The Herald of the Star

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A PLEA FOR WAR

Let us consider War with undazed eyes
And view the prize
While it is with us. When the fire is gone
There linger on
The ashes only, that no heat impart
To warm the heart.
Let us not think that we are only cursed,
Are there not bests to swallow up the worst?

There, where we saw in old Peace-ridden days
A hundred ways
Lie tangled for the feet of youth made men,
We only can
A single road descry; we only know
One way to go.
And shall we not a little thanks allow
For life that was so hard, so simple now?

We that are young, how shall we then complain
Of so much gain?
For Friendship never were such days as these
In times of ease;
There never were such days as these to scan
The God in man.
And praised be War, if only that it brings
Rest from the weary strife with little things.

D. S. B.

AT the time of writing the general situation with regard to the Peace Conference is still obscure. Before this number of the magazine is in the hands of our readers it is probable that the German Delegates will have arrived in Paris and will have been informed of the proposed Peace terms; but, until the Treaty is actually signed, the general public will possess no definite knowledge as to what these terms are. It is consequently uncertain how the terms in question will be received; and much of the history of the next few months will depend upon this. Meanwhile, in the witty words of Mr. Winston Churchill, Peace is at present raging throughout the world. Every time that we open our morning paper we read of some fresh outburst of disorder—now in Europe, now in Egypt, now in India. There was, perhaps, never a time in recorded history when such universal unsettlement existed. All previous unsettlements have been largely local—local, at least, in comparison with the present condition of things; whilst to-day there is hardly an inhabited country which is not in some way affected by the prevailing disorder. If anything could bring home to us the world-wide nature of the crisis which has been reached in human affairs, it is this. It is obvious that, whatever all this upheaval may mean, its meaning must be expressed in terms commensurate with Humanity itself. And this, in its turn, has an interesting bearing on our speculations as to what is to come out of it all. For the extent of the disorder is an indication as to the measure of the order which it must one day bring forth. If anyone doubt the necessity of some such international arrangement as that of the proposed League of Nations, his doubts should be set at rest by the universality of the present unrest. It is becoming clearer every day—a thing which the war had already proved—that the world must henceforth be regarded as one place. That the old watertight divisions have ceased to exist is shown by the unanimity with which all the peoples of the earth are being stirred by the same spirit. Movements are at work, in these times, which know no geographical or racial boundaries. At present these movements are, for the most part, destructive in character. But the movement of Construction, when it comes, must have the same quality; it must embrace the whole of mankind; and one aspect of it must therefore be some arrangement for regulating the relations of peoples within an all-inclusive whole. As we have frequently remarked in these columns, the Peace Conference can do nothing more than frame a skeleton structure for the attainment of this object—a structure whose usefulness will be largely negative. The life, which is to make the structure truly organic, can only come from another source. Something more than the efforts of Statesmen, however able and distinguished, will be needed to infuse into the nations of mankind the true international spirit, just as something more than legislation and concession will be required before the social problem, within each of the nations, can be solved.

* * *

ONE of the difficulties of the present time lies, we think, in the consciousness, which so many people have to-day,

that the normal machinery of public affairs is quite inadequate to solve a problem of such magnitude as that which now confronts the world. We are beginning to realise that the mechanism at our disposal, no matter how skilfully we may elaborate it, can at best only touch the outer surface of things. The simplest way of expressing its limitations is to use the word which has just been employed, and to say that its operations must necessarily be "negative." The "positive" force, the force which is capable of infusing life into the dry-bones of any attempted Reconstruction, is as yet lacking; and, seeing that it is lacking, many are rather inclined to despair. But, all the same, we are gradually learning a lesson—a lesson which the politically-minded West, in particular, can only benefit by learning; and that is, that true reform can only come from within. We have for a long time been so accustomed to think in terms of institutions and regulations that we have forgotten that these are merely forms. We have made them into a fetish, have quoted them as the panacea for all human ills, have appealed to them again and again when problems were upon us. And now we are faced by something before which they are impotent. Rude reminders are coming to us from every side that such forms exist only on sufferance. They retain their solidity only so long as we choose to acquiesce in them. Refuse to acquiesce, and they vanish into thin air. This is the primitive lesson which Bolshevism is teaching the world. Bolshevism, judged from one point of view, is a mere orgy of insanity, bloodshed and cruelty. It is ludicrously incompetent as a system of government. It flouts the very principles of freedom and self-determination which it ostensibly sets out to realise. It puts the control of affairs into the hands of those who are in every possible way least qualified to hold it. Yet, from another point of view, it is a phenomenon of profound significance. It stands for a "clean sweep." It is based, however incoherently, on the belief that things must be reordered from their very foundations, that the world must somehow be started *de novo*. It is thus a complete negation of the habit of mind to which experience has accustomed us—the habit of mind which holds that all change must be limited by past tradition, and must move in certain predetermined grooves. That way of thinking might have been adequate in other days and other circumstances. But to-day it will no longer suffice. If it be true that we are on the eve of a new age—and every sign of the times goes to indicate that this is so—then it is obvious that we must throw far greater emphasis than we are wont to do on the word "new." A new civilisation, if it is to be born, must be, in the literal interpretation of the word, a *new* civilisation. It must break away from past tradition. It must introduce ideas and modes of action which we have never thought of. It must, in other words, embody all the things which, to our accustomed ways of thinking, will appear impracticable and extravagant. The visionaries and the idealists are likely to be the truest thinkers on a matter like this; and very probably the more extravagant the idealism the nearer it will be to the truth. And one way in which we are being driven to recognise this is by having it forced upon us that Bolshevism is a serious force in the world of to-day, and has to be treated as such. Its strength lies, not in its madnesses and its excesses, but in the truth which underlies its perverted manifestations. At the moment, Bolshevism is the only thorough-going idealism in the world. Why not, we shall someday be driven to ask, invent another idealism, just as thoroughgoing, but more in keeping with the deeper demands of the Spirit and with ordinary common sense?

* * *

HERE, as everywhere, the true line of thought, from which we should start, is that the remedy must be commensurate with the evil. We cannot oppose to a frenzy, like Bolshevism, the humdrum specifics of ordinary political and social thought. We need something just as far-reaching, just as intoxicated with enthusiasm, just as seemingly "visionary." We have to brush aside all our conven-

tional ways of thought and delve into the deeper recesses of human nature. What can we set against this orgy of evil?—nothing less than an orgy of good. We have to tune up our thought to a higher rate of vibration and reach out after something which will satisfy that deeper craving in human nature, of which Bolshevism is the crudely attempted satisfaction. We remember reading some years ago a book by Huysmans, based on the story of the Blue-beard Maréchal de Retz, in which the gifted author argues that this devilish monster and his contemporary, Joan of Arc, were merely two offshoots from the self-same tree—the tree of medieval mysticism; the one perverting that mystical spirit to base ends, the other raised by it to heights of sainthood and heroism. The argument contains a profound truth. The great forces which sweep through the world from time to time and carry mankind along with them are neither good nor evil in themselves. They are merely intensifications of energy, influxes of new life. They become good or evil according to the channels through which they flow and the ways in which they are taken up and applied. The essential truth to grasp hold of at the present moment is that there is a force playing through the world to-day which can only be objectified in terms of extravagances and extremes. It has caught hold of the savage and sullen elements in the various countries, and has already manifested in an extravagance of Hatred. That is one extreme. But there is another extreme also, which the same force (we emphasise these two words) could also vivify, if the opportunity were given to it; and that is the extreme of an idealised, almost mystical Love. The world, did we but realise it, is just as ripe for a great mystical and spiritual revival to-day as it is for a frenzy of hate and destruction. And the proof is Bolshevism, which is not a force in itself, but only the effect, or manifestation of a force; a force which is capable of many other manifestations. The one certain thing is that only by an intensity of emotional energy equalling that of what we know as Bolshevism can Bolshevism ever be met. At the other end of the scale there must be a movement just as extravagant, just as uncompromising, just as full of the wine of enthusiasm. And that movement, we firmly believe, will come. The public mind is gradually being strung up in these days to a state of tension which makes many things possible that would have been out of reach a few decades ago. The next move on the great chess-board of the world will almost certainly be one such as we have suggested. Even in Russia to-day, we believe, if any great spiritual figure were to appear, we should witness the whole country being swept up by a great religious revival. Who knows, indeed, whether it is not for some such end as this that that country is being prepared? For no country goes through the mill without a reason. Of peoples, as well of individuals, is it true that they die in order that they may live; and it would not be at all surprising if the mystical soul of Russia were at present going through the depths of hell in order that it may one day be one of the great centres of a world spiritual revival. Something of the same kind could also be hazarded about other countries. There are countries in the world whose history for centuries past has been one of darkness and oppression—which have tasted nothing of the freedom and fulness of national life. It may well be that we have, in such countries, the great centres of the spiritual life of the future, and that they have been passing through a period of purgation, in preparation for their great office in the time to come.

* * *

SUCH, at least, is a thought that it may sometimes be well to bear in mind, when taking a bird's-eye view of contemporary events. We cannot obtain any grip of the mighty drama which is being played out before our eyes in these days unless we think boldly and largely. We must cling to our central concept of a great Purpose behind the world-movement; for to lose hold of that concept would mean simple despair. And, holding on to this belief, we must envisage events in a manner great enough to be worthy of it. We must see a meaning in every-

thing, and in every dark chapter a coming compensation. Above all, we must distinguish the forces at work from the modes through which they may happen to be manifesting at the moment. For instance, we all talk lightly of a new influx of life into the world, of an awakening of the nations, of a coming new era. But do we realise what this means? The moment we see one manifestation of this life we are frightened by it. And yet, truly speaking, one of the hopeful signs of the times is to be found in this very Bolshevism which we dread. For the seeing eye can detect in it the sign that at least a force has been released in the world which is capable of founding a new age and of totally reorganising human life. For the moment that force has seized on the lower elements of human nature and is running riot in a hell of bloodshed and savagery; but the force, at all events, is there, and we need only await the time (which cannot be far off) when it will vivify the higher as well as the lower. What is needed in order that this may come about?

* * *

WE have spoken casually to several people of late on this point, and one and all have expressed their opinion that only the appearance in the world of some commanding Spiritual Figure can turn this mighty current of energy into nobler channels. Possibly, day by day, more and more people are coming to feel this truth instinctively. It is gradually coming to be seen as the last hope of escape from an impasse. The forces are there, and no human power can diminish them or reduce them to quiescence. The one hope is that they may come to be directed aright. The world, in short, stands to-day between two possibilities—an orgy of hatred and destruction, which will reduce civilisation to ruins, and a mighty spiritual movement which will create a new heaven and a new earth. There is no comfortable half-way course; the forces are too powerful for that. Just at the moment we are at a point in the road when it is difficult to think optimistically. The destructive forces are everywhere at work and are being opposed everywhere merely by the formulæ of an age which is impotent and perishing. The consequence is that the destructive forces have at present an immense advantage, in as much as they are capable of stirring a far deeper level of human nature than those which are pitted against them. They give a release to the spirit and admit of a spaciousness of outlook which the conventionalities of organised social life can never afford. What is needed, in order to cope with them, is, as we have said, something equally stirring and compelling, but working on the higher levels of human thought and feeling. And that can only come about by a great spiritual revival. Something positive has to be born amongst men. Sooner or later they will be forced to seek in Religion (using the word in its widest sense) the solution for difficulties which are insoluble in any other way. God must be brought back into His world; ideals, which the modern man puts aside as visionary, must be seen to be, in the long run, severely practical; the world-problem must be seen to be capable of solution only by the bringing together of heaven and earth.

* * *

IT is for this reason that we believe that, before many years have passed, the whole world will be crying out for a Spiritual Leader. For, as the years go on, people will see more and more clearly that this is the only alternative to the horrors of what we now call Bolshevism. They will be demanding something capable of beating Bolshevism on its own ground; something to which the idealism and the inarticulate yearnings of mankind will even more fully respond; something with the dews of a New Age fresh upon it. Were the Religions, in the various countries, capable of supplying this remedy, they would be supplying it even now and the great revival would have already begun. But they are not capable of supplying it. There is not a single Religion in the world to-day which is whole-heartedly on the side of Idealism. Once they were—in the early days of their life and freshness; but now they are chained to the past, the whole fabric of their organisation is rooted in

the past, and they are incapable of so extricating themselves from the past that they can be the leaders of mankind in the great transition from the old to the new. Something more is needed. We need something which will take us right back into the life of the Spirit, untrammelled by formulæ, unhampered by tradition—which shall, in a word, "make all things new." That is why we ourselves assuredly believe, and many are coming to share the belief with us, that the present time of turmoil and unrest is all leading up to the appearance of a great Spiritual Teacher amongst men. "There shall be wars and rumours of wars"—how well we all know that passage! But it has struck very few that the next appearance of a Divine Teacher amongst men is far more likely to be for the purpose of inaugurating a new age of human life and civilisation than for that of ending the world altogether. As a matter of fact, the words in the New Testament, commonly translated as "the end of the world," should really be translated as "the end of the age," and this is the translation adopted in the Revised Version. Why not open our minds to this far more reasonable view, which makes possible a belief in the periodical appearance of Divine Teachers (or the same Divine Teacher), in order to give back to mankind, in terms adapted to the changing times, the eternal truths of the Spirit? It is sheer dishonesty to maintain that any Revelation can keep its freshness for ever. It cannot—and the history of Christianity is as good a proof as could be wished of this elementary truth. Time, custom, tradition, human weakness and imperfection—all these help to crust over the original truth and to impair its effectiveness. What more natural—if there be such a thing as Divine Supervision over human evolution—than that a Great Teacher should be sent into the world, from time to time, to sweep all those accretions away and to show once more, by His life and His teachings, what the way of the Spirit really is?

* * *

AND so even Bolshevism can afford its spiritual lesson and give ground for high hopes. Let us sometimes remember this, when the outlook seems darkest, and remind ourselves that we have, in this sudden outburst of perverted idealism, the surest indication of a force which must eventually find a very different outlet. The string is being stretched to high tension. At present it is giving out nothing but discords; but, in the hands of the Master, it will one day give forth divine strains. And that is why to-day it is being stretched.

OCCULTISM IN CHRISTIAN TRADITION

By CHARLOTTE E. WOODS

MOST of the great religions of the world preserve traces of having possessed a secret or occult tradition, a body of Mystery teachings which were imparted exclusively to advanced disciples on their fulfilling certain conditions of secrecy, ceremonial, and purification. Whatever was the ultimate nature of the teachings imparted to Initiates in the Pagan Mystery cults—and the subject is by its very nature obscure—there is no doubt that certain dim traces analogous to what Theosophists call the Path are to be found in all the great religions of antiquity. That this element is discoverable also in early Christian tradition is what we should expect to find, and the question before us in this study is the extent and nature of the evidence for the existence in Primitive Christianity of an occult or Mystery aspect communicated to certain who, by virtue of their ability to enter into these disciplined secrets, formed a class apart.

The idea of Initiation is twofold.

1. It is always connected in antiquity with rites performed in some guarded place away from the eyes of the profane or uninitiated, those who were "outside the fane" (*profani*). It had, therefore, the implication of secrecy. The Mysteries presumably veiled a Gnosis which was withheld from all but fit men. This condition of secrecy, unpalatable to the open minds of our more enlightened day, was probably necessitated by the ignorance of the times, truths which are now the property of all being then deemed fit only for the few, and imparted under pledges whose violation was punishable by death. "To know, to dare, to will—and to keep silence" was the motto of certain Mystery Schools (the very word Mystery, indeed, being derived from a Greek word "muo"—"to have the finger on the lips") which claimed to reveal to prepared candidates truths concerning the inner worlds which the unpurified man could only receive at his peril. Doubt has occasionally been cast upon the value of these teachings, and some of their later developments were obvious prostitutions and degradations of great truths imperfectly apprehended. But it seems clear that initiation into the "Mysteries kept hidden" presupposes that there was something worth hiding, a Gnosis or occult wisdom which was occult only for those who had not qualified themselves to receive it. At all events, the method of preparation by severe and graded discipline was not in itself unwise; it testified to a recognition of the sanctity of certain great ideas which our more favoured age now treats with a perilous familiarity. We are, however, less concerned now with justifying the method of secrecy as with showing that its existence was a fact not only in Pagan but also in early Christian Mystery Systems. To do this we must seek (*a*) the evidence of language and technical terms abounding in the New Testament writings; and (*b*) the written testimony of the Christian Fathers themselves. It is obvious that in proving the existence of the secret method, we are proving also the larger question of the existence of the Mysteries themselves—or the teachings which that age regarded as such.

The New Testament records confront us with a twofold and contradictory point of view. (*a*) Jesus is distinctly stated to have veiled his teaching under parables and dark sayings. "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in par-

ables; that seeing they may see, and not perceive; and hearing they may hear and not understand, less haply they should turn again and it should be forgiven them." The expression "them that are without" (*tous exo*) is a technical Mystery term. St. Paul uses it in his first Letter to the Corinthians, "For what have I to do with judging them that are without? Do not ye judge them that are within (*tous eso*), whereas them that are without God judgeth." And again, to the Colossians he (or a disciple) writes: "Walk in wisdom towards them that are without, buying up the opportunity." And to the Thessalonians: "Study—to work with your hands, that ye may walk honestly towards them that are without." And to Timothy he says that a bishop must have "good testimony from them that are without." Here is a definite Mystery term implying the exclusiveness that exists between the followers of a special occult discipline and the rest of the world. The "without" were of several classes. There were the great bulk of ordinary folk, not necessarily evil, immersed in material interests; those also who were ordinary members of the Christian communities; and there were also persons of evil life whose spiritual condition made prohibition necessary. The words of Jesus with regard to the "*tous exo*" appear to refer to this latter class, and are a pregnant hint of the danger of forcing the pace. The "without" are where they should be in the order of spiritual development. If under the power of a great spiritual appeal they were to turn before their time to the inner life their growth might ultimately be retarded. St. Paul refuses to judge them; "them that are without God judgeth." Can anything be more definitely against the doctrine of equality to which the Church was afterwards committed—a doctrine which confused the potential equality of all men as sons of God with the actually realised status achieved by the very few?

We get another mandate of reservation in the Sermon on the Mount. "Cast not your pearls before swine, neither give that which is holy unto the dogs," said Jesus, echoing what was possibly a prohibition of one of the inner schools of his time, dogs and swine being terms that denoted not necessarily degraded persons, but those rather whose development had not reached the stage of spiritual fitness that qualified for initiation. With the Jews the term "dog" applied to all who were outside the pale of their nation, and passed into the occult currency of the Christian Initiates as meaning those without the pale of the Mystery schools. In the Stromata, Ch. 11, book 1, headed "The Mysteries of the Faith not to be divulged to all," Clement of Alexandria has these words:

"And even now I fear, as it is said, to cast the pearls before swine, lest they tread them under foot and turn and rend us. For it is difficult to exhibit the really pure and transparent words respecting the true Light to swinish and untrained hearers. It is requisite therefore to hide in a Mystery the wisdom spoken, which the Son of God taught."

I venture to suggest that the interview of Jesus with Nicodemus was a secret conversation concerning some of the deep things of the Kingdom. Nicodemus' coming by night is ordinarily interpreted as an act of cowardice on his part. May it not have meant that the nature of the conversation was secret? It relates largely to the mystery of the "second birth," the birth by "water and the Spirit," that is, the first Initiation. Nicodemus was evidently one who had some knowledge of at least the preliminaries of entrance into the Mysteries, and Jesus was surprised that he should stumble over the mystic terminology of the second birth. "Art thou a Master in Israel and knowest not these things?" It was concerning this first Initiation that he had come to inquire, and his candidature was evidently accepted by the Master, for we read later of his association with the Disciples in the burial of Jesus.

(*b*) But all is not clear with regard to the secret method of Jesus. We can bring against what has just been said in support of it a plain declaration of the contrary policy.

The passages are so important that I

will quote them in full. They are recorded by the three Synoptists.

Matt. 10, 26: "There is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness that speak ye in light; and what ye hear in the ear, that preach ye upon the houses."

Mark 4, 21: "Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear."

Luke 12, 2: "There is nothing that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the houses."

These striking sayings appear to refer to a secret method of instruction which is about to be broken down. What Jesus says to His Initiates in their private assemblies is to be given by them to the world; what they themselves also have transmitted from ear to ear will be made public to all who can receive it.

We thus get a confirmation of the existence of secret teaching in the ministry of Jesus, but we have evidence also of a change in the immemorial policy. The time had arrived when the dissemination of truth might safely be extended. But it must be noted that what is proclaimed by Jesus is never the naked truth. "Without a parable spake He not unto them." We venture even to doubt whether His own interpretations convey more than the surface meaning, which is in many cases so simple as scarcely to justify the parabolic method. For example, the meaning underlying the parable of the Sower, according to the received interpretation, contained nothing that might not have been said in a few plain, practical words. From which the assumption is that the deeper meaning was not unveiled to the public. The parables contained as much of the Lower Mysteries as could be taught in that way; the Greater Mysteries were doubtless still reserved for the inner circles, since they could scarcely be imparted by precept, being largely affairs of occult *practice*. "The Christ," says Mr. Mead, "illumined the tradition of the Gnosis, and by His public teaching practically threw open to all what had previously been kept "secret from the foundation of the world"—to speak more accurately, the intermediate grades of the Mysteries. For this He was put to death. The context we have given to the last reference quoted above (Luke 12, 3) throws light on the whole situation. The Pharisees, the arch-enemies of Jesus, were ever "lying in wait for Him, and seeking to catch something out of His mouth that they might accuse Him." But who were these Pharisees, and why should they have sought occasion by the teaching of Jesus to compass His death?

The truth is that the Pharisees were the Mystics of Judaism. They it was who held the sacred deposit of the Mystery teachings, a deposit for which they were as jealous as they were for the minute ceremonial of the Mosaic Law. The external side of Pharisaism is fairly well-known to us, but its origin and inner history is but little understood. "Pharisaism," says Mr. Mead, "had its origin in Babylon, and it represented the main stream of Chaldæan and Persian influence on Jewry. It was in time divided into numerous schools, the strictest of which led the life of rigid internal purity. The name for the mystical schools of Pharisees was Chassidim, and we find numerous records of the existence of such schools, and those whom Josephus calls Essenes, among whom were the most pure and learned of the Jews, the 'Rabbis of the South,' living apart and in retirement. These schools and communities seem to have looked back to the stern physical discipline of the Schools of the Prophets on the one hand, and to have been in contact with the spiritual ideas of the Babylonian wisdom-discipline on the other." (Fragments of a Faith Forgotten. pp. 93, 94.)

Let us now imagine a young Teacher, burning with the inner conviction that the

aristocracy of Truth had had its day, and that it was for Him to give a new and upward impetus to the backward movements of the human spirit. The persons with whom He would come into sharp and ceaseless conflict would be the purists among His own people, the class which represented certainly the high-water mark of Jewish spiritual development, but which ran to extremes in its conservative devotion to tradition. It was the old story of the hatred of Orthodoxy for Reform. The hypocrisy of Pharisaism was not its worst indictment; Jesus tilted as well against its spiritual exclusiveness. "Woe unto you lawyers, for ye have taken away the key of the Gnosis; ye entered not in yourselves, and them that were entering in ye hindered."

Such outspokenness could have but one result, and that result we know. The Chassidim, deeply jealous for the preservation of their secret truths, genuinely horrified at what they believed to be sacrilege against the divine Mysteries, made this the occasion of putting Jesus to death. There were probably other and political reasons as well; His reforming enthusiasm made Him appear seditious in more than one direction, a danger to the public order both civil and religious. Therefore indictment was made wherever indictment was possible; they literally "sought occasion to put Him to death" and found it in a charge of blasphemy.

Now the details of this charge are suggestive. They related (*a*) to statements He had made concerning the destruction and the raising up of the Temple in three days, obviously a blind for a Mystery doctrine of great importance. The destruction of the "temple" of the Initiate, His subtle body, and its transmutation, or resurrection as the glorified or spiritual body, was dramatically enacted in the Egyptian mysteries, and was obviously known to the circles in contact with nascent Christianity, as is evidenced by the reference to the Resurrection-Mystery by St. Paul in Phil. 3, 10, 11, 12, who confesses that he had not yet attained unto it. Jesus, as we know, had spoken of this Mystery openly. (*b*) He had dealt openly also with another great Mystery-secret, the deification and divine sonship of man. The Jews brought this against Him at His trial. "We have a law, and by this law he ought to die, because he made himself the Son of God." They had evidently in mind a notable occasion (John 10, 30—36) when they had attempted to stone Him for the statement that He and the Father were one, and when He had defended His teaching by reference to their own scripture. But the union of man with God was the last attainment of the risen and glorified Initiate; to speak of it when walking the temple in Solomon's Porch showed a daring that was bound to have but one result.

Before we close this aspect of the subject, we must gather some support from St. Paul, and from two or three of the Apostolic Fathers. The Apostle makes use of the term Mystery no less than eighteen times, but we will note those in which he alludes to its hiddenness. "We speak the wisdom of God in a Mystery, even the hidden wisdom, which God ordained before the world began and which none even of the princes of this world knew."

"The revelation of the mystery which was kept secret since the world began, but now is made manifest."

"The mystery which hath been hid from ages and from generations, but now is made manifest to the saints . . . which is Christ in you, the hope of glory."

"By revelation he made known unto me the mystery—which in other ages was not made known unto the sons of men as it is now revealed."

"When ye read ye may understand my knowledge in the mystery of Christ."

It is clear from these passages that the essence of the Apostle's teaching was a hitherto guarded mystery which he had now received permission to give to the world, that it might be handed on to the future, and the Church might never be left without teachers. This leads the Apostle to give the solemn adjuration to Timothy: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

A generation later we get a remarkable piece of testimony as to the esoteric ele-

ment in Christian teaching from St. Ignatius, a disciple of St. John, who says: "Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye should be strangled by them. For even I, though I am bound (for Christ) and am able to understand the heavenly things—though I am acquainted with these things yet am I not perfect, nor am I such a disciple as Paul and Peter." (Epistle of Ignatius to the Ephesians, ch. 12). In another Epistle (to the Philadelphians, ch. 9) he speaks of the High Priest "to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God." His fellow-disciple Polycarp, writing to certain correspondents, expresses a hope that they are "well versed in the sacred Scriptures and that nothing is hid from you: but to me this privilege is not yet granted." (The Martyrdom of Ignatius, ch. 3), evidently meaning that he is as yet in an early stage of Initiation.

The quotations with which we will close this part of our study are from the two great Christian Platonists of Alexandria, Clement and Origen. They were the second and third heads of the famous Catechetical School which was established at Alexandria in the latter half of the second century. The avowed object of this School, Dr. Inge tells us, was the attainment of Gnosis, or the esoteric knowledge of Divine things as set forth in the Biblical documents, or the Greek philosophers—a knowledge which might be imparted by metaphysical learning, by sacramental rites, or by mystical intuition. The main feature of interest in this School was its policy of reservation. Clement says plainly that his books contain only the more popular part of his doctrine. Linked as he is with the Apostles by one intermediary only, his testimony to the existence of definite Mysteries in the early Church is of the first importance.

"The Lord——allowed us to communicate of those divine Mysteries, and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many, but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are entrusted to speech, not to writing, as is the case with God.——The Mysteries are delivered mystically, that which is spoken may be in the mouth of the speaker: rather not in his voice but in his understanding.——The writing of these memoranda of mine I well know is weak when compared with that spirit full of grace which I was privileged to hear. But it will be an image to recall the archetype to him who was struck by the Thyrsus." (Strom: bk. I., ch. 28.) The Thyrsus being a wand used in Initiation ceremonies, a reference to it was tantamount to a reference to initiation into the Mysteries, and points to the preservation of Pagan ceremonial in Christian circles of Initiation.

In Clement, says Dr. Hort, "Christian Theology in some important respects reaches its highest point."

Origen, who was the first great scholar whom Christianity produced, and the pupil of Clement, contends with the Jew Celsus on the subject of the secret teachings in the Christian faith. Celsus attacks Christianity as being a secret system, and Origen, while confuting this allegation on the ground that Christian doctrines are widespread, admits that there are certain doctrines not made known to the multitude, "which is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric." (Contra Celsum, bk. I., ch. 7.)

He goes on to say: "I have not yet spoken of the observance of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables which Jesus delivered to 'those without,' while reserving the exhibition of their full meaning for those who had passed beyond the stage of exoteric teaching, and who came to Him

privately in the house. And when he comes to understand it, he will admire the reason why some are said to be 'without' and others 'in the house.' Whoever has clean hands," he continues, "and, therefore, lifts up holy hands to God . . . let him come to us . . . whoever is pure not only from all defilement, but from what are regarded as lesser transgressions, let him be boldly initiated in the Mysteries of Jesus, which properly are made known only to the holy and the pure . . . let such a one hear the doctrines which were spoken in private by Jesus to His genuine disciples."

II.—But the root significance of the word *initiatio* meant also "entrance into," hence "beginning." The Initiate in the Theosophical sense of the word is one who begins the *new* life which shall ultimately lead him to super-manhood. He enters a Path which conducts to the heights of his being as man. Cicero (Leg. II., 14, 36) writes that in the Mysteries "we have been taught the *initia*, as they are called; that is to say, the true principles of life." But the Greek general term for Initiates (teleioi), and "telesthai" (to be initiated) has a wider connotation. It expresses the idea of perfecting, completing, accomplishing. Not only is Initiation the entrance into a higher life than that of the sense nature, it is the beginning of a life of *self-fulfilment*. Those who had entered it were called "the Perfect." Teleios was, in short, a technical term used in connection with pledged disciples of a Mystery-discipline, and it is a fact of first-class significance that we find Jesus employing the term in His answer to the rich young ruler who, recognising Him as a Master of the Spiritual Way, applied for instruction as to his further progress. "Good Master, what shall I do to inherit eternal life?" Or, as we should say in present-day mystical terminology, "What shall I do to enter the Path?" That his request was of this nature is shown by the answer of Jesus, who recognised him as a postulant for Initiation, and addressed him by the technical word. "If thou wouldst be perfect (teleios) go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me. In a previous sentence He had used yet another technical term: "If thou wouldst *enter into life* keep the commandments." Initiation was literally the entrance into a world of life, in contradistinction to the world of "death" of the ordinary non-spiritual man. This very suggestive interview between a postulant and a Master throws light upon the "hard saying" of Jesus with regard to possessions which has been a stumbling-block to many who have failed to read the episode in its true light. Poverty, as a symbol of utter self-renunciation, was demanded of all who sought to enter the higher grades of the Mystery-disciplines; in the lower grades, and among ordinary folk in the world, no such condition would be demanded; it is unwise, therefore, to impose as a duty for all what the Master would never have imposed save upon the few. The rich young man stumbled at this last and highest test, for which even the careful observance of the moral law, obligatory on all Initiates in all grades, had not prepared him. He was not yet fit to be numbered among the "teleioi" or perfect.

The word "teleios" is often found among classical writers. Philo, Plato, Æschylus, and Euripides use the term to denote mystic rites, or divine mysteries. Plato's phrase, "ta telea kai epoptika" (Sympos., 210 A), denoted the higher initiation, and describes the man who is able to awaken recollections of pristine fellowship with God as alone becoming "truly perfect" (teleos ontos). Philo speaks of "instructing in divine mysteries (teletas theias) the initiates who are worthy of such sacred mysteries." (De Cherub. 42.) In the Trismegistic literature, those who had been doused with the Divine Spirit became "teleioi." Thus we have here a term which obviously relates to persons who have experienced the climax of what initiation can give. The word is a derivative of the Greek "telos" (end), and by its introduction into Mystery-language implies that the end of the Ascent of Initiation is also the end of human evolution.

He who has reached it has entered a life which shall eventually make him more than man. He perfects the human when he sights the divine. St. Paul has taken over this Mystery-word, which he employs seven times in somewhat various senses, concerning which some difference of opinion exists. In 1 Cor. 2, 6, he refers to a "wisdom," a higher stage of instruction which he imparts to the "teleioi" or perfect. Kennedy suggests an allusion here to the arrogant claims made by adherents of the Apollos-party. J. Weiss compares the Apostle's use of the word with that of Epictetus (Enchir., 51, If.), where the "teleioi" are warned of the possible danger of making no progress, and remaining ordinary men. In this sense "perfection" is potential rather than attained, and "teleios" may be the saint in his early beginnings, as well as the saint who has reached the full stature of spiritual manhood. In two passages St. Paul contrasts "teleios" with "nepios" (childish); or ripe knowledge with rudimentary growth. Here the word "mature" would seem a good translation. But in one remarkable passage (Phil. 3, 12) the Apostle speaks of himself as "not having yet reached the goal" (teteleiomai), using the verbal form of the word in a sense about which there can be no ambiguity. He concludes a very illuminating sentence thus: "Let us therefore, *as many as be perfect* (teleioi), be like minded." The goal or "end" concerning which he makes this confession of non-attainment is nothing less than the mystic Resurrection from the Dead. The perfect ones, then, the "fully initiated," were those who had reached this, the supreme goal of the Initiate's life. We hope to be able to show in our second study, by an examination of the Mystery-words of the Apostle and others, the kind of life and teaching that was imparted in the higher Mystery-disciplines of nascent Christianity.

CHARLOTTE E. WOODS

NOTICE TO CONTRIBUTORS ABOUT ARTICLES

CONTRIBUTORS to THE HERALD OF THE STAR are asked, wherever possible, to have their manuscripts typed before sending them in. They are also asked to state whether they desire payment. Writers who are planning an article on any subject of topical interest should communicate with the Editor beforehand, in order to ensure that the ground has not already been covered by previous arrangement. It should be remarked here that the type of article most desired is not the purely imaginative or idealistic, but one based on a knowledge of facts and conveying definite information. Articles which have obviously nothing in common with the general character and "tone" of the magazine, or which deal with subjects which lie outside its special field, should not be submitted. An article, for example, on "Protection *versus* Free Trade" might be excellently written and full of information, but it would not be suitable for THE HERALD OF THE STAR. On the other hand, a general article on "Economic Conditions as the basis of Spiritual Conditions" would be quite in harmony with the scheme of the magazine. Regular readers will know from experience the kind of thing which is likely to be suitable. It need not be said, in conclusion, that the Editor will always welcome suggestions and ideas from subscribers as to any possible innovations which might help to enhance the interest and value of the periodical.

DETECTING MOTHER LOVE

By JUDGE HENRY NEIL

A LADY went into a doctor's office with her little boy, and said: "Doctor, my boy is feverish, restless, and bothers me; can't you do something for him?"

"O! Then he is not your own boy," said the doctor.

The lady, greatly agitated at this remark, put her finger to her lips, as a signal to the doctor not to say any more, and taking him to the far side of the room, out of hearing of the boy, said: "Doctor, I don't want the boy to know that I am not his mother. No one knows. How did you find out?"

"Ah," said the doctor; "no real mother ever says that her sick child is a bother."

* * *

The Sunday School teacher said: "Johnny, I told you that you should make at least one person happy each week. Now, Johnny, whom did you make happy last week?"

Johnny said: "I visited my Auntie for four days, and when I came away she was very happy."

But when Johnny got home, his mother grabbed him in both arms, and she kissed him on both cheeks, and said, "My sweet boy, I've been lonely without you."

The humour in the first part of this story is the knowledge that Johnny is a bother and a nuisance to every other woman, but a joy and a comfort to his own mother.

* * *

The other day in London, one of the City officials took me to see one of the large Poor Law Schools, where over three hundred boys were being cared for at the tax payers' expense.

Rather abruptly I asked the superintendent of the Institution: "What do you teach these boys?" and he, annoyed at my interruption of his regular speech to visitors, said: "Well, we don't teach them to be Prime Minister."

I said: "You don't teach them to be Prime Minister; what do you teach them?"

And he said: "Well, we teach them to earn an honest living."

I wondered, as I looked at that group of three hundred boys if there might not be one boy there, who, if left at home with his own mother, would not only have been taught to earn an honest living but also to be Prime Minister.

I love the story in the second chapter of Exodus—the first nine verses, of how Pharaoh's daughter went down to the river and found the baby Moses in a basket and sent for Moses' own mother and said: "Take this child and care for it and I will pay thee thy wages."

And Moses' mother took care of her own child and received a Mother's Pension, and she inspired her boy with hope and ambition and a desire to fight for the right as only a mother can—and Moses became the Prime Minister.

* * *

I have been to scores of Institutions where children are cared for in large numbers, and in nearly all of them I have found that the food was sufficient, the kitchen clean, the building sanitary, the grounds spacious, but the children were unhappy. At first I wondered why; but now I know.

I know that wholesome food, warm clothing, sanitary buildings, and magnificent grounds can be bought by almost any group of directors. But none of them can buy mother love: it is not for sale anywhere at any price.

HENRY NEIL

THE THREEFOLD PATH IN THE TEACHING OF GEOGRAPHY

By GERALDINE COSTER
(Oxford Diploma in Geography)

THOSE who have read in the April number of THE HERALD OF THE STAR Miss Margaret Lee's article on "The Threefold Path in English Literature" will recall the enumeration there given of the three essential desires of the human spirit, corresponding to the Threefold Path of the Eastern Scriptures. It will be the aim of the present article to develop this idea further in another direction. The essential desires or activities of the spirit are as follows:—

(1) The desire to do what is right, leading to Moral Activity.

(2) The desire to know the truth, leading to Intellectual Activity.

(3) The desire to find beauty, leading to Æsthetic Activity.

It may be postulated that until each subject taught in schools is fully realised in its relation to this threefold desire it will be, to a greater or less degree, dead, academic, unrelated to life; hence, dull.

The desire to relate school education more closely to life and make it more human is very strong in the minds of modern reformers, and it has been the reason for the great schemes and ideals of "correlation." By correlation is generally understood the planning and teaching of the different school subjects in such a way that the connection in subject matter, that is, between history and geography or between science and mathematics, is clearly brought out. This ideal is excellent, but the true and essential correlation will be attained only when every teacher approaches his subject with a clear understanding of what his real aim is in dealing with it. A consideration of the reasons for teaching any given subject will show that, reduced to simplest terms, they correspond to the branches of the Threefold Path, for the aim of all education worthy the name is to stimulate in the young the desire to do what is right, to know the truth, and to find beauty.

In regard to the teaching of geography it will be admitted, probably, that this subject is one of the worst taught and hence the dullest of the regular school subjects. Why? Well, for various reasons, such as the fact that it needs more expensive apparatus than most subjects, and that, although it is one of the most difficult and exacting subjects to deal with adequately, it is commonly assigned to some unfortunate, over-worked and under-qualified person, who has to "pick up what he can from books as he goes along." But the grudging expenditure and inadequate staff for geography are not really due to slackness and indifference on the part of heads of schools. On the contrary, I think that it is just because these people do realise, whether or not they have thought the matter out categorically, that the most valuable subjects to teach the over-worked modern schoolchild are precisely those which do develop the Three Activities; they are only unable to see that geography is such a subject. Probably many of them fail to realise the essential unity of that great trinity and dimly feel that music and drawing are for æsthetic, history and literature for moral, and mathematics and science for intellectual development. But what, they say, is the moral, intellectual,

or æsthetic value of geography? What does it profit a child's soul to learn the names of the capitals of Europe, the capes and bays of the British Isles, or a list of the chief products of China? Of course, he must learn these things, just as he must learn his weights and measures, but it is a dull necessity, and surely any fool can teach him.

Now, if geography does consist of a mass of information which must somehow be acquired because, conventionally, it is expected of an educated adult that he should know the whereabouts of the Amazon River and the name of the capital of Spain, then the sooner it is banished from our curricula the better, for the coming race must be educated, not stultified.

It is the object of this paper to show how even an untrained teacher of geography—though one cannot too strongly deprecate the folly of assigning this difficult subject to an unqualified teacher, one untrained in modern geographical matter and method—can make the subject of very great value in the moral, intellectual, and æsthetic development of children.

Geography is a subject of such vast and varied content that in most schools it is possible to deal with only a few of its more important aspects, selection being made according to the tastes and acquirements of the individual teacher. The branches most commonly dealt with are: (a) Mathematical and Astronomical geography; (b) Land Forms; (c) Climate; (d) The Relation of Man to his Environment; (e) The Regional Study of the Countries of the World (including the study of the home region).

Ideally speaking, divisions b, c, d, and e should not be treated as separate aspects, for land forms, climate, and human geography are best dealt with in studying some definite region of the earth's surface. In practice one usually finds that short separate courses on some of these branches are necessary as a preparation for regional study. But every teacher should keep clearly before himself and his pupils that the survey of a region as a whole—in other words, the synthetic method of study—is the ultimate aim of all geography. In this article I will confine myself to the teaching of Regional geography and its relation to the Three Activities.

I.—The Intellectual Activity

In many subjects this is the last of the three activities to be roused, because it is dependent largely on a power which in the normal child develops late, viz., that of reasoning, deducing, generalising from data. In literature, children can appreciate the beauty and the moral worth of a story or poem long before they can grasp its literary form or its theories of philosophy; in history, stories of brave deeds and descriptions of romantic scenes are appropriate at an age when the study of constitutional development would be meaningless. But geography, even in its beginnings, is a stern subject and exacts a certain amount of purely intellectual effort before its æsthetic and its moral implications can either be felt or perceived. For this reason, I think, it is an open question whether any attempt should be made to teach regional geography to very young children. For myself, I prefer to familiarise them with the idea of maps by teaching them to draw *simple* ground plans to scale.* If possible, also, by teaching them to use a map of their native town or village in short expeditions in the open air.† Besides these, lessons on life and customs in other lands, tales of exploration and discovery, *accompanied by the use of the atlas*, and a few elementary lessons on land forms, are suitable.‡

None of these methods should be overdone, and I, personally, do not recommend either the use or the constructing by the children of elaborate relief models. For the most useful kind of "modelling"

* But not to spend endless hours in making an elaborate plan showing every object in a crowded schoolroom.

† Using, for a village, the Ordnance Map, scale 6in. to 1 mile. In many towns good local maps of about this scale are published locally and are often cheaper than the Ordnance Map.

‡ Agnes Nightingale's Visual Geographies for young children are excellent for land forms. Books III. and IV. are suitable up to nine or ten years, and are inexpensive.

is done in a few minutes with a sand-table. But, of course, none of this is regional geography; and many people would object to its being given the name of geography at all, any more than elementary nature study should be dignified by the name of "botany" or "biology."

But to return to the question of the intellectual activity. I think it is a very general complaint among teachers of the present day that children are extraordinarily unobservant, and one reason, among many, for this is probably the inordinate use of books. It is so easy to read a book and reproduce its ideas—so difficult and distasteful to look carefully for oneself and think out one's own deductions. "The angry aversion to the process of thought," of which Coleridge speaks, is more widespread than most people are prepared to recognise. Yet already the world of education and the world of business are crying out against bookishness, and it seems likely that in the near future accurate observation and prolonged concentration will be taught in the best schools just as systematically as reading and writing.* Geography affords an ideal field for this sort of training. Most of us are familiar with the "Kim Game," but suppose that, instead of concentrating on a number of meaningless and unconnected objects on a tray, we try to concentrate on a good modern climatic or orographical map. The results will be astonishing, especially if the experiment be conducted by a teacher trained to read a modern map so as to be able to translate, and to teach his pupils to translate, into words the enormous and complex masses of information compressed on to a few square inches of paper in an atlas.

Still better than a map for teaching observation is, of course, the world of out-of-doors. An intelligent study of the home region should be part of every child's geographical education, and in the course of it careful and minute study of every out-door phenomenon is appropriate—rocks, running water, trees and plants, animals, human habitations and human occupations. Of course, it will not be possible for every child to study all of these minutely. Each region has its own outstanding and important features. But, at least, let each child find out and observe what rocks and soils are characteristic of his home, what trees and plants are common, where and of what materials the houses are built, how the bulk of the population is occupied, and where the chief roads and railways of his home lead.

Observation by itself is not enough. It must always lead to thought, to influence, and, as soon as possible, to the formulating of generalisations. The fascination that questions of cause and effect have for children is proverbial, and there is no school subject which has so wide a field for the cultivation and gratification of healthy curiosity as geography. It should be the aim and ideal of every teacher never to present a meaningless geographical fact or statement to his class. None of us will quite reach that ideal, but if we are willing to cast convention to the winds we may get within measurable distance of it. Do not be content to inform your class that Calcutta, on the Ganges, used to be the capital of British India, but that Delhi has recently superseded it. Let them find out how Calcutta came to be built where it is rather than at the river's mouth, why it grew to such a size, why it was abandoned as a capital, why Delhi was chosen in its stead rather than Benares, Lucknow, or Bombay. All towns and most villages in the world have their sites not by accident, but for some quite definite reason, and one can usually find that reason if one tries. The number of children who still think it a great piece of luck for London that it lies at the one ideal spot on the Thames for a trade centre and railway centre is still deplorably great, though fortunately decreasing.

The study of cause and effect in the home region is a very interesting and instructive pursuit. Why is wheat grown on that rather steep hill-side and nothing but grass on this rich bit of alluvium? Why is that old cottage built of stone, and thatched, and this new one of bricks, and tiled? Why is this little town so huddled and dirty, and that one ten

* The Boy Scout and similar movements and the ubiquitous "Pelmanism" are surely signs of the times in this matter.

miles away so relatively spacious and airy? Why are we so short of water in our village when there is plenty at Exton, close by? How came there to be this huge leather factory at a remote little town like M——? Why is Devon famous for cream? Children who have been trained to observe and deduce about their native region and about foreign countries, will make shrewd and able citizens, or capable and ingenious pioneers and settlers. They will have the adaptability to take their world as they find it, and insight and initiative to leave it better than they found it.

II.—The Æsthetic Activity

The æsthetic training to be derived from geographical study is, like the intellectual, for the most part not particularly well adapted for young children, since its appeal is almost purely philosophical and not sensuous. To the young, beauties of colour, sound, and form make the readiest appeal, and though in geography it is possible, by the use of well-chosen pictures and the sort of outdoor training indicated above, to do much to stimulate in little ones love of outdoor beauty, the deeper and wider appeals of the subject are beyond them.

When one advocates the study of natural regions in geography instead of the old-fashioned and senseless memorising of political and administrative areas —the sort of thing which used to make many children unconsciously picture France as being blue and Germany yellow because of their being depicted so on the maps—it is to a large extent because the ignoring of Nature's boundary lines robs the study of the home of man of so much of its æsthetic appeal. And what, after all, are political boundaries based upon? Are they not largely the result of war, of greed, of oppression, of all the anti-social and anti-altruistic passions of mankind—the passions and ideas which we who are trying to build a new world do most earnestly look toward eliminating? Why, then, should we teach our children about the world in such a way that they are tacitly led to suppose that political boundaries and "the capitals of Europe" are an essential part of the divine plan?* Divisions of some sort we must have for the sake of clearness, but let them be the natural divisions of tropical and temperate, of wet and dry, of upland and lowland. Take any part of the homeland with which you are familiar, and consider the futility of regarding it from the point of view of its administrative divisions. Who, for example, can say off-hand exactly how the boundary runs between Gloucestershire and Worcestershire? Who knows?—and who cares? But who that has once seen it with intelligent eyes can ever forget the rugged grandeur of the Cotswold escarpment as it rises behind Cheltenham and Stroud, or the contrast between the flowery, orchard-covered clay plain of the Severn and the wide, wind-swept, barren limestone upland of the Cotswold dip-slope? Looked at in natural divisions, a country becomes a wonderful organism, surely a more soul-stirring creation than a pink and blue patchwork quilt. From a study of it one can bring even to children glimpses of the marvellous beauty of the divine plan. In our human organisms each part has its own function to which it is adapted, and therein lies much of its beauty. Similarly, in a country the rich plains have their food-producing activities; the uplands give us forests and pasture, and sparkling, invigorating air, and wide, open spaces; the mountains regulate rainfall, and give power and direction to water-courses and shelter from destructive winds. Moreover, each different kind of country produces a different and appropriate type of human being; the wide, lonely uplands are the home of deeply religious or contemplative peoples, *e.g.*, Judæa, the Scottish Highland; while the busy, populous lowlands produce the great trading and industrial and social races—*e.g.*, Phœni-

* It should not be inferred that political boundaries are necessarily ungeographical or unnatural. On the contrary, those political boundaries which have persisted longest in history are usually closely dependent on natural features. Much of the difficulty about Alsace-Lorraine is due to the fact that a satisfactory natural regional boundary between France and Germany in that area is very difficult to discern.

cia, the Scottish Lowlands, the North German Plain, Belgium.

It is possible with this sort of treatment of the subject to develop to a considerable degree an appreciation of two of the great fundamental æsthetic laws : (*a*) the beauty of fitness, (*b*) the beauty of conservation of energy. It is the lack of the first which has filled our towns with gimcrack, senselessly ornate villas, and our houses with vulgar and over-decorated furniture and utensils. It is the lack of the second which gives our people ugly voices and ungainly movements, and which leads to half the rowdyism of our cities.

Let our children be taught to see the artistic fitness of the Red Indian's birch-bark canoe and his deer-skin cloak and moccasins and wigwam. Let them see how the graceful, loose, easily-washed sari, and the many-folded protective turban are exquisitely appropriate to the burning, dusty heat of India. Show them that the heart-breaking beauty of our English villages lies chiefly in the fact that they are part of their natural surroundings, built of fragments of the rock on which they stand, roofed with straw from the corn-fields among which they nestle, furnished and ornamented with the wood of the oak and elm trees that overshadow them.

Show them how the essence of grace in movement and in speech lies in the exact adaptation of the effort to its object, and how, in a much larger way, the grace and beauty of human life lies in man's wonderful skill in adapting himself to his environment and in utilising for his own comfort and betterment the resources of nature. We are inclined to look with insular contempt at the customs of other lands just because they differ from our own. We call the tropical black man "lazy," "indolent," because he will not sow and reap and store up food and build roads and railways as we do. But why should he? His wants in the matter of food and clothing are few and simple, and the land in which his destiny has placed him supplies them all without requiring him to do the kind of labour which in temperate climes is healthful, but under the tropical sun is deadly. Nature, which has absolved him from the need of struggling for food, has surrounded him with an infinitude of natural enemies—animal and human—and in the constant struggle against these his life is spent by no means idly.

At the other end of the scale of civilisation we see the same law of conservation of energy working in a hundred directions. The road-maker finds his way along the dry, well-drained ridges and avoids the marshy alluvial flats of the river valleys because for him the minimum of effort and the maximum of successful achievement is possible only on a well-drained surface. The railway engineer, on the contrary, clings to the alluvial flats because for him anything is preferable to a steep gradient. Both must bow to the inexorable barrier of the mountain and must humbly seek and eagerly utilise the gap and the pass.

And with all these philosophic considerations one must never forget the simplest and most obvious æsthetic appeal above referred to—that of the beauty of natural scenery. An appreciation of this should, of course, be stimulated in every possible way; but to apply such stimulus is so relatively easy in these days of pictures and of cheap and rapid transport to places of beauty and interest, that it is hardly necessary to enlarge on this branch of the subject.

III.—The Moral Activity

The Moral Activity is perhaps the easiest of the three to stimulate by geographical teaching. It has been shown that the Intellectual and the Æsthetic activities are not particularly easy to rouse in young children through geography. This is much less the case with the Moral: Ideals of courage, fortitude, selflessness, resource, and ingenuity are easily inculcated by accounts of exploration and discovery. Heroic tales of Stanley and Livingstone and Nansen, or such a wonderful and pathetic story as that of Mawson's last tramp, make a permanent impression on children. Little ones, as well as older ones, can be taught

the duties of citizenship and of social service by the study of their native town or district, and this is one of the few ways in which a city school has the advantage over a country one for geographical study. A crying need of the present day is that our children should be taught the meaning and responsibility of communal ownership—that parks and streets and public buildings and national or civic monuments are "not mine, but ours," and that by destroying them or defacing them with unsightly litter and dirt they are sinning against the true democracy. Similarly they should be made to feel that slums and public-houses and other civic evils are on their shoulders, as embryonic citizens, to encourage or to abolish.

The great cry of the thinking world of to-day is for universal brotherhood, and if the League of Nations is to become a deep reality we must prepare the way for it by giving our children insight into the lives of other nations. Foreign religions, characteristics, and customs must be treated with the utmost respect and sympathy. Contempt or ridicule of the methods of life of other countries should be strongly discouraged as being a sign not of our own superiority, but of our great ignorance. The fetich and the totem-pole of the savage are his recognition of something higher and nobler than himself and are to him a true religion. The queer, ungainly clothes of the Eskimo and his fatty foods, so revolting to us, are so perfectly adapted to his conditions of life that European explorers stranded in Arctic regions are only too thankful to exchange their own clothing and to some extent their kinds of foods for that of the native, while his fishing-boat and harpoon are such marvels of workmanship that "civilised" man cannot produce anything to surpass them in their suitability for the purpose and circumstances for which they are made.

And when one comes to consider the obvious defects of uncivilised races, such customs as cannibalism and the neglect and exposure of the aged and sick and helpless should be shown to arise, not from inherent depravity and fiendish cruelty, but rather from the force of external circumstances which primitive man has not yet learnt to combat in a humane way. It is not usual to find these vices except where the food supply is so precarious and the need for rapid movement of whole villages from place to place is so great that the care of the helpless becomes a problem with which the comparatively resourceless primitive man is powerless to cope.

The untrained geography teacher will perhaps ask where he is to obtain the necessary information and mental training to enable him to deal with geography on these modern lines. Study is, of course, necessary, and a fair number of suitable books exist from which simple and useful information can be derived.

GERALDINE COSTER

CO-OPERATION IN OUR SCHOOLS

By *ALICE WOODS*

[*Principal (1892-1913) of the Maria Grey Training College; President of the Association of University Women Teachers, 1916-17; Member of the New Ideals in Education Conference; editor of "Co-education," and of the forthcoming "Advance in Co-Education."*]

THERE is scarcely any one in the teaching profession who would not admit with the lips, if not always in heart and in practice, that the future world at which we aim is to be one in which co-operation is to take the place of conflict and competition.

It is a grand scheme of co-operation between countries that lies at the base of a League of Nations, as it is conceived by those who have sufficient imaginative power to see far into the future. The League is not merely an attempt to lessen the kind of war that means arms and battlefields, but to help all the nations of our world to a better understanding, to a real fellowship, to a contribution of the essential individuality and special characteristics of each for the good of the whole.

But the spirit of every community is based on the spirit of the individuals who form it, and it is therefore of the utmost importance that, if we are to have co-operative nations, we must have co-operative homes and co-operative schools. It is with schools that this article is concerned, though it is tempting to enlarge on what might be done in the homes. It sometimes seems as though all our efforts to reform the adult were vain, in spite of our conviction that no human being walks this earth in whom there is not a spark of divine fire which is waiting to be kindled into flame, could the living torch be applied.

In our moments of despair we turn with thankfulness to the possibilities, to the infinite potentialities, of youth, and are ready to say with Benjamin Kidd that the influence of "the emotion of the ideal" in the young "is one of the most remarkable and pregnant facts in the history of mankind." This is "the true line which human evolution is taking. The qualities of importance in the development of civilisation reach their highest expression only in the mind of the young."*

An instance of what can be done through the environment of youth has lately come home to us, for it has been said that the reason why so many of the United States of America have voted for prohibition is that during the childhood and youth of the last two generations the dangers of alcoholism have been persistently preached in all schools.

In schools, co-operation is needed between the school and the parents; between the staff and the pupils; between the headmaster or -mistress and the staff; between the different members of the staff; and between the pupils and pupils. As things are at present, conflict often exists between the school and the parents: each is a weighty authority in the child's life, and each power is apt to be jealous of the other. The school wants each of its pupils to give of his or her best; it wants the child's hearty support and loyalty; it is apt to wish to be the supreme influence, and often it has an inward, though possibly unexpressed, conviction that its influence is a more wholesome one than that of the home. Hence there arises an impatience on the part of the school with parents' intervention, a desire to work independently of them, to avoid discussion with them, and generally to go its

* "The Science of Power," by Benjamin Kidd, p. 139.

own way without let or hindrance from the home. This attitude of mind is easily seen in the unreadiness of the authorities in our boys' public and day schools, and in some similar schools for our girls, to receive visits from parents or to enter into correspondence with them, and the feeling of conflict and bitterness grows apace. On the other hand, the parents are often very inconsiderate. They take up the time of the authorities quite unnecessarily; they put the interest of their offspring before those of every other schoolchild; they write letters by the yard about petty details, and, above all, they gossip about the school and its affairs to every chance comer, sometimes completely ruining a school that would have flourished but for their unkindness and exaggeration. As has been taught in one of our schools of to-day: "No pupil should ever be allowed to have a bad name in the school, and it should be the rule that no one may speak ill of any other member of the school, whether teacher or pupil." The first rule of this school is that no child or teacher shall mention another person's name unless what he has to say is both true and kind. Gossip, which is defined as "idle talk which helps no one," must be completely absent.

What can be done to bring about co-operation instead of a state of conflict? There are schools which are trying experiments to bring parents and school into closer union. One important step is the representation of parents on the councils of the schools; not only of one parent, but of several, so that the views of the parents of each class of child attending the school can be expressed.

All schools should be more willing than they are to let parents visit the classes whilst at work. It was interesting to find during an education inquiry made in a village that several mothers of children in the elementary school said they would like to see their little ones at their ordinary work. Speech Days, Founder's celebrations, and every kind of school show, are all very well (possibly sometimes ill) in their way, but they are very far from bringing the parents into really close touch with school life, and they are little less than a form of advertisement, which many educators in their heart of hearts thoroughly despise.

There could be, instead of these advertising festivities, days set apart in each term on which it would be possible for parents to visit classes. It has been found a great help, also, in some of our pioneer schools, to hold meetings between parents and staff and those interested in the school, in order to learn what is going on, and the reason for various plans, to suggest other plans, or to discuss matters connected with the progress of the school.

On the side of the parents, what can be done? The most important of all the help that the parent can give is the avoidance of gossip. Let parents aim at genuine sincerity as regards the school, and let them go straight to the rightful authority when really convinced that anything is wrong. It is important to say "really convinced," for too often parents listen to their children's crude statements without further consideration, and a child naturally fails to see all sides of an action or question. Personal observation is of the first importance, and admission to the school during working hours will give parents the opportunity of a clearer judgment. Another way in which parents can help the school is by making more social effort than is customary, to know more, not only of headmaster or mistress, but of each teacher who has special charge of the form in which their sons and daughters are placed. In day schools it would be possible almost always to bring the teachers into touch with the social and family life of the town or village by more hospitality, even though the single man and woman may find it impossible to return kindnesses.

If we would lessen conflict and increase co-operation between parents and the school there must be far greater forbearance and patience and loving-kindness on both sides than there is at present.

How is a greater co-operation to be brought about between teachers and pupils? It is of the first importance here, in the writer's view, that all school rules should be kept as far as possible by staff and pupils alike. There is one large school

in which the headmaster never smokes in term time because he has forbidden his boys so to do. In girls' schools, where talking on the stairs is not allowed, mistresses should never indulge in conversation, and if the girls are ordered to wear low, broad heels, it should be a shame to the mistresses to parade in high, narrow ones. The feeling cultivated should be that all are striving together to make the school the best possible one, and the forerunner of a better world, and I would even urge the desirability of the staff sharing in the penalties imposed by authority, or, in a self-governing community, by the children, for wrong-doing. If this can be done, the sting of the penalty goes but the justice remains, and, though at first there may be an unholy delight on the part of the children in the failure of the adult, they will soon come to take pride in his or her conquest of failings as well as in their own.

To bring about co-operation between pupils and staff we must let it be perfectly clear that we are all servants one of another. We aim in education to help our children to prepare for service; to accomplish this we must find out in each child what is his chief and truest bent, in order that he may give of his best. A thoughtful friend of the writer's raised the question: "Is not this, after all, a utilitarian aim—to be interpreted, 'make use of the child'?" Surely not, if we interpret very widely the term "service." We serve our children and our race when we help them to do without us, one of the hardest lessons for both teachers and parents to learn. Neither parent nor teacher should ever put off a child's natural, intelligent inquiries about the facts of life. Perfect co-operation means perfect trust on the child's part in the parents' or teacher's word. There is a modern demand for greater freedom, but this must ever be met by greater responsibility.

The things we love doing for our children, bathing and dressing our wee ones, and doing the lessons and making decisions in detail for our older ones, we should leave them free to do for themselves. All parents and all teachers should aim at the independence of childhood, and there will spring up through their co-operation a greater and stronger love than ever between parent and child.

An American writer, Professor Judd, in a recent little book on the development of education in the States, describes a new form of school springing up, called the Junior High School, which is a link between the Grammar school and ordinary High school. He considers that the main and vital difference between the schools of Europe and of the U.S.A. is that the former are oral and the latter reading schools. In Europe we depend on the teacher's spoken word. In the U.S.A. the scholars are taught to read for themselves, and thus gain in self-reliance. It is no doubt good that children should learn how to deal with books; but there is a danger lest the children should so rely upon books that they fail to think.

This danger struck me as very great when I visited the States. I was sometimes amazed at the apparently original, fluent criticism which a boy or girl would give of some Shakespearean character, only to discover later on that it was learned by heart from the pages of a book that had been studied. Whatever changes we make in our schools, let us hope that they will be in the direction of the encouragement of doing for the little ones and of thinking for the elders. It was, I believe, Mrs. Besant who urged that for every ten minutes of reading we should have thirty minutes of thought.

Co-operation is needed also between pupil and pupil. Here a very great step has been taken in recent years, for co-education is steadily gaining ground. Fifty years ago little boys of six were frequently separated from their sisters; now it is almost universally admitted that the sexes may be educated together until they are at least ten. The number of co-educational schools has also greatly increased. Compare *Co-education,* published in 1903 by Longmans and Green, with *Advance in Co-education,* promised in 1919, by Sidgwick and Jackson. Co-education opens out a prospect of co-operation between men and women such as England has never yet known, for boys and girls

brought up together will be far better prepared to work in harmony in adult life than ever before, and the dislike of men to work under women will be greatly lessened.

In our usual ordinary separate schools we find the spirit of conflict and competition rife. No matter what doctrines we may preach of human fellowship and of the placing of service before self, our practice teaches our children and our pupils to think first of themselves. We have prizes, place-taking, and marks. Sometimes a boy is caned for not being top of his form or for being at the bottom. Girls are urged to "keep their place." They are often taught that to help a comrade in difficulties is a crime. To do away with prizes, marks, and place-taking is a great step forward to co-operation. If it be said that with their dismissal will go a great incentive to work, then other plans can be substituted, *e.g.*, a chart of the progress of the form can be kept, with the excellent result that each pupil realises that by his or her individual work the whole form is helped to reach a higher, or to sink to a lower, standard. *An Adventure in Education** gives valuable suggestions in the direction of a corporate standard. In the 'eighties of last century a somewhat similar plan was adopted in the Chiswick High School for boys and girls. Our ordinary plans in schools do not give sufficient opportunity for co-operation. We have rigid rules and regulations, rigid time-tables, rigid classes. Preparation is usually left, in day schools, to be done at home, where the pupil is either helped or hindered too much by adults, and the idea of frequent help from the stronger to the weaker, the older to the younger, seldom comes to light.

Can co-operation be helped forward by the self-government of pupils—or perhaps we should rather say "social-government"—so that there shall be no confusion? For self-government is something to which the child should be trained from his earliest years, while he is scarcely ready for social-government before the age of adolescence. Social-government is an idea that has come to us from the States. It has there been a great success in the George Junior Republics, and in many schools in great cities. The self-governing schools visited in New York showed a great advance in co-operative feeling among the pupils, who sought office eagerly and who seemed thrilled with the desire to make their school approach perfection. In New York there is a society to help forward the internal government of schools; lectures are given on the subject, and experts sent out to help those heads of schools who wish to introduce it. One great characteristic of the scheme is that most careful preparation is made before it is introduced—a precaution which we in England have not always sufficiently followed—and it will probably be true with us, as it is in the States, that "the plan fails when it is hurriedly introduced as well as when the Head only cares for it half-heartedly."

We want to secure the right balance, appropriate to the age of the child, between freedom and responsibility, giving no extra freedom without some form of responsibility and forcing no heavy burden of responsibility on the little child. It is, at present, the conviction of the writer that children under eleven or twelve are not yet ready for *social*-government, but they are ready for much self-activity, and if the curriculum for little children were made to turn on the pivot of the hand, instead of the head, even the mornings being set apart for carpentry and other kinds of creative work, we should, I believe, be giving, in the responsibility of handwork, just what the children of that age need; at the same time we can be preparing them for the next stage by the assignment of small responsibilities. Let the class choose, for instance, who shall see that tools are kept sharp, are kept in their places, and so on. But as the desire springs up, as it inevitably does, for group-work and group-games, there arises along with it an astonishing regard for the good opinion of contemporaries and a hunger and thirst for freedom, revealing itself in the rebellious tendencies of the thirteen—fourteen-year-olds. It is this that makes it so important that some form of social-

* "An Adventure in Education." By Messrs. Simpson, Sedgwick, Jackson.

government be introduced into many schools both elementary and secondary.

To introduce these measures of co-operation between pupil and pupil we want once more the co-operation of the parents. We need their sympathy and support. The harm done by pouring contempt or throwing cold water on the ways of the school is almost incalculable. It either makes a child side with the home against the school, and cultivates a critical attitude, which makes boys and girls less ready to receive the good they might get, or, still worse, it makes any one who happens to be devoted to the school take its part against the home. So it brings about conflict instead of co-operation, whereas the very object for which a school sets up a form of social-government is with a view to co-operation. The young of thirteen or fourteen and upwards are far more willing to submit to the rule of those they have themslves chosen as leaders than to the authority of adults.

Suggestions have been made for the co-operation of schools and parents, of teachers and taught, of pupil and pupil. It remains to consider co-operation between the head of the school and those under him or her. It is difficult to suggest any very definite action here, as so much depends on personality, but, on the whole, we find in our schools that the chiefs are often far too autocratic, ruling their staff from a pedestal of real or assumed superiority, asking for no advice, listening to no suggestions, anxious to do their best for their school, but so convinced that they alone know what is best that no freedom is left to those under them to carry out their own plans. The story is well known of the headmaster who informed one of his assistants on the last day of term that it had been arranged for him to go to a town in France in order to take a course in French. The unfortunate man expostulated, for he had settled on a delightful tour in Norway with some friends, whereupon the headmaster informed him that he could choose between losing his post and doing as he was told. Perhaps this tale belongs to a by-gone period. Let us hope so. But, still, there is not in many schools that freedom of action between the head and staff which would lead to real co-operation. Staff meetings often are not as they should be—opportunities for perfectly frank discussion of school aims and plans, at which even the younger and newer members may express themselves freely. They are, rather, occasions on which the headmaster or headmistress may give orders or discover failures.

The choice of staff should rest, as far as it can possibly be managed, with the headmaster or headmistress. But the head of the school, having made the choice, should do his utmost to know his new members and to find out exactly in what class and in what circumstances they can do their best work. A wide-minded sympathy is what the leaders most need.

In a forthcoming book it is hoped to deal more fully with experiments made in the direction of delegating authority and making school-government more democratic. Meantime, a plan adopted last century in the Clifton High School for girls may be mentioned. The headmistress divided the school into senior, middle, and junior divisions. Each of these was placed under one of the assistant mistresses, who had a limited authority in her own department and could, if she chose, hold her own mistresses' meetings in addition to those for the whole staff under the headmistress. She also saw the parents of the pupils in her department. This delegation of authority worked extremely well. In all plans for co-operation the one thing that is most needed is a deep, unhesitating faith in human goodness, and, above all, in the fundamental goodness of the young. As co-operators and educators we want to be able to go straight to the kernel of righteousness in every human nature. We want, no doubt, to know one another from all points of view, but it is better far to be able to find the good side in our neighbour than to be keenly aware of the bad.

"Life is for us," it has been said, "what we find in it." Let us find and draw *forth* the co-operative tendency that exists in us all, and make use of this tendency in every relation of school life.

ALICE WOODS

SCHOOLS OF TO-MORROW IN ENGLAND

XII.—AN OPEN-AIR SCHOOL, PLUMSTEAD, S.E.

By JOSEPHINE RANSOM

IT is now some years since the Educational Authorities definitely added open-air schools to their list of ventures for the betterment of the bodies as well as the minds of children. Of course open-air schools must be where they are most needed, and this Plumstead school has a large area from which to draw frail and ailing boys and girls. To get to it one passes through the long and ugly monotony of south-east London. The 'bus swirls through sordid streets and grime-laden houses and the dulness of it all seems intolerable. I contrast it with where I am writing up the notes of my visit. London wearied me, my lungs seemed full of the poison of soot and dust, and at last I escaped and am miles from everywhere in North Wales, with the wild sweetness of the mountain air cleansing my body from city impurities and my mind from the clamour that prevails where human beings congregate.

Oddly enough, though, one does not wholly escape from human ambitions, for here the passion of the few also is the winning of worldly wealth, and to that end they toil from dawn till dark in a never-ending round of tasks. Their recreations are different, and that is all. The glory of hill and dale, the purple shadows of evening upon the mountains, the glint of moonlight on the rushing stream, are scarce noted—their eyes are all for the immediate and compelling affair of the moment.

There is a wonderful pine-wood here where intense and eerie silence reigns. Sometimes it is full of a friendly spirit, sometimes so hostile that it is no comfort to remain in it. Brilliant sunshine and dark shadow are there; and the eternal secret of Being and Becoming seems strangely near and discoverable. It was the same deep secret at Plumstead, only it was embodied in restless children instead of in lofty pines. I would that I could read the secret . . . I but guess.

The open-air school buildings cluster beside an elm wood on high ground up behind Woolwich Arsenal. The guns of the Arsenal boom out regularly and insistently, and recall those recent days when gun-fire meant terror and death. The Thames winds away into the blue distance and across, beyond its flat valley, rise the hills of Essex, and away in another direction are Kentish hills, softly, deeply blue. "Excellent for geography lessons," said Mr. Turner pointing it all out to me.

Mr. H. E. Turner has been at the school since its opening. He was one of those who took part in the Uffculme work and then came on here. He had always been keenly interested in open-air work and nature study, and he certainly studies the children. The buildings at his disposal are his constant regret, but they are likely to remain unsatisfactory as long as there is uncertainty about the land upon which they stand. They are just bare necessities. The wind was blowing hard, but the sun shone out from time to time, and in the well-placed shelters there was warmth and comfort and the joy of space. The trees were still bare, but in the summer their thick green tops must make the wood a delight to the children who run and play beneath.

It was the day upon which the school takes in new children that my visit fell, and though I missed the regular routine of work, yet I gained in hearing Mr.

Turner give his "first-morning talk" to the assembled boys and girls.

A kindly nurse shepherded some thirty of them into Mr. Turner's room, and I sat in a corner and listened to him capturing small hearts and minds to co-operate with him in the effort to attain to better health.

"I always have a talk to the boys and girls on the first day," he began, and his kindly grey eyes softened as he looked at the little ones clustered about him, "because we have to work together. Many boys and girls think that this is a funny school when they first come, so I want you to understand what it is meant for. Then I want you to go home and tell your mother all about it. But you must be careful to tell her the truth, not just tell tales. Your mothers will want to know how you liked your first day, so be sure and put it right. Don't go and say you don't like this and that, just wait a little and find out why things are done here in this school to make you all well.

"I want you, then, to be sure and not get wet when you are coming in the morning. Stand in a shelter and wait awhile and come dry. We will put off breakfast a little and will not mind if you are late. You must not think this means you can dawdle; but don't get wet, and we will understand. Also, boys and girls are funny creatures, you know, they have a little headache or feel a bit tired and say so. Then mother says: 'Oh, you need not go to school to-day.' But that does not help you. You must come every day to this kind of school and never miss a day unless you are really ill. The little pains and aches will all disappear, and as you play you will forget all about them.

"Then I want you to be sure and eat what is given you. We will only give you a little, if it is something you do not like. So many boys and girls do not like porridge at first, but they soon get used to it. Keep on trying, and you will learn to like it. The same with your other meals. The teachers eat the same food as you do, and some of them did not like it at first either, but now they do.

"You will have lessons every day, but here, too, I want you to do only as much as you can. What we want you really to do is to get strong and well. You will have as many lessons as you can manage, but when you are stronger you can do more. So during the morning your teachers will help you to do what you can. Then after dinner you must all go to sleep. You will sleep in the shelter when the weather is rough or wet, and in the open whenever it is possible. You will each have a blanket and you wrap that round you and go fast asleep. Then there will be more lessons when you wake up, and games, and so on.

"But there is one thing I want you specially to remember. You are here to get well and strong. That is why you come to this school. The one great thing to help you to get well is to be happy. That is the quickest way to get well. To be happy at your work and at your play. Happiness is the greatest and best of all medicines. I want you to be happy all the time, so that you get quite strong like other boys and girls. Then you can go to their schools and do as they do. You are here, you know, because your bodies are not quite as strong as they should be. So be happy! Don't worry about the wind and the cold, you will soon begin to like both and learn that they help you to get well, so long as your feet are warm and you have on warm clothes.

"So, remember, that you are to get strong and well; you are to tell mother all about everything, but be sure it is the truth and not what you fancy; and first, last and always, you are to be happy."

During this little talk the children listened, and sometimes they wondered and sometimes they approved. You, who read, will have gathered as I did that here were children below the average in health and that the open-air school was to cure them, or at least to make them stronger by means of good food and fresh air and happiness. Their pale faces and pinched looks told the tale of tuberculosis somewhere, and when they had all departed I asked questions of Mr. Turner.

Yes, each child who came to him had tuberculosis in the family, and though not active in the child it gave to him delicacy and weakness of some sort. At

home the children were usually wrongly treated. Windows were kept closed and their food was vicious. One boy had a great weakness for pickled onions and especially vinegar. It was injurious, and as long as he took it his palate cried out for its coarse pungency. Mr. Turner undertook to give up eating pickled onions if the boy would too—for a month at first. He did so, and never went back to them, and it helped him enormously. I am not sure whether it was this boy or another, equally delicate, who is now an A.B. seaman.

Upon two things great stress is laid: good strong boots and warm clothes. Over and over, mothers had complained of the expense of the kind of boots he begged the children should wear. But with these delicate little ones the first essential is dry warm feet, and finally mothers would come to see it; then if they had warm coats the wind and cold did not distress them at all.

The children had three meals at school, not up in the shelters where their lessons were carried on, but in the L.C.C. school a short distance away. The food was plain, wholesome, and well-cooked, and the open-air life soon gave them an appetite. The percentage of cures, *i.e.*, the disappearance of tubercular conditions, was very high. The children reacted in different ways to the treatment—some began at once to show a change, some took even a year before Nature was satisfied and bestirred herself to show out the change. Behind much of the difficulty lies the ignorance of parents who dress wrongly, feed wrongly, treat wrongly these boys and girls tainted by their own health conditions. Much of Mr. Turner's time is spent in educating mothers, who come at first with many complaints and who end up by being glad and willing co-operators with him in winning health and strength for their children in the right fashion.

Seeing that Mr. Turner seemed to order his curriculum with considerable freedom I could not resist the question as to what inspectors thought of his methods and his results. He answered, with a twinkle in his grey eyes, that if inspectors are worried with questions they must, of course, in fact are bound to, answer according to the code! But he had invariably found inspectors kindly disposed and reasonable. This interested me because I find after many inquiries that teachers and inspectors play a sort of battledore and shuttlecock with each other. They hurl anathemas at one another, but the anathemas like the shuttlecocks, are the same, from whichever side they come! Perhaps the peculiar message of open-air schools is to the effect that if we would have the generations to come in an all-round healthy condition we must alter the environment in which the children spend the greater part of their day. The open air seems so simple a thing to command, and weak lungs perish for lack of it. Most L.C.C. schools are like great prisons surrounded by high walls, and these little ailing ones, who cannot endure them, bring to us for to-morrow the tremendous lesson of the value of the good fresh air and the wind and trees, the flowers and the little things of the earth, the skies and the changing clouds. The fingerpost they show us reads thus: The way to the future is to combine with Nature in education; let us have intellectual freedom blended with the freedom of God's earth and its beauties and interests; so shall we grow strong in body, mind and heart, and shall leave no wreckage on the way to show where ignorance of what was best sacrificed us to a custom, a code, or a settled observance of any kind.

(*To be continued.*)

EDUCATIONAL NOTES

Schemes Under the Education Act

EDUCATION in Great Britain, which for so long, to outward appearances at least, has run on oiled wheels in its appointed grooves, is this year to try new roads, roads which hold out the promise of freedom to many a teacher. The Board of Education, following the principles of the new Act as it applies to England and Scotland, has issued a circular to every local education authority requesting it "to make a comprehensive and systematic survey of the educational needs of its area, and to formulate a policy for the progressive development and organisation of its own educational provision in relation to national as well as to local requirements." Ten years are allowed for the authority in which to carry out proposed developments, and suggestions for consideration towards the end of the time are not to be excluded. Among other things, the Board asks for a brief account of the occupations of its population, with statistical information as to the number of children and young persons for whom provision must be made.

The introduction to the scheme indicates how very wide and comprehensive is its scope. It runs as follows :—

"1. A survey of the educational needs of the area, indicating, amongst other matters, the extent to which educational provision and administration are affected by any special feature in its geographical, social, economic, and cultural conditions.

"2. A summary of the existing educational provision, indicating, amongst other matters, the extent to which the various types of education are supplied or aided by means of endowments; together with an outline statement, not burdened with details such as will be given in the scheme itself, of the additional provision considered necessary in order that the educational needs of the area can be adequately met."

3. In this division, apprenticeship, industrial occupations, and any changes, etc., that have taken place since last census, are dealt with.

4. Treats of the rise or decline of child population or any anticipated rise or decline.

The statistical outline deals with the number of children of ages from 5 to 14 attending Public Elementary Schools maintained by the authority ; and the number of young persons from 14 to 18 years resident in the area, and those under school (recognised by the Board) or other suitable full-time instruction. Administrative arrangements are to be fully reported upon, including the stimulation of the interest of parents and others in the work of schools of the various types, and the dissemination of information as to educational opportunities. The proposals for elementary education are asked to be made exhaustive, with a large variety of schools for the different types of children. The teaching service to be adequate in number and suitable in qualification for carrying out the authority's policy. The accommodation of schools to be bettered in every way, and also the appliances and equipment. Attendance, scholarships, maintenance allowances, exceptional circumstances, employment of school children, medical service, special schools, nursery schools—all these are to be reported in full.

The Co-ordination of Public Elementary Schools with schools forming part of the system of higher education ; Secondary Schools and all their possibilities ; Continuation Schools and their efficiency ; still further supplementary education ; social and physical training of pupils and students attending other than Elementary Schools ; proposed arrangements for medical inspection of all kinds of schools ; supply, education, and training, of teachers ; University education ; aid to pupils and students, and aid for Research —these are roughly the headings under which a complete record of any given area is to be obtained for the information of the Board of Education.

The most important point of the whole scheme is the fact that the Board of Education delegates a large amount of responsibility to local authorities. It puts the onus on them of determining how soon and how thoroughly these plans for the improvement of education in the various areas are acted upon. It is a responsibility, at once educational and financial, which carries with it a promise of hitherto unheard-of scope. Educationally, it is an opportunity for the exercise of powers of insight and of grasp of potentialities such as, it is hoped, will influence local bodies to furnish reports comprehensive and far-sighted. On the other hand, this extended education will mean a great increase in rates, and it is therefore essential, not only that public interest should be aroused, but that people generally should understand thoroughly the possibilities of progression contained in the new provisions. The local education authorities must have sufficient backing from the public; otherwise, no matter how efficient, how far-seeing and how progressive they may be, the scheme avails them nothing. It is of moment, therefore, that public meetings dealing with the Act be organised, and that every effort be made to place the right man on the Education Committee. After the visit of the President of the Board to York, for instance, educational councils were formed representing not only all grades of the teaching profession, Trade Unions, and other important bodies, but also parents.

Bradford, always eager for pioneer endeavour, also set to work at once, and is proposing the extension to a very considerable extent of all the administrative facilities at present available in its area. This extension will include especially open-air nursery schools, to be carried on in accordance with the methods recommended by Miss Margaret McMillan. The proposals provide for all the grades of education from the Infant School to the University, and embrace all the improvements which the Committee purpose making in the next ten years. In order to give every opportunity to the public of understanding the provisions of its draft scheme, the Bradford Education Committee will add to its responsibilities the task of organising ward meetings for the purpose of placing the matter before the electors. One is tempted to wonder whether this eager and progressive spirit is not in evidence largely because of the strong Labour element in the public bodies in Bradford.

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Phono-Rhythmic Pronunciation of French

THE pronunciation of French, as the French people themselves pronounce it, is not easy of attainment by English people; indeed, by the ordinary methods of teaching, even when the instructor is a native of France, it is hardly too much to say that it is only the favoured few who ever arrive at the possession of a perfect accent. Why is this? Miss Henrietta Kingston, who is Professor of Singing at Trinity College of Music, and who formerly lectured in French Diction at Girton, says that it is because English people, when speaking French, employ English and not French vowels, also English and not French phrasing. That is a fact that has been recognised for long, but the difficulty has been to find some method whereby French vowels and French phrasing may be taught so that the average British person who has no special talent for languages may acquire them. The Yersin Phono-Rhythmic Method clears away this difficulty.

A most delightful demonstration of the method was given recently by Miss Kingston. After hearing her speak in French, one discovered oneself listening unconsciously, when she spoke in English, to catch a French accent in the English, for the pureness of speech was that which is heard generally only from a native of France. Lucidly, aided by charts of vowels and consonants, Miss Kingston explained to her very interested audience the simplicity of the Yersin method. Through it, with careful practice and the observance of a few clear rules, there is no reason whatever why anybody, even one whose ear for music and whose sense of rhythm is very undeveloped, should not acquire a good French accent. The method was started in Paris some years

ago, and French people who are teachers are trained by it how to demonstrate and teach pure French to their pupils.

The underlying idea is so very simple that it is something of a wonder that the method has not become much more universal in this country. It consists merely of phonetics and rhythm. Once the correct vowel and consonant sounds have been mastered, phrasing and sentences are taught by beat, as well as stress and emphasis. Demonstrated by Miss Kingston, the Yersin method was most attractive, and even the one short hour, which included two recitations, dramatically rendered, afforded her audience several valuable hints. One was told why, and one was shown how. Miss Kingston's studio is at 139, New Bond Street, and particulars may be obtained from her there. She starts classes again in May for children and for adults.

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Promotion of National Education in India

THERE has just reached us a most interesting record of work achieved and plans of work to be achieved in India by the Society for the Promotion of National Education. The report reads like a fairy-tale, and is as engrossing. At the Annual Meeting of the Theosophical Educational Trust in India on December 27, 1916, it was unanimously resolved that the Trust should be used as a nucleus for the proposed Board of National Education. An immediate beginning was thus assured for the Society in the action of the Trust in giving over its management of institutions, for it supplied at once an adequate number of schools, spread throughout India. Another organisation, the Order of the Brothers of Service, also contributed invaluable help, more than a score of its members, men and women of university qualifications and of intense enthusiasm, being given to the National Education work.

The charter of the Society states its convictions clearly and forcibly. It is contained in the resolution on National Education passed by the Lucknow Congress in 1916, and among other principles it includes: The fostering of the development of high education in India; the urging that Government should assign larger sums of money to secondary and higher education, and should take early steps to make elementary education free and compulsory; the recognition of the urgent necessity of starting an adequate number of industrial, agricultural and commercial schools and similar institutions of a higher type.

In May, 1917, Mrs. Besant issued a letter to a number of well-known people inviting their co-operation in the formation of the Board of the Society for the Promotion of National Education. At the end of a month it was seen that support would be widespread and the representation of the public general. In December, 1917, Mrs. Besant published the draft of what is now the first pamphlet of the Society, "Principles of Education," which created so much interest that the formation of the Board of National Education followed almost as a matter of course. This pamphlet formed the accepted basis of procedure in the schools and colleges of the Society.

As with us in England, so with the Trust in India, the first consideration was the best means of procuring the recognition of the teaching profession as one of permanency and standing. This is a point of very great interest to teachers here in the West. The problem of the betterment of education all over the world will be worked out when once the sacredness of teaching is recognised by the public, and when those who are to guide the citizens of the future are carefully chosen, not, as has been the case almost universally up to the present time, for the highness of their degrees, but for their character, their insight, their spirituality. Towards this recognition of teachers, the Society in India established a National Educational Service, the content of which may be summarised briefly as follows: Three main divisions: the first comprising grades attached to colleges controlled by or affiliated to the National University; the second comprising grades attached to recognised schools; the third (a noteworthy division), comprising the administrative branch of the Service. Each grade to

have four divisions, "according to length of honourable and meritorious service." It is hoped also, should finances permit, to establish a Provident Fund in due course.

The inclusion of an administrative branch in the Service seems worthy of comment. It is, of course, the correct and obvious thing to do, but it is one of the correct and obvious things that frequently are left undone. If a teachers' Service is to be of any use it must have an efficient administrative department, and this department must be run not only in conjunction with, but as a part of, the others. It is too often found that the branch which controls an organisation is a little out of sympathy with, and is looked on as slightly apart from the actual life of the organisation. Auguring well for the future of the National Educational Service in India, therefore, is the making of its administrative branch a living part of itself, subject to the same rules and benefits.

A "National Education Week" was set apart in April of that same year, 1918, and the record of its success in making known and in popularising the idea of National Education is so vivid that it cannot but provoke serious thought. Over fifty newspapers throughout the country gave support so enthusiastic that the English reader is apt to be a trifle jealous when he thinks of the fairly general difficulty there is here of wresting a free advertisement from the solicitous grasp of the editor. Many columns were devoted to the printing of material supplied, and in leaders was found plenty of original supporting comment. In response to these appeals through the newspapers, and to appeals through the publication of pamphlets in English and in almost all the vernaculars, an immediate and wide-spread flame of interest and help sprang into being. The "Week" itself passed in a universal celebration by the daily publishing of articles in many papers, and not only resulted in the realisation of the sum of about £5,000 (Rs. 50,000), but in a tremendous outburst of enthusiasm throughout the country. It is interesting to note that many commercial concerns gave the whole or a part of their profits during this week to National Education.

A Summer School was held by the Society for a fortnight in May, 1918, at Adyar, at which were present teachers from virtually every school in the control of the Society. A series of morning study-classes were held on the most recent developments in methods of teaching and organisation, and afternoon discussions gave free opportunity for the exchange of ideas. Evening entertainments were a great source of enjoyment. The School was permeated by an atmosphere of enthusiasm and seriousness, yet of joy also, and a very large amount of useful knowledge was gained.

In the end of May a Central School Board was formed, which has under its care the curricula of schools, the preparation of syllabuses, and the arrangement of inspection and examination.

It might be mentioned here that the office-bearers of the Board of National Education, corrected to 1st December, 1918, are: President, Sir Rash Behari Ghose; Vice-President, Mr. V. P. Madhava Rao, and Syed Hasan Imam Sahab; Treasurer, Mr. C. P. Ramaswami Aiyar; Assistant-Treasurer, Mr. B. P. Wadia; Registrar, Mr. G. S. Arundale. Of the Executive Committee, Mrs. Annie Besant is chairman, and Mr. G. S. Arundale, Secretary.

In reading the reports of the thirty-two colleges, elementary, secondary, high and night schools, one is struck by the curricula, especially of the schools, which are comprehensive to a high degree. Generally speaking, the subjects include: Religion; Language (Mother-tongue, English and Classical); History; Mathematics; Science (in all its branches); Physical Culture; Music; Fine Arts; Manual Arts. The illustrations show fine buildings and splendidly equipped class-rooms, cheerful surroundings, and happy scholars. The National Schools are being made Social Centres, which, the report says, are "a light to the country." University Extension lectures also, have been organised. The Indian Boy Scouts' Association has the

earnest and enthusiastic support of the Society, and is in a most flourishing condition, proving conclusively that the system is adaptable to Indian conditions. There are also four live Corps of Senior Scouts, eight or ten Pack of Cubs or Junior Scouts, and two troops of Girl Scouts, others being in course of formation. These three branches are all fostered by the Society and are planned on original lines. In six months' time the Scouts have rendered good service; for instance, at least thirty fires have been extinguished by them in various places, very considerable risks having been run by the Scouts, who saved both life and property.

This splendid Report ends with a forecast of the lines on which the Society hopes to make special progress during the present year. The possibilities of work in the field of girls' schools are almost limitless, and it is hoped to do very much in the way of establishing many more. Effort will be made to provide a capital fund for the Society, which is seriously hampered through lack of a staple sum. This, and the lack of suitably-trained teachers, are the two main difficulties in the way of the Society. To cope with the second, a National Training College has been opened in Madras under the Principalship of Mr. G. S. Arundale. The establishment, too, of a Teachers' Training Department in connection with one of the National Girls' Schools, has been sanctioned. The Society exchanges educational publications with Australia, Canada, South Africa, the U.S.A., and the Philippine Islands, so that India is being enabled better to pursue her course along the road of advancement.

To sum up, we find that the record of the past year—the first year of being of the Society for the Promotion of National Education—may be stated briefly as follows: The establishment of the National Education Service; the establishment of the Collecting Department; National Education Week; the placing of the University and Colleges; the Summer School; the Central School Board and Schools; the Indian Scouts. It is a record which is stated in all the statistical and uncompromising language of a Report, yet even this official garb cannot rob it of its life and fire, cannot hide the wonderful spirit of love and service that shines in every page. It is a record which excites wonder, which stirs admiration, which makes the reader realise something of India's possibilities, something of her hopes, and which inspires a longing for a deeper sympathy and truer understanding between India and our own land.

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War Carpentry in American Schools

FROM Washington, D.C., comes a very interesting account of a rather unusual type of work undertaken for the War—that done by boys and girls belonging to the Junior Red Cross, in school. The story is told of a supervisor of Manual Training in the Western States, who, on a visit of inspection to one of his schools, stepped on a pile of new lumber lying near the shop. The instructor, who was accompanying him, remonstrated, telling him that he had committed "a sacrilege." On being asked what he meant, the instructor replied that the boards the supervisor had stepped upon were boards to be used in the making of furniture by the boys for Red Cross hospitals and convalescent homes. He added that the boys looked upon the wood as almost sacred, and always washed their hands before they touched it. The story records that when the supervisor saw the work which the class was turning out he understood the value of that Red Cross dedication.

The official duty of the Junior Red Cross is that of relief; it is carpenter not only to the Red Cross, but to the U.S. army as well. It does three classes of work. Division One supplies local Chapters with furniture for Red Cross workrooms, knitting-needles, sock-driers, yarn-winders, bulletin boards, flagstaffs, etc. The completed work is first-class, and costs the Chapter only the price of materials, so that for what is practically merely a nominal sum Hospital Supply Depots receive an equipment complete to the smallest detail.

Division Two makes furniture for Red Cross Convalescent and Nurses' Recreation Houses, these last having been erected in connection with all base and general hospitals in the country. The Junior Red Cross were asked to supply 200 pieces of furniture towards the complement of each House—tables, benches, lamps, rugs, tabourets, dressing-tables, wood-screens, ink-wells, quilts. Twelve months later the schools had completed 4,018 pieces, their contribution to the first twenty-six Houses. In December, 1918, eighty more of these buildings had been completed or were under way, and the Junior Red Cross was working tremendously towards their furnishing.

Division Three provides equipment for the Medical Corps of the U.S. Army, and this is the largest branch of the work. This includes chests for packing tableware, cooking utensils and laboratory equipment, ambulance boxes, drafting-boards, bread-boards, bedside tables and splints. The first consignment ordered for December 1 reached 267,750 pieces.

It has been found that the undertaking of this work for the war has meant an increase in the value of manual work; that is to say, the furniture done "for the soldiers" is infinitely better done than it was when the only thing in view was an exhibition or the carpenter's own use. It has made good craftsmanship the price of admission to the privilege of National Service; it has linked up the process of learning with the blessing of giving; it has taught the youth of America, both boys and girls, the meaning of the word Humanity, and of the word Service. It has taught them the joy of being of real use, not to the community only in which they live, but to the community at large. It is not easy to imagine that these boys and girls will be content, later in life, with days of self-seeking or uselessness, with the memory of this work of love in their hearts.

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News from Sweden

EVEN in this far-away corner of the world fresh winds are beginning to blow, and the wave of Democracy has at last reached these shores. The first important act of the new Democratic Government's was a plan for the betterment of the education system, in January, 1919. The main principles of this scheme are as follows:

1. The State is to take the responsibility of the education of all children of all classes; education is to be free, and is to be the same for girls as for boys.

2. At an early stage the less gifted pupils are to be offered opportunities of entering technical, art, and crafts schools. Those who continue their intellectual education may, after an examination, pass directly on to the university. Admission to academies and universities is to be made much more difficult of attainment, in order to sift out and bring forward only the really gifted students. By this process of selection, talent, from whatever class it may come, will have its chance of further instruction, and the State its chance of discovering and making the most of this talent. Education is thus changed from the problem of quantity to that of quality, and division is made on an intellectual instead of on a pecuniary basis.

3. The various schools, colleges, academies and universities are to be directly linked with each other, thus making a coherent whole.

Of the three main principles, perhaps the first, that the education of girls is to be exactly the same as that of boys, is the most important. For some years women in Sweden have had a right to enter certain public services, but as the free State schools have not been open to them, and private instruction is rather expensive, this right has not been of much value.

Another feature of the new educational scheme is a different organisation among teachers. The war has in all countries made the question of salary acute. Teachers of natural science have found that they may earn twice as much in industrial enterprises. Mathematicians will profit more by occupying themselves with technical problems. And teachers in foreign languages have got better situations as correspondents in large business

firms. They do not wish to go back to their ill-paid profession. Governments, as well as people in general, must waken to the fact that it is necessary to give the teachers salaries at least equal to those of other professional classes, if they are to have teachers at all. The new organisation has therefore taken the raising of salaries as the first point on its program.

In the hands of the teachers lies the future of the State. They have to keep the standard high in every way; it is up to them to set an example to the coming generation, and they will have to meet the "hero-worship" hidden in every child. But to be able to do so they must keep in touch with the foremost ideas of every branch of life, and continually work for their own further development. This, however, takes leisure and means for granted. With the present conditions, everybody, who has not a fortune of his or her own, must work during spare time with extra lessons in order to make both ends meet. And then—where is the time and strength for further studies? With the present "confusion of castes" in Sweden people are blind to the value of learning and have to be taught to realise it.

A further aim of the program is to bring the new ideas of our age to work in every subject. Swedish manuals of history, for instance, have been histories of wars, chiefly. Now, to be up to the times, cultural, social and literary problems must become the chief objects of historical studies. Sociology, theoretical as well as practical, is to be introduced as a set topic of the curriculum. This to train children from the very beginning for their future State duties, and thus for a wider life. The feeling of Brotherhood, self-sacrifice, and union is to be accentuated in every subject.

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Educational Notes from South Africa

"THEOSOPHY in South Africa," the organ of the Theosophical Society in that country, has thrown in the weight of its influence on the side of the new education, or rather, the new ideals in education. While, however, the editor in a leading article agrees with this new theory he points out at the same time certain dangers. He says that the smiling, happy faces of the students do not necessarily place a school in the front rank as an educational establishment, that congenial tasks performed with eagerness and pleasure do not necessarily rightly prepare for the later "stress and wearing struggle which most have to face." From these and other remarks in the article we gather that the editor perhaps has not seen a "new ideal" school at work after some years of experience. For these do not at all shirk the difficult duties demanding endurance, fortitude and perseverance, nor are their intellectual palates tickled. The child is not allowed to grow untrained, nor, in fact, are any of the gloomy forebodings of the editor confirmed by experience, happily.

The *Mentor,* the organ of the Natal Teachers' Society, we also have had sent to us. It is the first number of the first volume, and we wish our new contemporary over the seas a long and useful career. In its pages the "New Education" is discussed. There is an interesting account of the Public Session of the Conference organised by the Natal Teachers' Society when the Governor-General and Lady Buxton were present, the former making a witty and pointed speech. Dr. Loram followed with an important and instructive address. He said: "A child was entitled to live out the life of a child, to make the mistakes of a child, and to grow as a child . . . all lessons should be meaningful to the pupil, and should contain a motive within and an outcome ahead . . . that every child, by virtue of its potential citizenship was entitled to its moral, physical, mental and social inheritance, and that the function of presenting this inheritance in such a way that the child would most readily and completely react, was the prime function of the teacher."

Another speaker brought up the importance of native education and how the language question was settled by parental option.

(*To be continued.*)

MUSIC AND IMMORTALITY

MUSIC is like the soul of man—unseen, intangible, and yet of eternal and infinite reality. It speaks to us of eternity, of the lasting durability of spiritual things; of the transient nature of material things; it tells of the immortality of thought and influence, of the intense reality of things unseen and the only apparent reality of things seen.

For if every musical instrument in the world were destroyed, music itself would remain, its wonderful melodies would still make the atmosphere throb with their beauty and find an echo in the heart of man. Every melody that has ever been conceived would live on, even as it had lived in the mind of its composer, for we cannot destroy the spirit by destroying the instrument.

The body of man is but the instrument through which his soul expresses itself to the material world; we are, as it were, so many violins, and the music we make is the music of the soul. The body may be broken and destroyed, but the soul lives on, just as music lives on even when the instrument through which it found expression is gone. Music is no less a reality because we may not see, hear, or touch it; the soul of man is no less a reality because we cannot perceive it through our physical senses. These are the things of the Spirit, woven of the stuff of Eternity and made living by the breath of the Infinite.

Every single tune, every musical form and expression, is but part of an Universal Melody—the poet's Music of the Spheres, the mystic's Song of Praise to the Creator. Of this melody the composer has heard a fragment, which he sets down for us, so that we may hear it also; he does not separate it from the Great Melody, he but gives it a form and shape by which we can recognise it. And so it is with the Soul of Man, which is a part of the Infinite Soul of God, a fragment to which individuality is given by force of character. We cling to this individuality, for we naturally wish to recognise the souls we have known and loved here when we meet them on the opposite shore of the Sea of Life. Through music we learn that our individuality can never die. A melody, a harmony once created lives for ever in the form given it by its composer. So our individuality will live for ever, shaped beautifully or unbeautifully by our thoughts, words and deeds, a living force that can never die, but that will work for ever in the hearts of men for good or evil.

Thus music links us wonderfully with eternity, and shows us how we may become instruments of an exquisite melody that will be heard among the choirs of heaven long after the instrument itself is silent.

E. HORSLEY

FROM A COUNTRY STUDY

Some Notes on Life and Letters

By S. L. BENSUSAN

NOW and again a book takes a country by storm and, its conquest complete, invades new territory. M. Louis Elbé wrote a work called *La Vie Future devant la Sagesse Antique et la Science Moderne.* On a first reading it seemed calculated to offend both Roman Catholicism and Atheism, but such calculations would have been at fault, for the message has called for over one hundred editions in France, the land of its birth, and is now presented in the dress of an authorised translation under the title, "Future Life" (Skeffington and Son, Ltd.). The painstaking inquiry into the past, the scientific survey of the present, the sober anticipation of the future, are alike the work of a devoted scholar who has endeavoured honestly to discount all prepossessions and to assume the thankless, restrained attitude of the judge rather than the glittering rôle of advocate. The dispassionate mood, the scrupulous fairness, the profound research, are associated with gifts of vision and an enviable clarity of thought and phrase. Such a work as "Future Life" belongs of right to the chosen company of the bookshelves; it must demand constant attention from those who wish to remember how the civilisations that come within the ken of history have regarded the greatest of all the problems that confront our lives. If there be any or many who imagine that science in this twentieth century is equipped for the work that remains to be done or is adequate to the demands of the time, it will be salutary to remark that we are now somewhere in the neighbourhood of the Platonic view of the worlds above and around us.

Knowledge Past and Present

The scientist may hope in the near future to be able to confirm a part at least of the doctrines of Plato and Pythagoras. The theory of the etheric fluid now coming into fashion is, as M. Elbé remarks, "a curious return to the primitive traditions of mankind." Such a reflection makes for modesty, and in modest mind let us follow M. Elbé awhile in his wanderings through the past, merely remarking as we set out that the question of Nirvana appears to have given him a certain measure of trouble. A little dubiously, a little erroneously, he defines it as semi-annihilation. His hesitation here is rather a matter for congratulation. If he had studied even the modern occult writings, he would have had no doubt about the condition implied by Nirvana as far as such condition can be captured and brought within the compass of a definition.

We are able to gather from M. Elbé's lucid survey how many of the old fashions that please us least are founded upon the doctrine of the soul's survival. The Egyptians and Peruvians, children of lost Atlantis, believed that the soul remained near the body, they therefore preserved mummies. Mr. Elbé points out that three of the greatest teachers of esoteric doctrine appeared on the earth at about the same time, Lâo-Tsze in China, Pythagoras in Greece, Sakyamuni in India. It was the first-named who said, "The Earth and Heaven are carried through space and inter-penetrate one another." From Egypt came the beginnings of the atomic theory and astronomical knowledge that in all probability called the Great Pyramids into existence and was then lost, together with other valuable discoveries. In this connection I remember a great surgeon showing me a case of Egyptian surgical instruments reputed to be about 5,000 years old. He pointed out the strange resemblance to instruments in use to-day, rediscovered

by the inventors of later generations within the past hundred years. "The only difference in some of the most useful," he remarked, "is that these (the Egyptian ones) are made of flexible bronze, and we cannot work in that medium, the secret being lost." He pointed to the leather case of modern wood-work to show that there were those who wrought in better material when the civilisation we know was still slumbering in the womb of time.

Druids and Jews

Curious analogies are to be traced between the Druidic ritual of old Gaul and that of the Jews in the time of the Exodus and the Judges. For both there was open-air worship, the altars on which their offerings were laid had to be free from all handwork. The Jews raised monuments of unhewn stone, the Gauls had their cromlechs and menhirs. There would appear to be a Chaldean origin to both. For the Gauls there was a very definite immortality, and M. Elbé is at pains to show that the idea is to be found in the Bible and is strongly developed in books like Wisdom and Maccabees that were never admitted to the Canon. He points out, too, that the seventh verse of the second chapter of Genesis is capable of a translation that admits the soul *nichema* and the spirit *nephesh*, a distinction the Vulgate ignores. In Job 27—2, 3, and Isaiah 57—16, the same differentiations are expressed, and the mystical Zohar, compiled about 1,800 years ago, distinguishes between *nichema*, *rouah*, and *nephesh*, and incidentally anticipated Galileo in dealing with the earth's rotation. Like the Chinese, the early Jews appear to have been ancestor worshippers, but Chinese influence has been much greater than is generally understood—it even permeated old Rome. There were ample sources from which Rome could draw the doctrine of immortality, the whole philosophy of Greece was at her doors, and behind Greece was Egypt, and beyond Egypt India, and seeds of thought travelling from one land to another blossomed and budded and the fruit was healthy or harmful according to the soil on which it grew and the gardener who tended it.

A Tribute to Theosophy

In his fine chapters on Christianity M. Elbé makes some very striking remarks. Commenting upon S. Paul's description of a delight that the eye cannot see, nor the ear hear, nor the heart understand, he comments, "It is unhappily too true that the human imagination, so ingenious in the contrivance of pain and suffering, cannot picture to itself real happiness." He traces the rise of the doctrine of Conditional Immortality, now only about seventy years old, and then, leaving Christianity behind, turns to Spiritism and Theosophy. His treatment is very just, discriminating, one might even say it is respectful, as was to be foreseen in the case of Theosophy, judging from the following part-sentence in the opening of the book: "It may be added that, from the scientific standpoint, the latest theories regarding the part played by ether in the manifestations of energy and matter are of a nature, as we shall observe later, to strengthen the theosophical views in a manner which cannot be overlooked." With this chapter M. Elbé concludes the first part of his great undertaking, and turning from the past into the present begins his consideration of the Future Life in the Light of Modern Science. He has shown us the belief in soul-survival permeating the civilised and the uncivilised races, expressed by some in terms of saintliness, by others in the terms of the slaughter of the old and infirm or by the eating of bodies of the dead. The old are killed before they grow too weak and faltering to do battle in the world to which they are hastening, the dead are eaten that their bodies may be revitalised. Who was it said: "Tout comprendre c'est tout pardonner"?

The Ultimate Ether

M. Elbé's essential characteristic is honesty. "We have no expectation," he says, "of being able to put forward here anything like a final explanation of this eternal energy which, under different

forms, is always being renewed." The elements of the problem "belong to a domain other than that of matter." Astronomy has done much to relegate our planet to its proper place, and we appear to be recovering now much knowledge "that became gradually lost after the rise of Christianity." M. Elbé does not dismiss the possibility of communication with other planetary worlds, and he says frankly that the present tendency of science is to discover ether in the constitution of the physical atoms themselves, so that this hypothetical fluid [*sic*], "giving rise to matter as well as force, becomes the essential, and, so to speak, the only, element in the universe." The experiments and discoveries of Sir William Crookes suggest to M. Elbé the possibility of supposing that the numerous forms or elements in which inert matter appears were constituted at the time when the universe was formed, by successive condensations of one ultimate element, "a sort of primordial ether or protyle which agglomerates itself little by little under the influence of the ambient medium." It follows, then, that the old-time alchemist was not as foolish as we like to deem him, and that it is well to differentiate between knowledge and those who prey upon the credulous in its name.

The Immortality of Helion

"We see in the universe," says our author, "a fixed quantity of matter acted upon according to very definite laws by an equally fixed quantity of energy." The whole history of this world and of all the other stars is written in ether, the eye, if one there be in a star to which light takes thousands of years to travel might see as an actual happening the events of the year in which the rays started their travels. Thus nothing is lost, and it may be that in time we may learn to gather and to read. "The Book of Judgment is indeed the universe itself; it is the incorruptible witness which bears somewhere in its immensity the ever-present and ineffaceable mark of our brief passage through material life." And a little later, "It is possible without any break in continuity to pass, by insensible gradations covering the whole scale of creation, from the humblest mineral to the most perfected of human beings."

We know that inert matter has a form of memory, its action is explained at some length. The sentences set out here, and taken from chapters dealing with the things about which science is assured, would have been derided or denounced only a few years ago; they tend to show that the developed and trained minds of the West are reaching out towards a goal that the East has found by following another road. Our author agrees with his countryman, Claude Bernard, who said that life directs phenomena it does not produce, and physical agents produce phenomena which they do not direct.

Work on the Borderland

M. Elbé is very outspoken in dealing with the borderland of science. He complains that new discoveries tending to disturb accepted theories have to struggle against indifference or hostility. He quotes Dr. Baraduc's theory of a constant exchange of forces going on between the living organism and its etheric surroundings "an odic respiration supporting the life of the astral body, just as gaseous respiration supports the life of the physical body": a startling theory to-day, but how much more startling sixteen years ago, when first published to the world? An interesting chapter on telepathy includes reference to the experiments in thought photography of Professor Rozier and Commandant Tegard, and we get hints as to the part that etheric vibration plays in the world of psychic phenomena. M. Elbé finds in the atom a union of etheric molecules. It is not far from these premises to the astral envelope of Plato. Very striking indeed coming from a man who stands apparently outside occultism is the following: "the ignorance to which we are condemned with regard to the invisible world is undoubtedly the necessary result of the imperfection of our human nature." And again, after considering survival as a very definite possibility, lacking definite proof, "if we suppose that the imperfectly purified soul is to return to earth,

and there, in a new incarnation, to carry on its unending development, we recur to the doctrine of antiquity which indeed accords better than any other with that conception of an infinite progress, of which we cannot divest ourselves." So on a note that might have been sounded by a student of Theosophy, a note that has been heard on several occasions through the book, the author closes his argument. He does not claim to have found the goal, but he thinks that humanity is covering the ground, the vast uncharted territory that leads in the right direction.

The Value of a Great Work.

The special importance of M. Elbé's book as I see it is that it does not preach to the converted. The best work about the existence of the soul and spirit of man can have little real effect upon those who are well aware that life is not merely an affair of the physical body, that "to no such aureate earth is turned, as buried once, men wish dug up again." Of late Sir Arthur Conan Doyle, having been persuaded by something with a tambourine and some mediumistic work of a rather common kind that there is more in heaven and earth than his earlier philosophy would account for, has sent a great wave of inquiry through London, and perhaps other cities. Enterprising papers are offering up to £500 for definite revelations from the spirit world, and demonstrations have been given in the immemorial seclusion of daily newspaper offices. Unfortunately the external world will not necessarily respond even to a largest circulation, being utterly remote from its praise or blame. But there is often a spirit of good in evil, and out of all this vain shouting may come a will to understand that will meet M. Elbé's book which will serve as an admirable introduction to the present state of knowledge, and may provide a guide to the work by which the study may be followed up. If the world as it is at present were the end of all things, man might reasonably confess his failure.

It is the revolt against this feeling that life has played us false, that our mistakes are irrevocable and those gone before are dead, that explains this frantic reaching out towards any solution, however vulgar, of the enveloping mystery. Any explanation is better than none to those who can find in their religion no more than a commitment to tenets that will not satisfy the restless reason nor soothe the sorrowing heart. I do not suggest that M. Elbé has solved any problem, he himself nowhere claims to have done so, but he does direct the careful reader to the mass of accumulated knowledge of all belief coming within range of history. He is able to show that all the enlightened intelligence that is bounded by ascertainable record has been convinced of soul survival, that all inspired teachers have proclaimed it, that modern science, keeping within the strictest limits of acquired knowledge, is coming by slow degrees to accept one occult theory after another. The reader must find in these facts a clear indication of a path to be pursued if he can bring energy and resolution to the task of following it. And in the end he may achieve that which for him will mean an assurance of a better and fuller life, not limited by race and creed, untouched by boundaries or even by the varying degrees of growth, but reserved for everything that lives and breathes and has a consciousness capable of development.

S. L. BENSUSAN

(To be continued)

THE SOCIAL MOVEMENT

NOTES FOR THE MONTH

By A. EMIL DAVIES, L.C.C.

THE effects of the Coal Commission have by no means worn off, quite apart from the fact that the Commission itself has not yet completed its labours, as it has still to report on the question of nationalisation. Mr. Justice Sankey, who has made a most admirable chairman, resolved to obtain the evidence of professors of economics on this particular question, which is not, to my mind, likely to be of very much use. Although there are several cases of State-owned and operated coal mines, *e.g.*, Australia, New Zealand, and Germany, there is no instance of a complete nationalisation of the coal mining industry such as is demanded by the coal miners. If examples are demanded, one can point to the State-owned and operated Post Office, which, it must be admitted, is in the main most efficiently administered, and compare it with the coal mining industry, on which the Chairman of the Coal Commission and the three representatives appointed by the Government as belonging to the employing class, reported: "Even upon the evidence already given, the present system of ownership and working in the coal industry stands condemned, and some other system must be substituted for it, either nationalisation or a method of unification by national purchase and/or by joint control."

The overwhelming argument, to my mind, for nationalisation is that the miners of this country feel that neither they nor the public will get "a square deal" unless the industry in which they spend (and, in many cases, lose) their lives, is absolutely freed from the incentive of profiteering, and is regarded as a national service. If the Coal Commission and the Government fail to realise that this is far and away the most important aspect of the matter, they will find that they have not grasped the nettle.

Participation of the Workers in Management

There is one other passage in the report of Mr. Justice Sankey and his colleagues, referred to, which may well become historic. It reads: "We are prepared to report now that it is in the interests of the country that the colliery worker shall in the future have an effective voice in the direction of the mine. For a generation the colliery worker has been educated socially and technically. The result is a great national asset. Why not use it?" This frank recognition of the value of the workers to an industry in the matter of management, now that they have had a generation of general and technical education, is of the greatest importance, and cannot be limited in its application to any one industry. In fact, the great thing about the Coal Commission, which, in my opinion, marks the beginning of a new epoch, and which was possibly far from the minds of those who instituted it, is that it means that when the relationship between employers and employed in a great industry becomes so strained as to cause a state of chronic disturbance, which, in turn, becomes a menace to the prosperity and well-being of the whole community, the remedy is to have a public inquiry into the whole industry, and to let in the light of day. Then, although the members of the Commission are nominally hearing the case, it is really the public which is judging it. In several of our great industries, not only is there chronic discontent on the part of the workers, but they are insisting more and more upon a share in the management. Those who articulate the aspirations of the thinking workers claim that labour shall no longer be regarded as a commodity or a chattel, but shall itself have some say as to the manner and methods in which its energies

are employed. Labour's representatives can be elected by the workers in just the same way as the representatives of capital—viz., the directors on the board of a public company, are elected annually by the shareholders.

* * *

Workers and Community-Owned Undertakings

The idea of this participation in management is not that it shall be merely a sort of conciliation board, on which some of the workers sit, to put forward pleas for better treatment or higher wages, but that these representatives shall actually play their part in the management of the undertaking; and industry will benefit by such an arrangement, for we all know how much better one works if one can do so intelligently in the knowledge of the end to which one's energies are directed. In the past the worker has been regarded too much as part of the machinery; it was not for him to ask the reason why, but to obey. It will be found that many a practical hint will be given, and many an idea tending to increased and improved production will be forthcoming when the worker secures this improvement in status. It is obvious that a community-owned undertaking is more suitable for the introduction of the principle of joint management than a concern trading for private profit, as in the former case there are only the two sides—viz., the community as represented by the Government or municipal authority, and the workers; whereas in the case of the private undertaking there are three parties—viz., the proprietors, the workers and the community, and some students of social developments—in which I venture to include myself—who are not entirely without apprehension as to the possibility in some trades of a temptation for the first two parties—viz., the employers and the workers, to combine for their mutual profit against the community. The path of progress is not easy.

* * *

The Housing Scandal

I am convinced that a chapter in future histories of this period will deal specifically with the gulf between the ruling classes and the state of mind of the people. Possibly such a chapter will be headed "The British Revolution of 1920," or some date not far removed. The psychological sense of our ruling class is not merely deficient—it seems to be non-existent, and that way lies disaster, unless a radical change of government occurs, which must be a change in personnel of the big Government departments, as well as of the Government itself. Case after case could be adduced, but for the moment that of housing will suffice. During the past few weeks we have had flung at us four Bills relating to the housing question and the acquisition of land, involving principles of the utmost importance. I happen to know that one of the most important of these schemes was drafted by one of the reconstruction committees two years ago, as it was realised by that Committee that the question covered would be extremely urgent directly hostilities were suspended; but it was merely shelved, and has only now been brought out. It is the same with many local bodies. Take the largest of all, the London County Council. There is in the East End of London a slum area, the conditions of which are so bad that its name—"Brady Street"—is notorious throughout the country. It is not, however, until Royalty goes out of its way to visit that area and to administer a delicate, but none the less effective, reproof to the governing body, that the said governing body seriously takes the matter in hand. Once Royalty takes the matter up, some of the leading dignitaries of the body responsible for the continuance of the iniquity tumble over one another in their servility to follow the path indicated by such august personages. A prominent Progressive member of the Council told me that he had said to one of its leading dignitaries that the Queen should have been conducted to the cemetery, where many of the tenants lay owing to the refusal of the majority of the Council some years ago to have the whole slum area cleared. It is pleasing to note, by the way, how much better advised in this matter Royalty now seems to be, although

it is equally fair to mention that a serious attempt made some years ago to arouse its interest in the bad conditions prevailing throughout London, including some of the Royal estates, was without result.

* * *

The Question of the Land

From all I hear, the feeling throughout the country—including London itself for once, which is remarkable, as London is almost invariably behind the rest of the country in matters of reform—is running so high in connection with the lack of housing, the amount of insanitary property in existence, and the manner in which the land interest prevents improvements on any large scale that, unless something drastic is done quickly, serious trouble is feared. Some faint echoes of this feeling are penetrating to Downing Street, and a Bill has been produced to facilitate the acquisition of land by public authorities for purposes of land settlement, housing, etc.; and what does this Bill provide but that landlords shall be bought out on the full basis of present values—*i.e.,* whatever an ordinary buyer is willing to pay in the market. In other words, the State, in a time of dire national necessity, having guaranteed a certain minimum price for cereals which immediately sends up temporarily the value of land, is to buy land at this artificially enhanced value! But the position is even worse than this, for, realising how the present state of affairs favours them, many big landlords are, for the first time, giving their tenants the opportunity of purchasing their holdings outright, and so great is the necessity of many a tenant-farmer to acquire security of tenure—a thing hitherto beyond his wildest dreams—that he is paying three or four times what he should. Thus is set up against the State a further artificially inflated value. Personally, I have no desire to penalise the ordinary holder of land, as compared with other forms of property, although a case might perhaps be made out for dealing specially with the big landowners; but it is quite another matter for the State to raise the value of land by legislation and then to purchase at that, or a still more highly inflated, figure.

The Housing Bill

The reformer must not merely criticise, but should put forward alternative constructive proposals, and when a measure is good or contains a great deal that is good, this should be thankfully acknowledged. It seems to me that, except in the matter of delay, the Housing and Town Planning Bill deserves commendation, if only for the fact that the powers it gives to local authorities are not merely permissive. Clause I. lays down that it shall be the duty of every local authority to consider the needs of its area, with respect to the provision of houses for the working classes, and within three months of the passing of the Act, and as often as occasion arises thereafter, to prepare and submit to the Local Government Board a housing scheme.

If the Local Government Board considers any such scheme inadequate, it has power to refuse its approval and to require the local authority to prepare and submit a further scheme within a definite period, and in cases where the local authority does not see fit to move with regard to a housing scheme, it has power to call upon such authority to submit a scheme. If the Board considers that a local authority has failed to fulfil its obligations in preparing such a scheme, it may transfer the power to the county council to act in lieu of the local authority, and in cases where the county council does not put forward a satisfactory scheme, the Local Government Board has power itself to prepare and carry out such a scheme. There has in the past been too much legislation in the way of conferring optional powers upon local authorities; our social structure is now in such a condition that we require more legislation in the direction of "Thou shalt" than in the direction of "Thou mayest," and it is gratifying to see that this principle is fully recognised in the Housing and Town Planning Bill.

* * *

State Aid for Housing.

The Bill provides that on any schemes carried out with the consent of the Local Government Board such part of any re-

sulting losses as may be determined under regulations made by the Board, with the approval of the Treasury, shall be reimbursed to the local authority.

In a memorandum issued by the Local Government Board, it is made clear that the intention is that the local authority shall levy a rate of 1d. in the £ for its housing scheme, and that any loss involving an annual expenditure of more than such rate shall be borne by the State. It is recognised that, with the present high prices of material, it will be necessary to let the houses at an uneconomic rent, but it appears to be assumed that by the year 1926 prices will have adjusted themselves sufficiently to enable economic rents to be charged, and that from that year each local authority will have to make its rents cover all outgoings, the loss incurred meantime being made good by the Treasury. It seems to me that the financial provisions outlined are good, for one can imagine the ordinary town or urban district councillor saying that if his district is compelled to spend a 1d. rate, but is going to be repaid all sums expended in excess thereof, they might as well go in for a handsome scheme of housing and get all they can for nothing! Of course, as a matter of fact, it will not in every case be a question of getting something for nothing, for the residents will have to provide, either in the shape of income tax or duties on commodities, the funds out of which the national grants are made; but this will tend towards an equalisation of the burden, and is, to my mind, a decided step in the right direction.

* * *

Land, Land, Land!

All these schemes, however, involve the acquisition of land, and we shall continually find in reform matters that we have to go "back to the land." The time has come when the great organisations of this country which are determined upon reform will find it desirable to concentrate part of their energies, at any rate, upon this question. Whether it be in the direction of the State becoming the ground landlord of the whole country as the Land Nationalisation Society desires (which is the only complete solution of the problem) or whether it be by the various local authorities acquiring more and more land, the basis of purchase must be fixed on lines that do not represent a further fleecing of the community, and, from this point of view, attention should be concentrated upon the Land Acquisition Bill which, as indicated above, fixes the current inflated market values as the basis of purchase. Meantime, one hears of such cases as Alfreton, a small agricultural town, with a population of 19,000, where, for a housing scheme, one landlord actually asked £1,200 per acre; or, as at Cannock, where a local colliery company, which owned the land required by the council for housing, declined to negotiate further with the council when unwilling to pay the excessive price demanded.

As I am permitted freely to express my opinions in these notes, I have no hesitation in stating that I have little hope of any just solution of the land or similar problems being effected until a Labour Government is in power; such faint indications towards improvements as are discernible are, in my opinion, due wholly to the growing strength of the Labour Party, and it is recognition of this fact that is daily attracting to that party people who qualify more as being workers "by brain" than "by hand"—people who feel it to be their duty to aid in the bringing about of great social reforms in the only practical manner that is available to them.

A. Emil Davies

(To be continued.)

HUMANITARIAN NOTES

By G. COLMORE

"There is nothing that revolts our moral sense so much as cruelty. Every other offence we can pardon, but not cruelty."—Schopenhauer.

The Punishment of Children

THE paragraphs on the flogging of children in the Humanitarian Notes for March evoked a letter from a young mother on the difficulties of child correction and punishment; and the experience recounted in the letter is so interesting that I give it in full, in the writer's own words.

I think that the question of child correction and punishment is a *very* difficult one. I have always gone on the tack of gentleness and love towards mine, and with Phyllis it is the only possible way, for she is of the highly sensitive nervous type. Margaret I have sometimes despaired of reaching anyhow, and for one serious (for it *was* serious) fault my usual way proved utterly useless. At last, and with a trembling heart, I laid a strap on her hand, and she never failed again. She cried on my shoulder for a little—so did I cry—and then we were better and more devoted friends than ever. I tell you this to show that the *gentle* love does not always succeed. But I suppose the point is that any punishment inflicted must be actuated by love as well as justice, and I was all mother-love when I used that horrid little strap.

* * *

The Hand and the Heart

THIS letter is an illustration rather than a contravention of what was contended in the March Notes; since love it was which decreed the punishment; and since that love was discerned as surely by the child when the strap fell on her hand as when she lay upon her mother's shoulder. It was love, the love that "endureth all things" and that "never faileth," which made the punishment possible and its result beneficent. Never, moreover, was that mother-love gentler than when it took the outer form of harshness; and never were love and justice—those two aspects of an eternal principle—more nearly united in outer presentment. Very different the attitude which determined this child's punishment from the attitude which prevails in the police-courts; very different the atmosphere which pervaded the scene of the punishment from the atmosphere in which child-flogging is by law administered; and impressively different the results. In the one case you have softening and repentance; in the other hardening and deterioration.

* * *

In the Beginning

IF all children could be brought up in an atmosphere of humaneness, humanitarians would be eased of half their task, but the cramped, squalid and overcrowded dwelling-places which are the only homes known to vast numbers of people do not provide good soil for humane ideas or gentle practices; and the melancholy thing about a lack of love is that the lack does not remain a mere lack, but that Nature's abhorrence of a vacuum causes love's lost labours to be replaced by the action of hate. Little children used from babyhood to harsh words, harsh voices and harsh blows, can, as it seems, respond only to such stimuli as these.

* * *

The Task of the Teacher

AN example of this is furnished by a Council School in a London district in which a teacher with advanced ideas and the humanest of hearts and intentions has lately been working. Her experience is that the children who attend that school are unmanageable by means of gentleness, that they simply do not understand love or any appeal through love, that they attach no meaning to any command which is not, or may not be, enforced by the cane. The neighbourhood is what is called a rough—that is to say a very poor one, and the atmosphere of the school has been affected—or in-

fected—by the atmosphere of the children's home life, in which, cooped up in crowded rooms, deprived of space and of outlet for their energies, the natural spirits of childhood have been, by parents nerve-worn and irritable, or stupid, or brutal, or all of these, not disciplined by care, but quelled by violence. The capacity to respond to gentleness would have therefore to be awakened before response could possibly be evoked, and to awaken in a mass of children a capacity which has been hardly so much neglected as stultified, is a task for which a teacher requires not only faith, hope and charity, but the possibility of making individual appeals. Where, as in this case, one teacher has charge of over five hundred children, the bare chance of such an appeal can hardly be said to exist.

* * *

Humane Education

NEVERTHELESS the school can do much; and it is to be hoped that the appeal to Mr. Fisher to provide for humane education in the schools will meet with a generous reply and produce a practical result. The Canine Defence League, the Animals' Friend Society, and other organisations have united in this appeal, the importance of which is obvious in view of the fact that under the Fisher Bill it is possible to perform the vivisection of frogs in the schools in order to "teach" the children. Indeed, the great difficulty in inculcating humaneness in children lies in the example of grown-up people, whose ideas and conduct are frequently the reverse of humane. Children in villages will respond to appeals not to rob birds' nests of the whole of the eggs and to respect the lives of the nestlings; but how is that response to be maintained when they are hired by the squire and other sportsmen to beat up birds in order that grown-up men may shoot them? or when they are offered rewards for killing birds by the Board of Agriculture? It is such glaring inconsistencies as these between precept and practice which induce children to believe that humaneness—like religion—is a thing to be talked about but not lived.

Bird Service

THE Royal Society for the Preservation of Birds (23, Queen Anne's Gate, London) is unremitting in its propaganda on behalf of the preservation of birds. One of the means of propaganda employed is the issue of postcards on which, side by side with the space for the address, are printed a sentence or two of ornithological information. A great deal of knowledge can be gained from these postcards, as may be seen from the following examples :—

> It needs the bird's sharp beak, his talons (strong or small), his piercing eye, his subtle smell, to deliver us from the plague of insect parasites, reproduced by millions around us, which march to the conquest of man, who is helpless in face of them.
>
> H. de La Blanchiere.

> Man himself has wantonly destroyed his beautiful and faithful allies the birds. He is now paying the penalty in the alarming spread of germ-diseases and in the diminution of his animal and vegetable food supply.
>
> Sir H. H. Johnston, G.C.M.G., D.Sc.

> . . . and when the birds are numerous and have nestlings to feed, the number of insects they consume is enormous, and yet, fools that we are, we go on slaughtering our friends.
>
> Dr. W. T. Hornaday (New York Zoological Park).

* * *

Overworked Horses

FOLLOWING on the discussion in the House of Lords initiated by Lord Ribblesdale, Lord Lambourne has written a letter to the *Times* (in the issue of March 13) on the subject of overworked horses; and much need there is to champion the cause of these slaves of humanity and outcasts from humaneness. The number of thin, miserable, overladen, exhausted horses in the streets of London is appalling, and there is no reason to suppose that London is exceptional in this respect. Lord Lambourne is vice-chairman of the Royal Society for the Prevention of Cruelty to Animals, and in his letter draws attention to the Bill which his Society is taking steps to introduce into Parliament, a Bill for the compulsory registration of all persons in charge of horses in the streets. He states, too, that more foodstuffs are now available, and declares that it is the duty of every citizen to remove the scandal of the ill-

treated horses at the earliest possible moment.

* * *

A Public Duty

THE letter concludes thus :—

Owing to the difficult conditions brought about by the war, magistrates have undoubtedly erred on the side of leniency when inflicting penalties for cruelty, and I feel that I am voicing the feeling of all right-minded people when I say that our friend the horse should be delivered from his agony, and when an effort should be made to ensure that he is well fed, groomed, housed, driven, and loaded only according to his capacity and the condition of the roadways, by owners and carmen alike. A little thought and care, and, if necessary, sacrifice, will bring this about, and I appeal to the public to assist the police and the inspectors of the R.S.P.C.A. in their work by reporting for prompt inquiry every instance in which an animal is being worked under cruel conditions. The horse has helped the nation to an immeasurable degree during the four years of war, and it is only fair and sportsmanlike that we should all combine to secure for him his right, and reward, to humane treatment.

If everybody in charge of horses were registered, a great step would be taken towards decent treatment of horses. A considerable amount of ill-treatment comes from ignorance, the boys and youths now so constantly employed as drivers, and many of the grown-up men, apparently seeming to think that tugging at the bit and hitting the body is all that is necessary to enable horses to draw loads too heavy for them, to climb steep hills heavily weighted, or to overcome the weakness of hunger, of old age or of disease.

* * *

Motors for Heavy Traffic

IT would indeed be a blessed thing if machinery in many cases were substituted for living flesh and blood, if it were made compulsory that all heavy work, such as furniture removing, should be done by means of motors. Though many people treat horses as if they had no more feeling than machines, yet even the stupidest person would not dream of flogging a machine because it stuck half-way up a hill, or of loading it with a weight that it could not carry. Machines are not expected to do the impossible, and I confess that I never see a broken down motor-van without a thrill of satisfaction: for there are the men in charge, not hitting or shouting at it, or tugging at the engine's front, but patiently and intelligently trying to right what is wrong; and very delightful is the thought: "There, but for the grace of God, stood a four-footed, sentient and goaded animal." It should be one of the humanitarian tasks so to influence legislation that that grace may be extended till callousness, cruelty and ignorance are driven from their strongholds.

* * *

The Only Possible Feather

IN reply to inquiries as to whether there is cruelty connected with the procuring of ostrich feathers, or whether these feathers, unlike all others, can be obtained without inhumanity, Miss L. Gardiner, Secretary to the Royal Society for the Preservation of Birds, sends the following explicit letter :—

Our Society has made careful investigations, through several independent witnesses, of the conditions of the ostrich-feather trade. There is no doubt that in the old days, when the birds were hunted for their plumes, there was a great deal of cruelty practised; but now that the business is carried on almost entirely on farms where the ostriches are bred and kept in a semi-domesticated state, we are satisfied that the feathers are obtained in a humane manner. The birds are well looked after, and have their liberty over a wide range of land, and the plumes are taken with great care because—for one reason—if the skin is injured the plumage suffers. Of course one cannot say that there is never any cruelty—unhappily one cannot say that in regard to man's treatment of any animal; but we are assured that it is in no way necessary, and that it is probably much less than the careless cruelty to sheep at shearing-time.

This being so, surely the wearers of feathers might be content with this one variety—which is certainly for millinery purposes the most graceful of them all, and so do away with an enormous amount of suffering. Above all, the osprey should be eschewed: it bears the hall-mark of barbarity.

* * *

The Jack London League

AT the Annual Meeting of the Performing and Captive Animals' Defence League, held on March 1st at the Caxton Hall, the joining of the Jack London League was strongly advocated. The League is named after the famous

author, whose book, "Jerry, Brother of Michael," should be read by all persons not already fully persuaded of the iniquity of animal performances. Members of the League undertake to leave any theatre or music-hall in which an animal "turn" is presented; and if this were done extensively, there can be no doubt that turns of the kind would soon go out of fashion. In the meantime, the comparatively few people who do express their disapproval of animal performances by going out, would add immensely to the effect of their conduct by writing to the manager of the entertainment and stating why they were unable to remain.

* * *

Animal Performances

THE cruelty perpetrated in connection with—and, indeed, inseparable from—animal performances is perhaps the most senseless of the many cruelties inflicted by man upon animals. The sole objects aimed at and achieved by it are, on the one hand, some ill-gotten gains in the pockets of men who could be far more profitably employed, and, on the other, a passing amusement as idle as it is fatuous. And this at the expense of suffering huge in volume, acute in intensity, and long in endurance. A glance at a pamphlet entitled "The Pitiful Story of the Performing Animal," by an Ex-Trainer, issued by the Animals' Friend Society in conjunction with the Committee for the Suppression of Cruelty to Performing Animals, and edited by Mr. C. R. Johns, Secretary of the National Canine Defence League, will more than substantiate this statement.

* * *

The Cowardice of the Strong

CRUELTY is generally associated with cowardice, since, almost invariably it is practised by the stronger on the less strong. Greed, cowardice, and cruelty, these are a trinity of death; but death itself, compared with this trinity, is merciful. The pamphlet mentioned above should be read in full by any who cherish the slightest conviction or the faintest hope that "it is all done by kindness." Kindness? Certain it is that, where self-interest is concerned, there is, in all the world of animals, no animal that can be so unkind as man. And this is because the kingdom of heaven within him, when defiled by base aims, becomes a veritable hell, its glory inverted, its powers prostituted, its vision corrupt.

* * *

Facts from the Experience of an Ex-Trainer

THERE are various ways of teaching dogs to walk on their hind legs. Sometimes they are held up by a lead and hit under the jaw if they show any signs of falling forward. The method of one "Professor" was to prick the dog with pins to teach him to hold his head up and to keep still while a spinning plate was balanced on his nose. Spiked collars are also used to prevent dogs falling forward and sometimes to make them lurch from side to side. Mongrels are generally used for stage purposes, as they are cheaper and also less resentful of ill-treatment. Thoroughbred dogs are apt to become stubborn when thrashed, or to turn vicious and bite, or to allow themselves to be flogged almost to death rather than give in. Horses, ponies, monkeys, and many other animals are subjected to this training by torture. "Horses who walk on their hind legs are pulled up by reins attached to the bit; the trainer stands in front of the horse and makes him rear, in many cases striking him under the jaw with a whip." Bucking mules at circuses do not buck from spirit or from vice, but because they have been taught to do so by means of a saddle with a spike underneath it.

* * *

Wild Animals

AND the wild, strong beasts from forest and from jungle, whose beauty is in the graceful movements of untrammelled, nature-nurtured bodies, whose delight is in liberty, whose birthright is the freedom of wide spaces? The blind suffering of these is not perceived by a public which sees no further than the cages in which they are confined or the blandness of the trainer who conducts their performances. To be robbed of their liberty is suffering enough and to

spare; but much more suffering is added to this. "I once saw a lion-tamer," says the Ex-Trainer, "use a club at the top of which was bound some stout tin, through which twenty or thirty nails about one and a half inches long had been driven, and this was used to strike the lions on their noses (their most sensitive organ), and if they opened their mouths with the intention of biting, the club was rammed inside. . . . It will be understood that the public were never allowed to see that instrument." Iron bars, large forks, electric shocks, all these are used, and brutally used, to provide money for the trainers and amusement for the public. "Eyes have they, but they see not . . . neither do they understand." Most certainly they do not understand, for circuses are starting again after the war, and fresh consignments of wild beasts are being brought over to England.

* * *

Cancer Cures.

FROM the Anti-Vivisection Hospital, Battersea, come particulars of five cases of cancer cured by Dr. Robert Bell's methods, in which the results of vivisectional experiments play no part. The particulars are too technically medical to be given here, but it may be stated that two of the patients were over sixty and two over fifty; also that one patient, aged sixty-three, who had been advised by several surgeons to undergo amputation of his leg, is now, by the aid of that leg, become perfectly sound, able to take and to enjoy long walks.

* * *

The Dogs Protection Bill.

AND yet the orthodox doctors have been assuring us *ad nauseam* in letters to the *Times* that the public health is doomed to destruction unless they are allowed to vivisect dogs. A curious confession of incompetence surely; and of narrowness, implying, as it does, that in the opinion of medical scientists health conditions—good housing, food, sanitation, pure water, fresh air, the means of cleanliness—together with clinical observation and experience, are valueless without continuous experiments on dogs. Nevertheless, notwithstanding alarmist statements within and without the House of Commons, and in spite of the fact that it was a Private Member's Bill, humane feeling and a sense of right for right's sake, apart from possible gain, would have carried the Dogs Protection Bill through the third reading, as they have already carried it through the first and second readings and the Standing Committee. It is a triumph for the anti-vivisection movement that in order to ensure the insertion in the Bill of the doctors' amendments the Government is constrained to invoke the aid of their whips on May 23rd, when the third reading takes place.

* * *

The Soldiers' Dogs.

FROM Mrs. F. M. Weaver, well known in the dog world, comes a letter which runs thus :—

I have been asked by the Secretary of the R.S.P.C.A. to help raise the large sum required to save the poor trench dogs from being sacrificed, as no doubt they will be, unless sufficient funds are subscribed. A small proportion of the great numbers out in France and elsewhere have been brought over. . . . The Secretary tells me that so far the money has been coming in slowly, and I am sure it is because the scheme is not generally known. A few references have been made in the daily papers, but I understand the Press declines to start any public subscription lists, so that success of the undertaking must depend largely on individual efforts. . . . Nothing would please our soldiers more than to know that we are coming *en masse* to their succour. . . . It is a national obligation that is due to the men who have given so much for us.

Those who wish to help in saving the soldiers' dogs from destruction—and possibly from vivisection—are asked to send copies of Mrs. Weaver's letter to their friends, together with a copy of the R.S.P.C.A. pamphlet, which the Secretary will post on application.

G. COLMORE

THE WOMAN'S OBSERVATORY

By "FEMINA"

AS we go to press there seems every prospect that the presence of Portia will become a feature of British legal life in the near future. Miss Helena Normanton's plucky and persevering fight for admission as a student at the Bar, so long refused, and at first ridiculed by the Benchers of the Middle Temple, is in a fair way to be crowned with a victory as complete as that of the Women's Suffrage movement. Mr. Holford Knight deserves, with Miss Normanton, the special thanks of women for the unstinted and undaunted championship he has given to their cause, as represented by hers, on every occasion. The attitude of the House of Lords when Lord Buckmaster's Bill passed its second reading there (unanimously, be it noted), was a revelation. The Bill gives women the right to be "called to the Bar," that hitherto jealously-guarded preserve of masculinity, and to practise as solicitors. Those who recall Miss Lind-af-Hageby's astonishingly brilliant defence of her own case in pre-war days, to say nothing of the eloquent "special pleading" of which Miss Pankhurst proved herself capable, will feel with us that Portia is likely to prove as successful and delightful in English law-courts as before the tribunal of Venice. It is to be hoped, by the way, that the rather ridiculous and wholly superfluous proposition of the Benchers of the four Inns of Court to institute a fifth Inn, for the reception of women studying for the Bar, will not be adopted. As Mr. Holford Knight sagaciously remarked when asked for an opinion on the subject, "To accompany the removal of the sex disability from women practising the law with the establishment of another differentiation between men and women students is not a course which will commend itself to public opinion." Nor will it, as we think.

* * *

The controversy, "Should Women Preach?" has already an antiquated air, though it was being hotly discussed in the Churches only two years ago, when many good folk answered it with an emphatic negative. However, Miss Maude Royden's remarkable record as co-pastor of the City Temple has changed all that. Her fearlessness in attacking all manner of social problems and "burning questions of the hour" in politics, national and international, is no less marked than her gifts of eloquence and delivery. Two of her most recent sermons, one on "Chastity" raising the White Cross banner of social purity, the other pleading for the raising of the blockade against the conquered countries whose populations are starving as a result of it, are notable examples of this "pulpit courage" on the part of the most famous of women preachers.

* * *

After the Bar the pulpit; after the pulpit the platform—and the Parliamentary platform at that! In the last-named field a conspicuous triumph was won, only a few weeks ago, by a woman-member of the Polish Parliament, Mme. Moraczewski, who, by the way, was the first feminine M.P. to address the Polish Legislative Assembly. She is said to have spoken "simply, and with perfect ease" of subjects pertaining to the Health Ministry and to the public welfare as affected by that Department. Experienced in the work of social reform, Mme. Moraczewski knows the needs of the workers of her country with the intimate knowledge of one who has worked

amongst and for them, and obviously has the subject on which her maiden speech was delivered (public hygiene) not only at her fingers' ends but at her tongue's. She is the wife of the Socialist ex-Premier, himself a member of the present legislature.

* * *

Few things have more puzzled us in the course of our recent survey of feminist problems than the persistent (we might justly say the prejudiced and obstinate) opposition of the male teachers of the N.U.T. to the "equal pay for equal work" principle. Now, however, the cat is out of the bag. Someone has, with refreshing ingenuity and ingenuousness equally delightful, confessed what seems to be the real, root objection. We have before hazarded the opinion in these columns that the old Adam is at the bottom of the refusal of Eve's elementary rights. This is apparently correct. "Where women get more men get less; where there is only so much money available for wages we, the men, must see to it that we get the lion's share," seems to be the theory. To do the male teachers justice, there are many of them who would certainly dissociate themselves from it; and it is to be hoped that their more enlightened and altruistic counsels will prevail. In any case, we understand, they are to be given an opportunity (equally with those who oppose the levelling-up proposals) in the shape of a referendum. To the question, "Should men and women teachers of the same status receive equal pay for equal work?" the mere British instinct of fair-play can surely allow of but one answer. The question of the man's salary being computed on a "family" basis, we must again point out, is irrelevant. To secure justice on these lines all single teachers, male or female, must be paid less than the married.

America has lately led the way in so many reforms—international peace, "employment management," pensions for mothers, and various educational experiments, for example—that the recent loss of full Federal citizen rights to her women by one vote only was particularly regretted by Feminists everywhere. The extremely narrow and precarious nature of the "Anti" victory will, however, make the suffragists of the States keener than ever on forging ahead; especially in view of the impetus given to their movement by their great President's pronouncement on behalf of the Bill so nearly won; one of the most nobly impassioned and eloquent suffrage speeches, by the way, it has ever been our privilege to read. In this connection it is interesting to note that M. Clemenceau, regarded hitherto as one of the most resolute opponents of the French suffrage movement, is prepared to grant an even more liberal measure of support to women at the Peace Conference than President Wilson himself! The latter, however, may be relied on cordially to support the French Premier's proposals for a Women's Peace Commission sitting separately like the other Commissions, charged with the duty of making recommendations to the Conference.

* * *

The Queen's visit to a two-room "home" at Bethnal Green did much to call public attention to the scandal of slum "homes" in general. Two other events of special interest to women are the appointment by the British Red Cross Society of a woman archivist to deal with their war records, coupled with the announcement that the Record Office has found women peculiarly adapted to this work; and the movement to demand full membership of the University to women graduates at Cambridge. High time, too!

"FEMINA"

CORRESPONDENCE

LOVE v. CORPORAL PUNISHMENT

To the Editor of THE HERALD OF THE STAR

DEAR SIR,—I have just received THE HERALD OF THE STAR, and being an active worker for "The Mother's Thought Guild" in New York, my eye caught the paragraph on the subject, and I read that a league has recently been started in England to advocate "a return to corporal punishment of all children from their very first year as the only way of correcting their faults."

That sounds incredible! Just as Peace has come, to think of people starting a league to return to such a system of barbarism is incredible and horrifying indeed.

Is not corporal punishment always considered a sign of weakness in those controlling children? Have we, therefore, become weaker and with less control of ourselves during all these years of suffering and sorrow? Surely not; have we not learnt the inefficacy of such treatment, that we must mete it out in greater measure to our dear little ones; these little ones entrusted to us to love and cherish and guide wisely?

I feel impelled to relate a great experience in the very town in which I live, showing the needlessness of corporal punishment; indeed, of almost any punishment. "Love conquers all."

There is a lady here who has had a school for the last fifty years for boys and girls from six to fourteen years of age, taking from about thirty to fifty pupils in a term—children naturally of all temperaments and up-bringing, amongst them some of my own family. The only "punishment" *ever* resorted to is, "Go and sit down quietly for five minutes and think." And this is considered such a disgrace that few of the children ever have even that small punishment.

They are literally ruled by love and wise guidance, and there is a brightness and happiness amongst them which is strongly noticeable whenever one pays a sudden visit. All the house and its arrangements are planned for the children, wholly and solely, and when a visitor comes to see the two Lady Principals, he or she just sits amongst the children and talks. There is no special room for visitors, and the children know how to behave themselves in the presence of others, and if spoken to reply brightly and intelligently. There is an utter absence of fear and repression.

Last summer about ten of the children were taken to the beach for the whole day. When they arrived there, a large area in which they might play was defined, giving plenty of scope for all kinds of games. The lady sat where she could see them all and had with her plenty of good things to eat.

The children played all day, and when they wished they came over for a rest or something to eat, or just to tell about what they were doing. On being told of the outing, I remarked: "Were you not very tired after such a long day in the heat?" "Oh, no!" she said. "I often do that, and we all enjoy it so much, the children are always good, and I never move from the comfortable place I select for myself. I tell the children if they go out of bounds they must come and sit down for five minutes; but they seldom have to do this." On this principle the whole life of the children is regulated. This may all sound like a fairy tale to those who resort to such horrors as "corporal punishment," but it is absolute *fact,* and could be seen and verified at any time.

It is no new experiment. These ladies have taught and had school for fifty years. I wish I could present them to the members of the Corporal Punishment League. Such bright, keen women, so alert, and with beautiful, kindly faces, just such women as all children love! It is the mind of these women that plays on the plastic mind of the child; it is their feelings and thoughts and physical magnetism that affects them. All lack of

harshness, irritability, and uncertainty; indeed, they could hardly be the energetic, healthy women they are had they not perfect control of themselves. They are not young women, be it remembered.

When Mothers and Teachers and Guardians will realise that they must train themselves by right thinking, by control of their own thoughts and feelings, and by learning *Love,* then, and then only, will they know how to train their children; and then and only then will they realise the futility of degrading punishment, belonging, as it does, to the dark ages, and assuredly not worthy of these enlightened times. One wonders if they are "enlightened," on hearing of such a league.

Luther Burbank, called the wizard of plant culture, speaking of the training of children, says: "I would have him (the child) reared in love." But you say, "How can you expect children to be reared in love?" By working with vast patience and teaching the great body of people to *love* their children . . . love must be at the basis of all our work for the race; not gush, not mere sentimentality, but abiding love, that which outlasts death. A man who hates plants . . . could no more be a successful cultivator than he could turn back the tide of the ocean with his finger-tips. The thing is utterly impossible. You can never bring up a child to its best estate without love. Just as there must be in plant cultivation great patience, unswerving devotion to the truth, the highest motive, absolute honesty, unchanging love, so must it be in the cultivation of the child."

Have we not suffered and borne enough that we shall sow the seeds of future wars and fighting by bringing up our children with blows and hate? It can never be! Let us give love, and love and yet more love, to the dear little ones who look so pleadingly in our eyes, and who need all our care.

Yours, etc.,

AN ENGLISHWOMAN

THE STATE BONUS

To the Editor of the HERALD OF THE STAR

SIR,—As a social service worker of some 25 years' standing I would like to say how I value the proposed State Bonus Scheme by Mr. Milner as the most helpful means of aiding the thrifty poor that has ever been introduced by any man.

It entirely does without charity.

It provides the minimum food allowance (without which no person can live) and whilst Labour organisations strive for the uplifting of those at work to a higher social status, such as every thinking person approves, this scheme enables the unfortunate workless person, and our children, to also be lifted from their present helpless condition, thus giving those who need it most of all the helping hand to a fuller life. If only our workers could grasp the change that would take place in their lives by this proposal becoming law, I am confident they would put this scheme forward as the most vital of any yet introduced.—Yours faithfully,

ROBERT CURTIS

To the Editor of the HERALD OF THE STAR

SIR,—While everyone must sympathise with the objects of the scheme whose claims Mr. Pickard voices with so much confidence, it is curious that none of your correspondents have drawn attention to the attempt which is sure to be made to lower wages by the amount of the Bonus. Another point that occurs to me is that practically-minded socialists will hardly admit this as sufficiently drastic to call forth their best energies, especially as it may prove quite as difficult to secure as a more complete revolution in conditions. Their support is sure to be influenced by the feeling that if the wealthy could be persuaded to take up such an idea, they could be made to agree to a state of total Socialism. On what grounds does he expect to gain support for this idea in preference to a complete change?—Yours faithfully,

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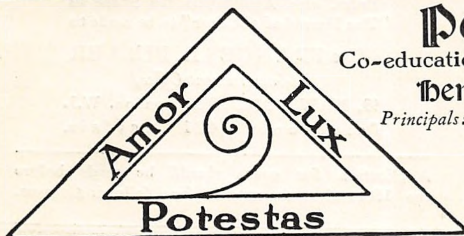

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Bird-owner
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