

The Herald of the Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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LA PRIÈRE DU RÉFUGIÉ

Seigneur, tels que des grains de mil
Eparpillés parmi les peuples,
La Divine Main nous jeta
Pendant ces semaines terribles
Où la nuit rougeoyait aux torches d'incendie,
Et l'aube se levait sur les morts.

Alors la douce France et la noble Angleterre
Nous tendirent les bras ; et nous avons connu
L'accueil tout de pitié, les foyers large ouverts,
Les cœurs chaleureux, les mains pleines,
Et le sourire ami des petits enfants.

Mais la guerre passa, comme passe le vent,
Et s'évanouit ;
Et parmi les ruines, nous allons chercher
Le souvenir de jours d'antan.
Seigneur, fais que, rentrés au pays coutumier,
Nous ne permettions pas à l'oubli, cette rouille,
De ternir notre gratitude infinie ;
Fais que nous aimions mieux d'avoir beaucoup souffert ;
Que nous pardonnions mieux d'avoir connu l'offense ;
Que nous suivions Ta loi, Seigneur de Compassion ;
Et que nous bâtissions sur l'Amour le Haut Temple
Où nous irons prier vers Toi.

Que ceux de nous qui sont de Ta Garde future,
Qui marchent ceints de bleu,
Et tracent l'Etoile à leur front,
Rapportent au pays l'Etoile comme un phare
Au milieu de ces naufragés ;
Et marchent enrolés sous Ta chère Bannière,
Bénissant le chemin rocailleux et ardu,
Puisqu' un jour, O Seigneur, notre Espoir et Refuge,
Tes Pas sanctifieront leur pas !

MARGUERITE COPPIN



EDITORIAL NOTES

A QUESTION has been addressed to us, by an inquirer, as to the duty of the individual, placed amid the somewhat limited and cramping surroundings of ordinary life, in face of the belief which all of us hold as members of the Order of the Star in the East. The questioner's attitude is roughly this: The coming of a Great Teacher is an event which must necessarily be of supreme interest to all who believe in its possibility. To those who are concerned about the passage of our civilisation through the difficult years which lie before it, such an event is like the distant lighthouse shedding its beam across a stormy sea. It is the pledge and guarantee of final safety. However untowardly things may go for a time—and there are few who are altogether easy in mind about the immediate future—at least beyond that brief period of chaos and upheaval lies the promise of order, sanity and spiritual enlightenment. For those who feel chiefly their own lack of grip upon the realities, their own ineffectiveness amid the innumerable demands of the age for strong and intelligent action, there is the hope of at last finding the guidance which they need. They will not be for ever, as they are now, "moving about in worlds unrealised." The hidden springs of action, of which we are never so conscious as in our ineffectual moments, will one day be released. The joy and fulness of living will then, they feel, be theirs. While for those who are suffering from the sickness

of discontent—whom life, as it is, seems somehow to cheat of happiness—the presence of One so great must, it is felt, be sufficient to disperse the clouds and to lay bare the distempered soul to the open smile of heaven.

* * *

SO much all of us believe. But what is troubling the mind of the questioner is the problem of the intervening period—the period which must be passed through before that great event can happen. Is mere passive waiting, even though fortified by belief, enough? Or if it be not enough, how is one to become active instead of passive? The business of the propagandist, of the person whose work it is to spread abroad the expectation of the coming, is simple and straightforward; but all have not the ability or the opportunity for this kind of activity. Equally simple and straightforward is the task of the public worker, whose enthusiasms and natural bent combine with the necessary opportunities to direct his energies into some political, social or humanitarian cause. Such an individual, believing in the near coming of a Great Teacher, can import his belief into his work. He can find inspiration in the thought that he is "rough-hewing," in order that a Greater than he may one day take up the work and shape it in the light of a deeper and more far-seeing wisdom. Similarly, all those whom circumstances have placed in

a position of responsibility for others—people such as teachers, employers of labour, men and women of wealth and influence—may find in the sphere already allotted to them ample scope for the objectification of their belief into action. But what of the ordinary person, the man or woman without any particular bent for special lines of work and, even were the inclination present, without the opportunity of indulging it? What of those who are condemned to lead humdrum lives, and on whose existence the sordid every-day realities press so heavily as to crush out of them every element of romance or spiritual excitement? Must these people be mere drones during the period of waiting? Or is there something, appropriate to the situation, which they can do or think or feel?

* * *

THAT is the questioner's difficulty; and it is not one to be lightly put aside. To begin with, it is one which concerns, probably, nine-tenths of the members of our Order. We are not, by reason of our membership, extraordinary people. We are very ordinary people. Outside our ranks, in the world about us, are thousands who are less ordinary than ourselves, with abilities, opportunities and interests on a larger and more liberal scale than ours. All that we have, which they lack, is a certain expectation as to the future. But that expectation means so much to us, and to the world in general, that we would fain make, out of the commonplace fabric of our lives, something commensurate with our belief. We would rise, in Milton's words, "to the height of that great argument." What can we do?

* * *

IT is our purpose, in this month's Editorial Notes, to suggest an idea or two with regard to this question;—not to preach a sermon, for the simple reason that we have neither the right nor the inclination to do that, but merely to set down, in a few words, how the matter strikes us. It is useless to exhort people to be up and doing, unless you make it quite clear what it is which they

ought to do. And you cannot make it clear what they ought to do unless you explain the reason why. The true remedy is, rather, to study the situation calmly, in a spirit of detachment; to see how the land lies; to consider what it is, exactly, that the coming of a Great Teacher means in relation to our little, commonplace, every-day lives; and then to draw the logical conclusions. We must see before we can act. Given the necessary vision, we have most of us the willingness to turn it to account. What holds us inert is the feeling that we are groping in the dark.

* * *

LET us begin, then, by putting forward a proposition which is fairly obvious, as soon as we begin to think about it—and that is, that the coming of a Great Teacher—although, considered as an outward event in history, it may be remarkable enough—must yet, in its inner force and significance, be of a piece with the whole fabric of the world's life. It is not an invasion of something from without; it is a bringing to the surface of something from within. It is the externalising of something deep down in the common heart of Humanity. In so far as we have what is called a "spiritual side" to our natures, in so far as we are souls and not merely bodies, we have within us already that which will enable us to respond to that event and which will give it any meaning that it can possibly have for us. In a word, the coming of a Great Teacher is not, ultimately, an event at all; it is a heightening of the whole world's inner spiritual experience. The emphasis, in thinking about it, should be laid on *our* side of the equation. What is going to matter, for the world, will be its response—not the mere fact of the Coming. For those who, living at the time, do not perceive, it will be as though the event had never happened. What, therefore, we have to prepare ourselves for is not the event itself, but our reaction upon the event; and the machinery (as one may say) for this reaction we have within us already. The practical problem is, how to get this machinery into working order. For, once we have put it right, we need

not trouble ourselves about anything else. The Coming may happen how it may, and when it may; but we shall be ready for it. And our readiness will not consist in our having marked and noted outward signs, in our having studied the march of events in the external world. It will consist in the possession, within us, of a mechanism which will, at the appropriate moment, automatically respond. The readiness of the eye to see, when one is shut in a dark room, does not consist in knowing beforehand the exact moment at which a ray of light is going to be flashed upon us; it consists in possessing an eye capable of seeing. If the mechanism of the eye be in a healthy condition, the moment is a matter of complete indifference. So it is with us, in relation to the Coming. We all of us know, from our intuition and from our reading of history, something of what a Great Spiritual Teacher stands for in the world, and must always stand for. Our problem, so far as the period of waiting is concerned, is to be able, at a sudden summons, to stand for the same things-- in a word, to respond.

* * *

WE have pressed this point at some length, because it is the necessary preliminary to all that follows. Once let us get into our heads that it is not something from *without* that we are waiting for, but something from *within*, and the whole question becomes simplified. Let us cease to bother about the "event" aspect of the Coming and confine our attention to its aspect of a psychological response from our side; for, if we do this, we shall see our way much more clearly. Our problem will then become that of getting ourselves into such an attitude of mind that, when the call comes, we shall not have to make a sudden twist and turn, in order to respond to it, but shall (to use another metaphor) take the crisis in our stride. It will, in that case, only mean the intensification of something which we ourselves have already set going; an accession of energy along lines which we have already opened up. It will be the light flashing suddenly upon the healthy and normally functioning eye.

BUT is this interpretation really simple? Does it not, rather, drive the whole problem down into the recesses of an intricate psychology? Is it not easier to prepare for an event than for an attitude of mind? The answer is that, once the whole problem has been converted into one of attitude, the solution really becomes so simple that many will put it aside purely on account of its simplicity. All spiritual things are simple; that is why they are so difficult to grasp and hold. In the present instance, the attitude of mind which will ensure immediate response to the presence of any great Spiritual Being suddenly appearing in our midst, is capable of such simple definition that it may be introduced most fittingly by a number of homely similes drawn from every-day life.

* * *

ON any railway journey there are the hosts of travellers, each planning to get to a certain destination, each interested in his own concerns, each completely indifferent as to the affairs of his fellow-passengers; and there are the engine-drivers, the guards, the porters, whose whole business it is to look after the safety and the comfort of this eager crowd. At any restaurant there are the hungry customers, scanning the menu with no indifferent eye, and each determined to get the best meal he can for his money; and all about the room dart the silent waiters, wholly bent on ministering to the comfort and the caprices of the diners, while belowstairs somewhere are the cooks, all labouring invisibly for the same end. In every town human beings are hourly and daily expending physical energy, in various ways, in pursuit of their various ends; while, in the same town, ready to put things right if they go wrong, are the doctors--utterly detached from the personal aims and objects in pursuit of which health has been sacrificed, but ready, nevertheless, to place their skill and experience at the disposal of the sufferers. Life is full of these contrasts. Surely the devotion of those who serve their fellows in this wholehearted way should be both touching and impres-

sive! But alas! it is not. Why? For one simple reason; namely, that all these people expect, and get, a reward for their services. The railway servant gets his salary, to which he adds whatever he can lay hands on in the way of tips; the waiter at a restaurant is buoyed up, in the performance of his countless acts of service, by the anticipation of what he is about to receive; doctors, as a class, are not celebrated for their indifference to fees. But take away this element of payment and reward, and, in the twinkling of an eye, the whole thing becomes transformed. Imagine a railway service in which porters, guards and engine-drivers laboured, not for any reward, but simply in order that the travelling public might be safe and comfortable. Conceive a restaurant where the waiters worked for love alone. Picture a town supplied with doctors, all of whom laboured, without fee or payment, from disinterested solicitude for the health of the community. The thing becomes Utopian. Nay, more than that, it becomes *spiritual*. And it is precisely from a homely thought of this kind that we can derive our truest conception of the Spiritual Life.

* * *

THE spiritual man is the unpaid guard, or porter, on the journey of life. He is the unremunerated waiter at the feast of life. He is the unfeared doctor who takes upon himself to heal life's sufferings and distempers. Like all these classes of workers, he is detached from the interests and pursuits of those whom he serves. The porter serves the commercial traveller who is anxious to get to Leeds; but he himself has no interest in commercial travelling, nor does he wish to journey to that celebrated city. The waiter does not participate in the variously attuned appetites of the diners; and yet he ministers to those appetites. The doctor does not share in the ailments of his patients; he is there to cure them. So it is with the spiritual man. In life's journey he is not a traveller, but he serves travellers. At life's feast he is not an eater, but he serves eaters. Amid the suffering of the world,

he is concerned only to comfort and to heal. Detachment with service; responsibility without implication;—these are his watchwords. Let us apply them to the problem in hand.

* * *

WE are asking what is that sovereign secret which will enable the most ordinary man and woman to respond instinctively to the presence of a Great Spiritual Teacher. The answer, the almost obvious answer, is—let them become spiritual themselves. And this, in the case of any man or woman, can be translated into a simple injunction—Detach yourself and serve. Whatever be the station of life in which you move, you have at all events *some* surroundings. Detach yourself in spirit from them. Step aside from the whirlpool of personal aims, concentrations, interests and desires which engulfs those who are around you; and, having stepped aside, serve these people from without. Be like the porter, the waiter, or the doctor; you will have occasion for all these various figurative forms of service. And, at the same time, emulate the detachment of these servants of the community. Having no interests of your own, devote yourself to the interests of those about you. Step outside the whirligig of life and help from the quiet place which will then be yours.

* * *

THIS, of course, is a high ideal, uncompromisingly expressed. But let us compromise a little and bring it down to a more ordinary level. All that is required, to make a practical beginning, is a slight heightening of the sense of responsibility. As things usually are, we are almost wholly devoid of any real feeling of responsibility for other people. Certain responsibilities fate throws, of course, upon us. But they are imposed upon us from outside; we are largely negative, instead of positive, in our attitude towards them, and we have no desire to enlarge their circle. But supposing some millionaire came to us and said: "Look here, I want to spend my money in a new and more sensible way. I propose en-

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dowing a new profession. I will pay you a salary of five thousand a year if you will make it your business to concentrate upon the happiness and well-being of all the people around you—not in the mass, but as individuals. But you have got to earn it. You must devote all your ingenuity to the task; you must be continually on the alert to note the slightest hint of any need or trouble; and I, for my part, shall estimate your activities entirely by the results." With what eagerness should we not, in that case, throw ourselves into this fascinating profession! How watchful, how studious of others we should become! How keen our perception would grow! How many barriers should we not break down, in our anxiety to do the thing thoroughly, which ordinarily divide us from our fellows! How heightened, how continuous, would be the new sense of responsibility!—Naturally,—because of that five thousand a year. But take away the five thousand, and you have the truly spiritual life admirably and concisely defined.

* * *

THE spiritual man is he who does all these things, which any of us would do in the imaginary circumstances just mentioned, not for a material reward, but out of the fulness of his heart. And yet, even here, we must be careful about words. It cannot be said that he has no reward; for the wisest of all ages have ever insisted that out of unselfish service alone can come the highest happiness. None knows what true happiness is, say the sages, until he has achieved that greatest of all human blessings, "a heart at leisure from itself." To have no personal cares, to be concentrated wholly on the welfare of others—this, we are always told, is the supreme bliss. It is the spiritual "five thousand a year," which is the reward of service. Some have experienced this in its fulness; others, who have experimented with small beginnings, have found it true enough to induce them to go on. All can, in one way or another—even in trifling ways—put it to the test. It will almost certainly be found that, with every deliberate detachment of in-

terest from his personal affairs to the affairs of others, there is a sudden heightening and enhancing of an individual's life. Life is dull for most of us for two simple reasons—lack of interest and lack of responsibility. It is open to us to awaken the interest, and to take upon ourselves the responsibility, by a single simple act of will; single, because responsibility is only interest roused to the point of action. All that we have to do is to begin to "take notice," to open our eyes, to look a little closer at the wonderful drama of variegated life which is going on all around us. And when we have done this we shall have taken the first step in the spiritual life. From it will come that "heightening of the sense of responsibility," of which we have spoken above; and there will only be a difference of degree between this first awakening of a new sense and its full exercise.

* * *

THE feeling which we have to cultivate, in short, is one which may be put roughly into the following words: "I have not been placed where I am, amid these particular circumstances and conditions, in order to get anything out of them. I am here on special duty. My business is to keep a watchful eye on the people about me, to give them a helping hand when they need it, to study their natures in order to be able the more easily to detect their difficulties, and to do everything that I can to make things smooth for them. This is more than my business; it is the object of a secret guild to which I belong. Outwardly I look like anybody else. No one would detect that I stand outside of all this in my heart. But I do. Upon my shoulders the sword has been laid, which consecrates me to the spiritual life." The more this conviction of a special mission, of a secret obligation, can be cultivated, the more living will become the inner consciousness of responsibility, and also the feeling of detachment. Haroun Al Raschid masquerading as a beggar, the detective moving in disguise among a crowd, the angel ministering invisibly to mortal suffering—many and varied are the possible situations in which a conscious-

ness of detachment can be imagined; and the spiritual life, lived amid the ordinary conditions of the world, includes all of these. It is this kind of life which is open to every member of the Order of the Star in the East, by virtue of his membership, no matter how dull or how apparently cramping his circumstances may be. One effort at detachment and service and the dullness will become transfigured, the sense of confinement changed to one of freedom and fulness of life. For what really made things dull was not the circumstances themselves, but the looking out upon those circumstances through the pin-hole of the personal self.

* * *

THE change, as was remarked right at the beginning, is an inner one; and it is, as was also remarked, a simple one. Let us now come a little closer to the problem, and try to understand what is its supreme importance. The importance lies in two facts. The first is that, when once this change has been made, there remains only a difference of degree between the person concerned and the loftiest Being in the universe. The attitude of both is the same. Both are looking in the same direction. *Detachment and Service* is a formula which runs right up to the loftiest reaches of the gamut of existence. And so this single little change of attitude at once puts the heart of the aspirant into tune with whatever is fair and noble in all the worlds. The second fact is, that the moment he contrives to effect this new envisaging of life he enters unconsciously upon a vast organised Order of things. Every Religion hints at the existence of hosts of supernal Beings whose life is devoted to the carrying out of the Divine Will. Occultism knows that this is so. It knows also that these hosts represent a mighty Organisation, graded and sub-divided, and that it extends from the loftiest heights of Being right down into human life. At its lower end that Organisation is entered by recognised stages. There are men and women living to-day who have consciously entered it, passing through certain stages of mystical experience. Its seal is on their

brows. But it has a periphery which extends even beyond the level of these definite probationary and initiatory steps. That periphery extends far enough to include all unselfish service, no matter how humble or how faltering. Wherever and whenever an unselfish act is done, or an unselfish impulse followed, for the moment that person comes into contact with that mighty Organised life of service. Unconsciously he has become, for an instant, one with the Will that creates and sustains the worlds.

* * *

THAT is the two-fold importance of this change of attitude. Its action is instantaneous and automatic. He may only preserve the attitude for a fleeting moment. But, for that moment, he has contacted Reality; he has expanded to the infinities of Being. Can we not see, now, its bearing upon the coming of a Great Spiritual Teacher, considered in its relation to ordinary life?

* * *

FAR up in that organised Hierarchy of World-Helpers, of which we have been speaking, stands the Great Teacher whose coming we expect. Mighty He is beyond all our limited conceptions of might. He is, as it were, one of the Commanders-in-Chief of that Army. And yet—and here is the important point—that Army is one and indivisible. There are greater Servants and lesser Servants, but the service is one and the same. The formula of allegiance does not vary with the different ranks. It is *Detachment and Service* throughout. Consequently, the humblest man or woman who has taken that formula as a watchword is, by that very act, in contact with the Great Teacher. On widely different levels, both are doing the same work; both are serving the same Cause. Each is bound to each by the strongest of all bonds, a common Service. Can there be any doubt, therefore, as to the recognition of the greater by the lesser, when the time comes for that Mighty One to appear in the world? Can there be any doubt, too, that, of all ways of passing the time which must intervene

before that great event, that is the best which will attune the waiting soul most directly to the Spirit and work of the Master?

* * *

THE answer, therefore, which a careful thinking over of the problem would prompt us to give to our enquirer is as follows: Do not trouble about "lines of work," for these are external. Do not seek to change your environment, for this is your allotted sphere of action. Instead of changing it, use it; turn it to account. Make it the experimental ground for a change of attitude. Decide, if you are strong enough, to step aside from it in spirit, while remaining in it in body. Cease to identify yourself with its various energising forces. Look upon yourself as placed there "on special duty," as an outpost of that great Organisation of World-Helpers, of which your unselfish desire to serve makes you automatically a member. Be that Organisation's representative in your own particular sphere of life, and cherish the consciousness of this high mission in the secret recesses of your heart. The more strongly you embrace this idea of a special mission, the more will your detachment grow; and the more detached you become the greater will grow the interest and the delight of an environment which, up till then, you had thought both cramping and dull. There is no environment in which possibilities of service are not endless. For service leads continually to new discoveries. New vistas open out. New depths of meaning are revealed in what was erstwhile without interest or significance. For these, although they seem to be discoveries of your surroundings, are really discoveries of yourself.

* * *

IF you do this, and really set your mind to it, you are preparing much more efficiently and directly for the coming of

the World-Teacher than you would be were you to take upon yourself all kinds of outer activities without the all-important and necessary change of heart. For when the Teacher comes He will endeavour to produce in the world, in general, precisely this change of attitude which you have striven to produce in yourself; and in this way you will have done part of His work for Him. More important still, you will be an instrument ready attuned to His hand; and He will require many of such instruments to spread His music through the world. Most important of all, you will be knit to Him by the supreme bond of community of service. He is great and you are small: but that does not matter. The other day when Marshal Foch drove through the streets of London, to the cheers of a vast multitude, we could not help thinking of the inner link which united him to the humblest soldier on duty in the streets through which he passed. Any one of those men might have said to him: "You commanded an army of millions; I was only a private in a certain company of a certain regiment. But we are on the same side and we both fought for the same Cause: I in my place, you in yours. And so I greet you as my brother-in-arms." That would have been a profound truth; and it is true of all Causes which involve concerted action. It is true of the greatest Cause of all. In the fight against ignorance and wrong and stagnation, against injustice and misery, against selfishness and indifference, all who participate are brother-in-arms. They are bound together by a common Freemasonry. And that Freemasonry it is which is destined to tell when the Great Leader comes amongst us. He will know His own, and they will know Him; and the test will be, not "What great things have you done in the eyes of men?" but "How did you acquit yourself in the surroundings amid which you were placed?"

THE HINDU BELIEF IN ETERNAL LIFE

By K. N. DAS GUPTA

[Hindus do not forget those who have passed behind the veil of death, but keep in touch with their dear ones through the ceremonies of their religion, as Mr. Gupta explains to us. Not only the newly dead, but his Father, Grandfather and Great-grandfather are helped by the subtle action of the mantras and offerings in the Shradha ceremonies performed by the eldest son. ("The Hindu Advanced Text Book of Religion," Central Hindu College, Benares.) The Great-grandfather is omitted when he reaches Heaven (Swarga), where prayers can no longer help him, and he dwells therein with the Holy ones until the period of his next birth as a babe on earth.]

EVERY Hindu believes in a future life and in a happier world, where the good and virtuous go after death. They live in hope of going to Swarga, the world of light and gladness and of eternal life, wherein there are no wars, no disease, no death.

It is an inborn belief among all Hindus, high and low, rich and poor, that the Soul never dies, and doubt on this point never enters their minds. Every year on the anniversary of a death in a family the nearest relative offers *Pinda* (rice cakes) as food to the departed one. This ceremony is known as annual *Shradha*. According to the Hindu conception, one year with us corresponds to one moment of time in the abode of Brahmā, where the Soul resides after death. Besides this annual ceremony, an orthodox Hindu pours a libation of water in the name of his departed relatives at the time of his daily bath. According to Hindu Law, the one who is privileged to perform this annual *Shradha* ceremony inherits the property of the deceased.

This common belief in the immortality of the Soul is to be perceived in the way of expressing a man's death. Instead of saying "he died," "he is dead," or "he breathed his last," a Hindu would say "he left his body," "he obtained Heaven" (Swarga), or "he has gone to Heaven."

All Sacred Scriptures of the Hindus agree on the doctrine of the immortality

of the Soul. At the time of the *Shradha* ceremony Slokas from the *Bhagavad-Gita*—"The Lord's Song"—are recited by the Brahmanas, and its teaching is wrought into the very life of every Hindu, man and woman, lettered and unlettered.

The Blessed Lord's immortal teaching in the *Gita* to his friend and disciple Arjuna is familiar to every Hindu from his boyhood.

Just as the Dweller in these frames
Puts on His childhood, youth and age,
So doth He clothe Himself afresh.
At this the wise are not distressed,

What is, can never cease to be,
That never was cannot exist ;
This dual truth is plain to them
The essence part from accident.

Who think of Him as One who slays,
Or who believe that He is slain,
They both are steeped in ignorance ;
He slayeth not, nor is He slain.

He never enters birth, nor doth He die,
And having been, He cannot cease to be.
Eternal, primal, changeless and unborn,
He is not killed, though killed the body be.

Like to the man who casts off garments old,
And clothes himself in other raiment new,
So, too, doth He, the Dweller in these frames,
Discard the old to live in bodies fresh.

The Vedic conception of Life after Death is beautiful. Yama is the beneficent King of the future world, where the good and virtuous go after their death. Clothed in a glorious body, they sit by

Yama in the realms of light and sparkling waters, and enjoy endless felicity.

O Pavamana! take me to that deathless and imperishable world where light dwells eternal, and which is in Heaven. Flow, Indu, for Indra!

Make me immortal in that realm where Yama is King, where there are the gates of Heaven, and the waters are young and fresh. Flow, Indu for Indra!

Make me immortal in that realm where they can wander as they list; in the third sphere of highest Heaven, which is full of light. Flow, Indu, for Indra!

Make me immortal in that realm, where every wish is satisfied; the abode of Pradhama, where there is joy and contentment. Flow, Indu, for Indra!
Rig Veda

A beautiful story on the subject of what happens after death has been poetically narrated in the *Katha Upanishad*:

There was a poor and pious Brahmana, by name Vajasrava, who gave away all he possessed, hoping thereby to obtain a place in Heaven. He had a son named Nachiketas. When the gifts were brought for presentation, a strong filial anxiety seized the young man's heart, for his father's cows were old, yielding no milk, and quite worthless as gifts. Surely, he thought, such useless presents would never secure a place in Heaven for his father. In order that there might be some substantial return, he offered himself as a sacrificial gift. This interference on the part of the boy offended the father. He kept silence at first; but, seeing Nachiketas persistent, burst out in anger:

"To Death, then, I give thee!"

No sooner had he realised what he had said, than he repented his heedless utterance. But a Hindu's word once given cannot be retracted. So his grief-stricken father suffered him to go to the abode of Death. But arriving there unsummoned, Nachiketas could not find Yama (Death) to give him welcome. He stayed at the door three days and nights without receiving any attention. Yama, on his return, was horrified to find Nachiketas all unwelcomed and without food, as a guest should under no circumstances be disregarded. All is lost to him in whose house a Brahmana waits unattended.

"Since thou," said Yama, "hast tarried foodless in my house for three days, I make repentant

salutation to thee, and beg thy forgiveness for my sin. By way of recompense, O Brahmana, ask me three boons for the three nights thou hast passed at my gate."

One of the boons Nachiketas asked was:

"What happens to the soul after death? There is doubt. Some say that after death the soul still lives, some say it ends. Teach me which is true."

"Nachiketas," said Death, "thou hast spoken well, but press me not on this question; it is too subtle; it is my secret from all. Even Gods in the olden days shared in such doubt. Pray set me free from this. Ask for any other earthly blessing which thy heart desires; whatever it may be I will bestow."

Lest his teaching should be wasted by being imparted to an unworthy pupil, Yama set about testing Nachiketas' sincerity and strength, putting before him various other temptations of earthly happiness. But Nachiketas was persistent in his request to know the secret which is the only means of deliverance. Yama having been satisfied with the youth's sincere desire for wisdom, finally granted the third boon.

The answer given was in the affirmative: The soul survives after death, then migrates into another body, the character of which is determined by past deeds as well as past thoughts; and after few, or many, lives is finally set free from the wheel of birth and time by obtaining the Divine Knowledge of Self.

Having learnt the wisdom imparted by Yama, Nachiketas was freed from death. So also will it be with all who obtain this knowledge of the Self.

The doctrine of the Upanishads is that all beings proceed from Brahman, and merge in Him in the end. Each individual soul passes through a number of shapes or incarnations, according to its doings in this World, and at last mingles with the Universal Soul. The Divine elements which enter in at birth come forth at death. The senses remain with the departing soul when it leaves the body, and return with it at rebirth.

The soul is the ruler of the senses, and

all the functions of life depend upon it. When the soul has left the body these functions cease. Life does not proceed from any of the vital functions, but from something else different from them, upon which it is founded. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms when in connection with other forms, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the things it contacts, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within but also without the creatures.

The progress of each soul through various incarnations until it merges in the Universal Soul is explained in many legends and similes, one of which is given below :

As a caterpillar, after having reached the end of a blade of grass, and after having made another approach to another blade, draws itself together towards it; thus does the soul, after having thrown off his body and dispelled all ignorance, and after making another approach to another body, draws itself together towards it.

And as a goldsmith, taking a piece of gold turns it into another newer and more beautiful shape, so does the soul, after having thrown off its body and dispelled all ignorance, makes itself newer and more beautiful shape.

Brihadaranya.

Two very important points have been deduced from the Upanishads and the *Bhagavad - Gita* regarding the pre-existence and survival of soul :

1. *Argument from Design.* Whenever we find a contrivance we find someone whose purpose it serves. A house, for instance, is not built for its own sake, but to meet the needs of someone who wishes to live in it; and all its details are so arranged as to satisfy his requirements. The house and its inhabitant are disparate, and the destruction of the house does not necessarily imply the destruction of the dweller. The same applies to our body. Its various organs are designed and perform their actions to serve some particular end. The existence of a body implies the existence of something else. This something is the soul. Apart from such independent entity, the whole mechanism of the body would be meaningless. The dissolution of the body does not as a matter of course mean death to the soul. Rather desertion by the soul would mean disintegration of the body.

2. *Argument from Karma.* The responsibility of the individual for his actions is a deep conviction of the human heart. If there were no such conviction there would be absolute chaos in the moral world. But in the narrow span of our present life we cannot possibly reap the fruit of all that we do. Nor can we, so far as this life is concerned, be held responsible for all the pain or pleasure that may come to us. A single life is too inadequate to account for all its anomalies, and if the common belief in moral responsibility is well founded, we must admit not only the survival of the soul, but also its pre-existence.

K. N. DAS GUPTA

THE NEW DISPENSATION

THE RELIGION OF THE BRAHMO SAMAJ

By HARENDRA N. MAITRA

IN these days of steamships, telegraphs, and cinematographs, and of the new fraternal interest in and deeper understanding of our neighbours, which has naturally grown up side by side with these marvels, the world should know something of that great religious movement which so deeply stirred the Indian mind during the hundred years of the last century. Founded by the celebrated Rajah Rammohan Roy, the Brahmo Samaj gave the initial impetus needed to set going the great religious awakening which is still taking place in India to-day.

It is one of the fundamental principles of every religion that it takes to certain particular forms and creeds. Hinduism is no exception to this rule. But as soon as ever these forms become the main part of the religion, mighty ideals full of new life are needed to save the believers and to help the race forward. One thinks of the words of Krishna, in the *Bhagavad Gita* :

I produce myself among creatures, O Son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world ; and thus I incarnate from age to age for the preservation of the just, the removal of sorrow, and the establishment of joy upon earth.

This has always been the method of progress in all our ideals and beliefs. The Indians have been a religious people ever since the dawn of history. Their minds are deeply saturated with a religious conviction which satisfies them more than bread and butter, telephone and motor-car. Thus India has always been the cradle of various philosophic systems and religions.

Before the founding of the great world-movement known as the Brahmo Samaj, India was deeply sunk in polytheism ; various social evils were striking at the

very root of her ancient idealism ; and the people were becoming more and more materialistic. " Eat, drink, and be merry " had become very much the creed of the educated few, and idolatry the accepted religion of the masses. It became necessary, therefore, that the true religion of the *Vedas* and the *Upanishads* should be revived once again, and this task was accomplished by Rajah Rammohan Roy, who fully represented the intelligence of his race, and who founded the Brahmo Samaj, the trust deed of which was drawn up in the year 1830.

Since that day the religion of the Brahmo Samaj has been simply that nameless and formless faith which is the perception of the continued presence of the One God ; its worship has been that worship without language and without ritual, which is more real and more beautiful than any other sentiment of which human nature is capable ; and its sacrifice has not been the sacrificing of flesh and blood, but daily labour and ceaseless service in the cause of humanity. Its members have formed the nucleus of a universal brotherhood which has laid the foundation-stone of the Future Religion. It was Keshub Chandra Sen, of the Brahmo Samaj, who made the following prophetic declaration at the inauguration of the Parliament of Religions in America :

The infallibility of established Churches has been disputed ; and amidst the confusion and perplexity of countless and multiplying sects, men are anxiously looking forward to, and speculating about, the probable Church of the Future, wherein they hope to find truth and peace. It is therefore of great importance to theology to harmonise such conflicting opinions and hopes, and to determine, honestly and dispassionately, where all religious movements will most likely meet and unite in future ; so that the hearts and minds of contending sects may be brought together and made to pursue the common path which leads to the future Church.

With regard to what that path might be, he continued :

In common with all other nations and communities, we shall embrace the theistic worship, creed, and gospel of the future Church ; we shall acknowledge and adore the Holy One, accept the love and service of God and man as our creed, and put our firm faith in God's almighty grace as the only means of our redemption. But we shall do this in a strictly rational way. We shall see that the future Church is not thrust upon us, but that we independently and naturally grow into it ; that it does not come to us a foreign plant, but that it strikes its roots deep in the national heart, draws its sap from national resources, and develops itself with all the freshness and vigour of indigenous growth. One religion shall be acknowledged by all men, one God shall be worshipped throughout the length and breadth of the world, the same spirit of faith and love shall pervade all hearts ; all nations shall dwell together in the Father's house, yet each shall have its own peculiar free mode of action. There shall, in short, be unity of spirit but diversity of forms, one body but different limbs, one vast community with members labouring in different ways according to their respective resources and peculiar tastes to advance their common cause. Thus India shall sing the glory of the supreme Lord with Indian voice and with Indian accompaniments, and so shall England and America, and the various races and tribes and nations of the world, with their own peculiar voices and music, sing His glory ; but all their different voices and peculiar modes of chanting shall commingle in one sweet and swelling chorus—one universal anthem proclaiming in solemn and stirring notes, in the world below and the heavens above, the Fatherhood of God and the brotherhood of man.

This is indeed the true message ; this is, in fact, the simple religion of the Brahmo Samaj.

The Brahmo Samaj contains within it certain rituals and ceremonies which are world-wide in character and significance. The first essential in this great religion is that one should strive for direct approach to God. There is no mediation in the sense in which the world understands it. There have been many creeds which concerned themselves with mediatorship ; the religion of the Brahmo Samaj speaks of a living God and a living and direct relationship with Him in His various aspects. This conception of direct relationship with God brought into the Brahmo Samaj a current of inspiration which infused a new atmosphere into the religious ideals of the whole of India.

Such religious enthusiasm had been unknown since the days of Chaitanya in Bengal and Kaveri in the Panjab. Great missionary gatherings were organised, and many new fields of activity were opened, with the result that the Brahmos became the makers of a new India. They turned their attention successively to religion and politics, sociology and philosophy, science and literature, ever uplifting the imagination of their hearers to that highest evolution of *yoga* and *bhakta* which is the beginning as well as the final fulfilment of all ideals. The world had never witnessed such an ideal as was proclaimed during the latter part of the nineteenth century from Lily Cottage, Calcutta, by that *Yogi* of the New Age, Keshub Chandra Sen.

We have heard much of *yoga* and *bhakta* from various sources, and some of us have come to think that a peculiar man in a yellow robe is the type of the true *yogi* and the true *bhakti*. But the world is becoming tired of such misleading mysticism. Gestures and postures are not the essentials of religion, nor do they constitute the path of truth and righteousness. Let us attend to what Keshub Chandra Sen says to his two disciples of *yoga* and *bhakta*. To his disciple of *yoga* he says :

O thou learner of *yoga*, know that true communion is not possible unless thou dost draw within thyself wholly. Draw thy feet close within ; and thine ears, and thine eyes, and thy hands also draw within thy soul. Thy feet, folded away from the world without, must tread and travel far into the inner realm of thy being to behold the formless temple of the spirit of God. Thine eyes, sealed to all objects of sight and sense, must reopen within thy soul, and there penetrate deeply into the secrets of communion ; thine ears, O disciple, must be deaf to all sounds around thee, intent only upon hearing the harmony of the spirit world. Thine hands, inactive in all other things, must busily work in serving within the God of thy heart. Thus all thy senses, nay, thy whole being, must be absorbed in the profound contemplation of the object of thy *yoga*. Yet, thou shalt not always tarry within thyself. There must be the reverse process of coming from within to the world outside. The *yogi* who, bound hand and foot in his soul, ventures not to stray into the fair earth around him, whose eyes dare not look things in the face, is weak and immature ; he has but half accomplished his task. Therefore thou shalt have to come out

of thyself again into the world. But is it necessary for this that thou should'st turn thy back to the God of communion in the soul? In reversing the process of *yoga*, must thou also reverse thine attitude towards Him whom, self-contained, thou hast seen? No. Behold Him without and behold Him within.

And to his *bhakta* disciple he says :

O learner of *bhakta*, know thou that *bhakta* is only the true and tender love of the soul. The true, the good, the beautiful : these are the seed truths of *bhakta*. These are the three sides of the nature of the Deity ; they produce three corresponding sentiments in man's soul, one after another, and the three sentiments in their turn comprehend divine nature : a reverence for the true, love for the good, and enthusiastic devotion of inebriation in the beautiful. The real exercise of *bhakta*, however, ranges between the good and the beautiful. These two attributes of God form the basis of *bhakta*, which grows upon them. Affection or love is the commencement of *bhakta*, enthusiasm is its maturity. Love is the infancy, enthusiasm is the youth. But what of moral purity? Is there no morality on the ground of *bhakta*? Nay ; true *bhakta* is beyond the region of morality or immorality. The *bhakti* cannot be sinful. It is unnecessary to say that he must be holy. Now let us ask whence springs *bhakta*. It springs from restlessness. Thou hast faith in God, thou hast faithfully performed all the religious exercises ; thou art good to thy neighbours, to thy kinsmen, true to all domestic and social relations ; but the heart cries out in the midst of these things, saying, "There is no rest for me in this," therefore God sends forth the dispensation of *bhakta* ; this is the reason of the *bhakta* dispensation, and there is no other.

With the renewed emphasis of this principle the religion of the Brahma Samaj became the most popular religion of India. Another distinctive principle of the Brahma Samaj is their belief in the prophets, not merely as dead forms, but as living characters. For this reason they inculcate the principle of pilgrimage to the great men of the world :

"Not by moving from land to land in quest of a sacred stream or mount," they say, "does a man perform the real act of pilgrimage. No one walking many miles, by bathing, or by the offering of flowers or gold does a man fulfil the object of real pilgrimage. He is a true pilgrim who travels in spirit, and in search of the spirit land ; who seeks for the promised country within the heart, where the true Vrindavan is, and which Christ founded as the Kingdom of Heaven. Our pilgrimage is to that land. We must consent to have new relations, new institutions, new usages, new forms, new ideas, new images, new sacrifices—in fact, we must be prepared for a New Dispensation.

Moses and Christ, Sakyamuni and Chaitanya, and the Hindu Rishis : these are the Deities of the places of their pilgrimage.

The New Dispensation of the Brahma Samaj gives to history a meaning, to the action of Providence a consistency, to quarrelling Churches a common bond, and to successive dispensations a continuity. It shows by marvellous synthesis how the different colours of the rainbow are one in the light of heaven. The New Dispensation is the sweet music of diverse instruments played in harmony ; a precious necklace in which are strung together rubies and pearls of all climes and ages ; a celestial court where around enthroned divinity shine the lights of all the heavenly saints and prophets ; a mighty absorbent, which absorbs all that is true and good and beautiful in the objective world. It will bring forth a New Man who will say : "Jesus is my will, Socrates my head, Chaitanya and Kaveri my heart, the Hindu Rishig my soul, and all philanthropic people my right hand." Thus shall he proclaim the Fatherhood of God and the Brotherhood of Man.

HARENDRA N. MAITRA

AN AMERICAN CODE OF MORALS FOR CHILDREN

By ADELIA H. TAFFINDER

LAST year a successful business man in the United States offered a prize of five thousand dollars for a code of morals for children.

He explained that he believed that our national character was inadequate to meet the problems of the future. At this time the United States had not entered the war, but he felt that America's growing importance in the world's affairs must increase in their complexity.

Inspired with the desire to serve his country, and requesting that his name be kept secret, he authorised the National Institution for Moral Instruction to offer a prize of \$5,000, and to conduct a country-wide competition to obtain the desired code. This National Institution has a directorate chosen from all over the country, and headquarters in Washington, D.C.

The executive committee for this contest included Philander P. Claxton, United States Commissioner of Education; Wiland S. Small, Principal of Eastern High School; H. C. Ruediger, Dean of the Teachers' College, George Washington University; and Miss Merrill, a teacher of Western High School, all of Washington, D.C.

Fifty-two codes were submitted. The contest extended from Washington's birthday, 1916, until Washington's birthday, 1917. There were seventy original competitors—at least one from every State in the Union.

It took a year for three judges of national reputation to decide the contest. Prof. George Trumbull Ladd of Yale University, the Chairman, represented general scholarship in ethics and the social sciences; Associate Justice Mahlon Pitney, of the Supreme Court of the United States, interpreted the Constitution and the broad legal history of the nation; and

Mr. Philip N. Moore, of St. Louis, Mo., president of the National Council of Women.

The winner of the splendid prize is Mr. William J. Hutchins, Professor of Homiletics at Oberlin Theological Seminary, Ohio. He was ordained to the Presbyterian ministry in 1896.

The following is the Code of Morals for Children, which *The American Magazine* for April published and was privileged to make the first announcement to Mr. Hutchins, to the other contestants, and to the public of the result of the contest :

THE CHILDREN'S CODE

Boys and girls who are good Americans try to become strong and useful, that our country may become ever greater and better. Therefore they obey the laws of right living which the best Americans have always obeyed.

The first law is the *Law of Health*.

THE GOOD AMERICAN TRIES TO GAIN AND TO KEEP PERFECT HEALTH

The welfare of our country depends upon those who try to be physically fit for their daily work. Therefore :

1. I will keep my clothes, my body and my mind clean.
2. I will avoid those habits which would harm me, and will make and never break those habits which will help me.
3. I will try to take such food, sleep and exercise as will keep me in perfect health.

The second law is the *Law of Self-Control*.

THE GOOD AMERICAN CONTROLS HIMSELF

Those who best control themselves can best serve their country.

1. I will control my *tongue*, and will not allow it to speak mean, vulgar or profane words.

2. I will control my *temper*, and will not get angry when people or things displease me.

3. I will control my *thoughts*, and will not allow a foolish wish to spoil a wise purpose.

The third law is the *Law of Self-Reliance*.

THE GOOD AMERICAN IS SELF-RELIANT

Self-conceit is silly, but self-reliance is necessary to boys and girls who would be strong and useful.

1. I will gladly listen to the advice of older and wiser people, but I will learn to think for myself, choose for myself, act for myself.

2. I will not be afraid of being laughed at.

3. I will not be afraid of doing right when the crowd does wrong.

The fourth law is the *Law of Reliability*.

THE GOOD AMERICAN IS RELIABLE

Our country grows great and good as her citizens are able more fully to trust each other. Therefore :

1. I will be honest, in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.

2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.

3. I will not take without permission what does not belong to me.

4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

The fifth law is the *Law of Clean Play*.

THE GOOD AMERICAN PLAYS FAIR

Clean play increases and trains one's

strength, and helps one to be more useful to one's country. Therefore :

1. I will not cheat, nor will I play for keeps or for money. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self-respect, and the game itself would become a mean and often cruel business.

2. I will treat my opponent with politeness.

3. If I play in a group game, I will play, not for my own glory, but for the success of my team and the fun of the game.

4. I will be a good loser or a generous winner.

The sixth law is the *Law of Duty*.

THE GOOD AMERICAN DOES HIS DUTY

The shirker or the willing idler lives upon the labour of others, burdens others with the work which he ought to do himself. He harms his fellow-citizens, and so harms his country.

1. I will try to find out what my duty is, *what I ought to do*, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

The seventh law is the *Law of Good Workmanship*.

THE GOOD AMERICAN TRIES TO DO THE RIGHT THING IN THE RIGHT WAY

The welfare of our country depends upon those who have learned to do in the right way the things that ought to be done. Therefore :

1. I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way.

2. I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a rail or a nail carelessly made may cause the death of hundreds.

3. I will try to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received larger reward. Envy spoils the work and the worker,

The eighth law is the *Law of Team-Work*.

THE GOOD AMERICAN WORKS IN FRIENDLY
CO-OPERATION WITH HIS FELLOW-
WORKERS

One man alone could not build a city or a great railroad. One man alone would find it hard to build a house or a bridge. That I may have bread, men have sowed and reaped, men have made plows and threshers, men have built mills and mined coal, men have made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

1. In whatever work I do with others, I will do my part and will help others do their part.

2. I will keep in order the things which I use in my work. When things are out of place, they are often in the way, and sometimes they are hard to find. Disorder means confusion, and the waste of time and patience.

3. In all my work with others, I will be cheerful. Cheerlessness depresses all the workers and injures all the work.

4. When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.

The ninth law is the *Law of Kindness*.

THE GOOD AMERICAN IS KIND

In America those who are of different races, colours and conditions must live together. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps the common life. Therefore :

1. I will be kind in all my *thoughts*. I will bear no spites or grudges. I will not think myself above any other girl or boy just because I am of a different race or colour or condition. I will never despise anybody.

2. I will be kind in all my *speech*. I will not gossip nor will I speak un-

kindly of anyone. Words may wound or heal.

3. I will be kind in all my *acts*. I will not selfishly insist on having my own way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best to help those who need it most.

The tenth law is the *Law of Loyalty*.

THE GOOD AMERICAN IS LOYAL

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to everyone in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State and my country. If I try simply to be loyal to my town, State and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State and my town, to my school and to my family.

And he who obeys the law of loyalty obeys all the other nine laws of the Good American.

ADELIA H. TAFFINDER

RECONSTRUCTION IN MEDICINE

By G. COLMORE

RECONSTRUCTION implies overthrow: it means that the thing to be built anew, whether it be a system, a building, or an ideal, must first be destroyed.

There are two reasons for the destruction of systems or of objects: one is that, originally sound and in harmony with their environment, they become outworn and cease to fulfil the purpose for which they were created: the other is that they have been reared on a false foundation and have been defective from the start.

The science of medicine in the West must be placed in the latter category. Subject to perpetual reconstruction, the reconstruction has never been complete, as the destruction has never been entire; but partial only, as theory after theory, cure after cure, has been discarded, and fresh remedies and hypotheses have been substituted, relied on, and in their turn found wanting. The parts have been changed, but the foundation has remained, and the foundation is false. In this foundation the art of healing has little, if any, part; its place is taken by the investigation of disease; the pursuit of knowledge is its chief corner-stone, as the attainment of knowledge is the paramount ambition of the builders, their darling aim.

It is not contended that knowledge is other than good, the desire for knowledge other than a noble desire, but only that when the good of knowledge is regarded as the supreme good, when it is pursued to the exclusion of every consideration which would appear to bar its advance, its light is changed from a beacon to a lure, and those who follow that light are beguiled from the truth.

That knowledge is acclaimed by medical science as the supreme good is not in dispute. That scientific curiosity is of more value than aught else to a community is

affirmed by one of the high priests of the medical-scientific faith. Professor Starling told the Royal Commission on Vivisection that "It is the greatest asset which a nation can have to have amongst itself a number of men with this mere curiosity, men who will put everything second to the advancement of knowledge." The desire to know is thus asserted to be the highest of all desires, and must be furthered at all costs. And at all costs it has been furthered. Chivalry, mercy, pity, these have been thrust aside when the choice has been between them and the acquisition of knowledge; suffering has counted for little, pain has been induced in order to provide material for study; in the dumb world of animals, in the helpless world of hospitals and asylums, human and sub-human beings, at the mercy of this mere curiosity, have met with no mercy.

Like all bad systems, the existing system of medical research endures by reason of the support of good people. There could be no evil, no established, corporate evil, unless the majority of respectable people backed it up. In ignorance, in thoughtlessness, in a faith not so much blind as slothful, the unco' guid support iniquities which, if supported only by the iniquitous, would soon be stamped out. Not conscience only, but custom, makes cowards of us all, and an established system, by the mere fact of its establishment, so clouds the perception of men as to warp their judgment and bring their attitude into sympathy with itself. Good men, noble men, honest and unselfish men, within and without the profession, support, believe in and admire the present methods of studying and practising medicine. They have been born into the system, brought up in it, in the case of medical men, trained in its

methods, saturated with its dogma, imbued with its ideas. With the most excellent intentions and the sincerest motives, men and women, doctors, nurses, scientists, open their hearts and their minds to the iniquities of the system, sayings in attitude what they would repudiate in speech: "Evil be thou my good."

At this moment the evil appears to the medical profession and to the vast bulk of the laity to be very good indeed. Plaudits there are on all sides from the public, and a pæan of triumph is sung by the scientists over the services rendered, the results achieved, during the war; and the unselfishness and devotion of the doctors is acclaimed as being as fully part of the medical system as are the methods of the laboratory and the practices which proceed from them. All honour to unselfishness and devotion; nevertheless an unselfish and devoted man may give you a cup of poison with the best and purest of intentions if he honestly believes the poison to be nectar.

As to the great diminution of disease in this last war as compared with other wars, what are the facts? The facts are that never in any war was sanitation so carefully attended to, that never was food so good and so plentiful, that never were nursing arrangements so complete, and that the chief means employed to combat disease has been inoculation. To inoculation the medical scientists and their followers ascribe the good results. "Look," they say, and thousands say it after them, "what inoculation has done!" meaning that it claims for its own all cases of recovery and freedom from disease and has no part or lot in the failures.

It is not the purpose of this paper to frame an argument by results, to combat statistics with counter statistics, or to cite case after case in which inoculation has not prevented but has preceded disease or been followed by death. These things are easy to do, but they lead nowhere; for still, when a man has remained healthy or has recovered from illness, the disciples of the system will maintain that his recovery or his health is due to inoculation,

and when he has fallen ill or died or done both, will assert that the injections were given too late or in insufficient quantity. To two facts only, out of very many, I would call attention, and they are big, corporate facts, not individual cases. The first is that in Mesopotamia there was an ample supply of vaccines, and inoculation was in full swing; but food, water and sanitation were deficient; and in Mesopotamia men died like flies, and died from the very diseases against which they were inoculated. The same thing is true of Gallipoli. The second fact is the great mortality amongst soldiers in the influenza epidemic: they have succumbed as men succumb whose powers of resistance have been weakened by the presence of deleterious agents in the blood.

These are points to be considered, but they are not my main point, though they bear upon it. My main point is, that we are faced, under the Ministry of Health Bill—a Bill excellent in many respects—with the prospect of a medical autocracy; that the menace of this autocracy lies in the direction of compulsory inoculation, or compulsory anything else that the autocracy may adopt, and the introduction, already provided for, of vivisectional experiments in the schools; and that the medical profession, dominated as it is by the present system, is not fit to be entrusted with plenary powers. And the point of my point, if I may so put it, is that the system is founded on false principles, accepts a false morality, ignores, in the very search for them, the laws of nature, and, in exalting the advancement of knowledge above all else, breaks the fundamental law of the universe, the law of the creative force of love, without the observance of which there can be no real knowledge, no full understanding.

And real knowledge, true understanding, elude still the grasp of those who by means of the present methods of research pursue them; even the followers of the system admit the system's failure. At the great Congress of Physiologists held in Vienna in 1910, Professor Charles Richet said it was truly extraordinary that for sixteen hundred years all physicians, all physiologists, had remained bound in

the shackles of the incomprehensible error of the four cardinal humours. Professor Matthew, in "How to Succeed in the Practice of Medicine," says: "Theories that were prominent facts in medicine a decade ago, are to-day ignored, and facts of to-day may, in another decade, be pronounced mere theories." And in the *British Medical Journal*, the leading organ of the present system, the following words are contained in a leading article: "Remedies and modes of treatment . . . have their little day and cease to be. Back numbers are graveyards of dead theories, of which the various forms of quackery that survive are the ghosts."

Why, in the face of this testimony and of the incontrovertible evidence of the past, should the country be subjected to a despotism which will burden it with every mistake which medical fashion adopts or the latest scientific craze decrees? For the mistakes will go on till in medicine there is reconstruction; a true, radical reconstruction; and this cannot be unless the fabric is destroyed and a new foundation is laid. The knowledge gained by wrong means, if true at all, is only partly true, is misleading and leads to error after error. Can men gather grapes of thorns or figs of thistles? We

know they cannot, nor from corruption reap incorruption; and humanity will never be benefited by a system which permits and pursues that which is an impregnable bar to humanity's progress, the exploitation of the weak by the strong. Specious may be its promises, bold its claims, dazzling the apparent results of its passing phases; but the goal of humanity is a spiritual goal, any veiling of it by the interposing of lower aims, material gains, delays humanity in its march; and, as the greater contains the less and not the less the greater, only as we allow the laws of the higher shall we know, understand, and be able to apply the laws of the lower.

In many directions reconstruction is needed; in none more than in this. In many directions its supporters are legion; in this they are but few. In many directions public sympathy is enlisted in its favour; in this it has in a great measure to be awakened. All the more need to work, to instruct, to stand. There is no religion higher than truth, nor is there any knowledge apart from truth save the knowledge that passeth away. Love alone at last pierces the mysteries of being, sees face to face; and whoso would reach that highest understanding must follow, not violate, the laws of love.

G. COLMORE

CHRISTMAS DAY 1918

I saw a vision in the upper world :
 Above the surge of mortal toil and strife
 There rose the powers distilled from death and life
 Into a glorious blossom, fresh uncurled,
 Its heart love-lighted and its petals pearled
 With tears of millions, shed for Liberty :
 And a Voice said : The Flower of Peace-to-be
 Is sign of what the Age-to-come holds furled ;
 So, take, O world of men, this Christ-birth-tide,
 God's gift of Peace on earth, and build anew
 Upon the noble roots of what ye are,
 And have been, World's Peace ; no foundation wide
 As Brotherhood, and strong as Love, build true ;
 And Light shall fail you not, for lo ! the Star.

EVELYN G. PIERCE

CITIZEN HOUSE, BATH

By C. M. de REYES, M.A.

A GREAT increase of Settlements or Centres of Social Work has taken place during the last twenty years. These have mainly formed centres for training in social work, usually connected with Universities, and as such have been developed for definite research and experimental purposes.

Citizen House differs from these in having no such basis. It endeavours to approximate more closely to the original ideal of Toynbee Hall: that of a group of people who endeavour to share their citizenship and life with those of a poorer neighbourhood. And this not from any desire to do good or to experiment upon human life, but rather because there is, in the close proximity of poverty and in the heart of a city, a warmth, a variety and a beauty of work and friendship wholly unknown save to those who live in its midst. Citizen House began with three residents, and with one fundamental idea—that those who possessed the gifts of education, art, and wealth should share a common life and citizenship with those to whom such things were unknown. At the same time, the residents were clearly to receive as much as they gave. For the very poverty of the neighbourhood brought a singleness of purpose, a sincerity and an understanding of life which would ever keep the ideal of a common life true to its centre and prevent that philanthropic attitude and social dalliance which has so greatly injured genuine work during this century.

During the five years in which Citizen House has been established the number of residents increased to fourteen, together with some hundred workers in various departments.

The house itself was an old tenement building originally constructed by the famous architect Wood in 1720, but with all its architectural beauties smothered under a deadening coat of drab brown

paint. The process of restoration has been largely the work of the residents, and now the house forms one of the most interesting specimens of early 18th-century architecture in Bath. The grand old staircase, the fine diamond writing and sonnets on the windows, the powder closets and panelled rooms frequently call forth the admiration of the many archaeologists who visit it.

Adjoining premises have been added as the work extended, until now the building forms a large square. One side, preserving its old moulded façade, fronts the garden of a little square and is strangely similar to parts of old Oxford, a second side is divided only by a narrow street from the slum: houses which slope down to the river and which have been fitly described by the present Prime Minister as the "worst in England." A third side faces the traffic of the cheap shopping street of the city, and the fourth side looks directly over the old Roman Baths and the embroidered tower of the Abbey.

The work of Citizen House is as varied as its surroundings. On the ground floor is found the office of the Guild of Social Welfare. This is a place of enquiry for all. To it come the poor with their difficulties, the woman who wants convalescent treatment for her child, the soldier's wife who cannot obtain her allotment, the man with legal difficulties, the fashionable visitor who requires a "little light war-work"; as far as possible each requirement is granted with a view to the permanent good of the individual, or if it lies outside the scope of the Guild's powers, the applicant is put in the best and speediest way of obtaining it.

From noon to 2 p.m. daily the large café and club rooms in Westgate are thrown open as a National Restaurant, and some thousand portions are served in this time. All food is as varied and

appetising as possible and includes hot joints, soups, vegetables, entrées, vegetarian dishes and puddings. Cost price alone is charged, together with a 25 per cent. increase to include wages of professional cooks, gas, service and rent. There is, therefore, no element either of charity or of profiteering, and people of all occupations frequent the restaurant. A special department has been made for children's meals, where halfpenny and penny portions of porridge and treacle, gravy, soup, rice, and custard, vegetables and puddings, find long waiting queues of little customers. The importance of child-health to the nation must be apparent to all, and yet at the same time the country is sadly negligent with regard to that coming generation which alone constitutes its real wealth; little is done to provide children with the hot, nourishing meals that the limited rations and inadequate home cooking cannot supply.

In many cases the widowed or war-working mothers are out all day and the children are left to shift for themselves. Underfed and undermined in constitution, it is small wonder that, before the blast of an epidemic, the children are swept away like leaves, and the figures of child mortality constitute a permanent censure to any civilised country. That a children's restaurant may fill a great need and become intensely popular has been shown at Citizen House. From six adventurous customers on the first day, the number rose to two hundred within a week, and is still increasing. The present accommodation has become utterly inadequate, the children having to wait their turn to enter in long queues outside; and an effort is being made to raise funds, among all those who have the nation's welfare at heart, to equip larger premises.

As soon as the dinner rush is over the afternoon staff of helpers arrive, and from 3 p.m. to 10 p.m. the New Empire Club (as the men's section of Citizen House is called) is open to provide teas and suppers, as well as recreation, reading and writing rooms to all members of H.M. Forces and discharged men. In

a very true sense the men speak of their club as "home," and when during the winter months a number of troops are billeted in the city over a thousand men frequent the club nightly. Through the dense khaki throng in the café, smiling helpers, gaily clad in the bright check overall which is the club waitresses' uniform, thread their way, bearing the steaming dishes which earn the highest praise when they are called "nigh as good as my mother makes me at home."

The skittle alley, quoits, billiard tables, pianos, punching balls, have all their crowded circle of players, while a strange contrast is found in the silence rooms, where the quiet, tense rows of men are all "writing home." On the top floor of the building the constant sharp report of a rifle shows that a match is being held in the rifle-range, and that all are eager to compete in the weekly challenge competition, when the winner will proudly carry off a silver spoon as token of his prowess. Then comes the central attraction, the entertainment in the little theatre, where every evening from 7 p.m. to 9 p.m. a play or concert is given. Professional and local talent mingles with the hugely-applauded efforts of an honest Tommy, whose repertoire ranges from a song of "Igh Life," depicting in the most vivid language the not too exemplary life of the gentleman concerned, to "A little child shall lead them." But the innate sense of justice in the British soldier never fails, and every turn receives its hearty meed of applause. At 10 p.m. those who have not to hasten home beneath the many-eyed vigilance of the Military Police "turn in at home." The long dormitories, provided with that greatest treat to a soldier-man—mattresses and sheets—are soon full of cheerful occupants. The nightly pillow-fight takes place across the prostrate form of the unfortunate gentleman who said that he wished to go to sleep; others, deploring the lack of public dances, seize the mattress and execute nimble steps with their uninspiring partner to the tune of "Won't you come and dance with me?" Till at last sleep intervenes, and the club steward adroitly

seizes the right moment for "lights out."

But during the evening in an adjacent street the Citizen's House Girls' Club has also been hard at work and pleasure.

At 6 p.m. arrive a merry tumbling troop of junior members, children of those Bath men who have joined the First Expeditionary Force, and whose harassed, anxious mothers are only too glad to feel that they can send them "up to club" for a couple of hours' happy recreation away from the dangers of the streets. Whole families of all sorts and sizes besiege the door of the children's playroom and library, which forms a veritable wonderland to the children who know no beauty and have no toys.

The gift of a gentleman who had travelled largely in America, the playroom is a model of those specially designed for children in all big cities of the States. Bookshelves of white enamel, crowded with tales of adventure and fairy, full of vivid illustrations, and yet arranged close enough to the ground for the smallest arm to explore, little desks and brightly-painted tables, toys of all countries, and giant rocking-horses complete this new world of thought which can only be greeted with gasps by the newcomer. Scattered over the floor are little groups with their favourite toys, and a bunch of babies, too small to read, are listening to a fairy-tale from the kindly lips of the Lady Librarian and making it "for real" by acting all the adventures themselves. Every week a library book is taken home and eagerly devoured. No brown-paper covers damp the glory of the outside cover, for each child is responsible for bringing the book back in a clean and good condition. The fact that the demand is almost wholly for fairy-tales shows how colour and design call forth the child's imagination, and that at the beginning of life at any rate, poet, mysticism, and beauty form the great reality.

When two hours later the babies are sent home, there comes the great rush of girls from work. Their ages range from 14 to 30. Business and factory girls work and play side by side, for

their whole interests are centred in the club which is open to them every evening. First there is an hour's work. A Swedish Drill or Country Dance practice, a nursing or millinery class—some are having a choir practice, while others are cooking appetising dishes to take back as a little surprise supper for those at home. The championship teams are busy working up for the annual competitions of the Association of Girls' Clubs, to win back once more the formidable challenge shields which crowd the club-room walls.

The many club-rooms are full with the throngs of gay, light-hearted girls who are learning the delights of real recreation. Half an hour's singing and dancing will unite all in the big hall at the close of the classes and the old grey alleys round Citizen House re-echo with laughter and good-nights as they reluctantly leave the club-house at 9.30 p.m.

The remaining feature of Citizen House is its Art Centre. The celebration of the great religious and national festivals in the form of dramatic representations has done much to arouse interest in this Centre, where every detail of the plays is planned and constructed.

The formation of the plays is based on the old Miracle and Mystery representations. All action and gesture is of the simplest, every scene is chosen to convey the one unity of thought and expression, and to this a complete music and colour harmony is united. These representations are given some six times a year in the little theatre of Citizen House, which has been constructed in the simplest manner, to fall well within the scope of every club and school.

During the summer months they are given on a roof-garden, converted from a neighbouring factory and made gay with flowers and little Noah's Ark trees. No irrelevant cardboard scenery or furniture is allowed. A set of curtains gives the one dominant colour note for each scene, the lighting is diffused, everything that is placed upon the stage is chosen for its intrinsic meaning and beauty.

In this way a simple and direct appeal is made to every member of the audience. The players are the people of the neighbourhood, who have not been trained in the tags of so-called stage-acting, who have no education to help them, but who are, nevertheless, actuated by a high idealism which renders all their work convincing and sincere.

Many of the Citizen House plays are now being given in various parts of the country, and attempts have been made to transfer the players to a wider sphere, but it is probable that little would be gained by this. The products are essentially "native to their soil," and in transplanting them much of their original simplicity would possibly be lost.

A keen and live branch of the Workers' Educational Association, equipped with lending library and lecture rooms, is also to be found at Citizen House. This aims at providing a ladder from the Elementary School to the University in a very real sense. The Association is open to all adult men and women on the payment of a nominal fee of one shilling a year, excellent tutorial classes and lectures are given by Professors of the Universities of Oxford

and of Bristol, while big open meetings are organised monthly for the discussion of economic, philosophic, and social problems.

In addition, various literary, social and dramatic clubs have their centre and conduct their meetings at Citizen House, which is open to all avenues of thought on a non-political and undenominational basis, and welcomes all progressive societies to its midst.

The question "What is Citizen House?" has often been asked, because the institution does not conform to any recognised type or follow a pre-conceived settlement plan; and the answer lies in the fact that no systematic regulation of human life is possible, and that institution can only succeed which is based on a constant readjustment to the needs both of the time and of the neighbourhood. Citizen House is, therefore, only the expression of a passionate desire to unite art with matter, love and sympathy with human failure and misunderstanding, idealism with the commonest facts of everyday life and, above all, to create a new interpretation of the sense of citizenship.

C. M. DE REYES

THE INNER VOICE

PEACE, Peace, thou turbulent child
 in my soul,
 Why all this inward strife?
 All of Reality that is here to-day
 Will be to-morrow, was in the ages past.
 Let the rest go, break from the beaten
 way
 Of impulse and carefulness. Life is so
 vast.
 Only let Self be quiet—
 Have faith—you shall be whole.
 "You shall be whole" say I?
 Nay, you are whole, whole and re-
 deemed—
 The innermost You that dwelleth so
 secretly still.

Yet on the surface the waters are
 troubled—Oh, why,
 Little child soul (remembering what you
 have dreamed)
 Do you doubt for a moment the wisdom
 of Infinite Love?
 Only surrender Self to the Eternal Will,
 Rise on the wings of believing and hover
 above
 Your tinted earth toys, viewing them from
 the height
 Of the Spirit's deliverance. So you shall
 find your delight
 In the Realm of Reality—you shall be
 utterly whole.
 Therefore, peace, thou turbulent child in
 my soul.

PHYLLIS M. JAMES

THE PLAY-CENTRE

A DESCRIPTION OF A PLAY-CENTRE AT BRADFORD

By *N. M. PARKIN*

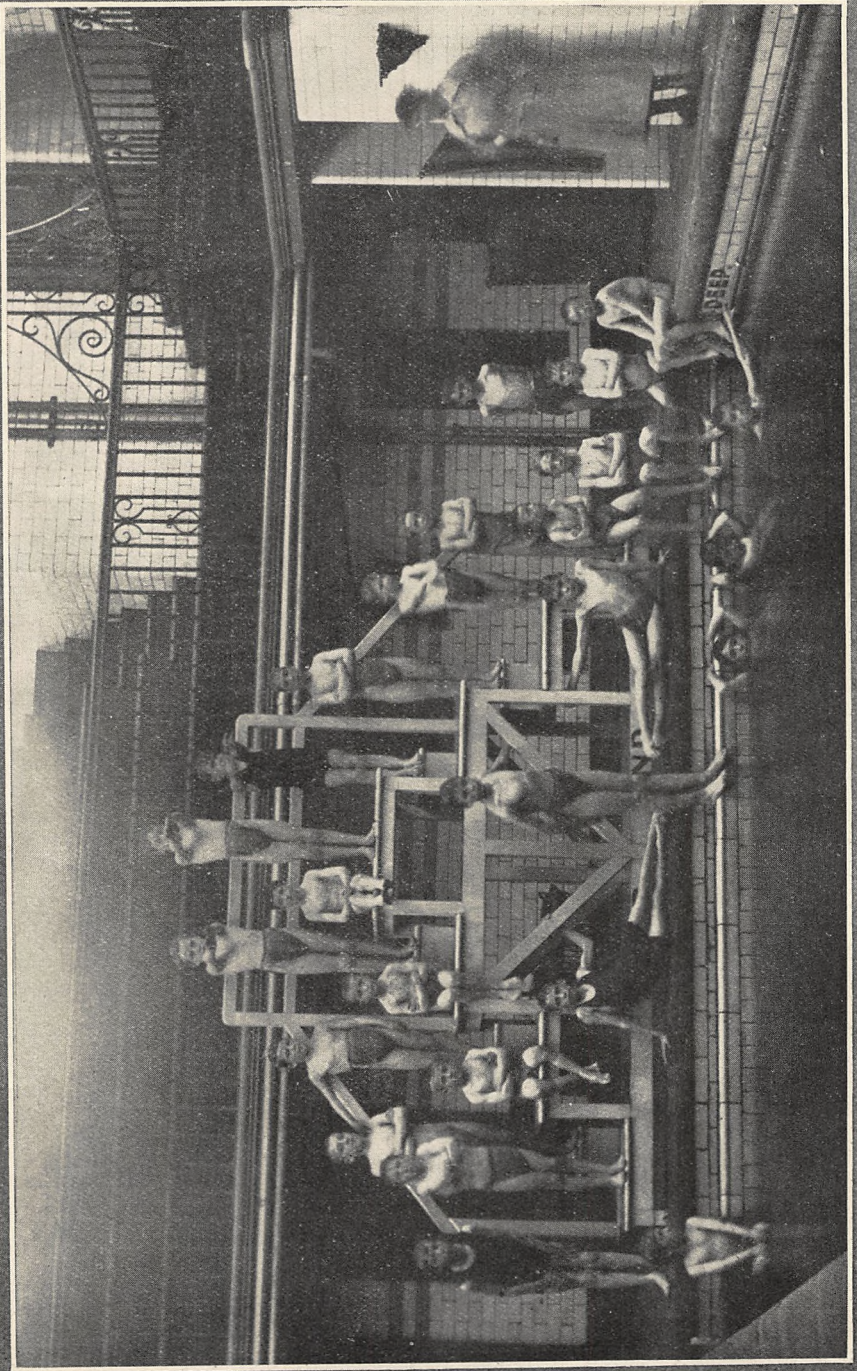
MUCH has been spoken and written during the last decade of a newer and better world for the children, in the endeavour to provide for them a brighter and happier heritage than that of their predecessors. Child welfare, higher ideals of education, problems of adolescence, are branches of service in which the workers on the children's behalf have laboured in the past, oft-times with little apparent success, amidst a goodly harvest of adverse criticism. Notwithstanding, the Dawn of a New Era, which is even now with us, brings in its train a better and brighter outlook for the children, a better understanding of their rights and privileges, such as our present civilisation has not known.

On behalf of the child-life of the slum areas of our great cities, I submit the following short account of what has come to be generally spoken of as the Play-Centre Movement—humble enough, and even crude perhaps in its beginnings, but destined, I trust, to grow into such an organisation as will bring happiness, light, and love into the child-life of the future. For these children of the poor have known so very little of the joys of childhood. Surrounded by the hideous environment of a great industrial system, deprived in many cases by extreme poverty of the barest necessities of life, their child lives have known nothing of that brightness which is the rightful heritage of each child soul sent to learn his lesson in the school of life. Little wonder that the natural activities of childhood, for sheer lack of guidance into legitimate channels, find expression in acts of juvenile crime and general lawlessness. In these homes of the slum areas the social life of the child is literally crowded out—his only playground is of necessity the

street, with its, more often than not, evil associations. It has needed a world war to bring home to us the fact that, given a fitting environment in which he can spend his leisure hours, the seemingly lawless child of the street turns naturally to right methods of play and recreation, as a flower to the sun.

It was in the early summer of 1917 that this particular Play-Centre was begun as an experimental venture, in the midst of one of the most sordid spots of a great industrial city. In this, as in other slum areas, the rapid increase of juvenile crime had brought home to the authorities the fact that something practical must be attempted, to check, if possible, this deplorable state of affairs. In other words, the community had begun to awaken to some sense of its responsibility with regard to these children committed to its keeping. A large day school was given over for the work of the Centre, after the work of the ordinary school day was ended. Children of both sexes, between the ages of three and fourteen, were invited to reassemble for play instead of work. Great indeed was their curiosity at this novel state of affairs, and the opening night met with a huge response from a crowd of eager and excited children. Not the least part of their joy was founded on the knowledge that they were at liberty to come and go as they pleased; they were extremely conscious of the added dignity of being able to act like "grown-ups" in such an important matter as a choice of attendance at school. The Centre was open to all comers for five evenings of the week, for a period of one and a half hours. The work was in charge of an organiser, assisted by a staff of helpers, one helper to be nominally in charge of not more than forty children; but, since attendance was quite voluntary, experience has taught that the question of numbers was a fluctuating





tuating quantity, and on numerous occasions the helper has found himself called upon to entertain sometimes as many as sixty children instead of the prescribed forty.

At the commencement the whole of the workers consisted of day teachers who were interested in the furthering of a movement for the building of a happier environment in which these less fortunate little ones might learn to spend their leisure hours in happy play. Each had been carefully chosen, not only for ability to deal with large numbers of children from the point of view of right discipline, but for capacity to surround them with the real play spirit. At a later period much valuable help has been given by voluntary workers, some of whom have helped by means of personal service in the Centre, and others who have helped in no less degree by sending to us gifts of toys and attractive books. For these latter we are extremely grateful, since the life of a toy or book is, with us, a short and strenuous one, passing, as it does, into hundreds of eager, and often grimy little hands.

For the first week or two after the opening of the Centre, the whole of the children gladly joined in the different sets of organised games arranged by the helpers. Games of a competitive nature involving "sides" were, and have continued to be, the most popular with both boys and girls. In addition to these, swimming and dancing have invariably attracted large and enthusiastic groups of participators. And here I should like to say that as regards pluck, a genuine desire to "play the game," and an unselfish willingness to give place to another, the child of the slum area gives place to none. Here at last "the harvest is ready" for that social reformation which is engaging the leading thought of to-day.

Being summer time, the work was carried on entirely out-of-doors, except on an occasional wet evening, when we had, perforce, to betake ourselves under cover.

Gradually, those children who were not naturally keen on the more strenuous games began to take up the various kinds of recreative occupations which had, in

the meantime, been prepared for them—pencil or crayon drawing, painting, modelling in cardboard, clay or plasticine, basket-weaving, toymaking, paper-cutting, doll-dressing, needlework, reading, etc. These were augmented and varied from time to time by newer occupations, immediately the more familiar ones appeared to be growing stale and uninteresting. Our "Times" Section (six years of age and under) was provided with a plentiful supply of the ordinary kindergarten apparatus now in common use in all classes of school. Together with toys of various descriptions, these provided unlimited interest and pleasure, and one was bound to admit that, "given something to play with," these small people were much less difficult to entertain than some older people we have known.

By the time the various occupations were in full working order, the Centre had gradually arranged itself into a nightly attendance of from two hundred to two hundred and fifty, which meant that five or six hundred children were in direct touch, and could be looked upon as regular attenders; a regular attender being one who came not less than two or three evenings per week.

With the advent of the dark evenings of autumn came the necessary transfer from outdoor to indoor play, accompanied by various modifications and changes in the games and occupations adapted to indoor work; and last, but by no means least, an augmented attendance of an additional hundred children per evening. The helpers quickly realised that they were in for a still more strenuous time providing congenial occupation for so many eager young seekers. The same choice of occupation was allowed them as had been given in the outdoor work, together with the maximum of relaxation and freedom from undue restraint, but such freedom was never allowed to develop at any time into rough and unseemly behaviour, or to verge on disobedience to the rules of the Centre. A tactful word here and there invariably sufficed to check any disposition towards such, into which an occasional new-comer might be tempted to lapse.

We were now able to establish a special

room for "Free Play." Here, suitable toys and games for older children were arranged, and proved specially attractive to older boys, groups of whom would assemble night after night to compete with one another in simple games of skill dear to the boy soul—draughts, dominoes, darts, skittles, etc. A course of instruction in woodwork for older boys was also successfully launched, together with an equally successful course in simple housewifery for older girls. In spite of "rationing," this latter is quite self-supporting. The girls themselves bring in the necessary supplies, having previously arranged with the helper what they would like to make. Any surplus soup, puddings, cakes, etc., find a ready market, since one can purchase in half-penny portions if desired.

Throughout the winter neither inclement weather nor darkened streets acted as a deterrent to our young visitors; and, at the conclusion of our first winter session, we had undoubted evidence that the Centre had fulfilled its mission, in the marked diminution of juvenile crime in the neighbourhood, for out of three or four hundred lads in touch with the Centre, one instance only of such came to my immediate knowledge.

The beginning of our second winter campaign promises well, with a steady increase in the number of our child guests. Probably the limitations of war-time economy will be with us for a time yet, but one can look forward with hope to a future in which the work shall extend in an ever-widening circle.

N. M. PARKIN

NOTICE

It has been felt that the time-limit of two months, or thereabouts, which has hitherto been imposed in connection with our HERALD OF THE STAR Prize Competitions, is too short to allow to subscribers in distant parts of the world an opportunity of competing. We have therefore decided to offer a special prize of ten guineas for a competition in which the closing date for entries will be just under six months hence, namely, May 15th, 1919. The prize, alluded to, will be given to the best set of 25 Aphorisms on the Spiritual Life, each one of these Aphorisms to be not longer than fifty words. No definitions of the Spiritual Life are here offered, nor is any guidance given to prospective competitors as to the lines which they should follow, the whole object of the competition being to encourage first-hand and original thinking. All that can be said here is that the qualities which will be looked for, in adjudicating the entries, will be depth and freshness of thought and the ability to express such thought in terse and living words. It will also be considered a merit, if the twenty-five Aphorisms submitted do not exhibit too great a sameness. The winning set of Aphorisms will be published in full in the June or July number of the HERALD, together with extracts from some of the other sets sent in. It should be noted that this competition is only open to subscribers to the magazine.

EDITOR

AN AMERICAN HANDICRAFT TRAINING COLLEGE

By *ROBERT WALTON, LL.B.*

AN enlightened movement is in progress in America to bring within the scope of organised educational institutions the scientific training of social workers, who shall have as a recognised public profession the rendering of skilled service in all forms of social service work. This includes the training of probation officers, juvenile court officers, settlement house workers, visitors for associated charities, industrial nurses, parole officers, secretaries of labour organisations, public health nurses, playground instructors, extension secretaries of the Y.M.C.A. and the Y.W.C.A., field workers for research organisations and social surveys, trained investigators for children's aid societies, infant welfare societies, social welfare nurses, department store secretaries in charge of employees, investigators for departments of education and for vocational supervision, police matrons, supervisors of hospitals, superintendents of charitable organisations, investigators of societies for the prevention of cruelty to children and for anti-tuberculosis societies, social service bureaus for coloured people and foreign colonies, supervisors of gymnasiums in high schools and other schools and colleges, playground instructors, legal aid societies, special agents for United States bureaus of labour, investigators for mothers' pensions, departments of municipal government, and kindred activities.

One of the best-known schools to give training in all of these lines is the Chicago School of Civics and Philanthropy, with headquarters on South Michigan Avenue, Chicago, Illinois. It is headed and staffed by widely-known altruistic workers, most of whom have elsewhere and otherwise gained fame and commendation. The

President is Graham Taylor, and among the directors are such well-known names as those of Jane Addams, head of Hull House; Charles R. Crane, manufacturer, philanthropist, and member of the Diplomatic Service; Julia C. Lathrop, head of the Children's Bureau of the Department of Labour of the United States Government; Julian W. Mack, Judge of the United States Circuit Court, now connected with the Council for National Defence; Julius Rosenwald, president, Sears, Roebuck and Company, and one of the sponsors for repatriating the Jews in Palestine; Edward L. Ryerson, and other nationally known philanthropists.

The Chicago School of Civics and Philanthropy began its work in 1903 as the Chicago Institute of Social Science. In 1908 it was incorporated: "To promote through efficient instruction, training, investigation and publication the efficiency of civic, philanthropic and social work and the improvement of living and working conditions."

The work runs practically throughout the year and the tuition is \$120 per annum. The school maintains a Placement Bureau to secure positions for its graduates and all others seeking employment in social service work, and the success of this Placement Bureau may be gathered from the fact that it has placed graduates in every one of the classes of work listed in the first paragraph of this article.

The school is not identified with any university. Representatives of several university faculties are, however, trustees of the school or serve on its advisory council; the work done at the school is recognised by various universities, and credit is given in accordance with the conditions under which the respective universities recognise non-resident work of

institutions of high standing, and to the extent to which the courses in the school can be regarded as analogous to their own graduate courses. Many scholarships providing for free tuition are offered and some Research Studentships have been endowed, which carry both tuition and substantial compensation for a few especially qualified students in the Department of Social Investigation. The school's location in the City of Chicago is favourable owing to the large number of admirably-conducted public institutions, the fine public recreation centres, and the large foreign population, representing many nationalities, that tend to live in segregated communities or foreign colonies.

All students or candidates for admission to the school must have taken a considerable part of a college or university course, or must have shown ability in practical work of this character. In addition, the school has the usual American requirements for admission that satisfactory evidence of good health, good character, capacity for practical work, and earnestness of purpose must be present. A large number of the students of the school are college graduates; the other members of the student body are persons who have had discipline and training in other professional schools and in practical work, and the standard of instruction maintained is that of a graduate professional school. The methods of instruction resemble those applied in courses in law and medicine rather than in the graduate school of a university. Training for social work cannot be given merely by lectures or by the study of books or even by observation; one can learn how to do only by doing under expert supervision. Students are therefore required to carry not only lecture courses at the School, but practice work under the direction of efficient social agencies.

Applications for positions in social work are sometimes made in the Social Exchange by students who believe that they have had training for such work through graduate courses in economics or sociology. Such students may have had courses or seminars which deal with the

causes of poverty, the labour movement, phases of modern industry, or theories of social reform. These courses, however, have been theoretical rather than practical, and the students taking them have not had any experience either in the field or in the office. They may have learned how social work is being done; they have not learned how to do it. Obviously the distinction should be carefully drawn by the college student who anticipates entering the field of social service, between graduate study leading to the advanced degree on the one hand, and the professional school of philanthropy with its carefully arranged system of social apprenticeship on the other.

It is constantly becoming more evident that social work should no more be undertaken without preliminary training in the field, than medical practice without clinical experience. This practice work is as important a part of the curriculum as the lecture courses, and as high a standard for regular and intelligent work must be maintained.

Emphasis is laid upon practice with case-work organisations. For the purpose of training, no form of social work has so many advantages of a fundamental kind as the family work of the United Charities. This is due partly to the fact that the method and technique of treatment have been so thoroughly worked out, and partly due to the fact that this work provides so many points of contact with a great variety of co-operating organisations, that students are within a very short time given an actual knowledge of the social field.

All second year students are, therefore, required for the first three months to spend three hours a day five days in the week in one of the district offices of the United Charities. Directly related to this field work is the class-room work in the course: Principles of Case Work. At the end of this time students are given a choice of work. They may either remain with the United Charities or go as apprentices to such agencies as the Probation Department of the Juvenile Court, the Juvenile Protective Association, the Illinois Society for Mental Hygiene, the

social service department of one of the large hospitals, the Department of Vocational Supervision of the Board of Education, the Legal Aid Society, the Immigrants' Protective League, the Illinois Children's Home and Aid Society, or some other specialised social or civic agency. Arrangements can sometimes be made for a very limited number of students who are especially interested in municipal problems to work with the Bureau of Public Efficiency, with the Association of Commerce, with the Secretary of the City Club, or in special cases in a few departments of the City and County Government.

Visits of inspection to the different institutions in and near Chicago with whose work the students should be acquainted form a regular part of the first year's work, and carefully planned to connect with the course which is called Methods in Social Work. Two mornings a week are set aside for these visits, so that the work of important institutions and agencies may be adequately observed and profitably studied. The places selected for visits vary from year to year; but visits to such institutions as the House of Correction, the Chicago Parental School, the Juvenile Court, the Municipal Lodging-House, Allendale Farm, the county institutions at Oak Forest, the State Training School for Girls at Geneva, the State School for Boys at St. Charles, and the State Prison at Joliet, are usually on the list each year. In addition, visits to some of the large industrial plants in and near the city, to the settlements, and to various special exhibits are arranged.

The School has about 170 regular students, and naturally cannot be entirely self-supporting, in view of the low tuition and the high-grade faculty. It has been assisted among other agencies by the Russell Sage Foundation, concerning whose activities a later article in this series will appear.

The work done in this school is in sympathy with all of the best thought of modern altruism, as will be seen from a description of some of the courses offered, which it seems worth while to set down here in considerable detail. If more schools, colleges and universities through-

out the world could be brought to establish similar courses, a distinct impetus toward the world's great need, Social Reconstruction, would assuredly be given. Among other things that the school offers are :—

An introduction to the conditions of life and labour affecting the family, neighbourhood, industry and local governments, and the requirements they exact of social workers and agencies.

Industrial Groups: their functions and relations, as bearing upon community work and studies. Organised labour, employers' associations, causes and settlement of industrial differences, apprenticeship old and new, ideals of the industrial order and co-operative movements to realise them. Attention is also paid to :—Social Advance through Co-operative Effort, as exemplified by official and volunteer agencies, including political parties, voters' leagues, direct legislation, enlistment and training for citizenship, work with the courts, police and other departments of local governments.

The activities of the Federal, State and local government that have special social significance are examined. Laws governing the Federal Immigration Service, the educational work of the Department of Agriculture, the Children's Bureau, the Federal Public Health Service, the State provision for the blind, deaf, insane and feeble-minded, and the country organisation for the care of the poor and sick are studied. The laws of Illinois and Cook County are used as illustrations with which the laws of other communities may be compared.

The reports of the various social agencies of Chicago, especially those caring for children, are carefully studied; and from them a fair idea is obtained of the different forms of social service, the sources of their income, and the difficulties under which they labour. Emphasis is laid upon the principles and methods employed in the successful care of dependent and delinquent children.

A course in the Principles of Case Work deals with the principles of social treatment and their application primarily in the care of dependent family groups. The

purpose and methods of investigation, the necessity of special diagnosis and treatment are studied in connection with selected case records. Sources of relief, problems in treatment, the use of volunteer workers, and special problems of relief in the small community are among the topics discussed, as are difficult cases illustrating the care of wayward children, the care of families in which insanity is present, those involving co-operation with public and private medical agencies. These cases are supplemented by the necessary study of such public agencies as the Juvenile Court, the Compulsory Education Department, and the Child Hygiene Division of the Department of Health, as well as of private agencies such as Children's Aid Societies and Societies for the Prevention of Cruelty to Children. Complicated cases are studied, dealing with problems of the immigrant family, and of families in which there is mental incapacity, and families of the inebriate. Special attention is given to household economy and standards of living.

A course is given dealing with the social, political and industrial aspects of immigration. The history of State and Federal immigration legislation, changes in the causes and sources of immigration, the statistics of crime and poverty among the foreign born, difficulties of industrial adjustment, educational needs, relation to municipal politics, the location and histories of Chicago's foreign colonies, and methods of protection against exploitation are discussed, together with an account of remedial agencies which are at work.

In the course for the Social Treatment of Crime the development of present methods of dealing with the problem of crime is discussed, together with modern methods of dealing with offenders. Recent improvement in prison discipline and prison labour, the indeterminate sentence, administration of probation and parole systems, after-care of offenders, special problems relating to women offenders, and needed reforms in the penal system, the courts and the criminal law are considered.

The Forms, Functions and Relations of

Local Governments are studied with specific reference to their humanitarian service and public efficiency. A course of the Practice of Local Government includes the study of the new tendencies in local government; commission government and city manager plans; the latest city charters; proportional representation, taxation and finance. The course in Municipal Problems discusses problems in the working of popular government, with illustrations from the government of Chicago. The organisation, powers, and inter-relations of the various public agencies are studied in relation to their direct activities for the sake of public order, public health, and safety; the interests of labour; the regulation and encouragement of business; the raising and spending of public money.

Public recreation is now recognised as an important social problem, and Recreation Courses are given to meet this need. Recreation centres are in reality a new form of settlement, and for successful community leadership many of the same qualities and the same forms of training are desirable as in successful settlement work. If the school in a crowded quarter is to be made a force as a social centre, it can only be by demanding that the directors be trained in methods of social and neighbourhood work. To train leaders of community and social centres, settlement workers, and directors of playgrounds, the school has a two-year curriculum, in which there are both the courses offered in schools of physical training of high standing, and those that can be given only by a school of civics and philanthropy. By this combination students can be trained thoroughly for social centre, playground, public school work in gymnastics and play leadership, for club and recreation work in social settlements, and for the leadership of recreational work in small communities. In the fieldwork the training offered in recreation is given in part by technical and theoretical classes, which are held in the Hull-House gymnasium and classrooms, and in part by practical experience in the field. Students are required to assume charge of classes and clubs in settlements, and through the

co-operation of the leaders in the various park systems it is also possible to arrange regular fieldwork under the supervision of the directors of the various centres in the playgrounds and parks. For some students there is opportunity to direct clubs and classes among the workers in hospitals and in factories where welfare work is being developed among the employees. During the year 1916-17 students in the Recreation Course held clubs and classes in thirty-two settlements and recreation centres.

The social settlement has long recognised the place of dramatic expression, both as a factor in enlivening and in beautifying life in the crowded quarters of the modern industrial community, and as an instrument for teaching English. In the Courses in Dramatic Expression the foundation for dramatic work is laid in the analysis and study of the great folk and fairy tales, some of which are adapted by the students for use with the settlement groups of children and other neighbourhood people. On these foundations later courses in dramatic work, pageantry and festival celebrations are developed. Students are also given practical experience in directing the presentation of plays and pageants.

Weekly conferences on various phases of Community Organisation, its work, development and administration, are held. Among the topics discussed are: Boards of administration and control; supervision and administration of community centres; general theory of organisation and administration of clubs and classes in social centres; development of self-governing and self-supporting community organisations; essential factors in office management and record-keeping.

Courses are also given in Team Games and Athletics, Swimming, Folk Games, Folk Dancing, Handwork, Story-Telling, Dramatic Art and Festivals for Children, Community Music; and there are special courses for Public Health Nurses which are given in co-operation with the Visiting Nurse Association, the Infant Welfare Society, the Chicago Department of

Health, the Illinois Society for Mental Hygiene, and the Field-Nursing Division of the Municipal Tuberculosis Sanatorium. These courses are designed to meet the constantly increasing demand on the part of public health agencies, hospitals, and other social agencies for graduate nurses who are also trained social workers.

Many lectures are given upon the methods of dealing with the defective, delinquent and dependent wards of the State. The organisation and administration of public institutions, hospitals for the insane and feeble-minded, schools for the blind and deaf, the epileptic colony, reformatories and prisons, and local or State boards of charities are discussed.

The Course in Principles of Efficiency in Social Administration deals with such subjects as the relation of a chief executive to his board, office management, charitable publicity, the financial campaign, and the making of an annual report.

The problems of eugenics, social hygiene, birth control and other population questions are dealt with in the course on Race Betterment.

A special course consists of a course on Social Service in War Time. Among the subjects discussed are: The forms of service required for the soldier's family during his absence; co-operating agencies, medical, educational, industrial and charitable; provision for soldiers' widows and orphans, widows' pensions, etc.; re-education for the handicapped soldier; forms of distress likely to arise in war-time, such as industrial and mal-adjustment, increase in juvenile offenders, and child neglect; special needs of different national groups, emergency relief in other catastrophes than war.

Is it too much to believe that if schools such as this could be established and gotten under way in the cities of the world, they would have tremendous effect in moulding the coming generation? All honour to Graham Taylor and his co-workers and supporters in this work for the New Day.

ROBERT WALTON

SCHOOLS OF TO-MORROW IN ENGLAND

X.—MIXENDEN SCHOOL

By *JOSEPHINE RANSOM*

IT was upon a grey day in November that I ventured to try and find the Mixenden County School, of which the headmaster is Mr. John Arrowsmith. At the New Ideals in Education Conference of 1916 Mr. Arrowsmith explained the aim that lay behind his work : to introduce a system of Physiological Education, or Education through all the Senses, primarily through touch. So I sought out Mr. Arrowsmith and the practical expression of his ideal.

It was rather like going on a pilgrimage. Halifax is not a prepossessing place, and a long tram-ride landed me on the edge of a valley, which I crossed on foot, and finally found the school. Grey hills, grey hard lines of valley, grey houses, grey roofs, grey mists, and streamers of dark grey smoke seemed to envelop one on every side. I wondered what sort of an enthusiast I should find in the midst of such unprepossessing surroundings. Mr. Arrowsmith afterwards assured me that it was very beautiful there in the summer—I wonder !

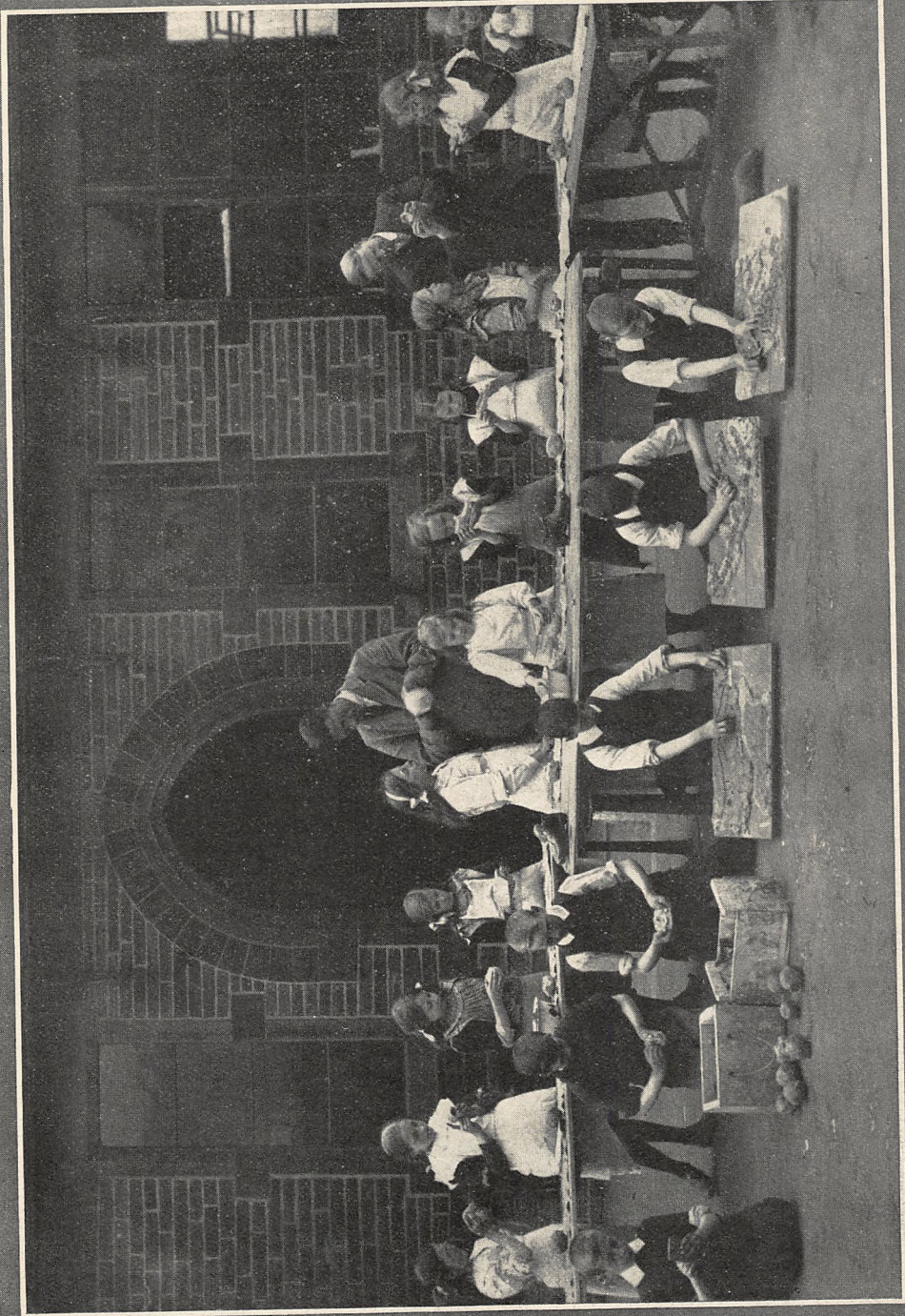
The school is small and old, and there are within it evidences of poor building and relics of an extraordinarily antiquated type of furnishing. It is high up on the hillside 900 feet above sea-level, and around it are rugged and bare hillsides, with an absence of trees that gives one an uneasy sensation as of something vital missing.

I found Mr. Arrowsmith at the school, and sat down to ply him with questions. His blue eyes glowed with inner fires when he spoke of the children, and his voice quickened into rebellious tones when he discussed the difficulties with which he had to deal. For eight and a half years he has contended with unto-

ward circumstances. The habitations about are sparsely distributed over the valley top and sides. The accommodation in them is limited; the inmates are herded into an insufficient number of rooms. Mills are on all sides clamorous for cheap child-labour. The children who have completed the proper number of attendances go at twelve years of age to the mills for half-time work. They are up and at the mills at six o'clock in the morning, and work till 12.30 noon. They attend school in the afternoon. The next week they go to school in the morning and the mills in the afternoon till about 5.30. At thirteen they leave school altogether. It seems incredible, but so it is; and, unhappily, parents are keen exploiters of their own children—perhaps the economic position of the family demands this sacrifice of child vitality and growth. Alas! that it should be so. No wonder a kindly Providence set down in their midst a lover of children, who would defy custom and opposition and indifference, and who believed passionately in "mutual aid" instead of competition.

One of the first things that Mr. Arrowsmith did was to unscrew the iron legs of the tables from the floor and give the children something more flexible to deal with. One room has baffled him; it still has in it a particularly hideous and uncomfortable little seat for the small child to sit in. What torture it must be!

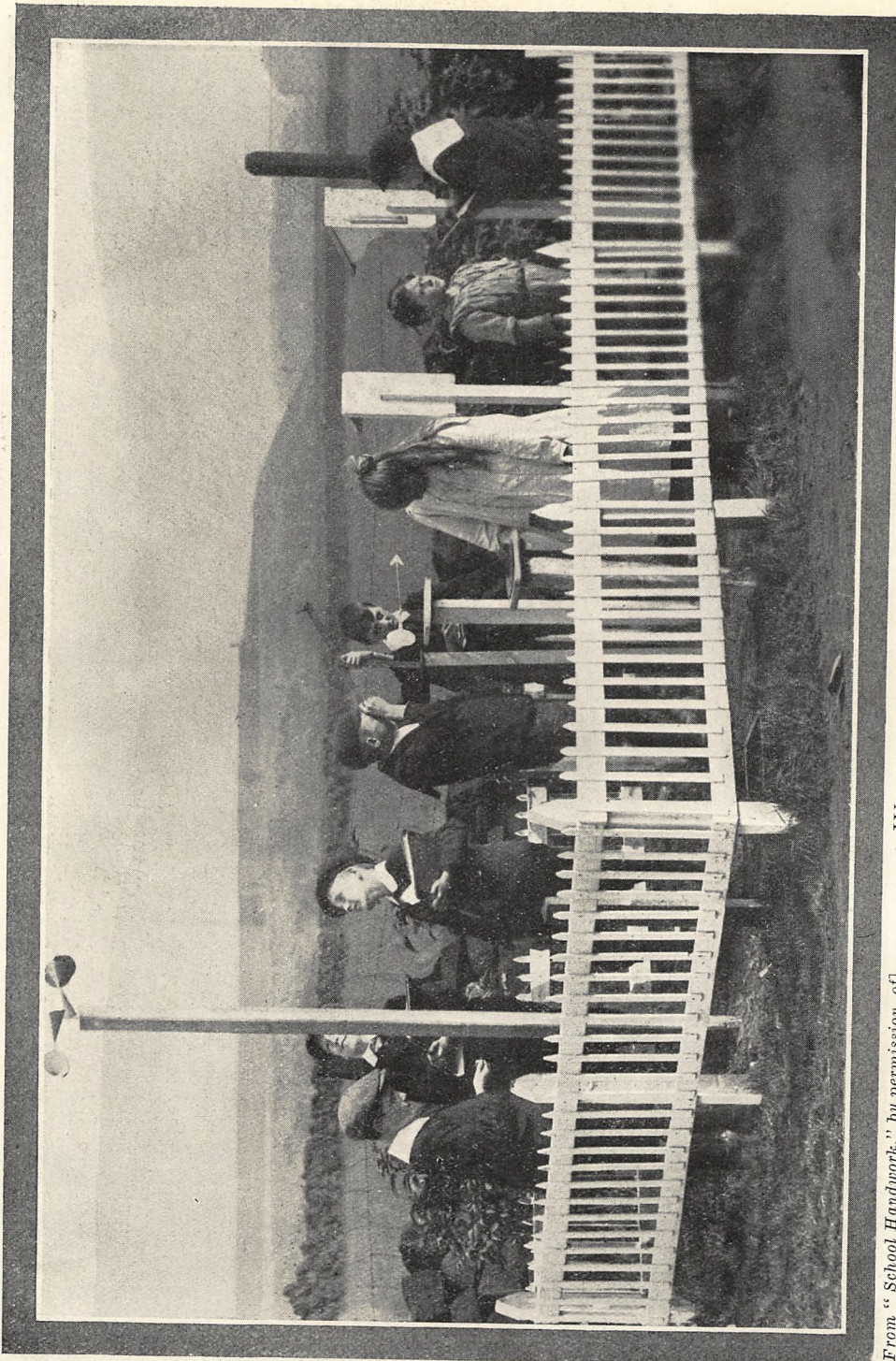
As the whole object of the school is to "develop the mental and physical growth of the individual child by bringing him into contact with things," one sees practical demonstration of it on every side. Nothing is wasted, everything is carefully stored for future possible use. Boards that no longer serve a definite pur-



From "School Handwork," by permission of

CLAY MODELLING WITH NATIVE CLAY.

McCarton Publishing Co., Ltd.



From "School Handwork," by permission of]

WEATHER OBSERVATIONS.

[Carton Publishing Co., Ltd.

pose are stacked for future needs; iron, wire-netting, nails, and so on. Piles of dry plants lay ready to be stripped of their seeds for next year's planting. The floor was giving way in one spot; some boys put it right very neatly. One room had blackboards of the children's own preparation all around it; blackboards that could be taken down and set up outside against the walls in the summer-time, when the classes are held out of doors.

"Reading and writing are excellent and necessary tools for the further development of mind, but it is also recognised that the mind of the race gained its knowledge and its power by and through things handled, seen, heard, tasted and smelt." In the Mixenden School there is ample evidence given of the practical application of this belief, though the war interfered with its fullest development. The hen-house, chicken-coops, rabbit-hutches and pigeon-loft have all been abandoned for the moment, as also the simple instruments set up in a small white-fenced enclosure to mark and measure the changes of wind and weather, and take simple observations. But two things remain to compensate them—the garden and the construction of an open-air bathing pool. The garden is truly, as Mr. Arrowsmith put it, "a veritable oasis" on that bare hillside. Everything in it has been done by children and teachers together. The soil being heavy clay, they had literally to carry to their garden all the surface soil in which plants and trees could grow. The sheltering border of trees they put in themselves, and under their shade, in delightful corners, outdoor classes are held.

The open-air swimming-pool found in Mr. Arrowsmith an enthusiast. "It will be the first open-air swimming-pool made by children in an elementary school in England," he proudly declared. It looked quite promising, but certain defects of construction had been ruthlessly shown by recent heavy showers of rain. Mr. Arrowsmith welcomed these as experience. The flow of water was easily arranged for by pipes from the higher ground, and the quaint sluice in one corner was to let off the water whenever

necessary. There was a gleam of mischievous delight in Mr. Arrowsmith's eyes when he exclaimed: "I shall like to hear what the parents have to say when we commence mixed bathing in our pool!"

The playground has a border of trees around it, planted by the children and watched over by them. They have learnt to love to beautify. Between two of the class-rooms is a glass partition, and the children were seized with the idea that they must decorate it. Each one was allowed a pane, and the result was quite effective and gay, lending the joy of colour to the dull rooms. Nature-study is conducted out-of-doors with nature. When plays are performed the children manage all their own scenery and prepare it. It is, indeed, all a wonderful demonstration of the belief that "everything they do shall be of real use in their daily life."

Mr. Arrowsmith had stories to tell of the effect his work and his ideals have had on the lives of the children. He dwelt tenderly on certain incidents that showed a bigger realisation of life's purpose in those who had been with him for several years, whom he had guided through all their brief school career. He would see the schools of the future as clubs, basically, open from 8 a.m. till bedtime, especially in villages, where they should be the centres of vitalisation for the whole village. In them he would leave the "type-instinct" to work itself out in the grouping of the children. For the realisation of themselves there would be gardens, art, science, craft, calisthenic and music rooms, not all completely equipped, but which the children should help to furnish and so create their own atmosphere. In these rooms they could spend a few minutes or a few hours as they wished. They would have also rooms where the a, b, c was learnt, and reading and writing and so on. This, he dreams, would be the right way to conduct a truly continuous education, extended to the age of twenty-one or thereabouts, which would equip youth for its best and fullest expression. To guide and conduct this kind of education he would search for the real teachers, men

and women, who are by nature fathers and mothers and lovers of childhood, and to whom teaching is a sacred vocation, a joy, and not a routine profession.

Naturally Mr. Arrowsmith has been in conflict with authority, and with those who demanded of his children the strict method of response to question. But he has weathered many storms, and is confident that what he has done has been good and has brought out the true self in the chil-

dren who have laboured with him. He has worked for the "To-morrow," that is already becoming the "To-day," with a faith and vigour that finds its entire justification in the nobler life demanded by those who go through his hands: the children who grow out of their present conditions and demand the larger, freer, and more beautiful life, and are deeply imbued with love of, and desire to serve, their fellows.

JOSEPHINE RANSOM

NO PARTING OF THE WAYS

'Twixt you and me
 No parting of the ways can be,
 And no Good-bye.
 Into my heart Death carved a door
 Deep down it led to my heart's core,
 And there He laid your memory,
 That you might closer live with me
 Than e'er before.
 And in the door two panes He set,
 And on it wrote in shining gold:
 "Love cannot die nor yet grow old.
 What need to fret?"
 Then through Death's windows did I see
 How closely knit your love for me
 With mine for you.
 I saw you stand
 More radiant than tongue can tell—
 Close, close at hand—
 And heard you whisper: "All is well.
 See I am near;
 What need to fear?"
 And then I saw above Death's door
 A sentence I had missed before.
 'Twas: "God is Love."
 None equals it, nor ranks above.
 And, reading it, I straightway knew
 That it was true—
 'Twixt you and me
 No parting of the ways can be,
 And no Good-bye,
 For Love is God,
 And God Eternity.

S. B. M.

REVIEWS

I

THE HOUSING PROBLEM

[*"Housing : The Present Opportunity."* By E. J. Smith. P. S. King and Son]

AS its title suggests, the publication of this little volume is particularly appropriate to a time ripe for change. Consisting of a series of addresses delivered by Mr. E. J. Smith to various bodies on various dates, the greater number of which fall in the present year, it gives us this distinguished social reformer's mature tenets and practical suggestions for that department of reconstruction which looms largest on the horizon of the future.

These essays in reconstruction are eminently readable. They have the vividness of the spoken word, glowing with the evangelist's passion. But their special value is the wealth of practical suggestion which they embody. The author is certainly not alone in his condemnation of the terrible material conditions under which the majority of our urban population live, but he is one of the few who are ready—not with a panacea—but with a completely thought-out plan for gradual improvement. He speaks on behalf of Bradford, but his suggestions are applicable to any other of the urban centres which stain the fair face of England with the abomination of slum dwellings.

Mr. Smith brings the stern logic of facts and figures to his indictment against the housing conditions in the slums of Bradford. "While the death-rate in 1913 in houses of four rooms and over was only 8.6 per 1,000, that in one and two roomed dwellings was 25 per 1,000." "In the three best wards of the city—by no means ideal—in what was practically the pre-war, and, therefore, normal, year of 1914, the infant mortality averaged 62 per 1,000 births, while in the three worst wards the figure was 179, or three times greater in the squalor of the centre than in the sunshine and purer air of the out-

skirts." Facts like these speak for themselves, and the author's indictment of the local authorities who have allowed such conditions to grow up in districts "where children are not so much born into the world as damned into it" is fully justified. It is a wasteful system, to say the least of it, which allows the conditions to exist (and even in some measure fosters them) by which "drink and disease, immorality and squalor" are bred, and then pours their victims into costly work-houses, prisons, hospitals, asylums, and kindred institutions." "Instead of letting the favoured few live in the midst of green fields, spreading trees, singing birds, and meandering brooks, and the many in or near the centres of cities, why cannot we send the many out into the country and leave as few as possible near the towns, at the same time prohibiting the erection of houses on industrial sites and industrial concerns on housing sites?" "Land in the centre is far too costly for houses, while in the country it is cheaper than linoleum." Here is the kernel of the reform on which Mr. Smith insists.

And he is ready with the ways and means. He shows from the number of houses in Bradford the number which should be built each year to make good the natural decay and that the actual replenishment falls far short of half this number. To make good the shortage, which will be much more keenly felt when peace conditions are restored, he demands that 10,000 houses (5,000 in the first instance) shall be built on the outskirts of Bradford. In these the jerry-builder is to have no part. The houses are to be standardised, but only in the best sense. The convenience of the housewife is to be the first consideration. She is to be freed from the more harassing

conditions of the housewife of to-day in order to fulfil more perfectly the sacred functions which, though they, too, are labour, spell joy to the normal mother.

Mr. Smith brings forward many arguments in favour of the bungalow type of house. This would remove the labour represented by running up and down stairs. Mr. Smith evidently does not take into consideration the affection many people feel for the "first floor," but presumably his bungalows would be well raised from the ground, and it is, after all, probably the shadow of the "houses opposite" which make the "ground floors" of town houses a little melancholy.

But it is not only in the construction of the house that the salvation of the mothers of the future, and through them of the race, is to be worked out. Mr. Smith pins his faith to the principle of co-operation in housekeeping. His model villages will have "communal cooking kitchens, laundries, hot water service, baths, schools, libraries, recreation rooms, playing fields, allotment gardens, churches, Sunday schools, &c., and be served by trams run at a universal penny rate." The author is alive to the difficulties in the way of what may seem so new and strange, but he shows how co-operation has already entered into many material sides of life where efficiency has become a commonplace, as in the tram service, gas and water supplies of big towns.

Moreover, in the future things will move much more quickly. The old order has been swept away by the war, and, willy nilly, men must face the making of

a new world; "and whether we will or not, actively or passively, we are compelled to take sides on the colossal problems of determining its new character."

Mr. Smith points out that if the Christian ethic were to become a local factor in men's lives, and not as now a mere ideal "to be admired rather than realised," the path to reform would be straightened out. He calls the churches to come into line, and even thinks it necessary to ask those with vested interests in the churches of the decaying parts of Bradford not to stand in the way, because of those interests, of the movement of migration which he hopes to bring about. One would hardly expect such cynicism among the class of men to whom this appeal is made. For the larger issue, let us hope that Mr. Smith will not be a voice crying in the wilderness. Many prophets through the ages have preached the gospel, the kernel of which is expressed in the text, "Seek ye first the Kingdom of Heaven and its glory, and all these things will be added unto you." But Mr. Smith's is the modern form of the Gospel, and in the mingling of idealism and practicality in such social reformers our age may find its salvation.

It would be impossible in a short review to give an adequate impression of the wealth of suggestion and criticism compressed within the pages of this shilling pamphlet. Everyone interested in social and economic reform should buy and read it. He will find sound reasoning and a wealth of suggestion expressed in comely style.

E. O'N.

II

THE HEROINE OF RUSSIAN FEMINISM

[*Sbornik pamyati Anny Pavlovny Philosophovoy*: Tom I. A. P. *Philosophova i eya vremya*; Tom II. *Stati i materialy*. Editorial Committee, Petrograd: 1915. Rbles. 10.]

THESE two volumes contain a biography of the well-known leader of the Woman's Movement in Russia, the late Mme. Anna Pavlovna Philosophova, as well

as a collection of newspaper articles, speeches and addresses produced on various occasions in her honour. The whole of the first volume, nearly 500 quarto pages, is devoted to the biography

by Mme. Tyrkova, which was commenced shortly before Mme. Philosophova's death in 1912, and completed in the two following years. Her charming personality is admirably depicted; indeed, as the reader draws near the end of the book and sees the portraits and photographs changing from those of a young girl and a beautiful society woman to a white-haired old lady at last, he feels a pang as if a friend were passing away. Few biographies have such an intimate effect, but then few have such admirable heroines.

Anna Pavlovna Diaghileva was born in 1837, the year of Pushkin's death; in 1855 she married M. V. Philosophov, an able and conscientious official who in the course of his career reached one of the highest posts in the War Office and finally became a member of the Imperial Council. Mme. Philosophova's first public activity coincided with the revival of the feminist movement in Russia in the early 'sixties. The disasters and maladministration of the Crimean War had precipitated internal convulsions and reforms, and the movements towards women's educational and economic emancipation, which had come obscurely into being in the European atmosphere of liberalism in the 'forties, now began to take shape under the inspiration of the reformers Pirogov and Chernishevsky. In 1859-1861 there was founded the famous "Cheap Dwellings Society," the aim of which was to provide cheap homes for working women. The initiators of the society, which was still in existence on a huge scale in 1915, were three women, the famous "triumvirate" of Russian feminism—Mmes. Trubnikova, Stasova and Philosophova. Arising out of this society, a "Women's Work Association" was formed on independent co-operative lines, beginning its work by translating and printing a number of books, among them Hans Andersen's tales, which were severely mauled by the Censor, and Bates' "Naturalist on the Amazon." This society, in spite of official disapproval—the Government department to which application was made for the necessary sanctioning of its rules did not reply until after four years—lasted with varying success for about ten years

and proved a powerful stimulus to the women's cause. Women had been present at lectures at the Moscow University during the early part of the century, but not in numbers or for long. At the beginning of the 'sixties they again began to attend, especially in St. Petersburg, and this new move met with a mixed reception from the professors, the other students and the public. While the Government was making up its mind whether or not to encourage the innovation, political disturbances broke out in some of the Universities, and among the young people arrested there was found *one* woman student. The reactionaries saw their chance; and the doors of all the Universities in the Empire were closed against women. The more determined women students decided to complete their studies abroad; many went to Switzerland. In 1868 the agitation for admission recommenced. Mme. Philosophova was elected president of a committee formed to urge the reform; her peculiar position as at once an energetic reformer and a society lady moving in the highest bureaucratic circles stood her in good stead. When the committee had put forward a definite request for permission to establish higher classes for women, both Mme. Philosophova and her husband took every opportunity of keeping the matter before the notice of the Minister for Education, who was himself sympathetic to the request:

When they met the Minister in society, they always reminded him of our affair, and once even at a ball at the Palace she confronted the Minister—though with her characteristic amiability and gentleness—and said simply: "When is the answer coming?"

This was by no means the usual way in which reforms were brought about in Russia. However, the method was partly successful, since in December, 1868, permission was given by the Minister, in a letter addressed personally to Mme. Philosophova, for lectures to be given at which both women and men students might be present. Though this compromise did not satisfy the extreme feminists, it was generally recognised as a great step forward. After this success, Mme. Philosophova retired for a time with her children to the

country. But even while she was in retirement she found occasion to bring about the establishment of an elementary school, a great rarity in those days, in one of the neighbouring villages. After her return to St. Petersburg the "mixed" lectures began, the first being given in 1871, in the Minister's own official quarters; their success was enormous, but troubles soon began. The committee sent the "triumvirate" as a deputation to the Home Office to ask permission to publish in the newspapers an appeal for funds and subscriptions; permission was gruffly refused. Various private means were adopted to meet expenses; Mme. Philosophova used, for example, to give fashionable private concerts at which Mme. Patti and other famous singers assisted. In the second year of the classes the reactionaries took the offensive; Trepov, the head of the police, reported to the Home Office that the lectures had no genuine educational significance and that, moreover, the lecturers sometimes touched upon the delicate subject of Law! Thanks, however, to the personal and social influence of Mme. Philosophova, who was an intimate acquaintance of both Trepov and the Ministers, the attack temporarily failed. Indeed, the Government was gradually awakening to a sense of its own folly in driving abroad the brightest of the Russian young women; and in 1872 a special commission was appointed to enquire into the matter. It came to the conclusion that higher education for women ought to be provided within the limits of the Empire, and, as a first practical consequence of its report, midwifery classes for women were officially sanctioned and came into being in the same year. Without private energy the classes might have been a failure, but Mme. Philosophova and her friend formed the inevitable "Society for the Assistance of Women Medical Students," which helped them in many ways, including the building of a hostel for their accommodation. The Government meanwhile developed its policy by ordering all women students abroad to return to Russia before the first day of 1874, under the threat of excluding all recalcitrants from examinations and from prac-

tising. The Universities of Moscow and Kiev bettered the example of the capital in providing openings for women students. Mme. Philosophova was now at the summit of her success. Her acquaintances ranged from her husband's important bureaucratic colleagues to the extreme liberal elements; Turgenev and Dostoievsky, the latter especially, were her friends; her reputation reached London and even New York, whence a delegation was sent to invite her to form a Russian branch of the International Women's League, of which she had been made honorary vice-president in the year after its foundation.

The relations between the reactionary and the revolutionary elements in the Empire grew more and more strained; and moderately-minded people like Mme. Philosophova found their position increasingly difficult. She sympathised to some extent with each section, and was therefore attacked by both. Her husband, who was by no means an instinctive reactionary, felt nevertheless that to give up his official duties at such a time would be equivalent to an act of desertion; he, therefore, dutifully threw in his lot with the Court and the bureaucracy and appealed to his wife to renounce some of her activities, such as the "Cheap Dwellings' Society," which, though innocent enough, might well incur official disapproval in the coming struggle. Mme. Philosophova, only too well aware of the truth of this, bravely replied that for her to leave the "Cheap Dwellings Society" at so critical a moment would be equally an act of desertion, and she refused to resign. Meanwhile, the higher classes for women were triumphantly inaugurated in 1878 under the direct patronage of the Minister for Education, whose protection, secured largely by the personal influence of Mme. Philosophova, alone saved them from suppression by a suspicious Government. Their success exceeded expectations and increased constantly during the next five years.

It will probably never be known to what extent Mme. Philosophova allowed her heart to override her head in regard to the revolutionaries. Rumour even implicated

her in Kropotkin's escape, though what has so far been published in support of this suggestion does not bear it out. She never hid her personal sympathy with the younger victims of the repressive and merciless autocracy, and used to visit them in prison, bringing with her that beauty and sweetness which had for so long charmed the *salons* of the capital. She could not hope that this sympathy would not be misinterpreted. Already Dostoevsky had written to her :

Few people could have suffered more from others than you have, as I myself can testify, who have so often heard your name traduced by all kinds of people.

The blow fell at last. An innocent action of her sixteen-year-old daughter was represented to the authorities as an act of deliberate assistance to the revolutionary movement; M. Philosophova was friendly warned to send his wife and daughter abroad if he did not wish a worse fate to befall them. In 1879 Mme. Philosophova left the country, exiled in all but name. They arrived at Wiesbaden at the end of November.

For fourteen months Mme. Philosophova and her children endured their banishment. Then, when all other means had failed, she wrote personal letters to the Tsar and to Count Loris-Melikov in which, pleading the despair and illness of her husband and her own unswerving loyalty to the throne, she begged for permission to return home and offered, if necessary, to give up all her public activities if only this were granted. Alexander II. assented unconditionally, and on February 5, 1881, Mme. Philosophova returned to Russia. Three weeks later, to her almost religious horror, the Tsar was assassinated. In the ensuing reaction, all the reforms for which she had worked so hard either ceased to exist or took on a new, mildly philanthropic appearance; the lectures were suppressed. It was not until 1889 that they were re-opened and that the " Cheap Dwellings Society " again settled down to work and Mme. Philosophova was re-elected to responsible offices. It was not until 1895 that the formation of a

Women's Medical Institute was finally sanctioned.

In 1892-3 Mme. Philosophova took a leading part in the relief of the widespread Russian famine. In the following years she suffered many personal losses; in 1894 her beloved husband died; in the following year Mme. Stasova, and, in 1897, Mme. Trubrikova. Mme. Philosophova was left the only survivor of the famous " triumvirate." She began definitely to feel herself one of an older generation and to take a somewhat less active part in the work; her task was now rather to reconcile conflicting tendencies within the feminist movement by the force of her charming personality and the respect with which she was universally regarded. In this she was as eminently successful as in the wider but not more difficult activities of her youth. In 1901 the fortieth anniversary of her work for Russian women was celebrated. During all this time she had received absolutely no official recognition of her services, unless her banishment could be regarded in that light; but, when the Japanese War broke out in 1904, she was personally sent for by the Empress and asked to assist in the organisation of aid for the wounded; at the same time, she and two of her colleagues received the Imperial thanks for their work in furthering women's education. To balance this turn of favour, however, she was forbidden by the authorities to deliver an address to one of her associations in 1905. In the next year she joined the " Cadet " party after its decision to adopt the feminist programme. In 1908 she was the Russian delegate to the Geneva Congress of the International Women's Council; in the same year she was elected president of the committee for arranging the first Russian women's conference, to which also she delivered the inaugural address. This led to quite the most unpleasant incident in her long public career. A notorious reactionary member of the Duma, M. Purishkevich, sent letters to Mme. Philosophova and to two other ladies in which he senselessly called the conference a " brothel." Mme. Philosophova promptly sued him for libel. He was found guilty and sentenced to the maximum penalty—a month's arrest

without the option of a fine; through his advocate he appealed to Mme. Philosophova for mercy, but she proudly refused to help him. He received, however, the Imperial pardon and went scot-free. In 1911, the fiftieth anniversary of Mme. Philosophova's activities was celebrated. The manner in which her admirers acclaimed her demonstrated how much she was loved and respected by all that was best in contemporary Russia. On March 17 (O.S.), 1912, she died in her seventy-fifth year.

Mme. Tyrkova's biography excellently portrays her heroine and the times and conditions in which she moved. Readers might be inclined to cavil at the opening chapters, which seem almost to treat in too great detail the immediate ancestors and the early life of Mme. Philosophova and her husband; but it is hard to find fault when we come upon so exquisite a picture as the following, of an old-fashioned land-

owner (M. Philosophova's father) after the liberation of the serfs:

When the priest came to tell him that Katenka was going to marry the cook, and another girl the groom, and a third someone else, the old man stamped his feet and shouted, "I forbid it!"

How many years had this phrase of his possessed a supreme, magical power over the existence of several hundreds of grown-up people and to a large degree even over the priest himself! But this time the clergyman, still, by force of long habit, casting down his eyes and shuffling, had to explain to the old feudatory: "You are putting yourself out to no purpose, Dmitri Nikolaevich. You cannot forbid them any longer. You have not the right."

The old man jumped to his feet and shouted with all the strength of his lungs: "Horses!"

It reads like an epilogue to Aksakov. Incidentally, as the writer intended, it shows the kind of world from which Mme. Philosophova set out to fight, so bravely and so successfully, for the emancipation of her sex.

C. E. B.

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

IT is not too much to say that the whole future of civilisation depends on the establishment in the near future of a League of Nations. Now that peace is upon us, it behoves every lover of humanity to do all he can to bring about this consummation. This is not the

The League of Nations Society

first time nations have allied themselves to overthrow militarism; people have said before with equal fervour, "Never again!" The very steps taken at the Congress of Vienna to make future wars impossible, sowed the seeds of the many wars which were waged at intervals in the nineteenth century. The one idea was to weaken and isolate France. As a means of achieving this Prussia was strengthened, with the results we have seen. The "Holy Alliance" was a kind of partial and immature League of Nations, based on individualism. From the beginning of the world until now, each war has been the parent of more and worse wars, and if we are saved from the same fate it can only be by the skin of our teeth.

What we need is a change of spirit, and the best hope of achieving this lies in the work of educationists.

The League of Nations Society has been in existence for over three years and has made immense progress, the most eminent politicians, clergy, and men of letters being glad to work for it. An Educational Auxiliary Committee has been formed, the aims of which, as formulated by the chairman, will be given in our next number.

The Society is constantly publishing new pamphlets and leaflets which keep its members in touch with the progress of the movement. The more recent publications bring up to date the

most important pronouncements of leading statesmen, both in the Allied and enemy countries, in regard to the League of Nations. A leaflet, giving pronouncements in favour of the League by Labour and Socialist representatives and organisations, has also been published, and another leaflet gives a short and simple explanation of the basis of the Society, which should prove very useful to those who have little time for reading.

The payment of a registration fee of 2s. 6d. entitles members and non-members to receive all the literature of the Society as it is issued, and the monthly report.

* * *

THE Penal Reform League held its annual meeting in the Caxton Hall on November 28. Among the items detailed in the report was evidence of gross

The Penal Reform League

ill-usage of prisoners in Holloway, which had been collected and presented to the authorities, but the latter had declared themselves unconvinced. The report also contained a large mass of evidence from apparently unimpeachable sources as to the alleged brutality common in British military prisons in France. If true, it equalled the worst that the writer ever read in the newspapers about German atrocities to British prisoners. The audience sat frozen with horror and some wept. So much for the claim, recently quoted in these notes, that Government institutions are now so generally run on humanitarian lines that the "Little Commonwealth" was superfluous!

The part of the proceedings most interesting to educationists was the account by Miss Shaw of the Training Colony for Women, Cope Hall, Newbury, of which she is warden.

Cope Hall stands in twenty acres of grounds about two miles from the market town of Newbury, and can accommodate sixteen girls. The Colony is intended for delinquent girls and women, and the aim is to re-educate them so that they may become self-supporting and useful citizens. It is run on a basis of liberty, helped out by the establishment of mutual trust, sympathy and forbearance. The authorities admit girls who have been sent away from stricter homes, or whom other institutions refuse. They go on the assumption that the inmates wish to do right, and try to help them to live up to their own code.

The difficulties of the first eighteen months have been enormous, partly owing to the fact that the inmates vary in age from fourteen to forty-five; some had yielded to dishonesty, some to sexual vice, others to drug-taking. Some were the black sheep of respectable families, others had grown up under the most depraved conditions. Some had often been in ordinary institutions, and practically all had been in conflict with the police. Some had lost control of their nerves through alcohol, drugs, or sexual vice. In such circumstances severe periodical crises were inevitable; but the staff have never faltered, and have, at whatever cost to themselves, proved that incomparably more can be done for the girls on this line than by repression.

When the latter have broken bounds or used bad language, no word at all of reproach is uttered, but they are asked if what they have done has helped them. They usually confess it has not. They often come and tell the warden when they are in the clutches of a great temptation, and she gives them her sympathy, but lets them struggle with it so far as she thinks them capable of doing so.

When they first enter, most of them can talk of nothing but vile things, and those who have been in "silence homes" are often worst. In these they are only allowed to talk at recreation times, and as they have not had any other interests there is nothing else to talk about. At the Colony they are not sent away or punished for this, but they know it does

not help them, and they gradually begin to exercise such will-power as they have to stop it. They constantly fail and forget, but they are never blamed.

For the first few months very little was heard except indecent songs and ribaldry, and these have in very large measure disappeared. The staff tries to substitute other interests for vicious ones, and gives the girls games, dancing, acting and story-books in recreation times. At first the acting consisted of scenes from night-clubs and horrible lives, but gradually they have come to like more wholesome subjects and to have more gentle ways.

The staff has heroically to live up to the girls' sense of humour, which often consists of horseplay and coarse practical jokes. There will always be ups and downs, because the population is very fluctuating, and at present the classification of delinquents is so inadequate that the authorities have sometimes to take girls who are quite incapable of benefiting by the system, for example, nervous wrecks beyond hope of recovery.

Miss Shaw said she could not have carried on the Colony at all without a strong element of religion. It was not imposed by compulsion, but permeated the atmosphere. Often all the girls went of their own accord to service in the little chapel, and again and again she had found that only religion could help them over their hours of temptation. They have an extraordinary sense of God, and also of evil.

Armistice day was a difficult time, and there were anxious moments during which the girls seemed to lose all control; but Miss Shaw urged them to remember the former colonists who were in great danger owing to the excitement, and they went in a body to chapel to pray fervently for the souls of these. It is astonishing to see how great is the concern of nearly all the girls for the souls of others.

They make tremendous efforts to reclaim themselves when once they have experienced real sympathy and fellowship. One girl has been away from the Colony for six weeks, and the only way she can keep herself straight is to write to Miss Shaw two letters and a postcard every

day. All that time she has not once failed.

Many more places of detention and re-education must be established in the near future, and unless the public demands a complete revolution these will certainly continue to be worked on the old basis of restraint. The Penal Reform League has been trying for eleven years to educate public opinion in this matter, and has published many interesting pamphlets. Contributions large and small are thankfully received and members enrolled by the Secretary, 68A, Park Hill Road, London, N.W. 3.

* * *

WE constantly hear people describing the evil tendencies of the cinema, and deploring the extent to which young people frequent it. But let us consider

**The Cinema
Recreative
Council**

what part it plays in the lives of the poor. The wage-earners of the family have been all day sweeping the streets, punching tickets, sewing on buttons, putting in sleeves, or engaged in one or other of the thousands of mechanical occupations. Boys and girls in the formative period of life, famished for mental and spiritual nourishment, are in a desperate state by evening. Sometimes they have to work all day, not allowed to speak a word, and with nothing to think about.

When they return to the crowded, stuffy kitchen which makes their living room, they may find it in disorder with sick or squalling children, and at the best of times it is not the place for comfort or relaxation. Formerly the only way out was to seek oblivion for a little by means of alcohol; now it is natural for young and old to turn longingly to the magnificent building with its luxurious furnishings, red plush cushions, and entertainments, which can become their own for a couple of hours at a small fee.

Thus the cinema obviously supplies a need, but, unfortunately, the films demanded and supplied are often sensational, melodramatic, and even of immoral tendency. It is known that the more exhausted people are, the more they crave for violent stimulus, and the more easily

they are tainted with corruption. This fact should be borne in mind by those who fix the working hours of very young men and women, for it is the direct cause of the undesirable element in the "pictures."

The superior people had better accept the fact that the cinema has come to stay, and set about considering what is to be done to improve it. This invention could do wonders for the education of the young. It is quite possible to have films, ennobling in tendency, which would feed the starved intelligence and the æsthetic and moral natures of factory "hands" and other drudges, and yet would at the same time entertain them. Many of the clergy and important educationists are awake to the necessity of taking action.

The Cinema Recreative Council is working hard to bring about the production of films of educational value, and to create a demand for them. It is rapidly gaining the support of eminent men, scholars, doctors, soldiers, clergy of all denominations, and headmasters.

Recently the Council arranged a splendid programme from already existing films, lent by well-known makers, and invited educationists in London to come and see them. A large cinema theatre was lent free by the proprietor for the purpose, and Sir Sidney Lee presided at the meeting.

It is every encouraging to find that proprietors of cinemas and film-producers are eager to help the movement in every possible way. They say they prefer making good films, but as they have to live they must make those for which there is a demand. The principal work of the Council, then, is to create a demand for the best. They urge the "superior" people not to adopt a censorious attitude towards the trade, but to go to the pictures sometimes and to write their views to the proprietors with suggestions. It is desirable that the movement should become as well-known as possible, and also that all efforts in this direction should be co-ordinated.

The policy of the Cinema Recreative Council is to cultivate and maintain friendly relations with the trade; to co-operate as much as possible with those having cinemas, rather than to encourage

competitive efforts ; to approve, commend and advise, rather than blame.

So far the work has been done by voluntary service at considerable expenditure, but financial support is now necessary for propaganda, and also to assist in the production and circulation of films of educational value, and others of such a nature as are likely meantime to be shown only in privately-managed cinemas of schools, institutions, or church halls. In connection with these it is hoped that an increasing demand will be made for films teaching Church History, stories of heroes and saints, the imaginative, the wonderful, the beautiful.

There is a Viewing Committee which selects suitable films, and supplies to those who consult them lists of subjects which they can recommend. The Council is particularly anxious to interest teachers who are willing to experiment in special programmes for school purposes. A Conference is to be held soon after Christmas, and suggestions are asked for. All communications should be addressed to the Secretary, Cinema Recreative Council, 85, Upper Gloucester Place, London, N.W. 1.

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THIS theatre is doing excellent educational work, and should be recognised and supported by all who wish to restore the appreciation of Shakespeare so general even among the uneducated masses in his own day.

*The
"Old Vic"*

It is usually found that when a nation has lived under the shadow of a great danger and that danger passes suddenly away, there follows a great outburst of song and dramatic activity. After the destruction of the Armada England became "a nest of singing birds." There were literally hundreds of poets and dramatists of first-class merit. The conditions seem favourable for a recurrence of this phenomenon, as witness the stress being laid on the artistic aspect of the soul, and the recognition on all hands of the value of drama in education.

This term, nine Shakespearean plays have been staged in the "Old Vic" :

"Love's Labour Lost," "Henry V.," "Twelfth Night," "As You Like It," "The Merchant of Venice," "Much Ado About Nothing," "Measure for Measure," "Macbeth," and "The Tempest." Each week three matinées are given, and on these occasions the whole theatre is usually filled with children from the L.C.C. schools, and from secondary schools of different grades. The management takes the most paternal interest in them and gets them to sing together before each play. At "The Tempest" the children sang with the utmost zest, "Where the bee sucks"; and at "Henry V." "Here's a health unto His Majesty." To judge by many comments overheard, they seemed to enjoy the performances very much, and some surprisingly apt remarks were made.

After Christmas it has been decided to play "Hamlet," "Julius Cæsar," "Midsummer Night's Dream," and "Winter's Tale"; and among those under consideration are Milton's "Comus" and Marlowe's "Dr. Faustus." The theatre is small and the staging simple, but the players have caught the spirit of the Elizabethans, and, like them, apparently fear no difficulties in the way of production.

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SIR FREDERICK BRIDGE delivered the Gresham Lectures on Music for the Michaelmas term at Gresham College. The subjects were : "Moore's Irish Melodies," "Sir Hubert Parry's English Lyrics," "Purcell's Ayres for the Theatre," and the "Masque of Dioclesian," also by Purcell. These lectures were extensively illustrated by the help of well-known musicians and of choristers from Westminster Abbey. They were free to the public.

*The Gresham
Lectures on
Music*

The masque must have been a gorgeous affair. It was produced on a large scale and with great splendour by means of a huge machine of four stories, and a vast company of gods, goddesses, fauns, satyrs, nymphs, bacchanalians, shepherds and shepherdesses, took part in it.

The opera of Dioclesian, at the end of which the masque occurs, was the only one Purcell published, and it was far in advance of anything contemporary either in England or abroad.

All his life the great composer suffered from lack of appreciation and encouragement, and unfortunately he died at the age of 37. Sir Frederick deplored the fact that for centuries the English have had this defect: that they run after foreign musicians and neglect their own. Later on when Händel appeared in England he became very popular at once, although the lecturer thought he was not to be compared with Purcell. It is to be hoped this will no longer be true when the New Ideals in Education have triumphed!

Generally speaking, the English people seem to have to a great extent lost their national music. One hears of people trying to collect fragments of it in the valleys of the Appalachians among the descendants of the Pilgrim Fathers, which is surely the irony of fate. In the days of "Merrie England" there was a full tradition of distinctively English song. One has only to compare what remains of it with, say, the music of Norway, Russia, or the Highlands of Scotland, to see how individual it was. For the most part major in key, not piercing or exciting, perhaps not very imaginative; certainly it suggested no problems, but it was sane and calming. It reflected smiling landscapes and the simple, natural joys and sorrows of home life, and must have had a healing effect on the race which produced it. One wonders what can be got from composers like Wagner by children whose natural heritage would be such music.

To-day the children of the cultured classes are nourished chiefly on foreign music, but the mass of the people have nothing except pantomime songs. The writer once tried to discuss songs with a class of boys, some of whom were the sons of Midland farmers, others came from London and various parts of the country; all had comfortable and some luxurious homes. Apart from pantomime songs there was little to discuss.

A few boys knew the words, but not the tune, of "The Farmer's Boy," and several knew one or two Scottish songs. One had a favourite song at home called "The Village Organist," which turned out to be incredibly sentimental and weak. Surely this must be worse than the average condition even of school-boys, but the fact that it can exist at all shows something very far wrong.

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THE Seventh Annual Conference of Educational Associations will be held at University College, Gower Street, W.C. 1, from the 1st to 11th January, inclusive. About twenty-

The Conference of Educational Associations five of the affiliated Associations have made arrangements to hold one or more meetings in connection with the Conference, and the full programme is now ready.

Members of all the thirty-five affiliated Associations can attend the open meetings of any of the Societies, and others can procure tickets for single meetings, price 1/-, or for the whole Conference, price 5/-. For further particulars apply to the "Conference Secretary," 9, Brunswick Square, W.C. 1.

THE WOMAN'S OBSERVATORY

By "FEMINA"

(Under this heading we propose to give each month a survey of leading events in the world of women.)

THE Great Peace is actually here! At the time of writing it is only one week old; but soon after this number of the HERALD OF THE STAR is out, the greatest of all Peace Conferences will have met at Versailles and will be pursuing its momentous deliberations. In this hour the women of all nations (Allied, Central-European and neutral) have a special part to play. By vote and voice and in every way that is open to them, they must insist, now and henceforth, on the abolition of the institution of war. Whether by general disarmament, by a League of Nations allowing armed forces as an International Police only, or by diplomacy open to and dependent on democracy and its verdict, the Gordian knot at which all ages have fumbled must be definitely cut at last. Women must bring their knife if men can, or will, produce none. Happily, however, the enlightened manhood of every nation seems disposed to follow President Wilson's fine lead in "making the world safe for democracy," humanity and peace. Womanhood, we may be sure, will not lag behind.

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The three P's (Peace, Plenty and Purity) are commonly supposed to be as inextricably linked together as the three R's in elementary education. But, in the present case, it will be a long time before we "custodians of the cupboard" can hope to find the pre-war plenty reigning there. A world food-shortage, the inevitable result of a world-war, will necessitate strict rationing for many months at least. As to purity, one thing at least is certain: "40D" must go. In practice, as many Labour contemporaries have pointed out,

this infamous regulation is chiefly applied to working-class girls and women; the daughters of the leisured or professional classes are seldom troubled by it. But there are exceptions. We agree with the Croydon magistrate who declared that while "40D" remains "no respectable lady of Croydon" (or elsewhere, we may add) "is safe" from wanton accusation and degrading humiliation; the first remaining as a slur on her character unless she undergoes the last, in the shape of a medical examination. To such an intolerable injustice no self-respecting woman, obviously, can continue to submit.

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By the time these words are read the most remarkable and fateful election of modern times will be a thing of the past. In the history of English womanhood it will be a landmark which, it seems safe to say, the most stirring events of future years will scarcely overshadow. For the first time in this country women will have voted in their millions; women will have "stood" as candidates; and—very possibly, though this cannot, of course, be predicted with certainty—one or more women will have been elected. That they should have the opportunity of election, in any case, is all to the good; and it is amusing to recall the rapidity with which both Houses of Parliament, formerly so solemnly opposed to woman's claim to vote for even a man to "represent" her, registered their conviction that she should henceforth, the constituencies consenting, be allowed to represent herself.

* * * * *

Both the Coalition Party and its Liberal and Labour opponents seem to be of one mind about the urgency—the immediacy,

it may be said—of the Housing of the People Problem in this country. Personally we have always considered this, peculiarly and pre-eminently, a woman's problem. Women, even in these days when so many of them "go out to work" with head or hands or both, have so much to do at home that the roominess and convenience of the house (the home's raw material) affects them far more than their brother men. Women architects, as we have pointed out before, will be the best solvers of the problem. They will at least see to it that the awful misery of the one-room "home," where in times of domestic bereavement the living perforce herd with the dead, is definitely and finally abolished. Every woman more happily circumstanced ought to have it on her conscience, till she has done her personal best to remove the scandal that not a few of the heroes, who went out to defend her and her children, will return from the horrors of war to "homes" like this. Two rooms up and two down, with bath, backyard and proper sanitary offices (the "yard" to be a garden wherever local circumstances permit) must be the irreducible minimum of working-class housing in the future.

* * * * *

Demobilisation schemes are proceeding rapidly, but serious trouble is threatened in some districts by failure to adapt existing industrial machinery, formerly employed for war purposes, to peace conditions. A more generous allowance from the Government to the girls and women thrown out of work would do much to check the disturbance. While the cost of living remains as at present, 20s. weekly will hardly provide the barest necessities of life; and it must be remembered that the girl worker, like the soldier, came at

her country's call and magnificently supplied its need in its hour of peril. It owes her—and him—too much to ignore either claim in the hour of victory. It may be noted, however, that one section of the problem has solved itself (very satisfactorily) by the recruiting of the Girls' Land Army from the munition areas. The girls and the land, it is said, have benefited equally by the change.

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The excellent war-time work of the "Wrens" (or, to give them their more dignified title, the Women's Royal Naval Service) is capable of various extensions. For some time past, under the stress of the nation's need, they have proved themselves efficient naval surgeons and doctors. Now they want to be naval architects as well. Up to the time of going to press, the decision of the only body technically competent to determine the question of their admission—the Institution of Naval Architects—has not been received. But if, as was recently stated, women are now able to construct with their own hands every part of a ship from keel to topmast, there seems no reason why the three intrepid spirits who have applied for admission should not be allowed to design one as well. In Canada and Nova Scotia, by the way, two women are serving as lighthouse-keepers. Others are likely to follow suit.

A Happy New Year to every reader of this magazine and, more especially, of this particular page in it! The year which had Peace for its herald and morning-star ought, indeed, to be a happy one; crowned with those best gifts for the human which only come by the Divine. And the God-Man—the Son of Man—is for ever found to be the Son of Woman.

"FEMINA"

OUR PRIZE COMPETITIONS

OWING to a mistake, for which our apologies are here tendered, the result of our latest Prize Competition was announced in the December number of the HERALD OF THE STAR—*i.e.*, before the closing day fixed by the terms of the Competition for the sending in of MSS. As this mistake was entirely our own, the only fair thing to do was to regard both the Sonnet and the Quotation Competitions as still open, and to award prizes accordingly.

In the Competition for the best Sonnet on "Christmas Day, 1918," the poem announced in our last number as having won the First Prize of two guineas, was consequently taken as the standard, and it was decided that anything better than, or of equal merit with, that poem, among those subsequently sent in, should receive an additional First Prize of the same amount. As it turned out, however, none of the many Sonnets which came in were, in our judgment, quite up to the level of the one which we printed last month. The best was that contributed by Miss E. G. Pierce, Chiltern House, Thornton Heath, which is printed elsewhere in this number, and to this a Second Prize of One Guinea has been awarded. But the following Sonnet by Miss Hetty S. Bennett, 24, Alcester Street, Stoke Devonport, certainly deserves an honourable mention:

Once more a herald of the far-shone Birth
 We hail; the old accustomed visions rise—
 Of shepherds lowly, strangers heavenly wise
 Adoring Love's own Star that drew to earth.
 Long have we searched skies swept by fury's flame,
 Long lost the radiance of that white serene;
 While age-old hatreds hurled their clouds between,
 And falsehood stained the air and greed and shame;
 Long cried, "O, Watcher on Times' battlement,
 Comes there no Helper in our *later* dearth,
 No love-sign for a wounded world's content?"
 O'er mournful marshes, mirrored in the mere,
 Lo, yestereve, One Star—in heaven—on earth,
 The Star of His Returning shone out clear!

The Prize of Two Guineas for the best Quotation from any writer, embodying the belief and ideals of the Order of the Star in the East, was declared "not awarded" in our last issue, but has now been awarded to A. Eveline Barron, of Ballyhemlin Manse, Ballywalter, Co. Down, Ireland, for the following well-known quotation from an address delivered by Emerson in 1838 to the Senior Class in Divinity College, Cambridge, U.S.A.:

"I look for the hour when that supreme Beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also.

"The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity, are fragmentary, are not shown in their order to the intellect.

"I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

EDITOR

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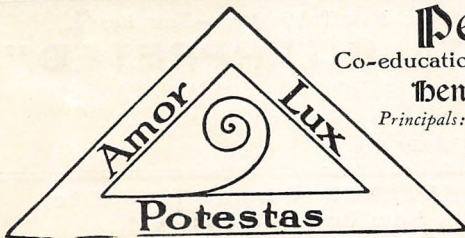
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