....	27

We will take as a basis these 10,700 women workers in ^{the} 175 factories to study the average salary they receive in the city of Buenos Aires, and at the same time we will be able to arrive at an exact idea of the economical position of the woman worker in the Argentine.

REMUNERATION OF WOMAN'S WORK IN THE ARGENTINA.

The average wage in these industries varies. We will begin by the dry goods making houses, which occupy the greatest number of women. In third rate places from \$1.00 to \$1.50 daily is paid; but for fine articles it is from \$5.00 to \$9.00. A good worker can earn a considerable salary in this branch.

But there are the middlemen in this business also. Houses of minor importance take the work of larger houses on contract, and they in their turn give it out to women workers, to whom a very

small remuneration is paid. These workers are generally persons who, for one reason or another, cannot leave their homes, and are in need of every cent they can earn, consequently they have to accept the miserable pittance given them by the middleman.

In the match factories the fillers get \$0.30 per box of a thousand matches and have eight hours work daily; packers, gluers and stampers get from \$2.00 to \$3.00 per day, and also have eight hours work, but it requires great skill and practice to fill, close and label a thousand boxes in two hours, and as for each of these different works they pay from \$0.40 to \$0.60 per thousand, a worker must do from three to four thousand in order to gain \$2.00 to \$3.00 daily.

As may be seen in the labour laws passed on October 14th, 1907, women and children are not allowed on the premises during the work of mixing, wetting and drying the tobacco.

In the manufacture of cigars and cigarettes there are two classes of wages—monthly and per piece-work. The average monthly salary is from \$85 to \$150, and the daily wage varies from \$3.20 to \$5.00 per day of eight hours work.

The greater number of the women do piece-work, and by getting from \$0.40 to \$0.60 per thousand a skillful worker may earn as much as \$5.00 in a day of eight hours work, but the average gain is from \$3.00 to \$4.00 daily.

The cigar commonly called "trabnquillo" is paid for at the rate of \$7.50 per 2,500 cigars. To make this number a labourer will have to work from seven to eight hours daily for six or seven days, and consequently this works out at a daily wage of from \$1.00 to \$1.20 per day. Generally it is very old women who are employed at this work.

I think that these three industries named will serve as samples of what a woman worker's wage is in the Federal capital, and now we will pass on to another important question.

ECONOMIC LIFE OF THE WORKING CLASSES.

Undoubtedly the economic question is one that becomes more difficult every day in the great cities. There are co-operative societies which aim at bettering the position of the labourer. The National Council of Women and other mutual help societies, such as the Catholic Labourers' Circles (Circulos des obreros Católicos), the founder of which, R. P. Grotte, took such an interest in the working classes.

Still up to the present not much good has been done in this matter. The principal difficulty lies in the house question, and it would be a blessing if syndicates were founded with the object of building houses for labourers.

While house rent seems to be on the rise, wages keep at a standstill, thereby making the matter one of difficult solution.

In the greater number of cases the average daily wage of a woman worker is \$3.00, which amounts to \$78 monthly, not counting Sundays. Supposing this woman has to support a household of four persons, the case is a delicate one. At the present time a room in the very poorest tenement houses, any place within a radius of forty squares around Plaza Mayo, costs from \$18.00 to \$20.00 monthly—which leaves \$60.00 out of the \$78.00.

For a family of four persons the following articles of necessity are required:

1 kilo of second class bread.....	\$0.20
1 kilo of beef.	0.30
½ kilo of tucuman sugar.....	0.17
½ litre of parafin oil.....	0.14
1 kilo of potatoes.	0.10
1 litre of milk.	0.15
1 bar of soal.	0.10
Coal.....	0.20
Tea or coffee.	0.10
Vegetables, onions, etc.	0.10
Oat or wheat meal.....	0.10
½ kilo of vermicelli.	0.15
¼ kilo of rice.	0.10

Oil, grease, matches and other smaller articles.... 0.20

These articles, and which are just the bare necessities of life, and are all second class, total up the sum of \$2.00. We do not mention such things as wine, fish, eggs, butter, etc., considering them as luxuries.

In this small list of expenses only the rent and support of a labourer's family are mentioned. Sickness or any other unforeseen circumstance is not taken into account; to leave a margin for clothing, boots, etc., some of the above mentioned articles would have to be suppressed, and then the food of the family remains rather meagre.

As the house rent is what takes the largest share of the worker's salary, we will refer to it first. Usually the working classes are very badly housed, perhaps ten persons living in a room measuring 5 by 5 metres and four metres in height, from which figures the amount of breathing air may be judged.

The municipal authorities should see that each neighbourhood has its own lots of labourers' cottages, under the direct inspection of the Board of Health. This is one of the great aims of the National Council of Women, and one which we trust in time to see realized.

The Argentine Republic grows wealthier and more prosperous every day. Its industries are spreading to new branches of trade,

and with very few exceptions all the wants of the nation can be supplied by home industries—from the costliest to the cheapest articles.

Our great capital—the most densely populated and the richest in the Southern Hemisphere—is also the most industrious.

It would seem to be that in this land blessed by the hand of the Creator, everyone works for the betterment and agrandizement of the national ideal—as witness our crops of the past few years, our cattle, sheep, horses and pig breeding industries, our factories, commerce, imports, exports, etc., etc., which have called forth the admiration of the whole civilized world.

SOCIAL WORK AND REFORM IN THE ARGENTINE REPUBLIC.

By EMMA C. DE BEDOGNI.

In the following sketch attention is drawn to what could be accomplished to better woman's social position.

At the present time the question of women's rights is sailing on a stormy sea, but to insure a calm following the storm it is necessary to work constantly and in unity; and where could this matter be more appropriately discussed than before the honourable National Council of Women, which has done, and is doing, so much for the benefit of humanity.

During the past few years men and women spoke of feminism in various ways, some scornfully, other enthusiastically, and yet others ironically in the extreme.

What is feminism?

If it were understood in the highest sense of the word, then all who work in favour of the noble cause would be feminists, but unfortunately such is not the case, and the result is a veritable anarchy of ideas.

Notices are seen in the daily papers that in the most civilized European countries women are struggling to obtain the same civil rights as men enjoy, which if obtained will mean a complete revolution in the working of things in general.

Perhaps our fellow-women of oversea countries have reached such a degree of civil, social and intellectual perfection as allow them to aspire to a seat in the Parliament of their respective nations! It would be complimentary to be able to believe such to be the case, but unfortunately a doubt lingers. Even if such a state of perfection had been reached, the fact of gaining the political ends aimed at, would not help on the cause of womanhood.

At the present time politics is a profession, and the countries where those professionals are the most plentiful, are not the countries that prosper the fastest.

It is true that up to the present all laws have been dictated exclusively by men, who, owing to their egoistic ideas, have always looked to their own interests, only giving to women an endless list of duties; nevertheless by getting into Congress women will not, at least for the present, better their position in society.

Another point is how many women are prepared for and understand the meaning of "political rights"?

If in a population of 20,000 inhabitants there are thirty millionaires, the remainder being all poor, would it be fair to say they were a wealthy people? Certainly not.

If in a group there are intellectual women capable of undertaking any task, would it mean that all were in the same condition?

Unfortunately there is yet an unlimited number of our sex living in the darkest ignorance, women who neither recognise duty nor virtue, who lower their humanity to the lowest rung in the ladder of vice. How is it possible to contemplate the heights of feminism if these numberless human beings are in such dire ignorance?

The work of regeneration should be undertaken at once, and strengthened by unity, the results ought to be most satisfactory.

This good work should not be delayed by spending precious time in useless discussions, as even the *ultra feminist* must understand that the work of a few persons, no matter what the degree of good will exercised, cannot give a satisfactory result. So that instead of marching onward, it is more prudent to make pauses and wait for the great majority to catch up, than offer advantages and facilities for all keeping on in the same line.

What would be said of a mother who, having many children, took all care and trouble educating the favourite, saying that the others were not capable of learning. You would say that, besides being wanting in her duty, she was indolent and inhuman. So it is with the inconsequent feminists who, as regards society, are in exactly the same position as that mother.

The work of reform should be directed to those who are less educated, especially morally educated, as it is simply terrible to think that in the twentieth century there is so much corruption. As far as evolution is concerned regarding morality of customs and habits it is no untruth to say our country is advancing at a snail's pace.

It is said that corruption is the outspring of luxury, idleness and pleasure, but greater than those causes is the want of psychological education for the young. If all girls were taught that, from the day that they were born until the end of their lives, their prin-

cial duty lay in upholding their personal dignity, then the love of luxury would claim less victims.

A young, infatuated girl who, in a moment of passion falls from the path of virtue, has an extenuating circumstance in her favour—she at least erred through her love. But the woman who so far forgets her womanhood as to lower herself day after day, lower than the animals, has not a shade of an excuse.

As there are temperance societies, so should there be societies for the protection of young girls—societies where they would be taught the material difference between right and wrong, as well as the sad after-effects of this glaring moral wrong.

Louis Andr e, of Florence, founded a home for these social outcasts, trying to redeem them, and calling them her children. Why can we not establish an institution of a similar nature for the guidance of ignorant young girls who have no fond parent to put them on the path of virtue—girls who are born and reared in an atmosphere of moral corruption. Let us teach them that women's mission is a noble one—that woman was destined to be man's companion, not his slave,—not an object for man's animal gratification, but the mother of his children, the mother of humanity.

As already explained, the mission of the intellectual woman of the present century must be the education of the masses. It will only be when this is accomplished that higher ideals can be aspired to. The present day feminist aspires to the granting of the same liberty to women as that which men enjoy, but never thinks of asking to what use would the majority of women apply this liberty.

If a large quantity of money is left within reach of a poor, though honest man, he will not touch a cent of it, knowing that if he did, he would lose his good name, and that it would be a dishonest action. Leave the same money before a person of bad principles, and what happens? He appropriates it and thereby becomes a thief.

Such would be the case with complete liberty for women. Some would be true to the trust placed in them, but many would abuse their liberty.

The *ultra feminist*—the woman who has studied more than her neighbour—looks with scorn on her less fortunate sister, and does not deign to help her—such a person is not a feminist—rather let us call her an egoist.

Our duty should be based on the law of the love of humanity, charity and mutual help.

The European woman has achieved much progress, but she has yet much to overcome—that is if we take into consideration the great undercurrent of corruption that exists in the old world. Properly speaking the women who have evolutionised the most, are

those whose countries are the most moral—because an honest, moral woman is a power, either in the home life or in the State—and the more such women there are, the more we will respect ourselves, and the more men will respect us.

The social reforms which seem to be the most convenient and propitious to the time are: Endeavour by all possible means to establish as many professional feminine schools as possible, and admit to the same, giving the preference to the poorer and more unfortunate, as great a number of female pupils as convenience will allow. And there, in an atmosphere of labour and intelligence, not only teach them a trade, but give them a healthy means of recreation through the medium of conferences, etc., and also timely rewards to the most industrious and best behaved.

These girls would grow into teachers of good in the homes of their parents, and later on in their own homes and to their own children and friends.

It is only by beginning at the elementary stage that we can aspire to get on to the superiors,—beginning with the superior and going backwards would be an illogical reasoning.

As rewards are given to those who save human lives, so should there be a reward for the person saving the moral life of the greatest number of persons.

By directing all efforts towards the bettering of the younger generation, we assure the social, moral and economical position of the following generations; and besides, that is the age when the youth is more easily influenced.

We must consider that the person who is morally healthy has strength to fight the battle of life, he or she is a person who can accommodate himself or herself to all circumstances, and be of help to his or her fellow-beings, and a useful factor in society, whereas the vicious member is all the contrary.

Then let us march onward—but not march alone—let us not only help those who are in favourable conditions as regards evolution—let us consider that in every thousand women more than fifty per cent. have to be taught, or rather are in the elementary stage.