WOMANS ERA



EDITED BY

MARGARET ELSIE CROSS, M. A.

REFORM ISSUE

The Meaning of Human Infancy

The Playground Movement

One Kind of Child Labor

Contagion and Disinfection

Prison Reforms

Single Copy 15c MARCH By the Year 1.50

1910

M.F.B.

WHAT THEY SAY.

The magazine is readable and stimulating, broad enough in scope and treatment to interest readers of either sex. The articles are well written and the whole is well edited.—New Orleans Item.

It is not within the ken of the writer to recall a more promising output for a first magazine number.—New Orleans Times Democrat.

The magazine is splendid and will I am sure do much for the woman's cause. May it have great success. —Annie M. Knott, Boston, Mass.

Womans Era is a beautiful magazine, wish for it the success it surely deserves.—Elizabeth J. Hauser, Vice Chairman Press Committee, N. W. S. A., New York City.

Womans Era gives promise of being the greatest woman's magazine in America; after careful perusal it impresses me as filling a long felt want.—Mrs. Thos. M. Fleming, President, Womans Club, Fairmount, W. Va.

I have looked through your publication and am satisfied there is a large and growing field for such a periodical.—Charles C. Boynton, Attorney at Law, San Francisco, Cal.

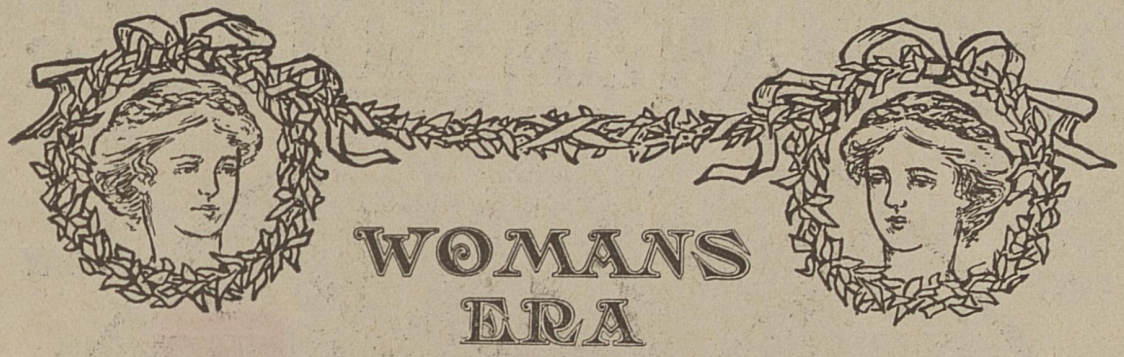
Allow us to most heartily congratulate you over the the splendid magazine that you have published. It is certainly high class and deserving of support.—Rountree Publishing Co., J. H. Rountree, President, Birmingham, Ala.

It is by far the best Woman's Magazine I have ever seen.—Rev. Elmer Gilchrist, Pastor First Unitarian Church, New Orleans, La.

A splendid magazine.—Charlotte Perkins Gilman, New York.

THE words of the Talmud, written more than two thousand years ago are true to-day: "The world must be saved by the breath of the children". An important part of our work in social reconstruction consists in more perfect appreciation of the dignity, possibilities and divine rights of childhood, and a more determined effort to secure equality of opportunity for every child in the healthy environment of love, childish joy and productive self-activity.

from "The Meaning of Human Infancy."



WOMANS ERA

"A Magazine of Inspiration for the Modern Woman."

VOLUME I. MARCH, 1910 NUMBER 2.

Contents

		PAGE
Frontispiece		
The Smelting-Urn---*Poem*	*Grace G. Watts*	82
Prison Reform (With Photograph)	*Maud Ballington Booth*	84
One Kind of Child Labor	*Florence Kelley*	89
The Case of Mrs. Schell (With Photograph)	*Alice Hubbard*	92
The Playground Movement in the U. S. (Illustrated)	*By Grace Parker*	95
Contagion and Disinfection	*Esther C. Pohl, M. D.*	102
The Meaning of Human Infancy	*Margaret Elsie Cross, M. A.*	107

PERMANENT DEPARTMENTS

Reviews and Illustrations.

	PAGE		PAGE
Arts and Crafts	113	Ethics	137
Economics	120	Professional and College Life	140
Civics	122	The Woman Movement	143
Literature	126	Editorials	147
Club Work	130	Feminine Philosophy	152
Music	133	Wit and Verse	153

Published Monthly by WOMANS ERA PUBLISHING CO.
432 CARROLL STREET, NEW ORLEANS.

EASTERN OFFICES:
1004 World Bldg., New York. 512 Penn Mutual Bldg., Boston. 1504 Real Estate & Trust Bldg., Philadelphia.

WESTERN OFFICES:
306 Boyce Bldg., Chicago. 351 New York Life Bldg., Kansas City.

HUGHLETT HOLLYDAY, Special Advertising Representative.

Yearly subscription $1.50 in advance; single copies 15 cents; Canada, $2.00 yearly.

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Entered as second-class matter January 22, 1910, at the postoffice at New Orleans, La., under the act of March 3, 1879.

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THE AUTHOR OF THIS COURSE

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Womans Era

Economics

ONE of the striking social phenomena of the last twenty years is the fall of the birth rate all over the world. Considered from an economic standpoint, there is a strong argument in refutation of the much-discussed theory of race suicide advocated by ex-President Roosevelt. In the next issue of *WOMANS ERA* Mr. H. Z. E. Perkins presents some facts and figures which are not intended to advocate anything whatever, but, taking the ultimate good of the human race as the final end in view, leave us feeling that we are justified in being optimistic.

"FOOD VALUES--THE CHEMISTRY OF FOOD"

¶ Prof. Harriet Boyer, head of the Department of Domestic Science of the Isidore Newman Manual Training School, New Orleans, has written a paper of unusual import on this timely subject, for our next issue.

for April

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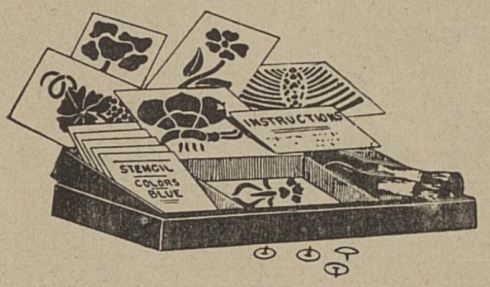

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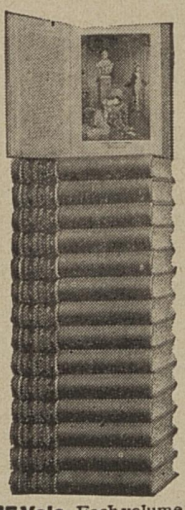

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The Smelting-Urn

The heart of the Rose its fragrance holds:
The heart of the Diamond Light,
The heart of the Earth its fervid fires,
And the heart of the Oak its Might:
But the heart of the woman holds all of these
Like a wonderful Smelting-Urn.

The breath of Balm is for hearts that bleed
Light, Flame and Strength, for the Valient Deed,
Each serving its special turn
And each strong as a Shibboleth;
But their fusioned Power, in a Crucial hour,
Is stronger than Life or Death.

---Grace G. Watts.



Mrs. Maud Ballington Booth.

Womans Era

Vol. 1. MARCH, 1910. No. 2.

PRISON REFORM

By MAUD BALLINGTON BOOTH

PRISON reform is so wide a subject that it seems almost impossible to write of it briefly as must be the case in this article. All who have known anything of my work must have heard that it is a subject very near my heart. Sometimes the leadings of Providence seem strange and unaccountable to us. When my husband and I, for conscientious reasons and because we could no longer approve the policy or methods left the Salvation Army, stepped out of that movement which we had built up in this country and began all over again from the foundation up in a new work, the way seemed hard and difficult. We had to face heartache and disappointment, ingratitude and misunderstanding from those we had served faithfully and loyally. Now as we look back, I realize that had we not taken that step fourteen years ago and started the Volunteers of America, I should never have been free for the wonderful new field God opened before me within our prison walls. One of the most important branches of work though by no means the only one under the Volunteer standard is that known today as the Volunteer Prison League, and it is from its close association with thousands of prisoners all over the country and from my constant visits to all our larger state and federal prisons, that I feel able to write from personal experience on this great question.

It should always be remembered that prison reform must be closely allied with prisoner reforming. It is not enough to improve our prison buildings, change our prison rules and regulations, to see the proper feeding and clothing, medical attention and education are given to our prisoners. We must also seek to reach the man as an individual, to elevate his standards, to fill him with new hope, to bring if possible a touch of human sympathy and the realization of Divine help to the very heart of the problem.

During the last ten or twelve years I have seen vast improvements and advances all over the country, not only in the management and equipment of our prisons, but also in the new awakening of interest and

change of sentiment manifested by the public in every state. Public interest is a most valuable aid in bringing about improvements within prison walls for if the public moves earnestly enough, the legislative bodies are stirred also and much that our prison officials desire to see done is not in their hands but has to be brought about by an improvement of the laws. It must not be supposed that these good changes which have revolutionized many of our prisons have come chiefly from outside interference. I am in a position to know and to appreciate highly the splendid work accomplished by some of our experienced prison men ---wardens, superintendents and others---who have closely studied the question of prison reform as no outsider could and then have gone bravely to work and carried out advanced ideas despite all sorts of unkind, narrow and foolish criticism from the outside world and even from the public press.

The dean of our wardens, a splendid whole-hearted Christian man, is Warden McClaughry of Leavenworth, the great Federal prison. He is building this magnificent new prison which will be when completed the finest in the world. He has done and is doing splendid work in prison reform and his opinion on the question is infinitely of more value than that of any penologist or criminologist on the outside for he has had some thirty years of close contact with the prison world as warden. You will find criminologists and penologists speak very hopelessly about the reform of the criminal. Their research in musty books and records brings them in touch with crime and criminal tendencies, but not with the heart of the question. I know of few prison wardens who have not hope, confidence, and real human sympathy for the men whom they learn to know as individuals.

Then there is Honorable C. V. Collins, of New York, superintendent of the three great prisons in that state. He has built mess halls for the men who used to eat out of tin cups and plates in the cell where they slept and lived; he brought in the school system through which the illiterate can have a splendid course of education instead of working in ignorance and degradation and going forth just as they came in; the abolishing of the lock step, the stripes, the short hair cut, was also due to his management and the introducing of the honor mark system which gives the men privileges for so many years of good conduct.

In Iowa, Warden Saunders has done wonders at Fort Madison, despite foolish attacks from the ignorant and prejudiced. In Louisiana, in the past seven years, an absolute revolution has taken place in the treatment of prisoners. The old lessee system has been abolished. Louisiana no longer hires out her prisoners to men who have only their own interests at stake. Beautiful farms have been purchased and upon these farms the men are worked in the open air. The levee camps have been most carefully organized so that only the men who are atrong enough and able physically for the work are employed there. Their sleeping quarters are clean and bright and airy and yet other improvements are

contemplated. Had I the time, I could go on from state to state and tell you what I have noted as the years have passed.

I feel we have much to rejoice over though we cannot rest satisfied for there is much to be done. Our jails in many parts of the country are a shame to a civilized land. The difficulty returning prisoners find in getting honest work to do, however anxious they are to retrieve the past, is a revelation of the lack of Christian forgiveness; and the destitution in which wives, mothers, and children of prisoners are left on the incarceration of the breadwinner, is a matter that calls for earnest legislative help.

It should always be remembered that in the choosing of officers as guards within prison walls, it is of paramount importance that they be men of sterling good character, sober, honest and intelligent themselves. It has been one of the curses of the past that for political reasons or because the state would not pay high enough salaries, brutal, incompetent, and evil-living men were employed to care for the prisoner. It is from that the brutalities, cruelities, and mistakes of the past have largely arisen. All officers should be chosen because of their aptitude for the work.

When dealing with the prisoner, we should remember that there are three thoughts ever to be borne in mind---his past, present, and future. We must help him to forget the past, we must make him believe that its faults, crimes and weaknesses, have not wrought utter ruin, that they do not mean that he is chained to a bondage of crime for the present and future also. Then we must make him believe the present is worth while, show him that in it he can lay the good foundation for the future. If he is ignorant, during his imprisonment he must be trained and educated; if physically defective or sickly, now is the time to operate on him or to treat him with such remedies or methods as will send him out without the handicap of bodily ailment. If he has never worked or realized the value of industry, now is the time to make him a useful worker, giving him the incentive to work well and thus adding to his life the gift of an equipment to gain an honest living which will mean everything on his discharge. Above all, we should make him realize that now within the prison walls the reform and change of heart and life must come to him if he is ever to make anything of himself for the future. There is such a tendency to put off the turning of the new leaf until the day of liberty to which he looks forward somewhere in the future.

Then comes the future. We must point him ever to the better days that are in store inspiring him with hope, assuring him of the possibility of a good, honest, happy life; he must be man enough to overcome difficulties and earnest enough to give up the evil things, the unwise friends, the old haunts that in the past led to destruction, and to this end we must appeal to his manhood and preach from the text "work out your own salvation," backing it up with the assurance that God's help may be his for the asking.

I have not space here to tell of the results that have come to us in our own special work. We started thirteen years ago a league within prison walls in which we have already enrolled over sixty thousand men; we opened homes to shelter discharged prisoners who were homeless and friendless and through two of these already over eight thousand men have passed to a happy useful life. We are all the time increasing the circle of our sympathy in practical help to wives, mothers and children of prisoners all over the country. We have opened a Home where the women can work by the day and a beautiful nursery where the babies can be sheltered. We also receive the women paroled from prison and have a very good work among them, but we can hardly pause to count all that has been accomplished for there is so much more to be done and it needs doing so desperately.

In China, as in other eastern countries, it is imperatively necessary, if women are to be reached, to reach them by women. Though not absolutely secluded, as in Indian zenanas, a Chinese woman is practically unapproachable to men who are not near relatives; she does not, it is true, turn her back and avert her face when a stranger appears, as a Korean woman does; neither does she veil her face, as a Mohammedan woman would do; but nevertheless she is kept apart from intercourse with men, and to listen freely to male teachers, though far more possible in these later days of emancipation than it ever was before, is still a difficulty and an impropriety. A Chinaman's best friend never thinks of asking after his wife or daughters; they do not appear if he entertains guests; the higher class women are seldom seen driving out, much less walking about the streets. A missionary of many years' experience told me of a breach of etiquette he once made in bowing to a lady whose husband he knew intimately; she hurried by, blushing deeply, and returning no sign of recognition to so unmannerly a salutation; he never attempted such a thing again, henceforth ignoring any Chinese lady he might happen to meet.---Lady Florence Cecil in the Woman's Magazine.

Child Labor

The children in the Poor House
  May die of many an ill,
But the Poor House does not profit
  By the labor in the mill!

The children in the Orphanage
  Wear raiment far from fine,
But no Orphanage is financed
  By child labor in a mine.

The Cruel Law may send them
  To Reform School's iron sway,
But it does not set small children
  To hard labor by the day.

Only the Loving Family,
  Which we so much admire,
Is willing to support itself
  On little children's hire.

Only the Human Father,
  A man, with power to think,
Will take from little children
  The price of food and drink.

Only the Human Mother---
  Degraded, helpless thing!
Will make her little children work
  And live on what they bring!

No fledgling feeds the father-bird!
  No chicken feeds the hen!
No kitten mouses for the cat---
  This glory is for men.

We are the Wisest, Strongest Race---
  Loud may our praise be sung!---
The only animal alive
  That lives upon its young!

We make the poverty that takes
  The lives of babies so.
We can awake! rebuild! remake!---
  And let our children grow!

Charlotte Perkins Gilman, in the Forerunner

ONE KIND OF CHILD LABOR

By FLORENCE KELLEY

THE largest single employers of children in the United States are the Postal Telegraph Company and the Western Union Company which includes the A. D. T. messenger service. Some years ago, in the single city of New York, the Western Union Company had 2,000 boys constantly on its payroll, and engaged 6,000 boys each year in order to keep the quota complete. The average length of service of a boy employed by the Postal Telegraph Company in 1907 was but three months.

At one time it seemed probable that the rapid growth of the telephone service might drive the boys from the field. This has, however, not been the case. Both the boys and the telephones find employment.

The widespread vigorous agitation against child labor has, hitherto, accomplished relatively little for the telegraph and messenger boys. Very young lads are no longer commonly seen working at night in New York and Chicago since Illinois and New York enacted statutes prohibiting the employment at "any gainful occupation" of children below the age of sixteen years after 7 p. m. The federal government, too, has abolished (except in Pittsburg, Pennsylvania!) the employment of young boys for special delivery letters.

In the State of Washington, a boy below the age of 19 years cannot legally be employed in these services e x c e p t that a boy over fourteen years may obtain a permit from a judge (not limited to the juvenile court). These permits are issued in sufficient numbers to give to the passing traveler in Seattle the impression that all the telegraph and messenger boys in the city are sadly close to the fourteenth birthday, including those who work at night. I saw a drowsy little fellow on the back platform of a Seattle trolley car about 11:30 one evening last July. Asked whether he was often so late in getting home, he answered "I ain't going home now, I'm workin'; I'm travelin' away from home this minute." To a further question he replied that his work ended at midnight.

Aside from these few wholly insufficient restrictions the companies are, in general, free to do as they will with the boys, and in most parts of the country usage sanctions the employment of school boys from ten years old and upward, out of school hours, on the ground that the work "is light and easy."

In reality, among the boy-destroying occupations none is so efficient on so huge a scale as the telegraph and messenger service. As a regular part of their work and a very large proportion of the whole amount, they

are sent to every kind of vile resort. After three month's work, they know, by reason of the work itself, all the evil that can be learned in the community in which they live. Under the law a telegraph or messenger company is not free to refuse to serve a customer.

It is a serious defect in the work of our juvenile courts that their records do not, as a rule show the occupations in which boys have been engaged before being brought into court. A few courts are now beginning to do this, notably the juvenile courts of Indianapolis and St. Louis (Mo.). Whenever these records are faithfully and intelligently kept, they will show the effects of this work upon boys. Meanwhile these ruinous effects are a matter of common knowledge among probation officers. Indeed, it was upon the initiative of the juvenile court of Pittsburg that the Pennsylvania legislature has, during the present year, made it a misdemeanor to send any minor under the age of twenty-one years to any disorderly house. This is based upon the observation that the New York and Illinois laws prohibiting the employment of boys under sixteen years at night are insufficient because, between sixteen and twenty-one years, boys are at the age most susceptible to the temptations peculiar to this service.

Here and there a boy has survived the experience of employment as telegraph or messenger boy with sufficient character to work up into the position of head of an office. But it is also true that some of the young lads who enlisted for the Cuban war escaped the perils of camp life and battlefield and returned safe and sound to their families. It is the conviction of the writer that the percentage of wrecked lives among the telegraph and messenger boys is constantly greater than was the havoc wrought among our young soldiers, which so stirred our country.

There is no possible excuse for the employment of boys in this service. All the work should be done by men twenty-one years old or over, having the same qualifications which are required of letter carriers. Telegrams are usually more important than letters. Parcels entrusted to messengers are certainly more valuable than the advertisements which form so large a part of the burden of the letter carrier and the reading public.

Surely no woman can know of the wholesale sacrifice of young boys without determining to get a full share of power and responsibility for electing the officials who make and enforce---or fail to enforce--- the laws. While, however, we are changing public opinion on this point, and getting votes for women we can, as a provisional measure, refuse the services of young telegraph and messenger boys when sent in response to our calls. We can protest to the company whenever persons who are not grown men bring to our doors telegrams or messages. Thus we can pave the way for legislation by using the limited powers that we already possess in our capacity as consumers---patrons of the company and indirect employers of the boys.



Alice Hubbard

THE CASE OF MRS. SCHELL

By ALICE HUBBARD

IN the central part of Illinois there lives a farmer named James Andrews. He owns four hundred acres of land. This means that even in Illinois he is not a poor man.

The farm next to his has one hundred acres. Four years ago the deed of this farm was in the name of Johnathan Schell, a German.

There was a mortgage on this farm and the mortgage was owned by a rich man in that vicinity.

Johnathan spent most of his time at the saloons in the village. He drank much beer.

The farm was successfully worked by Mrs. Schell. Mrs. Schell was the mother of nine children, the eldest of whom was twelve years of age.

The only thing Mrs. Schell could count on Mr. Schell's doing was to successfully spend all the money he could get.

Mrs. Schell was wise; she was a mother. Her wisdom caused her to provide for her children the necessaries of life, and also to have the interest money ready for October, when the interest on the mortgage became due. Also to have the tax money ready in the spring. And this she always did.

Mr. Schell's part in the family program was that of spender, consumer, owner, arch dictator.

One Saturday he had consumed more beer than usual---if that were possible; at any rate he was a little more drunk than ordinarily, and when the old horse zig-zagged along the road and the wagon jolted into a rut, he fell out of the wagon and broke his neck.

There was a funeral; but after the burial the relatives did not gather in the house to hear the will read. There was no will.

The owner of the mortgage knew where he could sell the rich one hundred acres for cash, and so he foreclosed.

When the sale was made and the funeral expenses paid, all the widow had left was her nine children and the clothing they wore.

Now, Mr. James Andrews knew Mrs. Schell well, for they had worked side by side in adjoining fields all the springs and summers and falls that the Schells had lived on that hundred acres. Mrs. Schell heard that Mr. Andrews had difficulty in getting a hired man that spring when she had no home, and she said to herself, "Why can't I work for Mr. Andrews?"

So she went to him, told him that he knew her, knew her work, knew what she had done, what she could do, and would he hire her instead of a man that year?

He was very glad, for he knew the value of this woman's undivided service.

He had paid a man forty dollars a month, but he arranged with Mrs. Schell for thirty dollars, the use of his little cottage on the farm, a garden spot and feeding ground for a cow.

The family moved into the cottage. The cow was bought and paid for with the first month's earnings.

The farmer was happy. No shirking, no loafing, no slipshod work. He had never prospered as he did this year, for Mrs. Schell could not only drive her own team and keep herself economically occupied, but she could plan and supervise work for six men, which she did.

The year came around, and it was time for another contract to be drawn up between Mrs. Johnathan and Mr. James.

Mrs. Johnathan had had a beautiful year. The children had lived much out of doors. Morning, noon and night she arranged work for them, taught them economy and industry, how to make a garden and keep the house. The eldest girl took care of the cow.

The entire family was nourished---happy, hopeful, joyous. All this, and Mrs. Johnathan had two hundred dollars in the bank. She was never so happy in her life. Life had never held so much for her.

Mrs. Andrews had noticed for some time that James Andrews was not so cheerful and happy as usual. He was often melancholy and sometimes cross. When he came home from market trips to the village he was gloomy. She had asked him what was the trouble, but he always said there was nothing the matter.

However, when it came time to make the new contract with Mrs. Johnathan he said to Mrs. James, "I can't do it Maria; it is impossible! This woman is the best help I have ever had on my farm. She is not working so hard for me as she worked for old man Johnathan; she was never so happy and her family never so well. She told me this morning she had two hundred dollars in the bank. No mortgage, no interest, no taxes, no saloon keepers to take care of! But I can't hire her next year, Maria, I can't do it."

"Why not, James?" said Maria, with quivering lips.

"Because every farmer that passes me on the road, every villager when I go to town, calls 'Scab! Scab!' after me. 'Woman driver. Make a woman work like a horse! Scab! Scab!! They point their fingers at me, and have ever since I hired this woman. They yell, they threaten, and I cannot stand it another year."

The farmer could not tell Mrs. Johnathan himself. He sent his wife over to the cottage and he went away to see his brother who lived sixty miles off on the railroad.

Mrs. James was sick after her visit, for she saw the honest, trustful eyes of Mrs. Johnathan look as only such eyes can look when she told the

news. She saw the great tears well up into those eyes and roll down her cheeks. She saw the little family gathered together and all hope go out of their hearts.

She saw them move away.

A "charity lady" came to give advice. When she observed Mrs. Johnathan's big, rough, strong hands, the muscular development, she was wise enough to know that only physical work could do for her. So she got a hotel man in the nearest city to give her work, the scrubbing of the corridors and the cleaning of cuspidors---the night work that only a strong woman can do.

The nine healthy, hearty, happy, joyous little Schells were huddled together in an alley in a part of the city where the mother could get a rent that she felt she could pay.

Gone the blue sky, the sweet smelling clover, the hay fields, the garden, the health, the home. Gone all joy in life---all.

Truly, "Something is rotten in Denmark!"

Mme. Grunberg, a young woman lawyer of Paris, has stirred up a great commotion in legal circles in the French capital by putting herself forward as a candidate for a vacant position as magistrate. She challenges her opponents to cite any article in the code that prohibits a woman from serving on the bench, and, carrying the war into the enemy's country, quotes the case of another woman lawyer who recently, in the unavoidable absence of the presiding magistrate, was summoned to take a place on the bench in order that the work of the court might not be interrupted. If women can serve temporarily, Mme. Grunberg asks why are they not eligible for permanent appointment to the bench? And the Frenchmen, who are far from willing at present to share all their professions and prospects with women, seem to be hard put to find a convincing answer to her contentions.

THE PLAYGROUND MOVEMENT IN THE U. S.

By GRACE E. J. PARKER

IN all the history of man, never has there been an age of greater industrialism than the present---and with what enthusiastic pride are we prone to say it. But what complexities have been wrought by this tremendous commercialism! What a dominating force has it become in the life of the modern city! Man labor, woman labor, child labor have all been called into service to keep the wheels of this great industrialism in motion. From the country districts of America---from Italy, from Germany, from Russia, from Poland, from Ireland---from every quarter of the globe have flocked young and old---an ever-increasing population, to fill the work shops of American cities.

And so the industrial city has grown and developed---paying little or no heed to how the free time of the people is spent---failing to take into consideration the fact that in every individual member of its population is the instinct for play, for amusement, which must be satisfied; much less regarding as a municipal responsibility, provision for the wholesome exercise of this instinct.

With the growth of the city, commercialism has claimed one open space after another until children have been forced into the streets for their play. Laws have been passed prohibiting the playing in the streets of many of the games and sports which are a very part of the life of children. This criminal trespassing upon the rights of children has not, however, resulted in repressing the instinct for play in the youth of the city. It has resulted in bringing thousands of children before the courts and sending hundreds to reformatories. It has resulted in thousands of street accidents, and hundreds of fatalities.

In this age of commercialism this universal instinct for play, so neglected and overlooked by the city, has become a tremendous source of revenue to theatre managers, saloon keepers, dance hall proprietors, gambling house keepers, managers of moving picture shows, "places" and "joints." The same instinct which makes business good for the palatial ocean liners, for the magnificent hotels at winter and summer resorts, for grand opera houses, concert halls, "high class" theatres and every other form of "high class" amusement or pleasure, makes business good for the cheap burlesque, the saloon dance halls, for the police, the juvenile court, reform schools, jails and prisons. The patrons of these latter institutions seeking amusement, not evil, have taken advantage of that



"The Gang Captured"
On Baltimore Playgrounds $1.00 pays for one child for six. weeks

within their reach. Ten cents ---even twenty-five cents, would not gain admittance to a grand opera house, concert hall, "high class theatre," nor to a properly patron-ed and patron-essed subscription dance---It does pay for admission to a saloon dance hall, to the cheap burlesque, low theatre or moving picture show. What other amusement or recreation is there to be had at the price?

The young girl, who decked in her poor finery, walks the street in the evening, giggling, flirting, having what she thinks is a "good time", is looking for pleasure after a long day pent up in workshop, store or factory, and when we good people hear of these girls going wrong, temptations having come to them which cannot possibly come to us, and which, tired in body and untrained in mind, they are too weak to resist, we look with horror upon their degeneracy---forgetting that "Vice is merely the love of pleasure gone wrong." Has the city given these girls a square deal?

Suppose around the corner, as convenient as the saloon, the "low theatre"---the cheap dance hall---the city had provided a well equipped playground, with base ball field, quoits field, basket ball field, bowling alleys, tennis courts, swimming pool, gymnasium, swings, see-saws, tether ball games, giant strides, slides, sand bins, a field house with assembly hall to be used either as a dance hall or for entertainments, a reading room and game rooms---all under the direction of persons whose influence would be for good instead of evil---what think you would be the effect upon the lives of the boys and girls and the men and women of that community?



The only playground for thousands of boys and girls.



A Scene on one of the Playgrounds in Buffalo, N. Y.

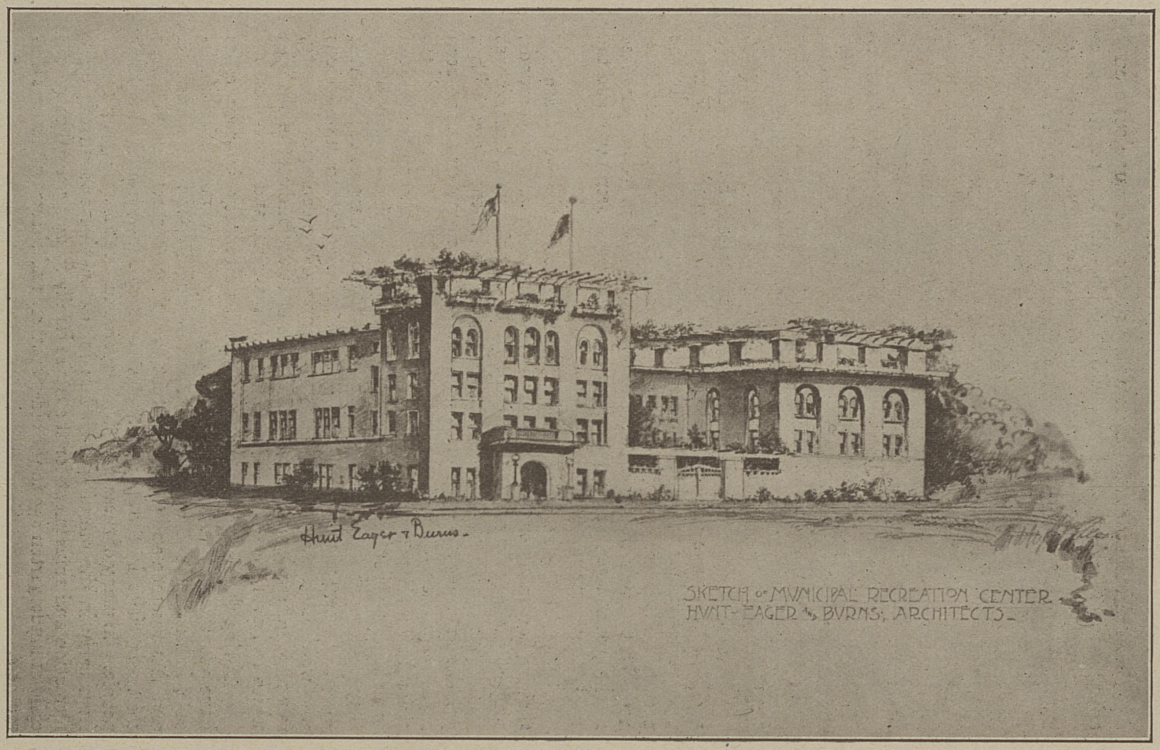
Down through the ages has come the story of the marvelous beauty and physical development of the ancient Greeks---the story of the games and the tourneys, of the Stadium and the theatre for the play of the people, built in the market place of the Classic City. At last the modern city is awakening to its responsibility and is building in its "market places" playgrounds for its people so that no longer is it a matter of speculation what the effect of such public playgrounds would be upon the life of a community. It is an established fact that wherever a properly supervised playground is opened, juvenile delinquency decreases and the physical, civic and moral conditions of the neighborhood improve.

Four years ago the Playground Association of America was organized. The object of this association is to co-operate with every city and town in the United States in making provision for wholesome recreation and play for citizens and coming citizens; to co-operate with all institutions for children---reform schools, institutions for the deaf, dumb, blind, feeble-minded and crippled---in making provision for recreation and play.

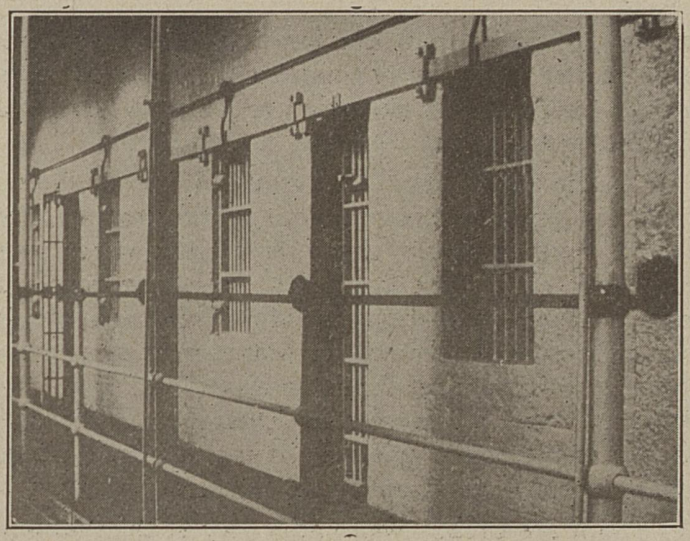
Previous to the organization of this association, Boston, Chicago and New York were among the cities which had awakened to their municipal responsibility to provide facilities for wholesome recreation for the people. Their great playground systems had been started, too late, however, to avoid the expenditure of millions of dollars for the purchase of playground sites, a large part of which might have been saved had the awakening come earlier.

When, at the beginning of the year 1908, statistics were gathered showing how many cities had made any provision for public playgrounds, supported either by private philanthropy or city appropriations, it was found that of the over nine hundred cities of the United States, with a population of five thousand or more, in ninety cities some effort had been made to provide facilities for wholesome recreation. In many of these cities the work was undeveloped but the awakening had come to the need of a place for children to play in the fresh air and sunshine---a place where they would not be exposed to the physical and moral dangers of the street ---a place where they would be under the influence of a person or persons who would lead them in their play, fostering and encouraging honesty, fair play, generosity, respect for the rights of others and all the qualities which make for the development of highest manhood and womanhood.

During the past two years, two hundred and forty-six other cities have adopted playgrounds as a specific agency for the prevention of disease, immorality and crime and for the up-building of wholesome boys and girls and men and women, so that during 1909 three hundred and thirty-six cities in the United States conducted playgrounds for their people. In many of these cities the playgrounds are open the year 'round, from early in the morning until late in the evening and furnish play, recreation and amusement for the entire family from the small baby and child of kindergarten age to the older brothers and sisters and fathers and mothers.



This Beautiful Building Is Provided by the City of Los Angeles in connection with one of its Playgrounds



Each inmate of these cells costs the State $2.50 a week.

Women have had a large share in the development and promotion of this play ground movement. Mothers and teachers have needed no arguments to convince them of the vital importance of wholesome play surroundings for children, nor has any argument been necessary to convince them that the time when a child most needs direction and protection is during its play time---that it is then the character of the child is being developed and habits formed.

In many cities women's clubs have taken the first steps to arouse interest in public playgrounds. In some communities playgrounds have been opened and supported for a year or longer by women's clubs, in order to demonstrate to the city the value of such recreational facilities.

Two years ago a bill was passed in the Massachusetts legislature which provided---That the citizens of the state should vote at the following city elections upon the question of whether there should be a state law compelling cities with a population of ten thousand, to furnish one centrally located playground---and for every twenty thousand increase in the population, an additional playground. All but two cities voted---by large majorities---in favor of this law.

The Playground Association of America, with headquarters at number one, Madison avenue, New York City, acts as a central bureau for disseminating information on every phase of playground work. Printed matter is furnished, lantern slides, photographs and cuts are loaned and lecturers supplied to cities interested in starting playgrounds. It cooperates with cities where playgrounds have already been opened, in broadening and intensifying the work.

Properly trained playground supervisors is the urgent need of the movement at the present time. To meet this demand a normal course in play has been prepared by a committee of experts, appointed two years ago by the Playground Association of America. This course contains three Syllabi, one to be introduced in universities, physical training schools and colleges for the training of supervisors, this course covering two years; one Syllabus to be introduced into normal schools, to be included in the curriculum for grade teachers, and one an Institute Course

in Play, to cover six weeks for assistants in playgrounds, to be given by play leaders. Letters of commendation of this course have been received by the Playground Association of America from educators in all parts of the country.

At the third annual Playground Congress, held in Pittsburg, in June 1909, mayors, or representatives of mayers, of forty cities in the United States, were present. Eighty-five cities were represented by two hundred and eighty-one delegates, including municipal officers, business men, teachers, ministers, social workers and playground leaders. The closing feature of this congress was a great play festival in which between thirty thousand and forty thousand children danced and played in Schenley Park, while over ten thousand children and adults looked on and entered into the spirit of play; this Play Festival was an impressive and splendid illustration of the democracy of play.

Plans are already well under way at the National Playground Headquarters, for the Fourth Annual Playground Congress, which will be held in Rochester, N. Y., June 7th to 11th, 1910.

The Playground Association of America is supported by subscription. It has no endowment fund, no guarantee fund and no definite income; every dollar for its maintenance must come in voluntary contributions. To meet the present demands made upon it by the movement, which has grown to such large proportions and is growing still larger, and to carry out its program for this year's work, the association must secure $50,000 in voluntary gifts. Contributions may be made payable to Gustavus T. Kirby, Treasurer and mailed to the Playground Association of America, Number One, Madison Avenue, New York City.

The only woman's daily newspaper published in Asia, if not in the world, is issued by a woman in Pekin. Its editor is a Chinese girl belonging to a well-to-do family. Her paper is known as the Pekin Woman's Journal. It is published in an attractive form and is written in classic Chinese. It is largely devoted to educational matters, and especially to the advancement of woman. It advocates the anti-footbinding movement, supports the anti-opium crusade, and, in general, is for woman's rights from a Chinese standpoint.

CONTAGION AND DISINFECTION

By ESTHER C. POHL, M. D.

THE existence of infectious diseases is due to the presence and operation of living germs which are communicated from person to person in different ways.

Years of patient research have shown the constant presence of special germs during the progress of certain diseases. Many of these micro-organisms have been isolated and cultivated; susceptible animals have been inoculated with the germs thus artificially grown and their specific diseases induced. These germs present definite characteristics which enable the bacteriologist, with the aid of the microscope, to recognize, describe and classify them as surely as the agriculturist, with unaided eye, recognizes and classifies the larger growths, such as wheat and oats.

Disease germs live and multiply to some extent in different soils, but the animal body is their natural habitat. Here they find heat, moisture and nutrition, and when constitutional resistance to disease is weak, these germs increase rapidly, destroying the tissues on which they live and generating deadly poisons (toxins) that aid in the destruction of the body attacked.

On the other hand, if constitutional resistance is strong, the protective cells of the body, (the standing armies of active little health officers) at the call of the menaced tissue, hurry through the circulation from all directions and passing out through the walls of the blood vessels, surround and attack the invading organisms.

These protective cells, these body-guards, were formerly described as white blood corpuscles, but at the present they are more frequently referred to as leucocytes. During health the leucocytes circulate uniformly in the blood and lymph but in the presence of disease, when called upon to protect the body against bacteriological devastation, these meek and lowly leucocytes develop formidable characteristics and are clothed with an official appellation---phagocytes---calculated to terrify the boldest germ.

Armies of phagocytes, with divisions for special bactericidal duty and possessing the power of producing ammunition for defensive warfare ---ferments and anti-toxins---take the field against the invading microbes. Wherever practicable these phagocytes surround the affected spot with impregnable walls and fortifications thereby separating the healthy from

the diseased tissue and limiting the area of infection. They devour the assailing germs and on this diet produce and excrete protective substances that neutralize the poisons (toxins) with which the enemies have flooded the body.

This war of micro-organisms -this cellular struggle is intensely interesting since the human body is frequently the prize. It is a conflict between good and evil, between the processes of infection and the processes of protection and cure; a battle between health and disease where the outcome is life or death.

This natural protective function of the blood is utilized commercially in the manufacture of serums for the treatment of certain diseases. The inoculation of horses with the toxins of specific infectious diseases to which they are susceptible is followed by a reaction which charges their blood with anti-toxins---the natural antidotes or remedies for those diseases. When repeated inoculations have stimulated these horses to the maximum production of protective substances they are bled and the serums separated from the blood constitute the commercial anti-toxins so valuable in the treatment of such diseases as diphtheria and meningitis.

The inoculation of patients suffering from infectious diseases with the attenuated cultures of those very diseases is a still more direct application of this principle of natural protection. These cultures are deprived of their virulence and act by stimulating an earlier and larger production of the natural protective substances of the body which are produced more slowly in response to the irritation of the diseases themselves, and by virture of which all attacks of such diseases tend to spontaneous recovery.

The animal body supplies the environment necessary for the greatest development of disease germs. It is coveted territory. Fortunately these pernicious organisms lack independent motion; they must be carried from one field of operation to another. A specific disease invariably comes from some person or animal infected with that particular disease. It does not come from the wind or the rain, or from a draft or from sewer gas; but from some infected host and more often from an ignorant, careless, selfish person than from an intelligent, careful and considerate one.

All pestilential insects and vermin are enlisted on the side of disease as transports for pathogenic germs. Flies, fleas, bed-bugs and other insects not only carry microbes, but nourish them in their bodies for days and weeks. Garbage, manure, sewage and all organic waste are allies of disease, providing harbors and incubators for vermin and insects. These unsanitary accumulations are often infected and capable of supplying both disease and carrier.

Contagious diseases are most frequently transmitted directly from person to person. Mild cases of measles, diphtheria, scarlet fever and even small-pox sometimes escape detection; the infected persons live in unrestrained association with their fellows, attending church and school,

using common drinking cups, library books, interchangeable milk bottles, traveling in street cars and trains and disseminating these diseases wherever they go.

Patients convalescing from infectious diseases often transmit them long after all clinical symptoms have disappeared. Such patients are frequently allowed to associate with healthy persons before it is safe for then to do so, and the diseases from which they have been suffering are communicated in this way. In fact, there are individuals who exhibit no clinical symptoms of a disease while producing and scattering large numbers of its specific germs. No feasible plan for protecting the public against some of the most loathsome infectious diseases has yet been devised. While open war is waged against the bacillus diphtheria, typhosus and tuberculosis, the social position of the base-born gonococcus and the spirochetæ pallida (germ of syphilis) has thus far precluded their public recognition; although (as a suggestion) an enrollment of the names of their hosts in the archives of the health office might have a discouraging effect upon the propagation and transmission of these vicious microbes.

Selfishness and disregard of the rights of others conduce to the transmission of disease. Persons in quarantine frequently exhibit unwillingness to submit to any inconvenience or loss in order to prevent the spread of disease. Inconsistence is the rule. It is surprising how quickly people change their minds in regard to the necessity for public protection under the pressure of personal selfishness. Contagious diseases which are openly declared to be public menaces when the homes of neighbors are involved become benign and harmless to the public when circumstances are changed and private interests are threatened by quarantine. Persons clandestinely passing in and out of quarantined houses and using the conveniences of such houses in common with convalescing diphtheria patients often carry thriving colonies of diphtheric germs in their throats without much inconvenience to themselves because they enjoy an immunity from malignant symptoms.

The only excuse for such misconduct lies in the fact that the perpetrators are usually victims of a bad and reprehensible system of quarantine, a system in itself an agency in the transmission of disease.

When a dangerous contagious disease develops in one member of a family the home is usually quarantined and often several healthy persons, perhaps helpless, susceptible little children, are penned in and subjected to a forced infection. This is a wicked system and every life lost as a result of it is an unnecessary sacrifice. As a means of preventing the spread of disease it is ineffectual, for the reason that its value depends upon the co-operation of its victims and they will not co-operate in a plan unjust, and conflicting with self-interest. It imposes a financial burden upon those who may be least able to bear it. It shuts off wage earners from their employment or compels them to live away from home at an increased expense. It frequently endangers the life of a mother of a

young family---the most valuable life in the world. It often prolongs the period of quarantine from weeks to months when the disease passes successively from the convalescing patient to the other members of the family and this may continue until all are either immunized or dead. The healthy members of a family in which a contagious disease develops have exactly the same right to protection as the public at large and there is no good reason why such a family should be called upon to bear the whole expense of protecting the public. Every city should maintain isolation hospitals for the different contagious diseases. The removal of all contagious cases to such hospitals would relieve the families of the sick of the burden and danger of quarantine and would also afford an efficient protection to the city.

As a vehicle for the conveyance of disease, milk is probably second only to transmission by personal contact. The reasons are obvious. Milk from a sick cow may be inherently bad or it may be infected indirectly through contamination with the animal's excretions. Milk from a healthy cow is subject to all the dangers lurking in polluted water with which it may be diluted or with which the milk utensils may be washed. This bland food of infants exhausts the possibilities of the ubiquitous fly as a disease carrier; through the agency of this insect milk is exposed to every unsanitary condition surrounding the dairy where it is produced. Unclean or diseased milkers, dust, dirty utensils, and the interchangeable milk bottle with its licked "Sanitary" label, deserve the closest consideration as prolific sources of milk infection.

If milk were a clear fluid the visible contamination of the average commercial sample would make it impossible as an article of diet, but unfortunately the dregs and feculence are concealed by its opacity. Add to all sources of infection the fact that milk is a fertile soil for germ growth---that a bottle of milk but slightly infected in the morning may teem with germ life before night; and also, the fact that milk is universally used, that practically the whole population of a city is subject to the dangers of its milk supply, and the possibilities of milk as a disease carrier must be clearly appreciated.

The water supply of a city is sometimes infected with sewage and diseases may be conveyed in this way. The food supply is more or less exposed to flies and dust, such as street sweepings; it is also liable to direct infection by diseased persons, such as tuberculous or diphtheritic bakers or grocers. Briefly, all conditions of life which lower vitality, dimish resistance and favor germ transmission predispose to disease while all conditions which foster vitality, increase resistance and prevent germ transmission preserve health.

Sunshine and fresh air, wind, rain, and even biting frost exercise marked inhibitory and destructive effects upon germ and insect life. Sunshine and fresh air are the great natural disinfectants but in large cities the natural processes of purification are inadequate, hence, the insistant need of artificial ventilation, drainage and disposition of waste. The value of a stream of pure air through every human habitation is not

generally appreciated. It is common knowledge that a fish does not thrive in stagnant or polluted water, but the effects of stagnant and polluted air on the health and development of the human species are not so commonly understood. All rooms or buildings where large numbers of people live or assemble ought to be continually flooded with fresh air and in estimating the importance of the air supply as compared with that of food and water it should be remembered that we fill our lungs with air about fifteen times a minute.

There is a vast opportunity for improvement in the methods of disposing of garbage and sewage. A dim realization of the enormity of befouling rivers with sewage and a forecast of betterment in the future is indicated in the unenforced laws against the pollution of the small streams which run into these rivers. It is unlawful in some states for an individual to contaminate a small stream which flows through a neighbor's property, but a city may befoul a river from which another city draws its water. Surely in this age of invention a better plan than this will be devised.

A pure water supply, the source of which is remote from human habitation is the best assurance a city can have of immunity from certain forms of disease. Dairies should be subject to regulation and housewives should be assisted in their efforts to secure wholesome, unadulterated foods. As a measure of public protection all cases of contagious diseases should be immediately removed to proper isolation hospitals. Churches, theatres, assembly-rooms and public service conveyances should be well ventilated and regularly fumigated. Schools should be kept scrupulously clean and fumigated weekly. Proper drinking fountains should be provided in the schools and the toilet seats should be frequently cleansed with antiseptic solutions.

The antiseptics of most general usefulness are the household commodities employed in the maintenance of cleanliness. Were it possible to sum up results it would probably be found that heat, soap and water head the array of antiseptics; the various washing powders, paint and kalsomine occupy second place, while sulphur, formaldehyde and other substances of high germicidal power would be found near the bottom of the list because of their limited application.

The treatment of disease is a small matter as compared with its prevention. The practice of therapeutics is a branch of medicine which at best is unsatisfactory and should be undertaken only by those who are especially qualified. But the prevention of disease is a universal undertaking; it is part of the daily work of the world and the results are highly satisfactory. Witness the practical elimination of certain plagues by hygienic measures, of smallpox by vaccination, and of typhoid fever in many places through the acquisition of a pure water supply. Even tuberculosis is yielding and the time is not far distant when it will take its place among the banished plagues and become interesting chiefly as history. Every teacher, every mother, everybody should be a hygienist ---this is one of the high duties of life.

THE MEANING OF HUMAN INFANCY

By PROFESSOR MARGARET ELSIE CROSS

"The most beautiful witness of the Evolution of Man is the mind of a little child. It was ages before Darwin or Lamarck or Lucretius that Maternity, bending over the hollowed cradle in the forest for a smile of recognition from her babe, expressed the earliest trust in the doctrine of development."

---Drummon in "The Ascent of Man."

YOUNG life, in all of its forms, inspires the contemplative mind with reverence and hope. The bloom and freshness of infancy contain the promise of development---the prophecy of a destiny unfulfilled. The helpless young plant, first pushing its tender shoots above the ground, is the herald of unfolding life in the forms of trunk, branch, twig and leaf. The swelling buds of flowering plants foretell the miracle of beauty, fragrance and the wonderful destiny of reproduction. The infantile forms of animal life with their foreshadowings of consciousness and its possibilities, give rise to a still higher hope and deeper reverence. The charm which we find in watching their various forms of play, as the gambols of lambs, the frolics of kittens, and the pranks of colts, has its origin in what is oftentimes an unconscious hope based upon the potentialities and the inexhaustible fund of gladness stored up in young life.

It is in the human infant that life is most replete with dynamic possibilities. Consequently, it is there that we find the highest and holiest prophecy. Trust in the development of child life has permeated humanity through all the epochs of its history. It is the basis upon which rest all the myths of the Hero Child with which the literature of primitive people abound. It is the inspiration of poets, who through the ages, have sung the charms of childhood, of painters who have pictured its beauty and of countless generations of parents who have sacrificed themselves to its needs. So universal is this faith that it sometimes restores, even to the most degraded nature, something of its native goodness. Herodotus tells a touching story of a child, which, for political reasons, was to be put to death. Ten men were chosen to perform the cruel deed. When the smiling babe was placed in the arms of one of the men, he, though a murderer in purpose, was so touched by its helplessness and its latent powers that he handed it to the next, who, also moved by the same thought, passed it to the third. In this way the child passed without injury through the hands of the ten men.

While the divine trust in the mission of child life is age-long in its duration, it was left for modern thought to discover the scientific basis upon which it rests. With the help of Professor John Fiske we are beginning to interpret the hidden meaning of human infancy and to understand some of the biological forces which underlie the process of its development. To him we are indebted for the application of the theory of evolution to education. Mr. Darwin, in his "Origin of Species", published in 1859, traced the steps of man's ascent from lower forms of life. Mr. Alfred Russell Wallace showed, in the same year, that after a long period of physical development, intelligence became more important than change in bodily structure and that henceforth evolution had proceeded along mental instead of physical lines. Intelligence, by and by, began to express itself in the crude shelter, food and clothing of the savage, and in the implements and weapons by means of which he survived the brute force of the forest. After an ernormous period of interaction of hand and mind, the size of the cerebrum had doubled and its structure had become much more complex.

While the foregoing theory was generally accepted by the scientific world and while it had proved a great searchlight by which many problems were examined in new relations, its application to the problem of education was not considered. Professor John Fiske in his "Outlines of Cosmic Philosophy" published in 1874, explained the relation of the theory of evolution to the period of human infancy. He discussed, in both its physical and psychical aspects, the significance of the child in the development of the human race. It is in this contribution that we find revealed the source of the age-long hope in child life.

As an aid to an appreciation and interpretation of the child and the race, we shall endeavor to consider, in the light of the literature of evolution, some of the phenomena of infancy. The characteristic of the human infant with which we perhaps are most deeply impressed is its extreme helplessness. As it lies there semi-conscious, a bundle of bone, nerve and muscle, unable to feed, clothe or protect itself, it seems indeed a perfect symbol of impotence. Of this helpless state of childhood, Lucretius more than 1900 years ago wrote:

"A child at its birth, like a mariner cast ashore by the angry waves, lies prostrate on the earth, naked, speechless, destitute of all aids to existence, from the moment when it reaches the shores of light, torn from its mother's bosom by the efforts of nature, and it fills the place it has entered with dismal wailings." How in contrast the tiny creature seems to the young lamb which skips and plays around its mother when only a few hours old! It is even more helpless than the chicken which can walk and take its food as soon as it escapes the shell. and ,which is, in a few weeks, entirely independent of its mother's care.

What, then, constitutes the difference between man and the lower animals which demands for the human infant the prolonged protection of maternal warmth and care? The truism of man's superior intelligence

is an inadequate answer to the question, for the term "superior intelligence" leads to the quest for its cause, which, since the days of Hippocrates, has been directed to the brain as the organ of mind. Back of this consideration, however, there lies the general biological law that the life of an organism consists in its proper adjustment to its environment. This implies a harmony of structure, function and environment.

The lower denizens of the world perform a humble function. They live in a monotonous or unvaried environment upon which it is necessary for them to react in only a limited number of ways. Their structures, therefore, are exceedingly simple and they have little power of adaptation to a varied environment. Their movements are entirely reflex, depending upon mechanism instead of consciousness. The fish fulfills its humble mission in practically a changeless environment, reaction upon which requires a simple structure. It can perform at birth almost all the movements of an adult fish. Because of this simplicity of function, structure and environment, creatures of this order are sufficiently organized at birth to start, fully equipped, upon their ephemeral career. Myriads of creatures can perform skillfully and accurately, at birth, all the acts performed by their ancestors generations before them. But according to the universal law of compensation, this instinctive endowment is balanced by a very limited ability to learn by experience. The lives of such creatures are a mere repetition of the lives of their ancestore, without history and without progress.

As we ascend the scale of animal life the functions becomes higher, the environment more varied and the structure correspondingly more complex. Adjustment to this wider environment requires a greater variety, complexity and subtlety of movement. This, in turn, demands a variation in structure for which nature makes adequate provision by the development of the nervous system.

An increase in the cerebral mass of the brain marks a new and important epoch in animal life---the transition from purely *instinctive* to *educable* forms. This change in brain structure gives the animal a reservoir in which to store *past experience* by means of which it can regulate its future conduct. No longer is it restricted, by heredity, through all of its life to the automatic performance of those acts performed by its ancestors. In addition to this instinctive equipment it has the power of a dawning intelligence---the capacity to learn through individual experience, different forms of action.

But, intelligence, and undeveloped potentialities demand a longer period for complete organization. For the simple structures and activities of the lower animals, the period of pre-natal existence is sufficient to equip them for their lowly and ephemeral life. But with the higher function, the greater complexity of structure, and the gradual increase of intelligence, the period of gestation is not sufficient for the complete organization of the more delicate and intricate organism. Even with the prolongation of this period, only a limited number of the creature's

capacities are developed and it must begin its career as an infant whose life can be sustained only by the watchfulness and care of others.

The human baby is by far the most complex and intricate organism that nature has yet produced. The weight of its brain is one-seventh that of the entire body. Corresponding with the increase in brain weight is an increase in the delicacy of brain structure, quality, plasticity and sensitiveness to impression. Minutely connected with the brain are highly specialized sense organs and motor appartus capable of wonderful variety and accuracy of movements and adjustments. It follows that the environment of the human child is immeasurably larger and its destiny infinitely higher than that of any other species. In comparison with its humbler predecessors, its potentialities are almost unlimited. In addition to its vast instinctive inheritance---millenia of race experience ---it possesses an almost unlimited capacity for education. It is replete with the dynamic power of fresh life, capable of learning activities entirely new. Because of the infinite variety of adjustments which must be slowly learned and the potentialities which must be gradually actualized, the baby starts out on its unfamiliar journey of life helpless, "speechless, destitute of all the aids to existence."

Mr. Drummond in his "Ascent of Man" has clearly explained the physiological aspect of Human Infancy as follows:

"An apparatus for controlling one of the lower animals can be turned out from the workshop of Nature sometimes in a day. The wheels are few, the works are simple, the connections require little time for adjustment or correction. Everything that a humbler organism can do has been done a million times by its parents and already the faculties have been carefully instructed by heredity and will automatically repeat the whole life and movement of the race. But when a Man is made, it is not an automaton that is made. This being will do new things, think new thoughts, originate new ways of life. His immediate ancestors have done the same, but some of them so seldom, and others of them for so short a time, that heredity has failed to notice them. For half the life, therefore, that lies before the human offspring no storage of habit has been handed down from the past. Each descendent must carve a way through the world for itself, and learn to comport itself through all the varying incidents of life as best it can. Now the equipment for this is very complex. Into the infant's frame must be fitted not only the apparatus for automatic repetition of what its parents have done, but the apparatus for intelligent initiation. * * * * * *

Now, Infancy, physiologically considered, means the fitting up of this extra machinery within the brain, and according to its elaborateness will be the time required to perfect it. A *sailing vessel* may put to sea the moment the rigging is in, *a steamer* must wait for the engines. And the compensation to the steamer for the longer time in dock is discovered by and by, in its vastly greater usefulness, its powers of varying its course at will, and in its superior safety in time of war or storm. For its

greater after-usefulness also, its more varied career, its safer life, humanity has to pay tribute to Evolution by a delayed and helpless Infancy, a prolonged and critical constructive process. Childhood in its earliest stage is a series of installations and trials of the new machinery, a slow experimenting with powers and faculties so fresh that heredity in handing them down has been unable to accompany them with full directions as to their use."

Infantile helplessness then, is an essential concomitant of education, the prophecy of unmeasured possibilities, the guaranty of progress and of lofty destiny. It is in its higher degree of educability, its power to progress, and its individuality of charcter that the human infant differs so markedly from the non-human. In poetical words, Walt Whitman expresses the identity of these human characteristics with the individual adjustment to one's environment:

"There was a child went forth every day, and the first object he looked upon that object he became, and that object became part of him for the day, or a certain part of the day, or for stretching cycles of years."

Such adaptability to environment depends largely upon the plasticity of the brain which is not only greatest in man but greatest in childhood and youth. As the activities of life become more varied and complex, the environment is in a constant process of change, and a greater power of adaptability is needed. In response to this need the period of infancy gradually increases with advancing civilization. The business and professional man now enters upon his career at least ten years later than was customary a century ago. It would follow that infancy is the period for training in the power of superior adjustment to a changing environment and that to *provide the training* is an essential function of education.

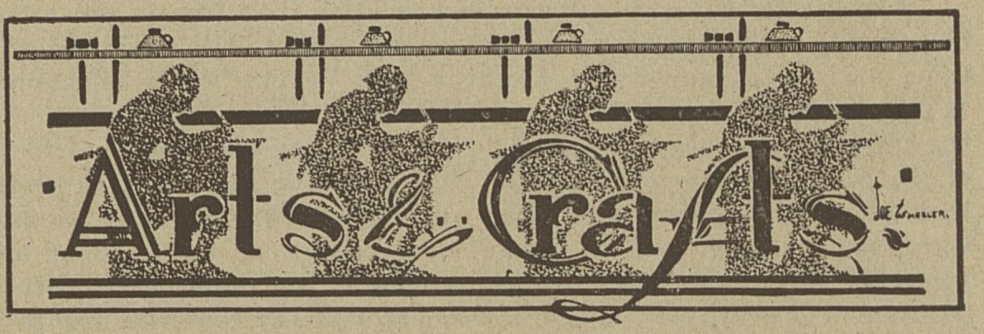
But significant as human infancy is in its relation to the individual, it has a more profound meaning in its relation to society as a whole. In the helplessness and dependence of the human babe Mr. John Fiske found the origin of society and morality.

It is well known that the primitive family was simply a pairing family, its duration depending entirely upon the helplessness of the infant in relation to economic conditions. Where food was abundant and the mother and child could find subsistence without the father's help, marriage was usually dissolved as soon as the child was weaned. But when food and clothing were more difficult to obtain, the father actively engaged in the economic support till the child or children were able to take care of themselves. In this prolonged association with its new ties and relationships is to be found the genesis of the family, the primordial unit of human society. Dr. Nicholas Murray Butler in his "Meaning of Education" says: "The factor which has changed the human being from a gregarious animal to man living in a monogamic family is, if anthropology and psychology teach anything, the child." On this point Mr. Drummond also has said:

"No greater day ever dawned for Evolution than this on which the first human child was born. For there entered into the world the one thing wanting to complete the Ascent of Man---a tutor for the affections. It may be that a mother teaches her child, but in a far deeper sense, it is the child who teaches the mother." The brooding care and tenderness of the parents which protected the child from the harsh surroundings, their pity for its helplessness, their anxious watchfulness when danger threatened, their interest in its unfolding powers, all reacted upon the mentality of the father and mother, bringing an increment of sympathy, patience, and gentleness, which developing with the centuries, has produced the personality that feels "the pain and joy of other lives as some what like his own."

As definite relations arose among the parents, brothers and sisters, there also arose definite rights and duties founded largely upon difference of sex and age. This involved the necessity of reciprocal behavior. No longer could the individual shape his conduct with reference only to himself. His selfish desires and impulses must be subordinated to the welfare of others. These obligations imply an act of moral judgment, the notions of right and wrong. Thus, in the rudimentary internal regulations of the primitive family we find the genesis of the moral law, the all comprehending mandate of human society.

In human infancy, then, we find the cornerstone upon which social and moral structures of mighty dimensions have been reared, and it is there that we must look for all the future achievements of the race. The words of the Talmud, written more than two thousand years ago are true today: "The world must be saved by the breath of the children." An important part of our work in social reconstruction consists in a more perfect appreciation of the dignity ,possibilities and divine rights of childhood, and a more determined effort to secure equality of opportunity for every child in the healthy environment of love, childish joy and productive self-activity.



EDITED BY

EMMA M. CHURCH,

Director of the Chicago School of Applied and Normal Art

ORGANIZATION OF ART FORCES.

IN this day of organization when all common interests are coming together for the common good, when we have capital organized into corporations and trusts, labor organizations banded together in a federation, women's clubs and federation of women's clubs, educational associations and all the rest of an inexhaustible list, it is not strange that no sooner had we realized the present art situation and what was necessary to correct it, than all the forces that believe in the power of ideals should come together in small associations which finally should be united in a national federation.

The National Education Association has long had an art department, there has been for many years an Eastern and a Western Association of Drawing Teachers, which have represented the interests of art in public school education, there have been "Municipal Art Leagues," "Societies of Artists" representing other kinds of art interests and in May of last year the "American Federation of the Arts" was formed in Washington (an account of whose purpose and organization will be found in these pages), representing an endeavor to unite in one association all individuals, associations and institutions that are interested in the development of better balanced men and women and of a more refined public taste, and that are hoping, ultimately, for a national art that shall be an expression of our American life, not an American echo of European art, and that aims to balance our commercial ambitions with an ambition for the higher ideals of beauty.

It is most evident that the greater part of this work must be done by an educational process that shall consider its field to be not the school system alone, but the public, with all the manifold elements that it comprises.

Only a united national movement, which utilizes all the agencies that reach all the people, can effectually accomplish this great purpose.

Among these powerful agencies to be enlisted for work outside the schools, may be enumerated the church, the stage, public games and festivals, the press, great industrial institutions that employ hundreds and thousands of workers, the clubs and art associations.

No small part of the responsibility rests with the public school system, because the public schools are the great educational nurseries of the country, in which the masses of her citizens receive the rudiments of their development and thousands of whom are never to come in contact again with any other uplifting influences.

The number that continue their training in the higher institutions of learning is small, indeed, compared to those who enter the race of life even before they finish the grammar schools.

The present interest in industrial education, which is so intense that it threatens to crowd out every other idea of the child, except that of industrial efficiency, threatens thus to doom thousands to the mechanical use of their bodies, to the exclusion of the exercise of their minds and souls in any form of creative expression, and that would even deny them the education that would prepare them to appreciate beauty in nature and in art.

Jane Addams in her beautifully sympathetic book, "The spirit of Youth and the City Streets," shows from her rich fund of experience in one of the most congested districts of a great city, that supplies the factories with many "hands," that much of juvenile crime at least, is traceable to the form of labor that awakens no intellectual or emotional interest, but that deadens the best that there is in humanity with a ceaseless, mechanical, muscular monotony.

We can not hope, and indeed, it might not be best to change our complicated industrial conditions, but we can remove the stultifying effects of work in the factories by putting every individual in touch with his diviner self and allowing for its expression in some form of legitimate amusement or in some form of art.

There is no doubt that discontent, pessimism, anarchy and crime are due, to a large extent, to the taking out of life every vestige of communion with a higher, more beautiful world.

In communities where some organized form of worship has a hold on all the people, there is much more contentment, because there is some reference to ideals that are, at least, a little ahead of earthly accomplishment. In America there are thousands in all walks of life that have no religious affiliations or any other ties that appeal to anything higher than the routine of sleeping, eating, working and, as extravagant a display as possible of finery, when they come together at receptions, bridge, or the "Kaffee Klatsch." Life is, among these thousands, an endless rehearsal of one's self in relation to one's family and one's social circle, and only in some rare moments, when some tragedy confronts them, do they pause to consider whence or why they came, what is the deep significance of life and into what mysteries does it lead us.

Since in free, heterogeneous America a national religion is impossible, we can at least all unite in the common cause of beauty. We can demand a standard of character that is based on beauty and virtue; we can demand more beautiful public highways, parks, cities and homes; music, literature and art that leads us to construct nobler ideals of life instead of the realistic portrayal of what is morbid, unwholesome and exciting in life as it is lived in this day, when our commercial and industrial growth has outstripped our esthetic growth.

Nor will we need to make humanity over, for the Divine Fire slumbers in every heart. All we need to do is to awaken it. Once awakened, each and all knows it as his real and most worthy self.

Could the majority of all the people come to a personal realization of the ideal and spiritual aspect of life, we could no more prevent a great national art than we could prevent the succession of day and night.

* * *

EXTRACT FROM SPEECH MADE BY HENRY READ, MEMBER OF BOARD OF DIRECTORS, AMERICAN FEDERATION OF ARTS, WASHINGTON, D. C., BEFORE THE ART DEPARTMENT OF THE NATIONAL EDUCATION ASSOCIATION JULY, 1909.

Before giving a detailed account of the American Federation of Arts, it may be well to consider what justification can be found for a national movement at the present time.

It is only within the memory of this generation that American art may be said to have found independent expression among us, and perhaps the most significant feature of its spirit today is to be found in the growing conviction that art is something more than painting, sculpture, or architecture. Very few of us have the power to become artists, fewer still can ever hope to rank among the immortals, and if personal fame were to be the sole measure of the value of art to the community at large, an attitude of indifference to its claim would occasion no surprise. But if it can be realized that art has a wider meaning, that it satisfies a universal human instinct, the love of beauty; that it records a deliberate choice of the higher aim; that its influence touches almost every department of man's activity; that it is sane, practical, and within reach of all---then we surely are in a position to say that as a nation we can ill afford to neglect the signs of an awakening esthetic conscience.

The art-craft movement and its effect upon domestic design, recent public and private architecture, increased attention to the cultivation of gardens, the creation of municipal art commissions, their care for the details of civic beauty, no less than their advocacy of more fundamental improvements, and public protests against landscape disfigurement, all

show a forward step in the advance of good taste, and good taste is a phrase which, for our purpose, might almost take the place of the vague word "art."

The National Academy of Art, which was established by authority of Congress in 1892, and is therefore one of the few societies possessing the direct indorsement of the United States government, recently decided that the time was ripe for a federation of the art forces of this country, and through its Board of Regents, issued a call for an art convention, which was held in Washington, May 11th to 13th, of the present year. At this gathering attended by the representatives of the societies, museums, schools and civic organizations of the country, and addressed by statesmen, artists, and educators of national reputation, the project took definite form and, under the name of the American Federation of Arts, became an effective reality. At this point, I cannot do better than to quote Senator Root's outline of its plans:

(1) To encourage the establishment of art schools, the exhibition of collections of private galleries, and to encourage American artists.

(2) To secure higher recognition of art in public schools, and to make boards of education, faculties and college presidents pay more attention to cultivating the taste of students.

(3) To encourage the appointment of a commission to supervise public architecture.

(4) To improve the standard of private architecture.

(5) To support the plan of the Park Commission to beautify the city of Washington.

(6) To extend the system of national parks and forests throughout the country.

(7) To promote public playgrounds and school gardens.

(8) To support a movement to enlarge the jurisdiction of the Supervising Architecture of the Treasury, so that in effect a Bureau of Arts would be created, and to appoint an advisory committee of experts.

(9) To support a National Gallery of Art.

(10) To assist in securing an appropriate building for the National Gallery of Art.

(11) To effect an organization through which the general opinion of Americans on art subjects may have an outlet.

A constitution was adopted and officers were elected. It provides for the association in membership of any existing organization or institution interested in the objects of the Federation, and for its admission as a chapter. It also provides for personal membership at a nominal fee of two dollars a year. It provides for standing committees on architecture, sculpture, painting, landscape, craftsmanship, art museums and galleries, education, exhibitions, publication, municipal art commissions, village planning and improvement, free art, government art, legislation, and other matters.

WHY NOT AN INTERNATIONAL ART FEDERATION?

The spirit of organization has also been at work in the direction of an international association of certain aspects of art and art education.

There have already been two international conventions and exhibitions of public school art, the first one in Switzerland, and one in London, last summer. Only last year the German government sent to America a representative exhibition of its painting, and America has taken steps to send a similar exhibition of its painting to Germany.

Probably it would be safe to prophesy an International Federation of Arts, that might lift up its voice in protest against the willful destruction of the art treasures that are heritages of all the world. If it is quick enough, perhaps it can spare to us and future generations the beautiful Temple of Isis, on the Island of Philae, which is being submerged and will ultimately be disintegrated by reason of raising the level of the Nile by means of a dam. Another sacrific of spiritual expression for a temporal utility.

It may use its influence toward a return of many great sculptures and other treasures to the soil that produced them, especially if it is possible to replace them in the architectural setting for which they were created.

Why should the whole world go to Greece to see the Parthenon and then journey to the British Isles to see its decorations. Both decoration and building are pitiously incomplete without the other, and they belong to the ages together in the land where they were created.

Egyptian treasures as well as innumerable others have been scattered to the four winds by zealous relic hunters, and have found their places in musemus all over the world.

The International Federation of the Arts might bring about, in this day of universal travel, the feeling that the world is the Great Museum, and that we should rightly expect to find the greater examples of historic art on their own soil.

Perhaps this International Federation of the Arts might be the means of establishing rotating, international exhibitions of not only painting but of the humbler arts as well, that should be independent of the distraction and confusion attending the ordinary World's Fair, which has afforded about our only opportunities to study comparatively the modern art of the world.

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EDITOR'S NOTE.

THE columns of this department will be devoted to the presentation and discussion of all phases of the space arts, such as architecture, sculpture, painting, decoration and the adaptation of its principles to handmade or machine-made things, with, at the psychological moment, a reference to relevant subjects.

Beauty and sincerity of purpose will ever be regarded as the essential principle of all that is worthy of the name "Art," and, next in importance, adaptability to purpose and a skillful and sympathetic use of the artist's mediums. All that appears will be admitted solely for the reason that it merits consideration. Preference will be given to the accomplishments of women if their work reaches the highest standard.

Announcement will be made of the notable books that are being published from time to time, with an occasional review of the best of them.

A small part of the space in each issue will be devoted to pertinent queries and their answers. You are invited to ask questions relative to anything that comes under the province of this department. Such questions must be signed with your own name under which your address must appear. Only your initials will appear in the magazine.

Address these queries to the Editor of the Arts and Crafts Department of the Woman's Era, New Orleans, Louisiana.

The Singer

A poet's joy, the commonplace,
With song to glorify;
Burn deeper tints in earth and sea,
In smiling land and sky.

To touch the grass a quicker green,
Where sparkling dewdrops gleam;
Add newer notes to feathered throats,
Or woodland's singing stream.

---Maud Hamlett Perkins.



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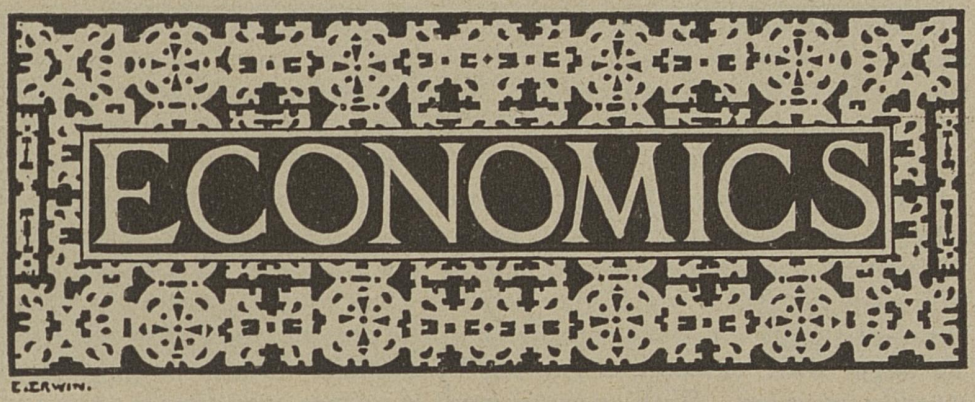
Women Laborers in the Beet-Sugar Industry, near Meissen (Saxony), Germany.



"Not what you buy, but what you pay for what you buy--- that is Economy."

MR. James J. Hill, the well known president of the Great Northern Railway, has recently given the American people a genuine eye-opener upon the question of our future bread supply in relation to increase of population. We have complacently looked upon our wheat crop as the solidest of the foundation stones of our national sustenance. Not only that, we have had plenty of wheat to send abroad. We have dreamed of building up an immense trade in breadstuffs with the Orient. Now alongs come Mr. Hill and tells us that unless we improve our methods of agriculture, we shall in a few years have to import wheat. Here is what he says in the World's Work:

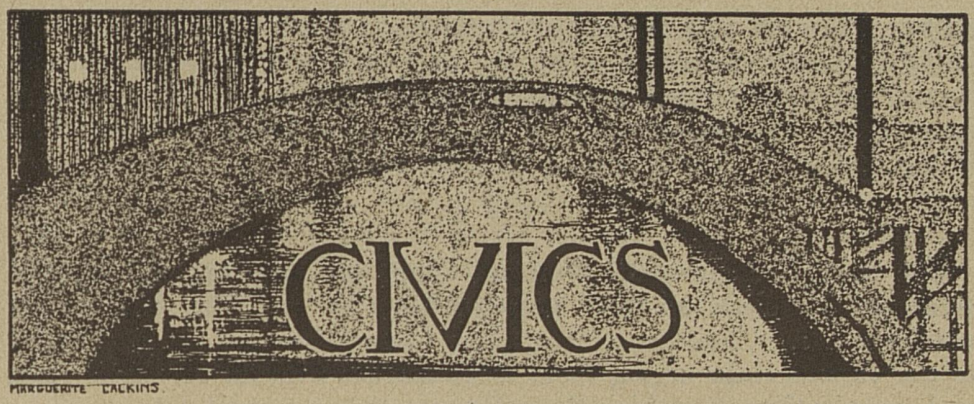
"The average wheat crop of the United States during the four years 1880-84 was 463,973,317 bushels. For the four years 1904-08 it was 655,865,795. The increase is forty-one per cent. But the population of the United States was 50,155,783 in 1880 and the official estimate for 1908 is 87,189,392, an increase of seventy-four per cent..... The net increase in wheat acreage in that time was 8,143,806 acres, and in production 129,901,530 bushels. This rise was wholly due to the opening of new Western lands, without which both acreage and production would have declined heavily..... It is clear that we cannot make up in the future for either decreasing acreage or declining productivity as we have in the past. And there will be a big gap to fill..... It is conservative to estimate the future falling off in our wheat supply from similar causes at half a bushel per acre per annum. Applied to our present acreage, this gives an annual deficit of 22,500,000 bushels. But we are also adding to our population about 2,000,000 each year. We must, therefore, provide from some source for an annual deficit of more than 35,000,000 bushels.

"The startling feature of this changed aspect of demand and supply is that it is immediate. We have to provide for a contingency not distant from us by nearly a generation, but already present. As far as our food supply is concerned, right now the lean years have begun.....

The average wheat yield per acre in the United States in 1907 was 14 bushels. Germany produces 27.6 bushels per acre. Suppose that the United States produced 28 bushels, or double its present showing. It would have added 634,000,000 bushels to our product last-year. Here we perceive an answer to the question that the future asks."

In order to reason clearly upon the all-absorbing problem of the increased cost of living, we must keep clearly before us the three basic elements of economics: demand, supply and exchange, scrutinizing carefully any variations which may occur in their mutual relations. There are some significant changes going on at the present time before our eyes. To begin with, demand is growing by immense strides as population steadily increases. With every triumph of science over disease more and more people are saved to live out their full life span and have more children. Now it is tuberculosis which we are fighting, Tomorrow it will be infant mortality. When it is recalled that nearly one-quarter of all who are born die in childhood, we do not need an expert to tell us that the growth of population will hereafter be greatly accelerated. When we come to look into the sources of supply for these coming multitudes, we do not find a uniform promise of possibilities. In spite of the tremendous expansion in productivity in our era, it is nevertheless true that in many cases we are close upon the visible limits. In at least two lines warnings have been sounded by high authorities---in foodstuffs and in iron ore.

Doubtless new sources of production will be opened up, but it would appear that science can do as much to increase demand as to increase supply. So long as consumption keeps close behind production the cost of living will not decrease. Finally, there is the matter of exchange and distribution. This depends first upon the amount of money in circulation and secondly upon the control exercised by distributors. The great increase in gold production and the injection of this into the world's medium of exchange tend inevitably to raise prices in accordance with the elementary principle that the more money there is the more must be given in the purchase of goods. The question of distribution is familiar to us in connection with the trusts which are believed to control the handling of the necessaries of life and to fix prices. Of all these various factors entering into the problem the last appears to be the only one capable of direct control. We cannot keep down population; on the contrary, we are increasing it, apparently faster than we can find support for it. On top of this increasing gold adds its burden, because it can outpace even population. But from this uncertain outlook comes a ray of hope. We are at last forced to an investigation of monopolies which in the end will eliminate artificial inflation from prices as effectually as we can squeeze out the contents of a gas-bag. Thus the cross of gold, upon which Mr. Bryan had great fear a few years ago that the human race would be crucified, may become the means of our redemption from one of our iniquities.



"Our city's welfare is our just concern, and who promotes that best, best proves his duty."

WHILE we may not all have such tremendous and expensive plans as have Chicago, Boston and Paris for the civic improvements which they contemplate, and which will make models of these cities, quite beyond the dreams of ordinary mortals, yet we all can have plans and carry them out, which will make of our city or town, a much more beautiful place in which to live, to say nothing of the resulting improved conditions in health, and best of all a pride and feeling of satisfaction over work well done.

Many are the signs of awakened civic interest among both men and women; each day finds new plans and purposes being brought forward, which give promise of much good.

Arthur W. Durr, Chairman of the Civic League of Indianapolis, has this to say of the methods of teaching Civics in the Public Schools.

"Our definition of civic education is the cultivation of good citizinship. Citizinship concerns the home, business life and the streets more than politics, as there are thousands of opportunities of expressing good citizinship in daily life." The tendency of the instruction given is to have the children participate in actual civic work, and this phase of teaching the subject is given greater prominence than the dissemination of civic knowledge. Other methods are by the arrangement of the entire curriculum with the view of increasing interest in civic subjects, by a positive course of instruction and by the organization of school life as seen in the classroom, corridors and playground, by which the children are taught to consider every action as affecting others. As a practical example of the participation in civic work, Mr. Dunn mentioned the lessons given by the children's recent work in cleaning the snow from the sidewalks. They became so imbued with their own responsibility in the matter that they left the classroom strong with the conviction that they must do something about the nonenforcement of the ordinance requiring people to clean off the snow from the

walks. They not only cleaned off the walks in front of their own homes, but they sought co-operation on the part of the civic bodies and discussed the reason for the nonenforcement of the law. By personal investigation the children found that in some localities from 75 to 90 per cent. of the people disregarded the law.

* * *

The State Federations of Women's Clubs are agitating the question of observing "clean up day" between May 1st and May 30th in the various cities. Chairmen of the Civic Committees are sending letters to the various clubs urging them to co-operate with all the other clubs and organizations in making the spring cleaning a success.

Letters which have been received by the federated clubs, suggest plans for the work, such as cleaning the streets, alleys and yards, improving school yards and planting trees. The organization of junior civic leagues is also urged for the purpose of instilling enthusiasm in the children. The clean up movement has spread rapidly in the past few years.

* * *

The special line of philanthropic work in which a Detroit club has achieved success and made itself felt throughout the city is along the line of civic improvement which has been taken up and carried to a most successful issue through the children of the public schools. Through the medium of the club's home and school committee, co-operating with the school principals and teachers, the children have been able to procure flower seeds at a penny a package, and have been helped in every way to add to the beauty of the city by making the home surroundings attractive. The great educational value of this work is a feature to be considered, as well as the direct results in the beautifying of the home and the pleasure of the children in making their gardens.

* * *

Mrs. Pearl Lenore Curran of St. Louis, wife of John H. Curran, chief of the State Immigration Bureau, is forming a State wide Booster Club. The purpose of the organization is to boost Missouri, and their first concrete endeavor is to secure the passing, by the legislature, of a law providing for a "Missouri Day," which will be a legal holiday all over the state.

The object of this association is far broader than this one step. The women have in mind bending every energy towards developing Missouri commercially. This is a novel undertaking for the women of Missouri.

The plans as outlined by Mrs. Curran have been approved by Mrs. Herbert S. Hadley, wife of Governor Hadley, Mrs. J. C. Whitten of Columbia, Mrs. Walter Dickey of Kansas City and others well known in civic work.

"Last year at an expenditure by the Philadelphia Vacant Lots Cultivation Association of less than six thousand dollars for all purposes, including putting the land in shape and the cost of free seed to those who could not afford to pay for it, the amateur gardeners realized more than forty thousand dollars from their product," writes Allan Sutherland in the issue of Harper's Weekly for January 1st. The article tells of the garden lots formed out of waste building land in Philadelphia by the poor, many of whom have thus been enabled to earn comfortable livelihoods. The article is illustrated by some remarkable photographs.

* * *

When the American Library Association moved its headquarters to Chicago the residents were given another chance to feel pride in their city. Following this shortly came the appointment of the new librarian, Henry E. Legler, after a competitive examination which showed the rapid disappearance of the old political methods of running public utilities.

Mr. Legler already has started reforms in the conduct of the public library that will bring that institution in closer touch with the people. He has successfully started a campaign under the battle cry "Take the library to the people; don't force the people to come to the library." He wants to establish branch libraries in all sections of Chicago and in the public schools.

* * *

"Our cities are now largely in the mob state," writes Arnold W. Brunner, in the issue of Harper's Weekly for January 15th. "Happily the demands of commerce and civic beauty are not antagonistic; as a matter of fact the contrary is true. Civic art pays and pays well, not alone by making healthier, happier, and better citizens, but in dollars and cents. It is the fear of expense that has to a great extent prevented our cities from adopting plans for their improvement. In America we have been so careful of the individual that the community has been allowed to suffer, and the conservation and jealous care of private interests has been carried to such a point that the most necessary improvements are delayed or entirely defeated. However, we do not despair for our future. The love of beauty is growing rapidly, and while it was once thought to be the prerogative of the rich, it is now understood to be the right of every citizen. Art for people must be better than art by the people. I believe that it is incumbent upon the State to take the lead and provide examples for the individual to follow."

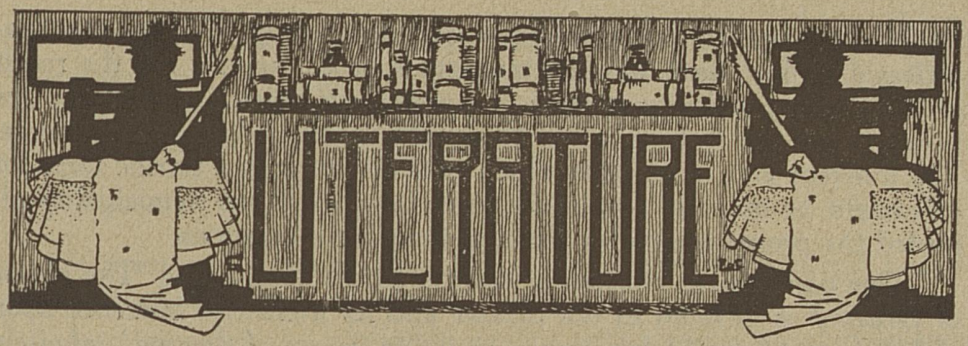
* * *

By the organization of a Municipal Plans Commission, Seattle has joined the growing group of progressive cities which are taking the initial steps for comprehensive development in modern city planning. For many years leading citizens of Seattle have desired that the growth of

that very alert city might be proportioned and guided by a local body which could call in expert city planners. The City Council recently passed a resolution establishing the commission, which will be submitted to the voters as a charter amendment. It provides a tax levy of one-quarter of a mill on the dollar in 1910. Various civic and other bodies in the city will join in a determined effort to secure its adoption.

* * *

The importance of the direct influence of women in civic affairs could not have been better demonstrated than it has been in the course of that shirt-waist makers' strike. Not only has this strike exposed the police authorities as in collusion with employers who, because "business is business," mercilessly degrade working women, but its police court incidents have exposed the inhumanity that prevails in those "poor man's" courts---a wretched inhumanity of which well-to-do men have long been cognizant, but of which well-to-do women have until now been decently---oh, so very decently---ignorant.---(The Public) Chicago.



"No iron-stained hand is fit to handle books,
Nor he whose heart on gold so gladly looks;
The same men love not books and money both,
And books thy herd, O Epicurus, loathe;
Misers and bookmen make poor company,
Nor dwell in peace beneath the same rooftree."

---Richard de Bury,

"THE world does not need so much to be informed as to be reminded," wrote Hannah More early in the nineteenth century. This, apparently, is the age when the world is being both informed and reminded, and is gradually awakening to the fact that it has been sadly derelict in the care of its young people, especially the children of the poor.

Men and women writers have of late united their efforts in the hope of bringing humanity to a realization of existing conditions, and, like the prophets of old, predicting greater and more far-reaching evils than we have now, unless some drastic measures are taken to save the children from themselves. Judge Lindsey, Mrs. Florence Kelley, Mrs. Van der Vost, Robert Hunter, and a host of others are striving through books, newspapers and magazines to present to the public the horrible truths they have unearthed in their efforts to aid the children in our great cities.

Miss Jane Addams of Hull House, Chicago, who is a co-worker of those already mentioned, has recently published a book of her experiences as a settlement worker called "The Spirit of Youth and the City Streets" (McMillan Company). This spirited plea for a deeper and better understanding of the desires and needs of the Youth of today, particularly those which are born of the natural love of pleasure and excitement, should find a responsive chord. in every heart Miss Addams presents a vivid picture of the lives led by thousands of boys and girls in the tenement districts---whose days are spent in the factories and shops, whose homes have little or nothing in them to attract, and whose hunger for amusement and pleasure has only the dance halls, saloons and nickle theatres to satisfy it. With such food for body, mind and soul, how can we expect other than frequent "falls from grace" and crowded police courts?

The many instances cited show only too clearly that the vast majority of broken laws, whether man-made or God-given, are the result of the faulty conditions existing in our modern cities, and that the law breakers are the victims rather than active, conscious agents of crime. The inherent love of pleasure which so often becomes a terrific force for evil might be made as powerful a force for good if the municipality afforded the proper means for securing innocent recreations.

One particularly interesting chapter in the book called "The House of Dreams" is devoted to the theatre and its wonderful influence upon children, to whom "it becomes a veritable 'house of dreams,' infinitely more real than the noisy streets and the crowded factories." Miss Addams contrasts the evil influence exerted by the five-cent theatre with its "debased form of dramatic art and vulgar type of music" with the attempts that have been made in the settlements in various cities to present good plays in which the children are allowed to take part. She says "The Children's Theatre in New York is the most successful example, but every settlement in which dramatics have been systematically fostered can also testify to a surprisingly quick response to this form of art on the part of the young people. The Hull House theatre is constantly besieged by children clamoring to "take part" in the plays of Schiller, Shakespeare, and Molliere, although they know it means weeks of rehearsal and the complete memorizing of 'stiff' lines. The audiences sit entralled by the final rendition and other children whose tastes have supposedly been debased by constant vaudeville, are pathetically eager to come again and again."

The other chapters "Youth in the City," "The Wrecked Foundations of Domesticity," "The Quest for Adventure," "Youth in Industry," and "The Thirst for Righteousness" are equally interesting and impressive. This book will be of great value to those engaged in settlement work, teachers, social workers and philanthropists, but should also appeal to every man and woman who has the welfare of humanity at heart.

* * *

"Red Horse Mill," by Sidney McCall (Little, Brown & Co.)

We have called attention in the above to those writers who are putting us in touch, so to speak, with the poor and unfortunate and (often) oppressed at our very doors, and acquainting us with facts---cold, hard facts---in regard to the lives of these, our neighbors.

There are also a number of authors who, while not presenting actual happenings, are using them as a foundation for works of fiction, and striving through these mediums to arouse the public conscience that the reforms they advocate may be effected. To this latter class Sidney McCall's name has recently been added. Her latest book "Red Horse Mill" is a passionate arraignment of child slavery in the mills, and, while somewhat melodramatic in style, is a faithful picture of the lives of the little "mill hands."

WOMANS ERA, in the near future, will publish an article by this gifted woman (who in private life is Mrs. Mary Fenollosa) on Japanese women, a subject on which, owing to the many years spent in Japan, no other is better qualified to write.

* * *

"Crimes and Criminals," published by the Prison Reform League Publishing Company, Los Angeles, Cal.

In mentioning the late books dealing with various social evils, their causes and cures, those covering the subject of Prison Reform must not be overlooked. Special attention should be called to a new publication of the Prison Reform League Publishing Company of Los Angeles, Cal., called "Crimes and Criminals." The authors are anonymous, but the book speaks well for their wide range of knowledge and experience in this work.

According to the Current Literature, "One of the startling features of this book is the statement drawn from authoritative writers and reports, that crime in this country is steadily increasing. Another is their revelation of the tortures practiced upon prisoners in American jails. The authors contend that the brutal methods employed in our jails and convict camps are in part responsible for this very large increase in crimes. The list of horrors described by them is in truth appalling, and is commended to those who have lulled their consciences with the thought that torture in prisons is a thing of the past."

* * *

Mrs. Alexander Konta of St. Louis has written a book that is receiving widespread praise and recognition. Her subject is "A History of French Literature," (D. Appleton & Co.) and critics concede that it lives up to its ambitious title. Literary experts even prophecy that it will become a text book. Its three striking characteristics are its great scope, extending from the Oath of Strasbourg, the very foundation stone of the French language to Rostand's "Chanticleer," a play just produced; the marvelous powers displayed by Mrs. Konta in condensing in 500 pages a work that would ordinarily comprise several volumes, and the vitality of the work. It has been warmly praised by the literary authorities at Columbia University, Harvard and Yale.

Mrs. Konta is the second woman in Missouri to undertake a work along these lines, Mary Fisher of Kansas City having written a book, "A Group of Modern French Cities," which is recognized as of real value.



Mrs. Gabrielle S. Mulliner,
Well Known New York Lawyer and Club Woman



"Hail to the Woman's Club! Hear to its Call!"

"EVERY woman in the land should have some club affiliation, either in the form of church societies, literary clubs, philanthropic organizations or patriotic associations." This from Mrs. Gabrielle S. Mulliner, well known lawyer and club woman of New York. In a well written and worth while article in Van Norden's, Mrs. Mulliner sets forth the advantages and also the "blights" of club life upon womankind.

"That the old-time woman has acquired an overdose of program papers and experience meetings is itself significant. For years she has heard addresses on travel, art, literature, civics---until she is sensation proof. However, these wise and more or less experienced makers of addresses have paved the way for greater things, and we are now demanding experts to entertain us in our clubs. And then, when some women have listened to all that can be told them of outside interests in civics, economy, politics and philanthropy, is it any wonder that they reach out to the world outside of club life for the Real Things?"

The club is indeed a school from which have graduated many women who have become known as leaders in the great reform movements which are bringing about slowly, but surely, the needed changes for the betterment of the race. All women should belong to some club or association; nothing so broadens their outlook upon life; nothing so brings out the latent abilities and gives self-reliance and poise to the otherwise diffident woman.

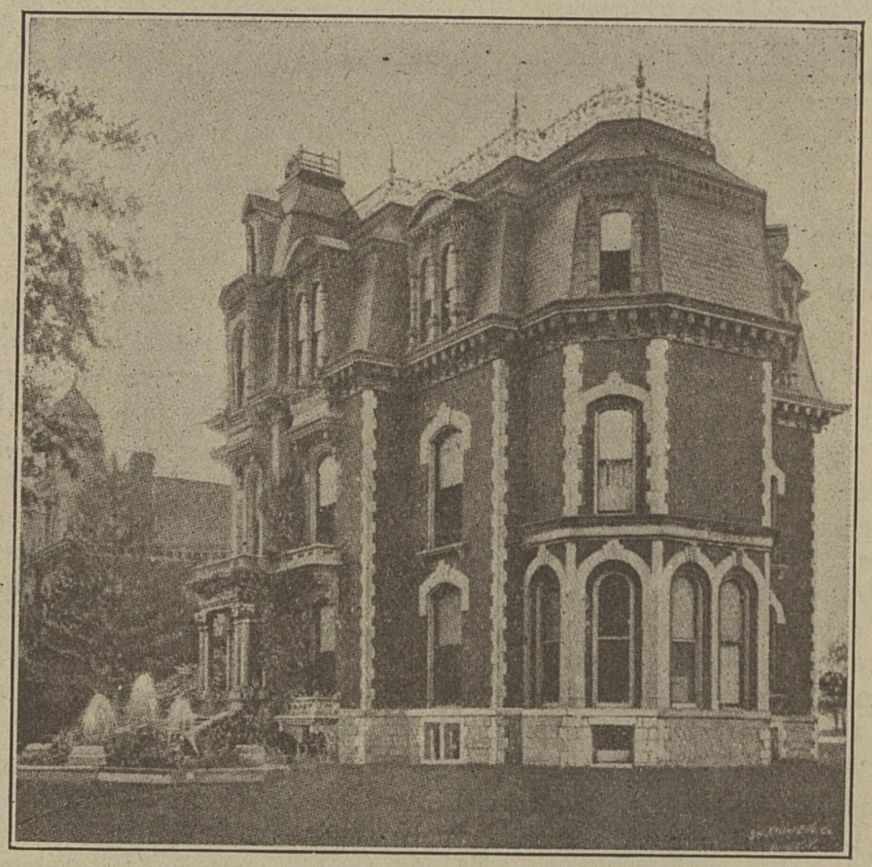
If you are a mother of children in school join the Mother's Club connected with that school, take an active interest in the welfare of your own and all the other children of that particular school, by attending the meetings, becoming acquainted with the teachers and getting in touch with all the affairs of your childrens' school life; you will find a world of opportunities for helpfulness opened to you and you will wonder how you could ever have been indifferent to the call of the Mother's Club.

In all the long list of woman's organizations, certainly some one or more should appeal to every woman. If interested in art, music, civics,

philanthropy, or any other line of thought or activity, much can be gained in taking up the work with others whose ideas are akin to your own.

The following, from Charlotte Perkins Gilman, author and lecturer, on the influence of the Woman's Club is of interest:

"Man has been discussing woman ever since humanity has been able to talk. He has written about her ever since he knew how to write.



The Monday Afternoon Club House,
Binghampton, N. Y.

But notice the change in these days. Man talks less about woman and more about woman's place. That is because woman's place in the world is changing so quickly.

"Until not long ago woman was treated as a Female Relative. She was always a daughter, sister or sweetheart. The club came---the woman's club---and brought a new field for women.

"Hitherto the home, and to a limited extent the church, had been the only spheres. But in the club she was no longer a female relative. She was coming into relation with society---not that little society that dances, but the real big thing, human life."

The first important action in the state-wide campaign against the white slave traffic has been taken by the Minnesota Federation of Woman's Clubs by mailing thousands of pamphlets into every section of the state, urging upon the heads of families that under no circumstances should they permit their daughters to come to the larger cities, unless precautionary measures are first taken to ascertain the exact nature of the work which they are to perform and in what surroundings they will live after their arrival in the city.

The mailing of these pamphlets, which are a condensed reprint of a report made by United States District Attorney Edwin A. Sims of Chicago, is the result of the pledge said to have been taken by 10,000 club women at the last convention held in Lake City to endeavor to rid the state of this traffic in girls which, it is claimed, is continually going on.

All pamphlets thus far sent out are in English, but the committe in charge of the work is now considering the advisability of mailing translations of it in different languages.

* * *

The women of Chicago have won a victory in the highest court in the state. The Supreme Court of Illinois has decided that no more inflated, short weight loaves of bread may be sold in Chicago. This decision upholds a Chicago ordinance requiring that the weight of a loaf of bread be plainly marked thereon and that all loaves shall weigh one pound or multiples or fractions thereof.

* * *

Composed of wives, mothers and sisters of the non-resident students in the University of Iowa, the Iowa Women's Club, with a membership of forty, is the only organization of its kind in existence. There is no other university in the United States which has a club of this sort.

The membership is strictly resrticted to non-resident women, but the motto, "Once a member always a member," provides for the continuance of membership of those who later take up their residence here.

The Iowa Woman's Club has existed under its present constitution since 1902. Before then there was a club of the same nature of which this is the outgrowth.

* * *

The club movement in Germany is eleven years old, but already they are setting some worthy examples to other countries. The Frauen Club, of Berlin, is said to have eleven thousand members, which includes women in all professions. This is the most notable of many flourishing German clubs.

WOMANS ERA would thank Clubs to send in their Year Books, also items of general interest, and pictures of Club Buildings. Address: Club Editor, WOMANS ERA, New Orleans.



IT would seem that the establishment of opera on a substantial foundation has been solved for the American people when we read the announcements of the Metropolitan Opera Company and the New Theatre. The Metropolitan promises to give one American opera in English this season and several next year; and the New Theatre will probably confine itself to opera in English after this season.

There is must satisfaction in the thought of our being able at last to become acquainted with an art which heretofore has been only half-intelligible to us, for no other reason than that we have been obliged to try and learn it in a tongue that was strange to us, and in many instances, positively unlearnable.

It is useless to try and establish an American school of music, or expect the opera to become a national and popular art among us unless it is presented to us in a tongue with which we are all familiar. We are often spoken of as being an un-musical people; and are sometimes criticized by foreigners for our preference for musical comedy and extravaganza of the light and frivolous order, but this preference is due to our not having the advantages of our German, French and Italian neighbors; the great advantage of being taught in our native tongue from early childhood the works of the famous operatic composers.

The essential need of a movement like this has received the sanction of such eminent musicians as Manager Andreas Dippel and David Bispham, who both urge the universal adoption of English as the language for opera sung in the United States.

* * *

There is something amusing in the passionate outbursts of the Paris musical critics against the revival of Leoncavallo's opera "I Pagliacci" at the Opera Comique. One critic speaks of its "vulgar violence" and another says it is the "music of bad morals, bad company, bad report and ill-fame." The same critic writes, "that it has been the mission of Italian music to cause the decadence and degradation of French music."

Are we to take from this that the French conscience is undergoing a radical purification, or are we to understand that morals, musical and otherwise, must not be bad or vulgar unless they be French'?

We must admit that the music of "I Pagliacci" most emphatically expresses the story which the opera essays to tell, and that plebian passion and excitement play a great part in the incidents of the plot; but are we not familiar with some works of French production, whose stories and manner of musical treatment might be subjected to examination and found liable to give offense in a similar respect? Is this due to the "invasion" of foreign ideas taking hold on a people who boast of decided national characteristics and unique originality?

This attitude of the critics towards the Italians is not a new one, for long ago in the year 1774 there was an outbreak of similar nature against the invasion of German ideas, which, they claimed, tended to corrupt their lyric tragedy and classic art. This outburst was provoked by the production of Gluck's "Orphee." This opera gained for Gluck the name of "the father of modern opera"; and it still holds the boards, which cannot be said of the works of any earlier dramatic composers, the French included.

* * *

When will the American people have the liberty of saying that they possess true folk-songs? And on what foundation are they to build their folk-music?

Taking our youth as a nation as the reason for our not having any true folk songs will certainly never enable us to determine a starting point, or aid our development along this line. If the folk-songs and dance tunes of the European nations were the music of the people, handed down from one generation to another, then we should feel no uncertainity of finding a satisfactory nucleus out of which to establish our folk music, after making a selection from the songs and dances that have been the common property of our common people through the four hundred years of our country.

The music of the Red Man, who sang and danced on our shores long before the nations of Europe dreamed of the existence of our continent, has given no material aid in the development of American national music. While on the other hand, the negro, imported here from the West Indies and the wilds of Africa, has given more than his willing share; for we have not only imitated his methods of vocal expression and manner of invention, but have openly pirated his melodies and incorporated them into our art music, declaring, as some writers have done, that the coming of the negro to the United States has served to bring about the production of both popular music and music of a more pretentious character.

We cannot forego our gratitude to the negro for allowing us to appropriate his very desirable property, but do we not accord him too much

honor, and neglect many of our native-born composers who came after him, giving us their sympathetic melodies and satisfying songs, standing today as types of musical utterance worthy of a place in the folk-collection of any free people?

Let us assort the material at hand and rescue from the growing oblivion of the good old days the comforting songs of our great grandparents, the simple ditties of the colonial plantation squires, and the happy ballads and patriotic airs that were sung by every belle and cavalier during the days of the civil rebellion. Such is the music which should be taught in our schools, certain to produce its unmistakable effect upon the temperament and sentiment of the susceptible young American.

* * *

The old saying that "a prophet is unknown in his own country," offers small consolation to our American composers when they hear such unflattering information as that which Mme. Liza Lehman gives us. Mme. Lehman is the noted English composer who has just finished a successful concert tour through our northern cities, presenting her vocal compositions. She informs us that the musical works of American composers are practically unknown in Europe, Germany excepted. Such neglect by foreigners should not affect us too severely, for are we not accustomed to like treatment from our home people?

Where is the musical institution that specializes the teaching of American compositions? Where is the concert pianist or Lyric celebrity who makes up his program from satisfactory American works preferably to having it show what he deludes himself into believing is "an evidence of culture," sprinkled over with a variety of foreign titles and authors' names which cannot fail to awaken in an American audience some questioning, and often times much well-founded criticism?

We have many good and great American works, but have not the happy fortune to hear them performed as often as we should. We have some representative American composers, but they lack the assistance of their American fellow-singers and fellow-pianists, who are the means of acquainting the American public with such works.

Let us give a cursory glance at the names of a few who have attained some prominence in the field of music.

We know of the unhappy MacDowell, of his undeniable genius, his struggle for recognition, and his untimely death, but how many of us outside of the professional circle know of his many beautiful and noble works, almost unknown to the general music-loving public?

We have heard a few of the charming songs of Mrs. H. H. A. Beach, but outside of Boston town, how many music lovers know anything of her "Gaelic Symphony," or her cantatas, or the many instrumental achievements to her credit?

We know that Mr. Chadwick has written some delightful songs, but a great many of us have never heard of his symphonic poem, "Cleopatra" or his "Rip Van Winkle" overture.

And there are very many more who have contributed admirably to the music galaxy of the American people, but we find them denied the prominence on the song recital and piano recital programs, which are reserved for the more attractive names of such composers as Brahms, Dvorak, Tchaikowsky, Puccini, Chaminade, D'Indy, Debussy, Delibes, D'Hardelot, and a host of others, which, we are informed, are given us to help develop the "American taste."

* * *

It would seem that Richard Strauss' opera "Salome" will have to be put by and labelled "unpresentable," for we read that its production has been forbidden by the London dramatic censor. Will Germany come to the aid of her abused "innovator," now that England, France and the United States have accorded him such undeserved treatment?

* * *

Two of our young American violinists are achieving great successes in European countries, they being Albert Spaulding and Francis MacMillen.

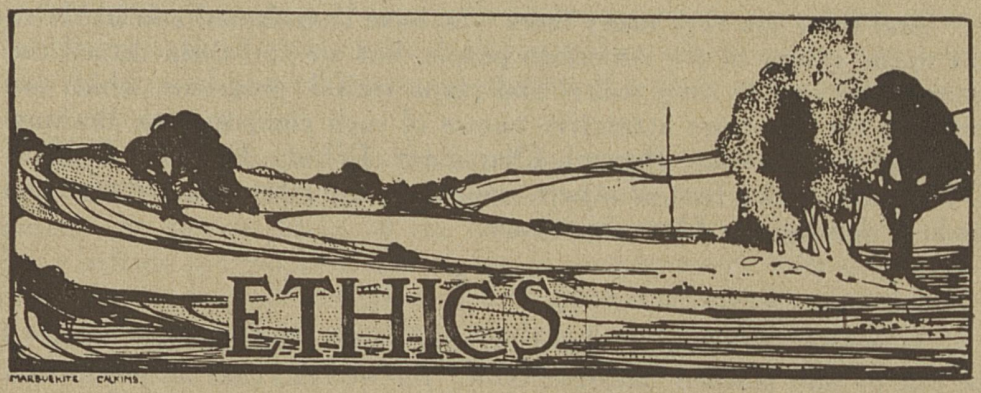
* * *

Here is an opinion expressed by Mendelssohn many years ago: "I know of no aim more noble than that of giving music to one's native language and to one's native country."

* * *

A most successful season of French Opera has just closed in New Orleans. Successful both, from an artistic and financial standpoint. Mr. Layolle has demonstrated his ability as an opera manager and deserves great credit for bringing to America such artists as Messrs. Escalais and Huberty, Mmes. Roland and Fierens. Besides giving many old time favorites including Aida, Le Trouvere, Pigoletto, Le Prophete, Traviata, La Navarraise, and La Juive; several of the newer operas were given. The most notable of these being a splendid production of Charpentier's Louise. The troupe numbered ninety members and came direct from France. The season was for twelve weeks. Grand opera being sung on subscription nights, Tuesday, Thursday and Saturday, and on Sunday matinee. Operetta was given on Sunday night.

---Seangan Ni h-Eiblin.



DURING the past month Rev. R. J. Campbell of the City Temple, London, has been preaching a very remarkable series of sermons which seem to put an entirely new meaning into the teachings of the Gospels. This new meaning is so striking, so widely different from the ordinary orthodox explanation heard Sunday after Sunday from all the Christian pulpits in English speaking countries, that we cannot help but feel that it marks the dawn of a sort of awakening in the religious world, a sort of progressive outburst of the old smouldering flames of devotional thinking and a new effort to prove that the true understanding of human life and of human destinies has been correctly expressed in the Christian Scriptures, if we only know how to extract the spiritual, hidden wisdom that lies latent in the literal form.

Perhaps we might say that some of the older Scriptures of the East, written long before the advent of Jesus Christ, contain the very same teachings, if properly read; perhaps we might suspect that Rev. Campbell has found some of his inspiration in some old, half-forgotten volume; but this does not change an iota the intrinsic merit of Mr. Campbell's contribution to the religious and ethical progress now going on under our eyes.

Whether his ideas come from his own patient study and meditations, or are the result of a sudden flash of illumination in the highest and most divine part of his being, or are derived from any other source whatsoever, they are good, beautiful and true and cannot but help many a doubting, wavering Christian to lay a new and better hold on the faith of his forefathers.

Useless to state that the form in which they are clothed adds to their attractiveness and that the eloquent expression and the choice of exquisite images and correct illustrations are equal to the best we have ever seen or heard.

The most striking features of this new version are the application of the words of Jesus not to himself exclusively, but to every man; not only to the whole of mankind, but even, in the proper proportion, to every animated creature, and, his emphatic assertion that "there is nothing in the universe higher than man."

Thus he opposes---in beautiful oratory---to the old notion of God as an outsider playing a game of chess with men and all creatures as his pawns, the bold and fascinating conception of the solidarity between God and man, which he tersely voices in the following words: "The whole earthly life of men is a descending and re-ascending of the Divine Spirit from God to God."

To do justice to Mr. Campbell we must quote him verbatim: "When I say that we ourselves are the eternal, I do not mean to make the presumptous claim that we tiny fragments of self-conscious life are comparable in dignity to the marvelous and awful Power that controls the universe of universes; but we belong to it; we live in it; that Power is the father of our spirits and whatever may be our relation to one another or to the visible world we are rooted and grounded in Him."

" 'I am that I am'--we might reverently say describes man as well as God."

"That in you which has the power to say---I am--- I think---I feel---I know---is a ray from the eternal light caught and held for a brief hour in the forms of sense as the sunbeams are broken and distributed in cloud and flower and tree."

In one of the sermons entitled "The imperishableness of life," he explains a familiar text in this suggestive manner: "No life ever dies and there is no death. This is the essential thought in Paul's dictum about being clothed upon with our house which is from heaven---the soul on laying the physical body down forthwith finds itself able to function again in a new form which gives fuller expression to the indwelling life."

Whatever we may think of this interpretation of the same biblical texts from which others have extracted totally different meanings we are mainly interested in the practical application of these teachings to the affairs of daily life. To believe in God as a Father and a King who rules to suit himself and who can be placated or induced to forgive our misconduct is quite different from the belief that we ourselves have something of the Divine in our essence and that because of this devine presence, we may err and must suffer thereby, but we have in ourselves the power to redeem and to ascend to heaven as the Son of Man.

Self-sacrifice of the lower to the highest, self-discipline and self-control of the higher over the lower form a stern and self-evident natural code of ethics.

To quote again: "The one thing I should like to impress upon your minds in connection with this subject, is the truth of the spiritual solidarity and purposefulness of all life. There is nothing meaningless, nothing insignificant, nothing common or unclean, unless we make it so. In God's grand orchestra of being there is a multitude of players, but only one symphony. It is not only man, but all creation that bears the cross of pain in its upward climb towards the glorious consummation that is to be; everything is scared that can suffer, for it is part of the self-offering

of God on the alter of the Earth. Let us reverence it as such, remembering that the same holy flame burns within ourselves."

Even on the subject of charity---that grandest of Christian virtues --Rev. Campbell finds a way to expand the spiritual conception far above the mere act of giving alms, when he says: "When my Lady Bountiful visits the poor and sick she is doing a praiseworthy thing and it used to be expected that the poor would be duly sensible of it and they were and, I suppose, still are, but the question is beginning to be asked whether my Lady Bountiful ought to be in such position that she specially has the power to give the good things of life and the poor humbly accept them at her hand. She is kind to the poor; yes, exactly; but ought there to be such a gulf between her and the poor that this kindness is necessary?"

Verily, the Rev. Campbell is one of the heralds of the new era of greater things to come.

The Christian Commonwealth which is the official organ of the world-wide progressive movement in religion and social ethics, is the only publication authorized to print these sermons; but, by special arrangeents, several daily newspapers have obtained the right to republish them, thus increasing a hundred fold their sphere of usefulness.

---Sarasvati.



Florence D. Hyman

THE COLLEGE MOVEMENT.

ONE of the most promising signs of advancing civilization is the great movement which is bringing womanhood into possession of its own in the realm of higher education. In the accelerated speed at which we are moving in this respect it seems that an awakened public conscience is seeking to atone for the centuries during which our sisterhood was denied this birthright. The "female seminary" of a few decades ago was a distinct but feeble prophecy of our present day College for Women. Some of these seminaries have developed into women's colleges. The first successful efforts in this country for the higher education of women resulted in the establishment of Mount Holyoke and the Georgia Female College in 1836. In the following year the college at Oberlin, Ohio, opened its doors to women. Statistics seem to show that the four young women who graduated at Oberlin in 1841, were the first women in America to receive a college degree.

The following quarter of a century is an epoch, during which the brave hearts of many such women as Susan B. Anthony, Mary Livermore and Lucy Stone struggled on through repeated disappointments but unfailing hope before the closed doors of the State Universities of our country. It was a glorious achievement and an eventful day when, in 1865, the University of Wisconsin opened wide her doors to the young womanhood of our land. Wisconsin's worthy example was followed in 1867 by the University of Kansas, by California in 1870, by the Institute of Technology of Massachusetts in the same year, by the Wesleyan University of Connecticut in 1871 and Cornell in 1872.

These epoch-making years in the intellectual betterment of women prepared the way for Wellesley and Smith Colleges in 1875, Bryn Mawr in 1885 and Newcomb College in 1886. The organizations of these well-known and prosperous institutions brought to American womanhood and American childhood a precious promise which is being realized in the larger life and possibilities of today. And not only have they contributed to the realization of nobler ideals in American life, but each passing year has brought to the institutions themselves a development and an increased power for good.

It is impossible to estimate the influence of this good movement for the higher education of women which began only a little more than half

a century ago. We may assert, however, without danger of contradiction that no activity of modern times is more far-reaching, beneficent and prophetic of richer results.

* * *

Mrs. Ella Flagg Young.

No woman in the Western world holds a higher position of honor and trust than that occupied by the capable educator who directs the moral and intellectual development of the 300,000 children in the public schools of Chicago. In the appointment of Dr. Ella Flagg Young to succeed Mr. Edwin G. Cooley as superintendent of the Chicago Public Schools, the Board of Education of that city expressed not only, in the most significant way, its recognition of the wonderful power of this woman, but at the same time it gave to woman a unique place in American history.

It is true that many American women have held and are holding prominent and responsible positions in the administrative work of education. But this is the first time in the history of our country that a woman has been chosen to deal with problems so intricate and complex as those arising from the varied interests and envirionment of such an aggregation of heterogeneous people as are represented in the public schools of Chicago. Because of its complexity of problems the position now occupied by Dr. Young has always been regarded as one of extreme responsibility and honor. It is interesting to know that among Dr. Young's competitors for the position were university presidents whose executive ability has given them prominence.

What do the months reveal as evidence that this "woman leader" is "making good?"

While there have been several important changes in the administrative policy, one of the most hopeful results is the establishment of a sympathetic and harmonious relation in the entire city school system. Never in the annals of public education in Chicago have such personal and humanly relations existed between the home and the school, the School Board and teachers, between the teachers and superintendent, superintendent and child. This result has been attained very largely through Mrs. Young's personal inspection of every public school in the city, thus giving her a closer point of contact with every teacher and child in the great educational system. The closer harmony between the home and school has been brought about through the influence of Mrs. Young's democratic ideals. Inspired by the spirit of democracy, her first official act was to remove the red-tape obstructions which separated the citizen from the city superintendent, so that today without a question or credential, the parent and citizen of Chicago receives courteous access to the office of the City School Board.

Reforms of inestimable value have come in better sanitary conditions, better salaries for teachers, more thoughtful consideration of

and provision for the adolescent girl, the establishment of a novel trade school for boys and the inauguration of a course of study which meets more perfectly the needs of the children and consequently the needs of society. And these improvements are only suggestions of the more ideal conditions which Mrs. Young has outlined and will put into execution.

Under the wise administration of this progressive, noble-hearted and broad-minded woman, what may we not hope for the public schools of Chicago? We may reasonably look to them as an institution through which childhood and mature life will realize

"That growing heritage
Which makes completer manhood."

* * *

WOMEN ADVERTISERS.

In discussing the opportunities for women in the advertising field of work a recent exchange says:

"Provided a woman has certain qualifications she is almost certain to succeed in this work, whether as assistant or when she starts out independently.

"What are these qualifications? Common sense, tact---a tremendous lot of tact---and the ability to forget her own personality. Some women cannot forget they are women when talking business. They expect favors and concessions because of their sex which a man would not think of asking. Women like that will not get to a top place in the advertising business.



Officers of the National American Woman Suffrage Association.

President, DR. ANNA HOWARD SHAW, Moylan, Penn.
1st Vice-President, MRS. RACHEL FOSTER AVERY, Swarthmore, Penn.
2nd Vice-President, MRS. FLORENCE KELLEY, 105 East 22nd Street, New York.
Corresponding Secretary, PROF. FRANCES SQUIRE POTTER, 505 Fifth Avenue, New York.
Recording Secretary, MRS. ELLA S. STEWART, 5464 Jefferson Avenue, Chicago, Ills.
Treasurer, MRS. HARRIET TAYLOR UPTON, Warren, Ohio.
Auditors, MISS LAURA CLAY, 189 North Mill Street, Lexington, Ky.; MISS ALICE STONE BLACKWELL, 6 Beacon Street, Boston, Mass.

WOMAN suffragists have discovered a hopeful state of affairs in Maryland and are taking advantage of it. The state legislature grants municipal charters and these charters do not require a referendum vote. The women of Easton are endeavoring to have woman suffrage incorporated in a new charter for their city and have succeeded in having the movement endorsed by the Common Council. The Baltimore Equal Suffrage League is making a similar effort for Baltimore. In the latter city the Men's League for Women's Suffrage, officered by some of the most influential men of the city was lately organized and is assisting the women's municipal suffrage campaign. On February 1st, in a message to the city council, the Mayor of Baltimore recommended woman suffrage. In addition to this the State Woman Suffrage Association has introduced a measure in the state legislature providing for full woman suffrage. The latter measure is in charge of Miss Etta Maddox, an attorney, and the woman who secured the enactment of the law which permits women to practice law in Maryland. The state legislature will give a hearing on the municipal bill on February 16th.

* * *

The largest Woman Suffrage Club in the United States is probably the Philadelphia Society which numbers 800 members. Miss Jane Campbell has long been its president.

Woman Suffrage Headquarters have been opened in Richmond, Va. A local association has recently been formed there and Dr. Anna Howard Shaw, president of the National Association, spoke under its auspices late in January to an audience which taxed to the utmost the capacity of the hall in which the meeting was held. Prominent among the members of this society was Ellen Glasgow, the novelist, and Louise Collier Wilcox, editorial writer for Harper's.

* * *

Prof. Frances Squire Potter, our corresponding secretary, will conclude a western speaking tour at Minneapolis, February 21st.

* * *

Mrs. Rachel Foster Avery recently spent some time in Pittsburg where she found more opportunities for speaking and organizing than she could take advantage of. As president of the Pennsylvania W. S. A., Mrs. Avery has succeeded in building up her association very largely. Mrs. Avery spent the first few days of February in Warren, Ohio, the guest of the National Treasurer, Mrs, Harriet Taylor Upton, enroute to Chicago.

* * *

Miss Fola LaFollette, the gifted daughter of the famous Wisconsin senator, is giving "How the Vote Was Won" as a reading, having made her initial appearance in it in Washington, D. C. The play is exceedingly clever and peculiarly adapted to Miss LaFollette's method of handling it. It reaches skeptics, the indifferent, and the violently opposed through its exquisitely ludicrous situations as no amount of argument could. Suffrage clubs will do well to arrange readings with Miss LaFollette. Her address is corner Cooper and Hawthorne Streets, Inwood-on-Hudson, New York City.

* * *

Miss Jean Gordon was one of the most welcome of January visitors at headquarters. Miss Gordon attended the National Child Labor Convention in Boston and the National Civic Federation in Washington, having been appointed a delegate to the latter by the Governor of Louisiana.

* * *

Rev. Anna Howard Shaw will devote part of February to a series of meetings "up State" in New York.

* * *

For three months, ending February 1st, New York city newspapers published a total of upwards of 1700 articles on woman suffrage, varying in length from a single paragraph in some instances to more than a full page in others. In the same period a single press clipping bureau brought

to the National Press Department 6259 woman suffrage items from newspapers outside of greater New York and of these 1527 were editorials. These figures include nothing from the magazines which are literally teeming with articles on our question.

* * *

Woman Suffrage is a favorite topic with all sorts of clubs in New York. At the Collectionist Dinner tonight (February 2d) addresses will be made by Mrs. Chapman Catt and Mrs. Veta L. Stern for the affirmative and by Mrs. Gilbert Jones and Mrs. Alexander Harvey for the negative. Rev. Anna Howard Shaw and Mrs. Ida Husted Harper will be honor guests.

* * *

Mrs. Abigail Scott Duniway, president of the Oregon Equal Suffrage Association and Mrs. Emma DeVoe, president of the Washington Association, were among the visitors at the National Woman Suffrage Headquarters recently. Both ladies are optimistic over the probable outcome of the woman suffrage campaigns in their respective states.

* * *

The New York State Woman Suffrage Association has opened headquarters at Albany. Mrs. Ella Hawley Crossett and Miss Harriet May Mills, president and vice president, respectively, are in charge. The Equal Franchaise Society, of which Mrs. Clarence Mackay is president will also maintain headquarters at the State Capitol, with Mrs. Harriot Stanton Blatch as its representative and the Woman Suffrage Party, organized in the sixty-three assembly districts of Greater New York, will be represented at Albany by relays of women members. Mrs. Carrie Chapman Catt is the chairman of the Woman Suffrage Party. A bill providing for full woman suffrage has been introduced in the House by Frederic Toombs and in the Senate by Senator Hill, and a hearing will be held March 9th. Iu the meantime, the Legislators will certainly not be permitted to forget that the women of New York State are interested in this measure.

* * *

The forty-second annual convention of the National American Woman Suffrage Association will be held in Washington, D. C., April 14th to 19th. In connection with this meeting the national petition, signed by 1,000,000 names will be presented to Congress with appropiate ceremonies.

* * *

Ben Greet, head of the famous Ben Greet Players, was a recent caller at headquarters. Mr. Greet is looking for a woman suffrage play.

Miss Laura Clay writes encouragingly of the prospects for the success of the school suffrage bill in Kentucky. Governor Wilson has given it his cordial endorsement.

* * *

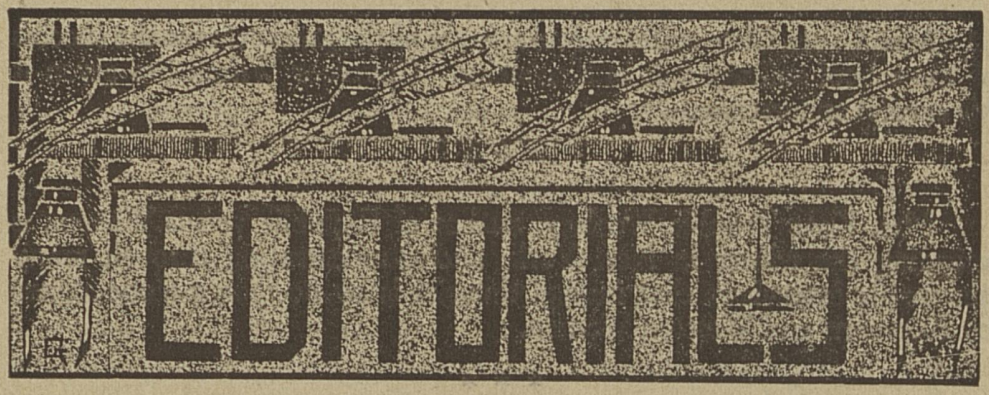
Mrs, Kate Trimble Woolsey, author of Republic versus Women, is spending the winter in New York, and demonstrating through many newspaper interviews that radical thought is by no means monopolized by Northern and Western Women.

* * *

Woman Suffragists while visiting in New York are cordially invited to Sunday afternoon "at homes" at the Liberal Club, 19 Madison Square East, New York City. From four to six each Sunday afternoon in February and March these "at homes" will be given by the Liberal Club and the Equality League of self-supporting women, Mrs. Edmond Kelly for the former, and Mrs, Graham and Mrs. Florence Kelley for the latter, acting as a joint committee on hospitality.

* * *

(EDITOR'S NOTE: The above items are prepared especially for WOMAN'S ERA by Elizabeth J. Hauser, vice chairman of the National Woman Suffrage Press Bureau.)



"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

---Alexander Pope.

SOCIAL EVIL: ITS CAUSES AND CURES.

WHAT is the matter with the world? Since the mythical age when the son of Saturn denied to mortals the use of fire, this has been a permanent and universal question. In every age the sorrow and suffering, the miseries and wrongs of mankind have been faced with this inquiry. Each age and each social institution has attempted in its own way to answer it. The myths of the "Golden Age" and the "Lost Eden" are but records of the efforts of primitive man to probe the wounds of human society. These myths are an expression of the belief that "sin," a depraved human nature, is the cause of social evil. They embody the picture of an abject, helpless, and degenerate race, fallen from a former state of perfection and dependent upon supernatural grace for its regeneration and moral support. Though the product of an era when mankind had but meager knowledge of the natural law, this conception of the cause of human wrong and suffering has had a prominent place in the ideals and efforts for "social reconstruction."

Another key to the solution of the riddle is offered in the Doctrine of Human Development; in the theory that society is in the process of making, according to the great law of evolution. This philosophy looks upon the evils of society as inevitable, resulting from the *immaturity* not the *ruin* of the race. It sees human nature as a product of innumerable ages of groping, yearning, learning, dependent upon environmental conditions, shaped by contingent experiences, and receiving its hue and fragrance from the social elements which it appropriates. For the two widely divergent classes of saint and sinner it substitutes varying degrees of development. Even in the most sunken soul it sees possibilities for attainment and in the loftiest character it finds prophecy of what is yet to be.

According to one or the other of these theories is our outlook over social conditions gloomy or hopeful; and according to the one or the other do we shape our reformatory efforts.

During the centuries when the Roman Empire was tottering to its fall or when tradition controlled the lives of men, the sin-theory may have seemed consistent. But in the untrammeled thought and the unfolding life of the present age such a doctrine has no place.

The development theory is the great underlying thought of almost all the reformatory movements today. This theory lays the groundwork of social science and is the only reliable basis of reform. In the varied and tireless efforts to ameliorate society through prison reforms, child labor laws, prohibition, woman suffrage, the equal distribution of wealth and various other specific lines of service we are seeking to set *natural causes* at work which will produce a greater degree of harmony between the individual and his environment. All of these activities are in harmony with the plan of reforming society through changes in the social environment of its members. Each of these activities has a part in the universal process of amelioration which is, of necessity, a long one.

What career, save one of vice and crime can we expect of the poor, ill-nourished victims of social injustice who are crowded in the gloomy, fetid tenement districts of our cities, where men, women and children are packed together with no opportunity for privacy or self-respect, where children of all ages swarm the dirty, pestilence-reeking streets, unprotected from the moral contamination of vicious practices and criminal ideals? From districts where children are born to such a heritage of misery and degradation, where squalor, dirt and hunger violate every condition out of which morality and virtue spring, we must expect the fruit of moral corruption.

The Social Settlement and Playground Movements have penetrated to the heart of the evil and, as far as their influences reach, they are rectifying these conditions by rational methods. But these activities should have the support and active co-operation of each of us. If we are indifferent and take no interest in the reorganization of society by rational means, we must expect to suffer the consequences of our negligence.

How long would City Boards of Health remain insensible to the contamination of Cholera or Yellow Fever? Yet in every city there is moral contagion of far graver danger which can be cured by an environment of natural and wholesome conditions where human sympathy and love may be expressed, where noble ideals may germinate and moral habits grow.

"Love with strength as well as meekness;
Love with firmness not with weakness;
Probe the wound and scarify
Before the Balsam you apply.
Be so benevolent, I pray,
As to drive the wolf away.
Love *him,* if you will but keep
Some love also for the sheep."

WOMEN AS REFORMERS.

In every great movement for the amelioration of society women are taking an active part. They have helped to launch almost every great reform and have originated many of them. In the long list of eminent leaders engaged in efforts to alleviate human suffering and develop a better and happier race the consecrated service of Miss Clara Barton, Mother of the Red Cross Society, is too well known to require comment. The work of Miss Jane Addams of Hull House, Chicago, who originated the settlement movement in America, is equally as appreciated and as widely known. It was Miss Addams, Mrs. Florence Kelley and Miss Lillian D. Wald who presented the evils of child labor, their efforts before the women's clubs of our country resulted in an awakened public conscience which found expression in the National Child Labor Committee. The prisoners' aid and the clear and simple philosophy of prison reform ---the education of the criminal by natural methods to noble self-government---which is becoming an important factor in the better conditions of the Great Tomorrow---is the result of the tireless labor of Mrs. Maud Ballington Booth. The Consumers' League which is teaching to the leisure class woman the responsibility she owes to childhood and future motherhood was organized and originated twenty-five years ago by women---Mrs. Charles Russell Lowell and Mrs. Frederick Nathan. It was Mrs. Charles Henrotin, assisted by other influential women of Chicago, who organized the Woman's Traders Union League, which is securing in some states justice for the working girl. The idea of the Travelers' Aid and the Working Girls' Club for the protection of young womanhood originated and was agitated by Miss Grace Dodge of New York.

Woman has had her part in the great Playground Movement of America which is teaching to the race the long-forgotten art of play and yielding to childhood a birthright which the centuries have with-held. As under the sudden inspiration of a Loving Universal Spirit hovering everywhere, women's clubs all over our land began, simultaneously, the restoration of this lost hertiage of play by securing vacant lots and waste places which were equipped with playground apparatus at club expense. Here the children instinctively gathered to receive their heritage. The results and possibilities of this movement are clearly and attractively portrayed in the article contained in this issue, "The Playground Movement in the United States," by Miss Grace E. Parker, financial secretary of the Playground Association of America.

But women have not done this work alone. In every worthy effort they have received the active support and cordial co-operation of men. Nor have we referred to woman's work in these various lines of social reform with a boastful spirit, but rather with a spirit of gratitude and thanksgiving that it is woman's privilege to work side by side with her brother for the fuller realization of the Universal Good.

---M. E. C.

A REFORM OF PARTICULAR INTEREST TO WOMEN.

Among the many noble reform movements for the improvement of the conditions for womanhood in which the modern woman is engaged, those which are designed to emancipate womankind from a dependent and almost defenseless position are the most immediately vital and pressing . The keen moral perceptions of those who have given most thought to such matters are not yet incorporated into the social and legal fabric of the social organism. It is true that the seer is just in advance of his age; for any particular age and state of civilation is but the register of the average and composite moral sense of a given period. Woman must, therefore, strive to educate the public conscience and focus such educational effort upon the particular things desired. Reform must be concrete. It must touch, sting and heal at the vital centers of social need as it bears upon the rise of womanhood's call for a square deal. To generalize about downtrodden woman, to wail aloud over masculine tyranny usually excites a smile of derision; but when a concrete case is presented that shows clearly an intolerable condition, then the reformer has something with which to accentuate her appeals. Is it not the human touch which awakens the cordial responses? One concrete case that appeals to the natural sympathy of the human heart will do more to educate the body politic in a given direction than a library full of treatises on reform and reforms.

In the City of New Orleans a recent tragedy emphasized a particular injustice under the law to womanhood and childhood, and made acute the problem which faces the public when a man is sentenced to prison leaving a dependent family of wife and children without his support. We know that in countless instances the burden of real physical punishment falls more heavily upon the innocent wife and little ones than upon the guilty wretch whose support they so sadly need. In the case mentioned a man whose unfaithfulness to his wife had brought him before the bar resulting in his conviction, left behind him a wife and seven children to be thrown upon the world when he entered the prison gates. Aside from the torture of shame and ignominy which fell heavily upon them, they were obliged to face poverty, while he is well cared for and protected in his prison home.

Wronged and outraged by his perfidy, they were compelled to suffer physically more than he. Many a woman with broken and bleeding heart hides from the world her miserable brute of a husband's evil doing because she is dependent upon him for her and her children's living. Many a mother pleads for mercy or endeavors to minimize the awfulness of a husband's crime because of the cry for bread.

Tender-hearted judges doubtless at times give a felon less than he ought to have, and which exact justice demands, through his sensitive appreciation of the condition which confronts the wife and babies. And so the end of justice is defeated, while at the same time, even under a mitigated sentence, the wife and children will have to suffer for a season.

A step towards a cure of this grave injustice towards womanhood would be taken if prisoners were compelled to work and work hard while in durance vile and credited with proper wages for such labor, and such wages applied by the state to the needs of the wife and children. This would relieve the family from the severe physical torture of poverty and would make the wife less hesitant about helping in bringing such a husband to book for his crimes. It would also assist the court in passing sentence; for the court could and would hand out the full extent of legal justice without being softened by the picture of a family left to bear the brunt in poverty and distress. It would also deter many a man who prefers prison without obligation to doing his duty by his family from committing crimes which will send him to prison, when he finds that he will have to work and support them while there.

It would also work well in cases where a miserable loafer of a husband will not work but is willing to let his family support him while he sits around and growls or strives to illuminate them with his superior wisdom to put him where he will have to work and his wages be turned over to his family. Such treatment would be a specific for hookworm in many instances.

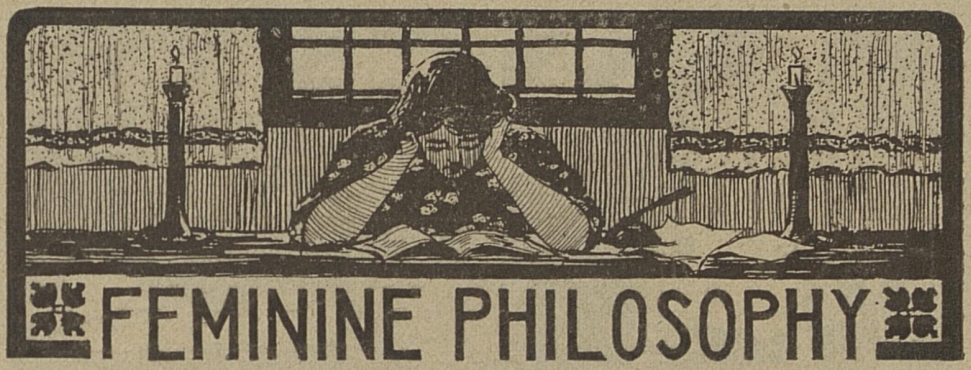
We believe that here lies an opportunity for women to do a great work for their sex. It is concrete, specific and makes a strong appeal to the sense of justice and the heart's deepest sympathy.

---H. Elmer Gilchrist.

* * *

The first issue of WOMANS ERA stamped the periodical as a distinct success. The scores of letters we received all told us that there is a real need of a National Womans Magazine for the women "who are doing things."

It is our aim to give to the thoughtful woman something of help and inspiration in her work for the general good, We need the assistance and encouragement of every woman interested in the broader affairs of life, if we are to carry out our ideals for a publication that is broad and stimulating, and one of which our women will be proud.



FEMININE PHILOSOPHY

FEMININE PHILOSOPHY.

We may let go all things which we cannot carry into the eternal life.

---Anna Robertson Brown, Ph. D.

* * *

A quiet, intelligent use of the will is at the root of all character.

---Annie Payson Call.

* * *

The Home, the State, the Country, must be purified and renovated and we each have our share in the work.

---Elizabeth Marney Conner.

* * *

Nature has been doing for centuries, unheeded, what the photographers of today think is a modern discovery, that is, making composite photographs of us all.

---Mrs. May Wood-Allen, M. D.

* * *

Few women get all they desire in this life or few men either for that matter; the happy ones are those who make the best of the lot that is theirs, transmuting the dross into gold, the shadow into sunshine.

---Mrs. Emma F. A. Drake, M. D.

* * *

Instead of trying to keep the children safe from the wicked world, the mothers ought to get together and try to make the world a decent place for the children.

---Charlotte Perkins Gilman.



WOMANS ERA will gladly pay for original humor and verse, that is acceptable. Address, Editor Womans Era, New Orleans.

REJECTED MANUSCRIPT.

"A penny for your thoughts,"
The postman says,
The downcast bard gulps rather hard
And sadly pays.
And it is quite enough
To make one blue
To see a pack of thoughts come back
With postage due.

---Louisville Courier-Journal.

* * *

THE SKILLFUL FEMININE

The Girl (rather weary, at 11:30 p. m.): I don't know a thing about base ball.

The Beau: Let me explain it to you.

The Girl: Very well, give an illustration of a home run.

---Life.

* * *

Oberlin was the first coeducational college in this country. In the early days they had a rule that in case there were but one man and one woman in a room, at least one chair should be between them. One evening an instructor, passing one of the small sitting rooms, was horrified at beholding a young man and a young woman occupying the same chair.

"Sir," he demanded of the man student, "what is the meaning of this outrageous behavior? Do you not know the rules of the college?"

"Why--er--don't they say that if a man and a girl sit alone in a room they shall have one chair between them?"

---Everybody's.



"I don't want to put a crimp in nobody's character, but between me and you, a Suffragette ain't MY idea of a lady."

—Life.

A VOTER AT LEAST.

Aunt Spinsterly: "I hope that your opinions uphold the dignity of our sex, Mamie, and that you believe that every woman should vote."

Mamie: "I don't go quite so far as that, Auntie, but I believe that every woman should have a voter."

---Human Life.

WHERE TO GO FOR YOUR NEXT SUIT **GUS. GRETZNER** BEST $10, $15, OR $20 SUITS SOLD 826-830 Poydras St., NEW ORLEANS

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A genuine, *bona fide* offer. Read our proposition. Are you a smart speller? We will give $100 in gold and other prizes named below to those able to make the largest list of words from the words **THE ROUNDTREE PUBLISHING COMPANY.** You can make at least twenty, we believe, and, if your list is the largest, you will get the greatest prize. In case of a tie, prizes will be divided between highest contestants. Here are the rules to follow: Use only words in the English language. Words alike, but with different meanings, can be used but once. Use any dictionary. Pronouns, nouns, verbs, adverbs, suffixes, adjectives, proper nouns, allowed. Anything that is a legitimate word will be allowed. This is the way: Heart, temple, rain, only. Use these words and arrange alphabetically.

The following is a list of the prizes:

$25.00 for the largest list of words as above.

$20.00 set of Encyclopedia second largest list.

$15.00 third largest list.

$12.00 set of dishes fourth largest list.

$10.00 Mission Lamp fifth largest list.

$10.00 cash sixth largest list.

$5.00 cash seventh largest list.

$2.00 each to the next twenty-two highest.

Subscription to the Dixie Home one year to the next hundred highest.

We want you to know the DIXIE HOME, which is one of the brightest and best illustrated magazines in the world, and it is for this reason that we offer these premiums. We make no extra charge for the privilege of entering this world-building contest. To enter the contest it is necessary for you to send us fifty cents for subscription to the Dixie Home for one year, with your list of words. List should be sent at once. The lucky ones' names will be published later. This is a great offer to those that take an interest in such contests. ADDRESS:

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Dept. 25. Birmingham, Ala.



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E. BURNHAM COIFFURES, 1910

THE E. BURNHAM CAP FRAME AND THE TURBAN BRAID

The illustration herewith shows the frame—the simple manner of adjusting the frame on the head—and the coiffure arranged over the frame. Note how cleverly it simulates luxurious tresses—softness—fullness. It is so natural in appearance that it cannot be detected. This is the very latest conceit worn in London and Paris. and is being introduced by E. Burnham.



The Turban Braid used in arranging this coiffure is formed of hair from 30 to 36 inches in length. (Hair of this extreme length can only be obtained in less than one-half dozen places in the world.) We have a large stock in all shades and textures, and can match your hair exactly. Write for FASHION SUPPLEMENT AND ART CATALOG.

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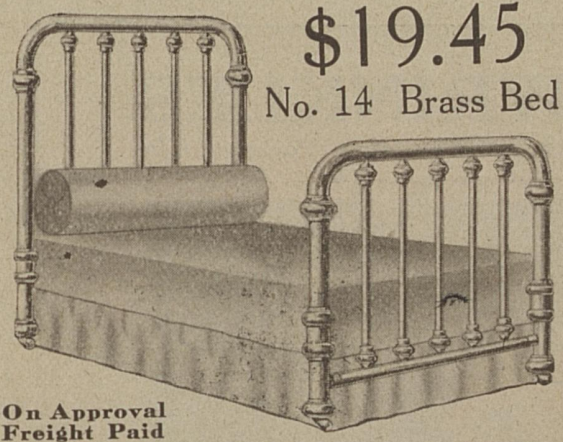

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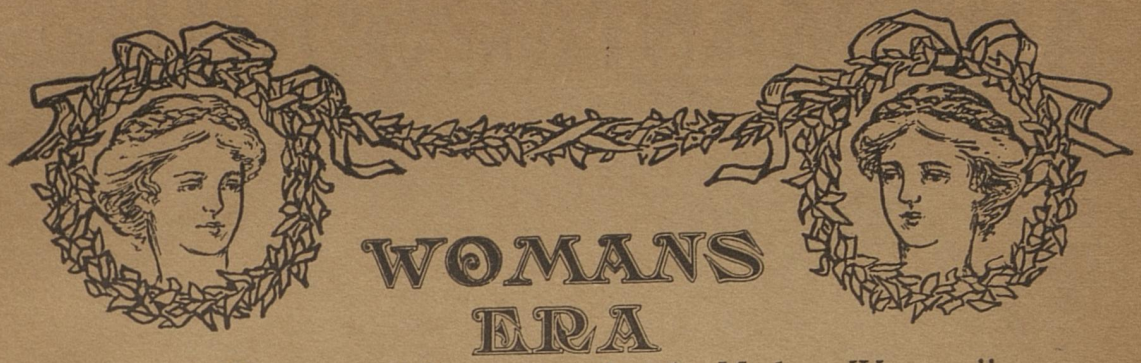

WOMANS ERA

"A Magazine of Inspiration for the Modern Woman."

VOLUME I. FEBRUARY, 1910 NUMBER 1.

Contents

		PAGE
Frontispiece		
The Literary Woman - With Photograph	*Ella Wheeler Wilcox*	3
Who Should Cultivate the Voice - With Photograph	*Madam Sara Anderson*	7
The Spirit of Art - Illustrated	*Louis Potter*	11
The Meaning of Human Life---A Soul	*Margaret Elsie Cross*	19
Mrs. Eddy---The Woman	*Annie M. Knott*	25
The Arbitrament of Tears	*Helen Pitkin Schertz*	31
America's Opportunity	*Lucia Ames Mead*	32
Excelsior	*J. K. C.*	34
The Club Movement	*Mary I. Wood*	35

PERMANENT DEPARTMENTS

Reviews and Illustrations.

	PAGE		PAGE
Arts and Crafts	39	Ethics	66
Economics	47	Professional and College Life	68
Civics	49	The Woman Movement	71
Literature	51	Editorials	74
Club Work	55	Feminine Philosophy	78
Music	61	Wit and Verse	79

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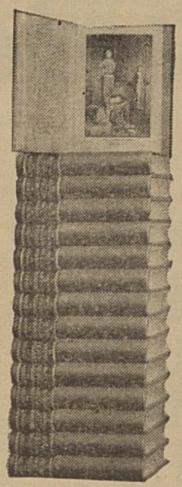

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A History of the New Step in Art Education	*Emma Church*
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The reception given the first number of THE TWENTIETH CENTURY MAGAZINE was most gratifying. The issue which had first been planned for had to be increased one and a half times to supply the demand from all quarters. The December and January issues more than maintain the high standard set by the first number.

Here are some leading articles in these issues: "How Switzerland Saved Her White Coal," by George J. King. Great corporations are seeking to form a water-power trust in this country. Read how the Swiss people turned this great natural wealth to the benefit of all. "The Banking Guaranty Plan of Oklahoma," by Senator Robert L. Owen. "Railway Corruption Under Private and Public Ownership," by Carl S. Vrooman. "Municipal Art in Western Cities." A beautifully-illustrated article on Spokane by George Wharton James. "What Are Our Liberties Guaranteed by the Constitution Worth?" by Hon. John D. Works. "A Study in Efficiency," by Charles Edward Russell. "Humors of American Journalism," by William Salisbury.

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The Temple

Lord, if we thought the mortal flesh we wear
Was only given to clothe the soul within,
That all its working-power must wane by sin,
We would redouble all our arts to spare
Defilement of the Temple, and take care
No damage came to dull the powers therein,
And every day some larger work begin,
And thus our mighty heritage declare.

Since men, then, dwell in temples, they are heirs
To matchless powers they do not understand,
Yet are they still immersed in dull despairs,
Nor can believe in wondrous gifts at hand,
And soon the Temple falls, or needs repairs,
Because the lord within does not command.

—Marcia Davies.



Ella Wheeler Wilcox.

Womans Era

Vol. I. FEBRUARY, 1910. No. I.

THE LITERARY WOMAN

By ELLA WHEELER WILCOX

THE woman of literary proclivities is not afraid, or ashamed, to confess them to the world today.

She has no hesitancy in making her talents or tastes known. In truth, she is ofttimes more eager to be classed among the world's workers, in the fields of literature, than her abilities would seem to justify.

Yet there was a time when it required great courage for a woman of refinement or sensitiveness to make use of any talent she might possess for writing.

The term "Blue Stocking" no longer conveys much meaning to the reading public. It is doubtful if the majority of high school pupils are familiar with the expression. But in the early part of the eighteenth century, it was a term of opprobrium and ridicule applied to literary women.

In 1750 a company of intellectual people congregated in London to discuss literature and the arts, instead of giving all their time to cards and scandal, as was the prevalent fashion of that time. In order to rebuke the extravagance and frivolity of the court circles, these men and women took studious care to dress plainly. One of the company, Mr. Benjamin Stillingfleet, affected blue woolen stockings; and as black silk hosiery was much in evidence at that period, Mr. Stillingfleet's stockings caused a commotion. Straightway all the people who attended the literary soirees (given in the house of Mrs. Montague and others of her circle) were dubbed "Blue Stockings."

From that time until a very recent period, any woman who wrote poems, stories, or plays, has been designated "A Blue Stocking" by those incapable of doing intellectual work.

Out of the name "Blue Stockings," grew an impression that all literary women ignored the niceties of dress, and that they neglected their homes as well as their persons.

It is quite possible that the Blue Stockings of Mrs. Montague's circle carried their reproof to court extravagance and frivolity, to such an

extreme, that literary women of that period were in reality odd-looking specimens of their sex. And it is quite possible that the idea fixed itself in the minds of those who chose literature as a profession that it was a mark of intellectuality to abjure all the pleasing and pretty follies of fashion, and to rest upon mental accomplishments for their power of pleasing. The literary woman, for a long time, was regarded as a half-unsexed individual; masculine in appearance and mind, and quite devoid of all feminine tastes and accomplishments. In 1778 it was said that "Little Fannie Burney hid in a corner and wrote a book."

She was an English girl in her twenties, with talents too great to be hidden under a bushel, or to be suppressed by traditions. But when it became known that she had written and published a book, she was subjected to a vast amount of painful and intrusive curiosity. It was felt that she had in a measure ostracised herself from the circle of well-behaved, womanly women, who were contented to be the mothers, sisters and wives of literary men, but who would never think of doing such an unfeminine thing as writing a book themselves.

It was this attitude of the public regarding women writers which caused many women of genius to appear under a masculine nom-de-plume when entering the realm of literature.

George Eliot and George Sand both possessed strong courage and mentality, yet they felt it wise and prudent to sign a masculine name to their brain wares.

Today the world has grown accustomed to the woman writer. The literary woman is no more of a curiosity than the woman who sings in church, teaches school, makes gowns, or practices osteopathy. Literature is simply one of the professions (sometimes one of the trades) which modern life has opened to woman on an equal footing with man, if she possesses equal ability.

The literary woman of today does not wear blue stockings unless they chance to match her gown. She is too versed in matters of hygiene, and too sensible to wear woolen stockings; because she knows that woolen garments should never touch the human body and smother it away from fresh air.

The literary woman is quite as inclined to adorn herself with the garments of fashion as other women; and the literary club, formed of feminine celebrities, of greater or less degree, affords as large a variety of modish gowns and hats, worn as becomingly and appropriately, as any purely social function composed of women who live only to dress and attend receptions.

This is an era when the majority of women are looking away from the home for interest, occupation and usefulness. The old-fashioned housekeeper and home maker is becoming as rare as the one-story building in our cities. But the woman who neglects her home, her family and her wifely or maternal duties is not as frequently met in literary circles as in the home of the idle rich, where the mistress of the house has no profession but pleasure-seeking.

Instead of opprobrium and ridicule, which was the tendency of olden times to bestow upon the literary woman who had "unsexed" herself by becoming a celebrity, the modern tendency of the public is to over-praise and flatter a woman writer. It requires little talent to make a woman quite the idol of her own special circle today; and one who holds ideals for herself, and sets standards of excellence to attain, needs to close her ears to much of the meaningless applause and undiscriminating praise which small achievements bring forth from the crowds of hero worshippers who surround her.

It is Woman's era; and hundreds of well-meaning people, knowing that this is an age when women are developing along intellectual lines, are too ready to call ability talent, and talent genius, and to bestow laurels before they have been earned. In just the same unthinking manner, parents and guardians are too ready to push daughters of questionable talents forward toward a literary career before ascertaining whether they are equipped in brain and temperament to follow such a pursuit.

The literary path is not all flowery for a woman's feet to tread. It has its thorns; and the greater the meed of success the sharper the thorns ofttimes prove.

Fame and glory may shine in rainbow hues to one who looks at them in the dim distance; but sometimes when standing in the merciless light of publicity, which is the price of success, the glare is painful to a sensitive woman. She feels like one who, after a long journey along a hot highway, sighs for a quiet shaded room with drawn blinds; but is forced to stand in the full blaze of the sun with all the world gazing. Nevertheless, the woman who is fitted for a literary career and endowed by the Creator with special talents, must put them to the best use possible, or answer for her negligence when the day of reckoning comes.

The purpose of life is to develop every latent power and energy, and to perfect the physical, mental and spiritual being to the utmost, while on this plane. But this is not done by attempting to follow some career for which we are not fitted, and it is not done by allowing our abilities to lie unused, merely because we do not need, from a worldly point of view, to use them.

I think of two talented women who have sold such a birthright for a mess of pottage. Both are daughters of fortune; one born to large wealth, one married to a man of great riches. Both women have allowed their minds to grow commonplace and petty. They have done nothing with their talents and each year shows a degeneration in their mentality. They have a restless sense of discontent with life; but they have lost the will power to arouse themselves to mental action.

The old idea of woman was perhaps the true idea—that she was meant for the home and the companion of man, and not for the strife and strain of a career in the profession, the arts or the trades. Yet when we find a man burdened with a family of six daughters all dependent upon his ofttimes slender income for support, we must feel pride in our own sex

if these daughters refuse to accept husbands they do not love, merely to relieve their father's purse from undue strain, and resolutely go forth from the home to make their way in the world of workers. If they possess literary talent or genius, they may continue in the security and privacy of home; if they possess only ability and energy, the more difficult avenues of literary work are open to them. But what avenue of honest labor can be so painful to a woman of any pride as dependence upon an overworked or unloved man? The old idea that the literary woman was a masculine and unsexed creature no longer exists. It has been exploded by the army of fair feminine, and frivolous women who fill the ranks of the penworkers in the world today.

Sometimes indeed, we encounter the aggressively intellectual literary woman who delights in being told she is "smarter" than the men in her own family; and who argues and disputes and combats as a proof of her mentality. Sometimes we encounter the "frump" who ignores the manicure and modiste. But such literary women are so rare today that they occasion surprise when encountered.

No literary woman has ever achieved a really great work.

There have been no women Homers, Miltons or Shakespeares.

Woman is reflective, not creative. The best she has said is only an echo of what some great man has said. But she has said it in her own way, which has been ofttimes a more appealing way than the man's.

The growth of liberal thought and larger views of life is to be observed by the changed attitude of men toward "The Literary Woman."

Where he once fought shy of her, and felt humiliated to own her as a member of his household, he is today proud of the wife, daughter or sister who has acknowledged literary gifts. It is seldom, indeed, that the old-fashioned type of man is met in these times who attempts to discourage or prevent a woman from cultivating or using her talents. More frequently they overestimate the value of these talents, and expect greater results than can be attained.

Were I to be consulted on the making of an ideal world, I would eliminate all women of talent and genius; and fashion a race of great and gifted men, who were such perfect lovers, husbands, fathers, brothers and sons that no woman could find time or inclination to do more than entertain and amuse the men of her household, and make and keep and adorn their homes. I would have women accomplished, ornamental and companionable; but man only creative and constructive.

Yet, since God did not so fashion the world, it must be accepted as it is; and its growing ranks of "women who are doing things" must be regarded as armies of progress, blazing the trail for a greater race.

And in this army the Literary Woman has her place and her work.

WHO SHOULD CULTIVATE THE VOICE?

By MME. SARA ANDERSON.

YOU have asked me to give my views upon the very important subject: "Who should cultivate the voice?" At first glance it would appear that there would be no need to go into this subject at any great length, yet I have seen, both in this country and abroad, such grave errors made by ambitious students in the selection of an instructor, that, for their sakes, and to save them the many heartaches which are always attendant upon a wrong step in this direction, I will gladly go into the matter.

If we wish our trotting horse finely shod, we would not think of allowing the man who carries the coals to do this important work; but the blacksmith himself, who we know has shod many fine animals and has had much actual experience in this line.

If we have an heirloom in the form of a watch with delicate works which needs repairing, we would seek an experienced and competent watchmaker, and would not, for a moment, allow one who has been simply selling watches and seeing them through glass cases to touch this trinket we prize so dearly. Should the horse's hoof be badly handled, he may suffer for a time, but nature will step in and remedy the evil. Should the works of the watch be ruined through improper handling, a new set of works can be made to replace them. But with the voice it is a different question. Once tampered with, and the velvet or bloom gone through poor treatment, there is little, if any, hope of a career, at least in America, where beauty of tone and correct singing are the first requirements.

Need I then add that the one to train or cultivate the voice is one who has been shown the correct principles of singing; who has thoroughly digested them and who has been able to put these principles into practice, as shown by the use of his own voice. In other words, one who has, him or herself, had a successful artistic career; and added to all this, one who possesses the power of imparting this valuable knowledge.

The question may reasonably be asked: "How shall we find such a one?" "By their works shall ye know them."

A pupil beginning a course of study which involves much time and money should know that the instructor has successfully done the work he or she wishes to do. I say, successfully done the work, for many have tried and failed through not having themselves mastered the rudiments of singing, and as a means of livelihood turn to teaching something in which they themselves have not succeeded.

Then there are many students who come to New York from all over the United States, and place themselves in the hands of an accompanist; one who perhaps has done long service as accompanist in a vocal studio to learn the art of singing! I have seen, not only in New York, but in



Mme. Sara Anderson as "Siegelinde."

London, Paris, Berlin, Milan—in fact, every large center where students flock—many good instrumentalists, never themselves having sung a tone, teaching the art of singing to large classes of pupils, their only equipment being what they have heard or read about correct tone production.

No wonder, then, that in all parts of the globe one hears the sad tale: "I have studied for years, but have not succeeded in learning how to produce my voice correctly." The above-mentioned instrumentalists may, indeed, have a knowledge of tradition and of style in singing, but it is of little use to decorate our house before we have laid its firm foundation.

There are so many students and so few good teachers that one may consider oneself favored by the gods if one falls into proper hands. I have often been asked to touch upon my own career and to say with whom I have studied. I have always considered myself most fortunate—in fact, attribute my success to the fact—that I had for my first instructor, when but a girl of fourteen, that incomparable master, Oscar Saenger, with whom I worked for three years before going abroad and who guided my successful and busy seasons in the States from 1900 to 1903. I was fortunate, also, in having both Jacques Bouhy of Paris, and George Henschel of London, take a special interest in my work during my student days, and I cannot value too highly the assistance received from Joseph Baernstein-Regneas, who guided my entire operatic career in Europe and with whom I placed every tone of the thirty-one operas in my repertoire.

Upon my return to America I shall not miss a day, while in New York, working either with Saenger or Baernstein-Regneas, as men like these are a help and inspiration to one at any time of one's career.

To sum up my remarks on "Who Should Cultivate the Voice?" an old German saying seems apropos: It is something to this effect: "Never go to the apprentice when the master is at home."



"The Call of the Spirit" by Louis Potter.



Two Views of "The Master Builder" by Louis Potter.

THE SPIRIT OF ART.

By LOUIS POTTER.

ART is old, but its spirit is eternally young. Therefore, the opportunity in this country for a reasserting of this divine youthfulness is tremendous---no traditions, no formulas, no stereotyped school to hinder a full unfoldment, a full bursting forth of a richness in art. With this unusual occasion we should be the more exacting and almost impatient of all products that are reminiscent of European conventions and classical models.

Our country is now largely burdened with this class of work. Such works, however, will eventually fall into oblivion before the radiant light of a new school that is bound to arise here if the proper encouragement and nurturing are given to those children dowered by the gods with the gift for creative work.

Naturally the works of the past, and their relative values as placed upon them by the passage of time, must remain our great object lessons. We are only the more forced to the conviction that our art must express the spirit of our day through the lens of our environment as has the art of the days gone by through its environment.

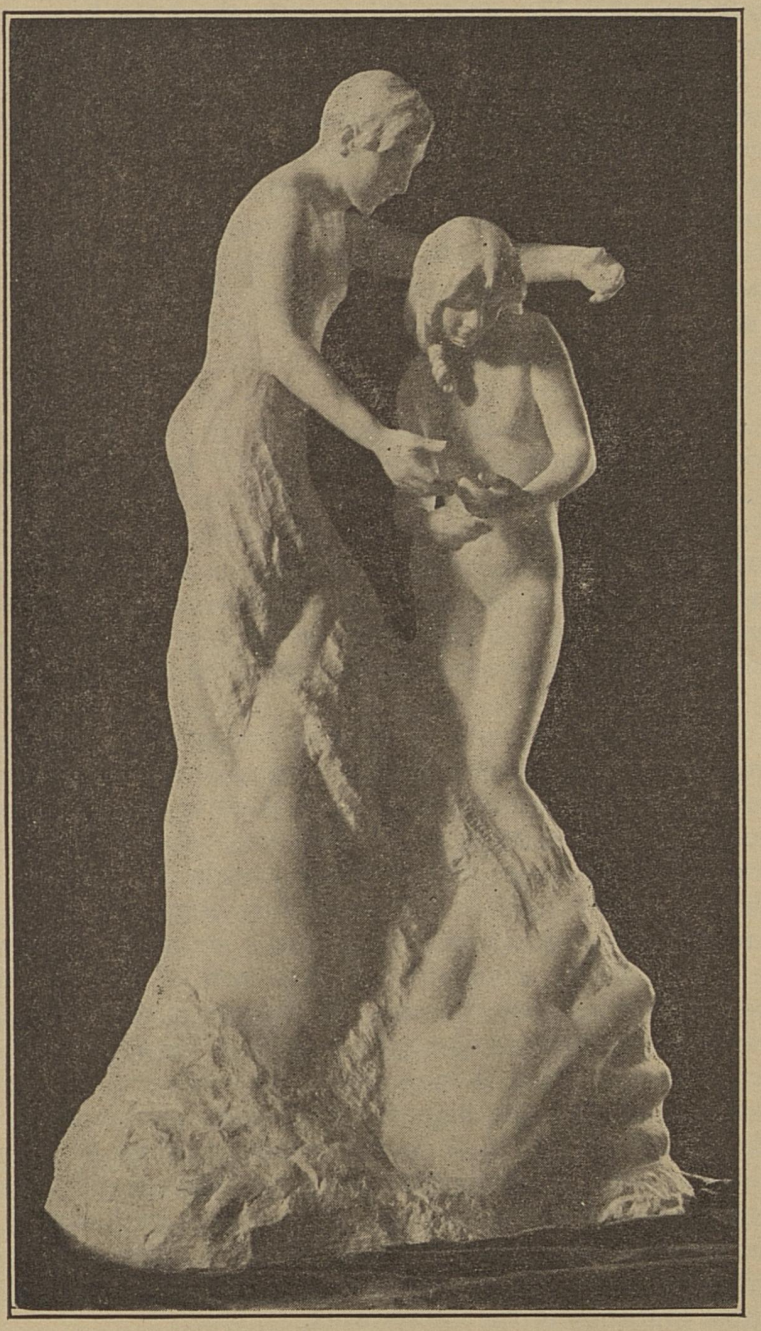
In looking back at sculpture, we notice that the highest expression is never produced by what we term realism---a dominant modern characteristic---but rather by an externalization of an inner thought or feeling. The Greeks, so pre-eminently masters of form, and whom we can never expect to excel for the pure feeling of its perfection, from their standpoint that they expressed, were far from being realists. So far removed were they from the literal copying of individual forms that they used a regular formula of proportions which to their vision made for the perfection of the human form. This became the national proportional standard of beauty and has controlled the moulding of the flowers of their civilization.

An interesting characteristic, showing how much less pagan they were than our so-called Christian civilization is wont to attribute to them, is the fact that a high-born Athenian wore no other badge of distinction to denote his rank than a narrow purple band on the border of his robe. The idea, of course, was that royalty of personality needed no material trappings to make itself evident. Our attitude today is unfavorable by comparison. In fact, we are almost barbaric in the importance we place upon richness of dress and ornamentation, and in the amount of influence it has in our estimate of each other. This is realism so extreme that the pendulum must soon swing in the other direction.

The mythology of the Greeks, so spiritually true of natural laws and facts, gave them the inspiration for their sculptured gods and goddesses. A world of idealism came into being, an idealism which is simply the result of a constructive desire to always look ahead in the progress of man. To thus objectively envelope with a halo the things of the mind is the greatest assistant of evolution, and art should be one of the greatest expressions of idealism.

But our modern absorption in the intellectual intricacies of technique has been so great that the wings of our inspiration have been clipped and we have contributed in art very little to a hastening of our evolution. One interesting test to a student if the general tendency in a movement is from within outward, or purely external without the life of the spirit, is that in all decadent and uncreative periods of art great attention is paid to the elaboration of detail at the expense of the general effect. In the thousands of marble figures turned out of the mill of modern Italy, we find that the lace collars and head-dresses are far more conspicuously wrought than any intimation of soul expressed in the face. But if we look back to the great periods, we find that the detail is secondary to the general conception as expressed in the large surfaces and simple lines. Only art through the inner vision of her followers can thus express herself. When the secondary dominates, the artist is not really doing the essential thing in his work---his outer intellect is only amusing itself with the alphabet of expression, but is expressing nothing from the storehouse of the spirit.

Let us look a little more closely at the way in which a feeling of bigness is expressed in works such as Michael Angelo's heroic recumbent figures for the tomb of the Medici. The first impression is one of large sweeps



"The Moulding of Man" by Louis Potter.

and noble, ample forms, stamped with a powerful impress from an imaginative world. On examination, we find that the sculptor has departed from a realistic portrayal of the human figure in one very important respect. The wrists, the accents about the knees, the ankles, are details made smaller in proportion to the rest of the figure than what would be normal in nature. To accentuate this by contrast, there is a tremendous insistence on the largeness of the forms radiating from these centres, so that the casual observer is struck with a feeling he is looking upon a giant full of the poetry and grandeur of line. If, however, the sculptor had realistically modeled the figure and had been more of a literal portrayer of the facts of nature, he never could have raised the thought of the beholder to a world of the beyond, to the people never seen on land or sea. It is hard to realize that, by a device so apparently simple as the altering of proportions, a result so tremendous in emotional power can be obtained. It is self-evident that the inner feeling of this bigness must have animated his soul, but his mastership at expressing it so simply---and which he must have done consciously--- is only an evidence of how intimately are connected in the art of sculpture the thought of the sculptor and the actual material, the kind of material, from which the work is wrought. The very way a stroke is made with a chisel on the stone or a thumb in the clay has its inner significance. We may not be able to define it in words. But if we can perceive it we get a more complete picture of the personal thought of the artist.

The idea of this marriage of thought to material, and its resultant offspring—a work of imaginative art—raises a veil of mysticism before our eyes. We feel more than ever that there is some relation between the marriage of living souls and bodies and between the union of our thoughts with their means of expression. Again it forces the conclusion through the channel of art of a conscious intelligence at work everywhere in the relationships of nature. I suppose if we could increase our perception we would see manifold new witnesses of this intelligent consciousness everywhere around us. So the power of a statue to arouse such thoughts becomes fraught with a spiritual significance.

All creative art, then, is in a sense symbolic, and this is especially evident in sculpture in its highest form. The Greeks, as we have just noticed, illustrated this in their expressed yearnings for beauty. We find this same abstract portrayal of ideas and feelings in Michael Angelo, but with a decidedly new element of movement and unrest that was far removed from the repose of classic idealism. Now today what must our symbolism in sculpture be to show our restlessness of spirit? Surely not a gross imitation of the earlier work.

If there may be ventured a criticism why so much of our current work of a symbolic character fails to interest the general observer, I would say because the works as a class fail to present interestingly clear ideas. Very seldom is there a conviction given to the beholder that the artist had a new conception to express in a fresh way. Let us take an example. Suppose a figure for a building is desired, called, let us say, "Ecclesiastical Architecture." It is expressed by an erect,

stiff form, expressionless in poise and face, and holding in one hand a miniature church. It is a curious comment on the modern point of view of so many sculptors that they can possibly think that only the merest external trappings, such as a miniature church and classical drapery, could give to the work an animation. To one who can be content with this sort of thing, it is only the outside of the outside that he can possibly see. For a work sufficiently interesting to persist adown the ages, must be vitalized with an individual spark from the soul of the artist. A few folds of drapery and a few conventional ornaments in the hands are not sufficient. This sort of thing must leave the onlooker unenthusiastic and he cannot but feel the artist has had no new impulse or enthusiasm to record in imperishable stone. What excuse can there be for such work with nature all around us forever surging with suggestions for our inspiration, filled with the voices of God if we would but heed?

The unlimited field for the expression of our ideas lies ahead. It would be better to put a barrier between us and the past if the shells of the past reach out and hold us back in an expression alien to our times. We must be ever looking up to the clouds of light in the hope that its rays will quicken in our souls its vital and ever new inspiration. In such moments in our art, we can burst forth like a butterfly from a caterpillar These moments of awakening are the gems that stud the pathway of life. In the making of a figure at such a time to represent some idea, if we would only try to infuse into it the real spirit of the idea conceived, the result could not fail to reach the interest of men who would pause and look, refreshed from their rush in the world.

This kind of art has a divine mission to man. In proportion as the artist conceives highly and adequately expresses his thought, just so much nearer is his work capable of raising his fellow-men to a higher condition of consciousness. For each uplifting expression presented to a man has, as I have said, a constructive value for his spiritual upbuilding.

No doubt the struggle for success and the effort to adjust our art to practical conditions is at times almost too hard to bear. Still if we can but once rise to a clearer perception where we can really objectify an idea in form, and make the work glow with the enthusiasm of our thought, we forget the shadows of the past and really feel we are the heirs of a greater kingdom than that of the world.

There has never been a greater opportunity in spite of so much materialism than that which the present time offers for a fresh evolution in expression. We are rapidly discarding creedal forms of religion and questioning the conventional in every line of thought and work. There has never been a time when a real desire to know the truth back of the external has been more strongly expressed than now in our quest after the unusual. This is only the outer aspect of the reaching for spiritual light. This can and will give to art an opportunity and inspiration never so strongly before felt in the world, and nowhere in the world so focused as in America.

The spirit alone gives life, and life is eternally young.



Miss Jane Addams.

MISS JANE ADDAMS

MISS JANE ADDAMS, head of Hull House, has an international reputation as a philanthropic worker. She is a graduate of Rockford College, class of 1881.

Miss Addams is a native of Cedarville, Stephenson County, Illinois, where the family homestead is maintained. She received the degrees of B. A. and LL. D. at Rockford College. After her graduation she visited Europe and it was on this trip she received the inspiration that was to gain for her an international reputation in looking to the needs of the foreign element in the crowded centers of Chicago. She visited the settlement houses in London and returned to America imbued with the idea of founding a similar institution in Chicago. She unfolded her plans to Mrs. Hull, and the result was that the Hull homestead, an old-fashioned residence, was placed at her disposal for the time being. Success crowned her endeavors from the outset and so pleased was Mrs. Hull with the results that she gave the residence to Hull House settlement.

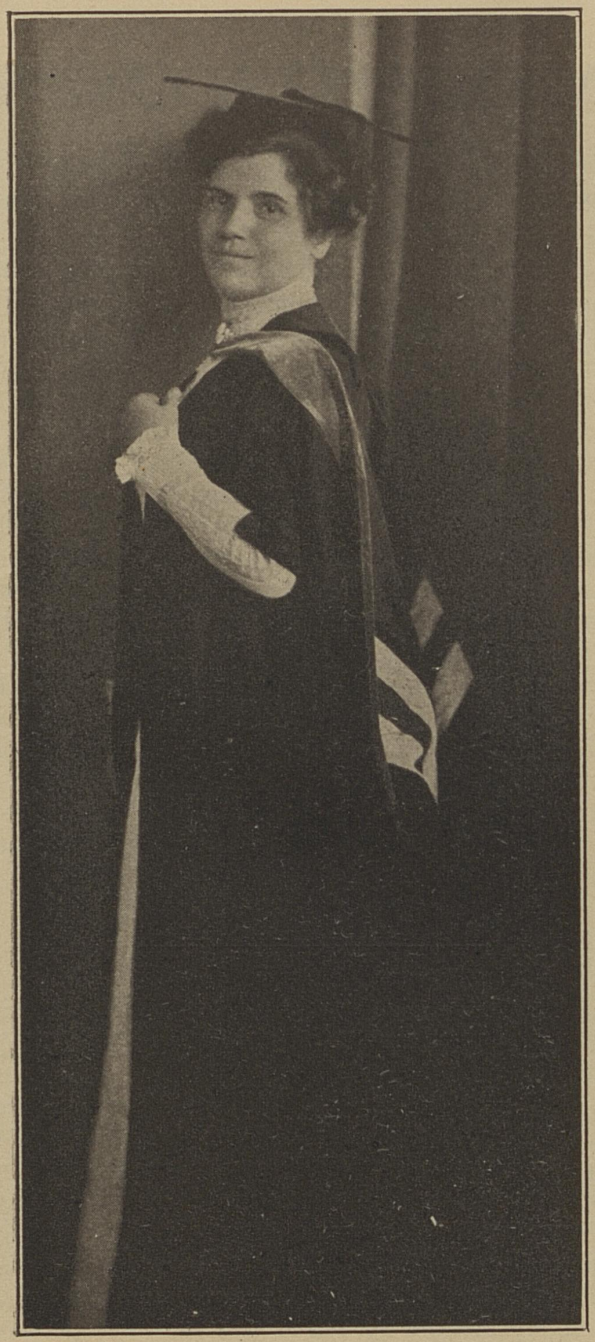
In the twenty years of its existence, Hull House has grown tremendously, and many additions have been made to the original structure. It is situated in the heart of a large foreign population of which it is the social center.

Miss Addams is devoting her life to the cause of strangers in a strange land, seeking to alleviate their conditions and gain for them an equal footing in the unequal battle of life.

WOMEN OF BRUSSELS

The length of life of an average woman, in Brussels at least, is superior to man. Statistics show that during the last two years the feminine element has predominated in the Brussels population. In 1908 there were only 7,884 boys in the Belgian capital between the ages of 10 and 15 and 7,903 girls of the same age. After twenty years the difference increases in favor of the woman, and while Brussels only possessed 9,383 males of 20 to 25 years and 9,181 of 25 to 30 the, fairest half of the human race was represented by 11,701 and 10,899 respectively.

This supremacy the feminine element keeps positively to the end, at least as far as Brussels is concerned. We learn further that while Brussels has only sixty-five men of 85 to 90 years and ten nonagenarians only, she can count 184 women between the ages of 85 to 90, thirty-five of 90 to 95 years, and six of more than 95 years.---Independence Belge.



Margaret Elsie Cross, M. A.

THE MEANING OF HUMAN LIFE---A SOUL

By MARGARET ELSIE CROSS, M. A.

I, too, rest in the faith
That man's perfection is the crowning flower
Toward which the urgent sap in life's great tree
Is pressing—seen in puny blossoms now,
But in the world's great morrow to expand
With broadest petals and with deepest glow.
—George Eliot.

AMONG the sacred rites of some of the oriental countries, one of the most significant is that of choosing the destiny of an infant child. This ceremony in which only the parents participate, occurs on the sixth day after the infant's birth. The room in which the child is sleeping is dimly lighted, writing materials are placed upon the table, incense is burned and prayer offered. It is believed that there, amid the softened light and hallowed thought of the quiet room, God descends and writes upon the forehead of the little boy or girl the mission of its life. From that hour the child is supposed to co-operate with God in carrying out its divinely appointed destiny.

While this ceremony may be considered superstitious, but few people deny the truth of the concept which it represents. The belief in the divine purpose of human life is almost universal. Both science and history beautifully proclaim its truth, by revealing nature's long and ceaseless effort in the genesis of the human race and by recording the ascent of human society from the savage state to the aggregated wonders and triumphs of modern civilization.

To ascertain the purpose of human life and to determine how to use it profitably are two great problems which for ages have presented themselves with undiminished interest to every thoughtful mind. For more than six thousand years philosophy has tried to solve these problems, but life, ever new, with its ever-changing days, months and years, each freighted with new and varied experience and with possibilities for larger growth and nobler purpose has ever eluded the solution.

Emerson, in his essay on Plato, has said: "No one has ever yet had even the smallest success in explaining existence. The perfect enigma remains." And the life principle, with its divine meaning and purpose will ever remain "the perfect enigma," for the human soul never repeats itself. Life is progressive and can be comprehended only as the mind unfolds. Even as the wise men at the feast of Belshazzar failed

to read the mystic symbols on the wall, so the finite mind fails to comprehend, in all of its fullness, the message of the Infinite in human life.

Although impossible of ultimate solution, some interpretation of the problem of life's meaning enters, either consciously or unconsciously, into the daily experience of every human being. Out of this varied interpretation every question of human conduct has evolved. It is that which determines our attitude toward life. It is that which shapes our ideals and sets our standards of human worth and excellence. Some interpretation of the meaning of life is relative to every individual effort and attainment. It is the varying interpretation of this problem which has moulded the educational systems of nations. When the aim of life was subordination to capricious gods or to a despotic temporal ruler, man was educated for tyranny. He was trained to be the slave of priest or state. But as he slowly burst the bonds of mental and physical servitude and emerged into the realm of freedom, into an intelligent, thinking and self-conscious being, he was no longer trained for subordination, but for the dignity and nobility of individual liberty. With every step of his progressive realization life assumed more dignity and the will responded to a nobler purpose. Each new outlook of his ascent was marked by a loftier educational ideal which served its purpose by promoting a fuller revelation of the meaning and purpose of life. And thus each successive age has carried on the work of progressive revelation, till our generation is pre-eminent in its means for the discovery and expression of man's mission in this world.

But human destiny can be determined only by a knowledge of human nature in the light which modern science has thrown on the origin and nature of human life. Man's conception of his mission has become enlarged beyond even the prophecy of seer or the song of poet. Shakspeare foretold more perfectly than he knew the conclusions of scientific investigation when he said:

> "We are such stuff as dreams are made on and our little life
> Is rounded with a sleep."

But let us analyze what "stuff dreams are made on." Dryden says: "Dreams are but interludes which fancy makes." They are usually considered as idle visions, strange vagaries and unreal schemes. But, broadly viewed, they are the most vital, the most productive force in mental life. They are feelings, aspirations, ideals, by means of which all physical things are moulded as is clay in the potter's hand. They are the dynamic power through which all progress comes. They are the material out of which everyone creates his own world. They are the essential element of that creative energy by means of which the actual ever reaches out after the unattained. And modern science reveals the fact that from eternity this energy has been a steadfast force of transformation, impelling all things onward in harmony with its dream. Thru æons of nebulous matter it reached out after a solid state and evolved a great world system. From chaos it unfolded the naked earth

into sublime beauty and harmony. Thru the uncouth forms and dim sensations of animal life, with irrepressible longing, it reached upward into the beauty of human body and the dignity of human brain. Unsatisfied with even this fruition, it climbed up into spirit, up into love, and brought into marvelous existence human homes and happiness, earthly governments and laws. Its yearning still unappeased, it seeks in an ever-broadening psychical life to satisfy its discontent.

Science, in its last analysis, has discovered the meaning of this infinite yearning of the ages. The doctrine of evolution interprets the dream told by the nebular hypothesis. It reveals the fact that away back in the fire-mist---millions of years ago, when nebulæ condensed, cooled, revolved into circles and threw off the first rings, which by the action of mutual gravitation rolled into planets---nature was dreaming of human life. It shows that when land and water appeared and the first low forms of life emerged out of the mud and slime of that primeval sea, nature still was dreaming of human life. And with the mysterious and almost imperceptible ascent of life she continued to dream till a form appeared with the crude beginning of a spine;—a feeble prophecy of the nervous system. And nature developed the structure of that form to meet the conditions of its primitive environment. She fashioned eyes to see the waves of light which played over it and ears to hear the sound waves which fell upon it. And the dream continued while forms increased in number and complexity, up thru reptile, bird and mammal, till at last, in a supreme moment, life rose from horizontal to perpendicular posture, and man, the new creature, stood firmly on his feet, with hands left free for a nobler service, with intelligence in his eyes, with vocal organs for expression and with the power to know, to feel and to do.

In this beautiful story of science we read the meaning of the age-long dream---a human soul with unrealized depths of wisdom and heights of excellence; a soul crude and undeveloped at first, but endowed, thru its long ascent with power to lift it from its savage state to the grandeur and beauty of

> Cæsar's hand and Plato's brain,
> The Lord Christ's heart and Shakespeare's strain.

In the last scientific analysis then, of "such stuff as dreams are made on," human life becomes a divine spark of energy which springs from an Infinite Source. The same energy or life which animates the human form is resident in all forms. It is that which animates all living things.

The characterisitc attribute of this energy or life is the ceaseless activity with which it reaches out after the unattained. This activity is always attended with effort and often with fearful struggle and conflict, in which the weaker organism succumbs and dies. It is in this way that nature performs her marvelous work of progress. The process of growth is the story of a struggle for the realization of an ideal, and this always means the breaking away of old relations that new and larger relations may be formed. In the unconscious forms of the vegetable

and animal kingdoms we call the ideal which governs growth, "law." It is in obedience to this "law" or ideal that the plant attacks its environment, appropriates the elements of soil, moisture and sunshine essential to its growth, and sometimes subdues or robs of their individuality other forms of plant life. It is by attacking and vanquishing external substances in its progressive realization that the rose weaves its garment of delicate tint and texture, the tree puts forth its branches, leaves, swelling buds and fruit, the willow hovers near the river's brink, and the vine extends its twining tendrils for support.

Thruout the countless forms of life from plant to mammal, from the lowest mammal to man, this struggle goes on unceasingly. The whole economy of nature is permeated with a quest for something better. The universe is an arena in which all things are engaged in perpetual combat for the unattained. Every attainment reveals a new ideal beyond and the endless struggle is renewed. Thus has life slowly climbed upward from nebulæ to the first whisper of nascent mind, upward thru all the myriad moods of consciousness to the warring and aspiring soul of man.

When regarded as a contest between unrelated, independent individuals, each battling for a temporary, selfish end, the destructive "struggle for existence" with its unsatisfied longings, and its anguish of suffering and dying organisms, brings murmuring and discontents with nature's law. But when we understand the unity of the world-process, when we view the mystic forces of the universe as so many diverse forms of one life, when we realize that each struggling organism is a part of a progressive whole which advances in proportion to the achievement of its parts, the profound significance of the perpetual struggle is revealed.

With this conception of the activity of life, struggle and conquest become the subtle method by which nature selects the strongest organisms of each generation, teaches them to conform to the needs of their environment and seeks to realize in ever-ascending creations her divine dreams.

Walt Whitman, in his "Song of Myself," thus graphically describes nature's steadfast purpose and untiring effort during the long unfolding process:

I am the acme of things accomplish'd, and I the encloser of things to be.

My feet strike the apex of the apices of the stairs,
On every step bunches of ages, and larger bunches between the steps,
All below duly travel'd, and still I mount and mount.
Rise after rise bow the phantoms behind me,
Afar down I see the huge first Nothing, I know I was even there,
I waited unseen and always, and slept thru the lethargic mist,
And took my time, and took no hurt from the fetid carbon.

Long was I hugged close---long and long,
Immense have been the preparations for me,
Faithful and friendly the hands that have help'd me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.

Before I was born out of my mother generations guided me,
My embryo never was torpid, nothing could overlay it.

For it the nebula cohered to an orb,
The long slow strata piled to rest it on.
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.

All forces have steadily employ'd to complete and delight me,
And now I stand on this spot with my robust soul.

It is in the unfolding process of the "robust soul" that we must look for the meaning of human life.

Mr. John Fiske, in "The Destiny of Man," has said: "Not the production of any higher creature, but the perfecting of Humanity is to be the glorious consummation of nature's long and tedious work. * * * When Humanity began to be evolved an entirely new chapter in the history of the universe was opened. Henceforth the life of the nascent soul came to be first in importance, and the bodily life became subordinated to it. Henceforth, it appeared that, in this direction, at least, the process of zoological change had come to an end, and a process of psychological change was to take its place. Henceforth along this supreme line of generation there was to be no further evolution of new species thru physical variation, but thru the accumulation of psychical variation one particular species was to be definitely perfected and raised to a totally different plane from that on which all life had hitherto existed. Henceforth, in short, the dominant aspect of evolution was not to be the genesis of species, but the progress of civilization."

History is the record of the psychological change, or the progress of civilization. It traces the mental evolution of man from the savage state upward thru the epochs of his development to the triumphs and aggregated wonders of our present civilization. It shows us our far-off progenitors cowering like slaves at the feet of nature, but clinging ever to a vision of better things, gradually subduing like a king, slowly cultivating and eliminating many brutal elements, till out of humanity there shines the spark of divinity. History reveals, on the other hand, varying degrees of individual and social development. Arrayed against altruistic co-operation and mutual service are the savage egoism of competition, the ceaseless drudge for gold, and discord, confusion and and struggle, which attest that a large portion of the human race has not yet evolved to a higher conception of life than that of mere physical or material gain. The depressions, restlessness and perplexities of our time prove the feebleness of moral in comparison with physical life.

But "the mills of God grind slowly." The process of evolution cannot be hastened. It was innumerable ages ago that nature began her work of psychical evolution and mankind began to emerge out of animality into humanity. The process was at first feeble. The struggle has been long and difficult but it has been a progressive conquest of the physical by the higher nature of man. In the entire evolutionary process there is "one God, one law, one element," ever at work. As struggle with what seemed an inimical environment was a necessary condition in the physical evolution of man, so, in his moral and spiritual evolution, attainment is possible only by the action of the same law.

John Fiske has said: "Could we raise the veil that enshrouds eternal truth we should see that behind nature's cruelest works there are secret springs of divine tenderness and love."

A great light is thus thrown upon the so-called dark enigma of evil. Viewed as a necessary condition in the development of character, ist educational value is apparent. It thus becomes what Browning terms it: "The blessed evil out of which good is wrought."

Considered in the light of the revelations of science and the records of history, what, then, is the noblest interpretation that the race has made of the meaning of human life? What is the largest vision of the goal toward which we are tending?

The larger sympathy of the age, seizing with hope and love and longing upon the dignity of man's position today, proclaims that the meaning of human life is to be found in man's co-operation with God in the realization of an ideal humanity.

If we accept this view, every human being is a means for contributing in his individual way to a higher humanity. Every human life, then has an individual work to do which no other can accomplish, which no other can even imitate or duplicate.

Interpretation of life and the divine need of individual service is beautifully expressed by George Eliot in her poem, "Stradivarius":

"My work is mine,
And heresy or not, if my hand slacked
I should rob God (since He is fullest good),
Leaving a blank instead of violins,
For God cannot make Antonio Stradivari's violins
Without Antonio."

MRS. EDDY---THE WOMAN

By ANNIE M. KNOTT

IT is by no means an easy task to write about the personality of anyone who has become known to the world through his or her achievements, for the latter always seem to eclipse the former; and yet it must ever be true that the achievements spring from the personality; that what one does is the result of what he is. Long ago the great Teacher said that a tree is known by its fruit, not by its stem, its leaves, its branches or its root; and, whatever we may choose to think or say, the test of the Master is inevitably the final test for every human being.

Of Mary Baker Eddy much has been written by both friends and foes; in all cases because she is the Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures." No one, however, can truly know Mrs. Eddy who does not understand in some degree this Science to which she has devoted her life, she herself having for long years given priority to her work over all personal considerations, these receiving attention only when their relation to this work was obvious.

It is not the purpose of the present article to deal with the question of Mrs. Eddy's earlier years, but to speak of her at her maturity, as she appeared when actively engaged in the work of the Massachusetts Metaphysical College, in the '80s, and also in later years. Her personal appearance at that time was very remarkable. Although she was then over sixty-five years of age, her hair was abundant and beautiful, of a rich brown color, while her complexion was as fresh as that of a woman of twenty-five, her figure erect and graceful, and her arms and hands exquisitely molded. It would have been extremely difficult to have guessed her age at this period, as there was a freshness not always seen even in very young persons, but there was also a sort of mental maturity to which few people attain, and that spiritual poise which is not swayed by the passing of the years, but which betokens a reflection of the changeless life of the Spirit. We have St. Paul's word for it, that, when the veil of material sense is taken away, those who behold the glory of the Lord "are changed into the same likeness;" and while the primary signification of this likeness is undoubtedly that of mind and character, it must also be expressed by the face, as in the case of Moses, when he caught foregleams of man's immortality in the holy mount.

It was the present writer's good fortune to receive Mrs. Eddy's personal instruction, and in those class days, sitting at Mrs. Eddy's feet, it was not difficult to believe what is recorded in the Bible of those who

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were divinely guided in the olden time, for with rare spiritual genius she lifted her students' thoughts to the heights of inspiration, and never was their credulity taxed by the inconsistent statement that what was once true is so no longer. No! It was unchanging God and unchanging law---the light growing clearer as men drew nearer to the ineffable Presence, nearer to Truth and Love.

It is not possible to speak of Mrs. Eddy without referring to the subject of religion, because she is by nature religious in a most essential and vital sense, yet there is in her character an entire absence of that sanctimoniousness which is often mistaken for spirituality. Sometimes, in her teaching, she would turn a flash of playful raillery upon some materialistic dogma, only to leave the truth which it parodied more sacred to her listeners, when it was stripped of the trappings of mere belief. The keenness of her intuition made her quick to detect insincerity, but there was an indescribable something in her analysis of her students' answers which made them, when in her presence at least, desire to *be*, not merely to seem. To her, real things were real, sacred things sacred, and shams merely the shadows which should vanish before the light of Truth. Her acquaintance with the Bible was unique in its character. Some passage, involving a deep moral question which had escaped the notice of learned commentators, would be explained by her, in response to a student's question, in a never-to-be-forgotten way, the spirit which "giveth life" being with her the all-important consideration.

Long ago King Solomon gave a fine word-picture of the ideal woman, and among other things he said: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Before I had the pleasure of knowing Mrs. Eddy I met in the West a lady who had been in her home as a guest for over a year, and who had also been taught by her gratuitously, and this at a period when Mrs. Eddy's means must have been very limited. This impressed me very greatly at the time, and I was no less impressed by what the lady told me of the spiritual sense of the Scriptures which she had gained under Mrs. Eddy's tuition. Later, when I myself met Mrs. Eddy, I was deeply touched by her great human kindness. It was a bitterly cold morning when I first met her, and, as I looked with some awe at the woman whose teachings were even then revolutionizing the world's thought, she said in a kind, motherly way, as she took my hand, "Aren't your hands cold?" They were at that moment, but in an instant they glowed with a warmth which was felt over the entire body, and with it came a sense of healing which remained and left the sweet impress of Divine Love, God nearer and dearer than ever before. Many years have passed since then, but when in more recent times a guest in Mrs. Eddy's home, I saw that same loving-kindness expressed in her unusual consideration for the comfort of her visitor. And not only is she thoughtful for those of her household but who that has lived near her in later years does not know of her goodness to the needy?

We are all familiar with the adage, "Order is heaven's first law." This law is most scrupulously obeyed in Mrs. Eddy's household. The cleanliness and order which find expression in every department of her home life radiate from her pure and orderly thought. Not only is this true of her home, but it is also true of the Christian Science churches and reading rooms everywhere, her followers instinctively responding to these characteristics of their Leader's mentality and her teaching. Excellence in all work is the demand wherever her influence is felt, and this demand is based upon the fact that the ideal man has infinite capabilities and possibilities, which all men may express in the ratio of their understanding of God, infinite intelligence. Mrs. Eddy is deeply interested in all that relates to the advancement of women, and this interest was recently expressed in a generous donation to the New England Woman's Press Association.

Not only does Mrs. Eddy insist upon order in all things, but she also insists upon that which is of even greater importance, namely, purity in thought, word, and deed, and absolute faithfulness to the marriage covenant. In the chapter on marriage in her book, "Science and Health with Key to the Scriptures," she says, "Home is the dearest spot on earth, and it should be the center, though not the boundary, of the affections" (p. 58). On the preceding page she says: "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life." Mrs. Eddy loves little children, and says, on page 62 of the same volume, respecting them, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease."

Very few people understand why Mrs. Eddy lives in such seclusion from the world. They fail to see that besides the ceaseless demands of the movement which she has established, and which she directs, she has the temperament of a spiritual seer, and this constantly impels her to turn away from material things to spiritual realities. Without this communion with the Divine Mind she could not have given to the world Christian Science, nor had the ability to direct the activities of the movement, ofttimes in the face of exigencies which call for more than human wisdom and endurance. We may remember that the world's great spiritual thinkers had very often to withdraw from the "busy haunts of men" to commune with the Divine Principle of the universe. Victor Hugo says that "solitude generates a certain amount of sublime exaltation. It is like the smoke arising from the burning bush. A wonderful lucidity of mind results which converts the student into a seer, the poet into a prophet." (The Toilers of the Sea.) Of course solitude alone would never convert the ordinary mortal into a saint or a seer, and it is not everyone who cares to be often alone with God and himself. Jesus left his disciples and went up into a mountain to pray. When his vigil was ended he came to them "walking upon the sea," and stilled the storm which had hindered their progress. One who has

the true motive in withdrawing from the world is not a mere visionary; rather does he gain that "wonderful lucidity of mind" which can master every human problem with "the wisdom that is from above."

In the Bible we are told that "without faith it is impossible to please Him (God)"; and Christ Jesus demanded a vital faith on the part of all who claimed to be his followers. Faith in God and in the power of good may be said to be the chief characteristic of Mrs. Eddy's whole career. This faith has no relation to blind credulity, but instead springs from her clear recognition of the eternal spiritual law and order which were revealed in the so-called miracles of Jesus and his apostles, and again brought to light in the healing work of Christian Science, a faith which finds its fulfillment in the "works" that Jesus demanded as evidence of discipleship. Nor is this faith separated from love in Mrs. Eddy's character and life. Hers is indeed the charity (love, the Revised Version better translates it) of which St. Paul says that it "beareth all things, believeth all things, hopeth all things, endureth all things . . . never faileth." History offers no parallel to Mrs. Eddy's patience with detractors and calumniators, save the example of the Master, "who, when He was reviled, reviled not again." No one connected with the Christian Science publications is ever permitted to reply to an attack in any other way than that of Christian courtesy.

A student once asked Mrs. Eddy in class respecting some book. She paused a moment, then said thoughtfully that we must test books and people by their influence over us, and that as results might not appear at once, great care was needed in the choice of both books and friends. One at least of those present began to apply the test then given to Mrs. Eddy herself and to her writings, the result being that their entire influence has been felt as a ceaseless stimulus in the line of spiritual endeavor and of worthy attainment in everything undertaken, and this would assuredly be the verdict of the unnumbered thousands who know this wonderful woman personally and through her teachings. It is this which crowns her life today---a noble purpose grandly realized---the vision clearer, the heights nearer, and to her apply Whittier's words:

Beyond a narrow-bounded age
Stretches thy prophet heritage;
Through Heaven's dim spaces, angel-trod,
Through arches round the throne of God!
Thy audience worlds!---all Time to be
The witness of the Truth in thee.

LACEMAKERS OF ASPLEY GUISE.

EVERYWHERE in Great Britain and Ireland one finds attempts being made to plant or to re-establish home and village industries. Some are successful from a practical point of view; others are not. Each one, however, is an effort in the right direction and helps to establish an attitude towards handicrafts that finally must result in better social and industrial conditions. But the real interest lies in the discovery in England of a village industry that, unlike most of the crafts, has never needed reviving, because for centuries it has been carried on by the people as a means of livelihood; a hereditary handicraft that has descended from mother to daughter, and that is practiced more or less as a side issue, occupying the time that can be spared from the work of the farm or the household.

This industry is the making of lace in Bedfordshire. It is said that the craft was first introduced in the shire by Catherine of Aragon, and the fact that most of the patterns are reminiscent of Maltese lace seems to confirm the general belief. Whether or not it is true that the luckless Queen of Henry VIII found employment for some of the spare hours of her troubled life in teaching the art of lace-making to the peasants in certain portions of her adopted country, it is at all events certain that the people of Bedfordshire learned much about lace-making from the French refugees who came over to England in large numbers some generations later, and who were forced to eke out a living as best they might by putting to practical use such of the French crafts as they happened to know, for traces of this French influence, as well as of the Spanish, are plainly discernible in the Bedfordshire lace.

Some of the most interesting of these laces are made in the little village of Aspley Guise, which lies just outside the gates of the great park surrounding Woburn Abbey, a country seat of the Duke of Bedford. Aspley Guise is little more than a hamlet---just a handful of quaint old thatched cottages in a more or less doubtful state of repair, but each one nestles in a garden such as grows only in England; a genuine kitchen-garden, where flowers, berries and vegetables grow sociably and closely together, each inch of ground yielding its all. In these later years, the center of the village life is the thriving little Agricultural School established not long ago. This is a place where the farm lads and lasses of the country around may learn the best and most modern methods of farming, dairying, poultry-raising, bee-keeping and cookery. The lace-making is rather scorned by the rising generation, although here and there some daughter or granddaughter takes sufficient pains to learn the ancient craft of the village; spurred to it perhaps by the praise given by visitors to the exquisite laces that grow into being on the big round pillow that is the special property of the old grandmother, and by their admiration of the wonderful dexterity with which the quaint carved bobbins are handled by the aged fingers---for in the village of Aspley Guise it is the old grandmother in each household who makes the lace.

---Katharine Bunner in Craftsman.



Helen Pitkin Schertz.

The Arbitrament of Tears

The Queen often weeps over tidings from South Africa.
—Madrid Newspaper.

We are sorry---yes---for a Queen who sighs
And whose lids release a rain,
But alas! for the wives' and mothers' eyes
And their pitiful and unceasing cries
For the men reported "slain."

Let the Queen arrest the task that rives
Hearts that breathe the deepest groan,
For the doughty will that nobly strives,
Because it must, at such cost of lives
For a whim behind a throne.

From far plains of blood wan faces stare
And crave dumbly of the sky---
"Oh, the wives bereft of our tender care---
Oh, their fervent knees in futile prayer---
Oh, these crimsons---why, oh, why?"

And their spirits soar in a quest to rise
To a Realm where all is known
And a King rates tears for the rended ties
Of poor, broken hearts---and the ooze that dries
In the eyes on a human throne!

Still the Abel waits in his smear of gore
And the earth cries out again,
But the solemn curse God spoke before
Gathers yet with an ever fuller store
And will smite the destined Cain!

Helen Pitkin Schertz.

AMERICA'S OPPORTUNITY

By LUCIA AMES MEAD,

Chairman of the Peace and Abitration Dept. of the N. A. W. S. A.

LAST summer Massachusetts was the field of a "war game" on which the attention of millions was centered. This "game" for which Americans, it was said, have been taxed $500,000, drew but slight moral or serious comment from most citizens. It evidently entertained them as if it were a pageant or football game.

Sixteen years ago such a scene as that to which our papers devoted pages could not have been imagined as occurring on our coast. The jaunty fashion in which it is discussed and taken as a matter of course today in all our press, marks, as it seems to me, the degree of degeneracy which we have reached in reliance upon steel and powder, instead of law, to settle disputes between nations about facts or principles.

The game of killing supposititious foreign foes is beginning to fascinate the American people. The "war game" is not practiced that men may put down rebellion in our midst, as that might quite as likely train rebels as defenders of their country. It is practiced that we may be prepared to kill two classes of people, all of whom are at present our friends: First, citizens of all nations of the world except three, with all of whom we have up to date arbitrated all disputes; second, England, with whom we have settled every question peacefully for nearly 100 years, and Mexico and Spain, from whom, as we well know, there can be no attack, unless, for the second time, we force war on them.

Sixteen years ago, we had a small navy; we felt no danger; there were no manœuvres or "war games" that filled the minds of millions with thoughts of war. Today we have increased our naval expenditure 600 per cent., and our military talk, suspicion and passion for rivalry, several thousand per cent., yet we complacently reiterate that we are "not a military people." The serious thing is not the diversion of $500,000 of the people's taxes for a few days' "game." It is not even the effect on the sham fighters. It is the attitude of the American mind, and its startling failure to comprehend relative values; its readiness, as Prof. Palmer has so recently illustrated, to be hoaxed; its naive assumption that we are more respected abroad in proportion as we develop this new timidity which our appalling increase of armaments imply, and acknowledge that now only engineers and explosives can save us.

No psychologist can estimate the pernicious effect upon the youths of this decade of the nonchalent or gay assumption of their elders that all this reversal of our former national policy is necessary. Object lessons in red troops and blue troops are more impressive to the thought-

less mind that any evidence of 100 arbitration treaties signed, or of two Hague Conferences within ten years, or of the good will of other nations. The "war game" fosters distrust and jealousy of other peoples. Distrust must be sedulously encouraged if the money is to be forthcoming. When no enemy exists, one must be conjured up to make the costly outgo plausible.

The religious and patriotic press has no more religious or patriotic duty at present than to save the public from being victims of the shrewd scare game which is a necessary preliminary to "war games" and all the newly emphasized forms of militarism. This scare game, as Dr. Hale so impressively pointed out in one of his last letters, is a business of certain very capable men who know perfectly well how to play on the American public and get what they want. Some of them want a market for steel and war equipments. Some of them want promotions; some of them know how to write and draw clever pictures for the money that will come from using themselves as tools of stockholders and advertisers who know what will sell. There is a growing number of these people and they are persuasive. They are not all hypocrites. Some are simply devoid of sympathy and perception and all knowledge of substitutes for war.

It would frustrate their purposes should all Americans realize that we could probably secure an arbitration treaty with every nation to settle every dispute between us peaceably if we were ready to do it. England was practically ready in 1897, and a treaty of large scope would have been signed but for six Western Senators with combined constituencies smaller than the population of Chicago. A distinguished French Senator has just informed me that France would probably be glad to sign such a treaty with us and he wished a proposal for it might be presented to England and France simultaneously by us. A German judge has recently said that Germany is coming to believe that arbitration may cover "questions of honor." Recent inquiry in Germany has led me to believe that Germany would readily wipe us as a danger spot from her horizon if England and France did likewise.

It is, alas! as a danger spot that we are now beginning to be considered. Our peaceful purposes are no longer assumed as they once were. Europeans are asking why we, of all people, need such defense. A summer spent in Europe in study of problems relating to international peace leaves me with the profound conviction that the United States is in a position to accomplish more for the peace of the world than any other nation, and that at present we are one of the three nations most responsible for the perpetuation of the war system. The hope of the world is in our country returning to its early leadership in methods of rational national defense.

EXCELSIOR

By J. K. C.

THE first step towards righting a wrong is acknowledging its existence. The fault deplored, and desire to overcome it strong---there remains, action.

Exercise strengthens faculty. Because a baby cannot take a long walk he does not refuse to toddle; nor because he falls does he lie prone, refusing to pick himself up in preparation for another attempt.

To be sure, his mind considers but one step at a time, and only later does he learn that one step well taken leads to another, and that several consecutive ones, interspersed with frequent falls and difficulties overcome, enable him to attain his goal.

Boston, with her "1915" movement not only projected, but well under way, is worthy of emulation by individuals or cities, and may be used as an inspiration in the first issues of this magazine.

The idea to one who has not investigated it may seem preposterous, and the end aimed at unattainable. Many ideals seem so to some people, and all ideals seem so to many people; but, if we grant our first premise, and return to it, can we not disprove the opinion of the majority?

Boston has been the pioneer in so much that is good that to sing her praises is sometimes obnoxious. Boston today, however, is looking herself squarely in the face. She realizes she has much that is beautiful in her environs, and, alas! much that is unbeautiful. She feels that now is the time to change.

No city is more healthy than its unhealthiest part, so she is trying to make sound the minds, souls and bodies of her people. She is regulating health conditions, drainage, food supplies, especially milk and dairy products; doing away with sweatshops; trying to have passed humane housing laws preventing overcrowding and the building of tenements without sunlight and fresh air; working for school playgrounds, and gardens in which the individual effort of each child cultivates a legitimate pride; and by co-ordinate efforts, of all the religious organizations, Jews, Catholics and Protestants, endeavoring to bring relief to the sick, comfort to the aged, care to the orphan, and hope to the wrongdoer.

There are people who will want to stop before they begin rendering aid along any of these lines, because growth will seem so slow, but as "the infant creeps before it walks, and learns to lisp the accents of childhood before it speaks the language of old age," so the day of small things must not be despised.

Let our women all over the country "hitch our wagon to a star," looking "up, not down; forward, not back; out, not in; and lend a hand."

(EDITOR'S NOTE: This article is entered in club contest for best club paper.)

THE CLUB MOVEMENT

By MARY I. WOOD

IN this day of mingled enthusiasm and admiration over the growth and development of the so-called woman's movement, it may be well to give a passing thought to that part of the movement which has to do with more than one half million women in America who are organized for the avowed purpose of aiding and abetting the onward march of civilization in any and all forms---the woman's club movement.

So swiftly has this movement gained ground---indeed so sudden was its appearance and so rapid its development from the very first---that not even the club women themselves, not to mention the mere onlookers, can fully comprehend the scope of its interests or the extent of its influence.

The club movement is not a fad, taken up only to be cast aside after the newness has worn away, neither is it an echo of any similar movement on the part of men. It is not a mere banding of individuals who desire power or position, neither is it an organization for purely social or economic purposes. On the contrary the club movement is but a single phase of the whole scheme of evolution, a natural result of the great moral awakening which marked the century through which we have just passed.

The Nineteenth Century will go down in history forever stamped with the mark of an aroused conscience which moralized and humanized all nature. It demanded a broader human sympathy and a clearer recognition of the rights of one's fellowmen, and it placed a lasting emphasis upon the value of freedom of thought and action for each individual. It was also an era of unprecedented inventive and industrial activity which completely revolutionized the economic world. It developed new duties and new responsibilities for woman as well as man. As a result of the invention of many labor saving devices, woman found herself in a position more difficult and more unreal than did man. The latter absorbed many lines of work hitherto performed by women, and added to the number of his hours of labor and to the perplexity of his soul, but the routine of his life went on somewhat in the same old way. He arose, breakfasted, went to his work, came home to his family at noon or at evening after a day full of necessary mental and physical activity, dined, spent the evening in some form of relaxation and slept the sleep of satisfaction. He was weary in body and worn in spirit, but the foundations of his life were in no way shaken.

Woman, on the contrary, found her daily occupation taken from her. The factory and workshops, "the butcher, the baker, the candle-

stick-maker," as well as almost every other form of industry, had invaded her home, and had taken therefrom the tasks which had hitherto been her very life, and had left in place of them a strange and unknown possession---that of liesure time---which must be filled with new activities under entirely new conditions, if she was to continue to be man's helpmate.

In addition to this, she, along with man, had been touched with the quickening of the moral and spiritual life of the times. Out of a darkened, heavily-laden past, came a cry for more light on the part of women and men alike. As the light dawned and her eyes became somewhat accustomed to it, woman saw clearly that with every moment of liesure time and every dollar of accumulated wealth there was also for her an added moment and measure of responsibility. Woman's first cry for light was answered by the gradual opening of the doors of educational institutions and co-existent with this broadening of educational opportunities came an eager seeking after knowledge by women who were debarred from these opportunities. Especially noticeable was this on the part of older women who sought, not the academic branches of learning, but rather a knowledge of life and its many avenues of usefulness, which should enable them to live with, as well as for others.

Such desire naturally brought together "qualities rather than personages." Groups of earnest women were formed in which not riches nor position, but wealth of sympathy, of ideas, of fine aspirations, and eagerness for service formed the criterion.

In this way the woman's club was born. In this way it attracted the finest moral and intellectual women in each community. The growth in membership has been remarkable since from a few hundred of a quarter of a century ago there has sprung a membership which is roughly estimated at 800,000 at the present time. With this growth of numbers there has been a tremendous growth of interest.

From the study club, styled somewhat facetiously by opponents, the "middle aged woman's university," to the social service club seems a long stride, but in reality it is but a steady advance along lines laid down by the founders of the earliest clubs, since we find in the declaration of the principles of the pioneer clubs, statements to the effect that they were destined "not to be purely literary, charitable, philanthropic, educational, reformatory, religious nor recreative, yet to partake of all these qualities in combination."

Owing to the fact that, unlike most organizations, the club does not stand for any single principle either of construction or of destruction, it is difficult to estimate in hard figures or cold type, how far the movement has progressed in its endeavor to carry out the hopes of its founders. Unlike most organizations, the club movement is an auxiliary movement, and works to assist, rather than to inaugurate, necessary reforms. For this reason, many persons of intelligence who are unfamiliar with its methods, fail to see the results which are everywhere evident to the workers.

In the unwritten history of every community in which a woman's club exists, great credit for social service work belongs to that club, even in those cases where nothing monumental has been accomplished To illustrate this point a few questions may be asked of every unbeliever

Is it of no importance to the adult education of a community that a lecture course be conducted each year, bringing to the community persons of talent and importance, who would be heard by the people in no other way? Educators, library workers and students of sociology tell us that the public lecture course quickens the interest of the community along lines of public import and culture better than any other single agency, and it is difficult to find an organized club anywhere which does not have as a feature of its work each year a lecture course which is free or admits the public at merely a nominal price.

Is it of importance to the country that there should be Juvenile Courts which shall save to the nation thousands of young boys and girls who would otherwise become adult criminals? Yet even the ablest opponents of the woman's club movement grant that the Juvenile Court is the product, to a very large degree, of the work of the club women.

Is it of benefit to a nation that it have a pure food bill? Those in authority admit that the National Pure Food Bill in the United States was greatly aided, if not virtually secured, by the nation-wide agitation by the club-women for months preceding its passage.

Is there any virtue in the campaign against child-labor? The club-women of every section of the country have bent their efforts to help in the fight against this shameful misuse of child life.

Is an educational campaign worth while? Scarcely an individual club exists that has not made its influence felt along educational lines and kindergartens, manual training schools, vacation schools, scholarship funds, and other forms of educational progress mark the work of every State federation.

Is the warfare against tuberculosis a benefit to the American people? Thousands of dollars are being raised at this present writing, and millions of persons are being informed concerning the need and value of this work by the health committees of club-women.

Are clean streets and beautiful parks of value? Club-women are working for them.

Are rest-rooms and lunchrooms good for working women? Club-women are establishing them.

Is medical inspection in public schools necessary? The club-women are bringing this about in very many localities.

Are visiting nurses public benefactors? Club-women are supplying them in many cities and towns.

Are pure milk and water supply beneficial? The pure food committees of the clubs believe that they are and are striving to secure them.

Is meat and market inspection a step in the right direction? Through the efforts of club-women such inspection is having satisfactory results.

Are traveling libraries valuable? There are many thousands of books traveling, because of the club-women, through sections where there is practically no other means of obtaining reading matter.

In such ways as these, and in many other similar lines of social service work, the club-women of today are demonstrating that they form one of the greatest, if not indeed the greatest, organized agencies for the betterment of present conditions.

Without martial music or dress parade, seeking no glory for themselves, but with the watchword, "Service," deeply graven on the hearts of its members, a mighty army of club-women are marching steadfastly towards the front ranks of civilization, and each year finds a greater number of earnest women working together for the best interests of humanity.

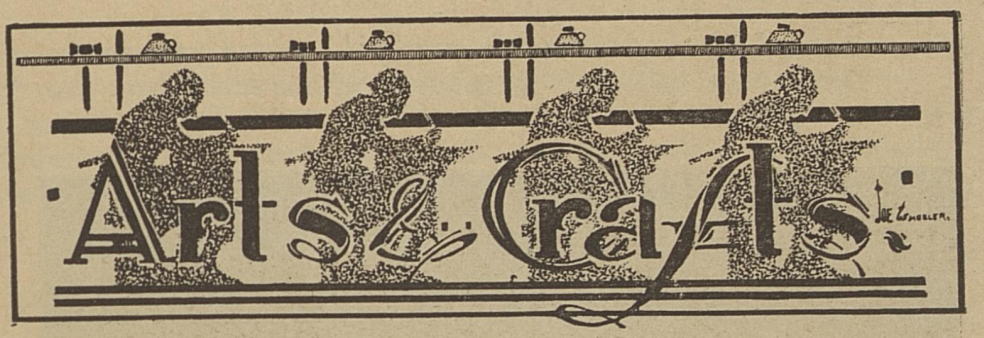
By Comparison

To truly know thy virtues, friend,
And ev'ry noble trait thou hast,
Thy frailties let me comprehend
And kindred good and ill contrast;
For error seen and understood
Is half an error half subdued.

Never lenient, fault-acquitting,
Justly would I praise or blame;
Not with partial heart permitting
Unwatched sparks to kindle flame.
An error seen, and unsubdied,
Is grievous error thrice accrued.

I would not always praise the good
And spurn those hearts proclaimed impure;
Our lives are so misunderstood
The purest soul is insecure.
Purity in a world like ours
Is like a lily 'mongst nettle flow'rs.

—*Robard Emmet Ua Cinneidig.*



EDITED BY

EMMA M. CHURCH,

Director of the Chicago School of Applied and Normal Art

EDITOR'S NOTE

THE columns of this department will be devoted to the presentation and discussion of all phases of the space arts, such as architecture, sculpture, painting, decoration and the adaptation of its principles to handmade or machine-made things, with, at the psychological moment, a reference to relevant subjects.

Beauty and sincerity of purpose will ever be regarded as the essential principle of all that is worthy of the name "Art," and, next in importance, adaptability to purpose and a skillful and sympathetic use of the artist's mediums. All that appears will be admitted solely for the reason that it merits consideration. Preference will be given to the accomplishments of women if their work reaches the highest standard.

Announcement will be made of the notable books that are being published from time to time, with an occasional review of the best of them.

A small part of the space in each issue will be devoted to pertinent queries and their answers. You are invited to ask questions relative to anything that comes under the province of this department. Such questions must be signed with your own name under which your address must appear. Only your initials will appear in the magazine.

Address these queries to the Editor of the Arts and Crafts Department of the Woman's Era, New Orleans, Louisiana.

* * *

ART SITUATION TODAY

Since the beginning of human activities, the arts have developed naturally as the sympathetic medium through which the history of man's inner life is revealed.

Man alone, of all animate creation, seems to have the power of reflecting upon all that comes within his experience, be this of either an



Emma M. Church.

inner or external nature. Any form of experience demands an expression. Of man's reflections and his necessity of expression is art born.

So perfectly does art parallel and mirror this inner life, that it is a confession that completely reveals, to the understanding beholder, the very soul of its creator, never hiding a limitation or exaggerating an exaltation.

We can read perfectly in the art of the Hebrews, the Egyptians, the Greeks, the Romans, what their most cherished hopes and ideals were.

Hebraic literature contained all that could be bodied forth in words, of what its authors felt and lived in the deepest recesses of their souls. No art language was, for them, so befitting as literature for their exultant praise of Jehovah or their lamentations over the shortcomings of men or their prophecy of the wearying of Divine patience and Jehovah's righteous wrath.

Hebraic religion and Hebraic art were one, as were also Egyptian art and religion.

The ancient Egyptians, seeing the ever-recurring overflow of the Nile and the attendant reawakening of all vegetable life, may have understood this rhythmic periodicity in the life of their mighty river as only a correspondence with what would occur in their own experience. After the sleep of death, they reasoned, their souls might likewise return to inhabit their old bodies. Hence their effort to preserve the very body itself, and to intrust it to time-defying stone, piled in the massive structures of the pyramids. Alas! they counted not on the vandalism of succeeding generations, whose lack of sentiment and veneration for the best that an earlier brotherhood knew, made it possible for them to desecrate these tombs and scatter their mummies over all portions of the globe.

What more enduring means could have been chosen than an architecture of the massive proportions of the Egyptian buildings to enshrine their mummied bodies and to proclaim to the world the glory, pomp and magnificence of its kings?

The Greeks, whose civilization produced Homer, Socrates and Plato, Phidias and Praxiteles, and Calicrates, were the first of the people of the western world to dream of ideals and to worship an elusive beauty whose essence they sought to incarnate and perpetuate in an architecture, sculpture and literature that are still the marvels of the world. So subtle is their use of heavy, massive stone, that it seems to melt away and to become the very essence of the artists' dream. The Winged Victory is not a human figure in wind-blown drapery, hewn out of stone, but rather the spirit of mighty accomplishment, whose purpose is mightier than all opposing gales, whose upward aspiration is but stimulated by them. It is a spiritual presence at the same time so noble and so ennobling that its concrete form is as nothing.

Rome, the next in the succession of nations to wield a mighty influence over the world, was a nation that lived not in an ideal sphere, but was rather one consumed by an ambition for power over the temporal world, giving much more thought to military conquest, pomp and luxurious

indulgence in the pleasures of the senses than to flights of the spirit. An examination of its art reveals this mirror plain. No longer do temples and statues of the gods predominate, but rather palaces, places of amusement, baths and other secular structures. Buildings are built on a larger and more magnificent scale, but with much less refinement of proportion and dignified restraint in design.

Among the spoils of war were many art treasures of Greece and Asia Minor, and when those were not sufficient for purposes of decoration, being without any creative artistic impulse, the Romans either copied in a grosser mold the decorative art of the Greeks, or overloaded surfaces with forms in imitation of nature.

Military supremacy, magnificence, bodily comfort and pleasure, have been indelibly written in the art of Rome, and we cannot but believe that they were the predominating impulse of this practical people.

Thus might we analyze the art of all the nations and we should find the keynote to their ideals and aspirations, and likewise we may find the very shrine of an individual in what he puts into his music, his painting, his literature, even in the way he expresses himself in the things that he chooses for his use.

If we accept as our definition of art that it is an expression in painting, sculpture, the handicrafts, or what not, of what the artist regards as beauty, we must at once see that what each regards as beauty is his own personal interpretation of life.

Thus, one who lives entirely in the plane of his senses will cherish form for form's sake. He will declare that there is nothing more beautiful than objective nature. He will demand the minutest study of anatomical construction, truth to the texture and color of the skin, accuracy of light and shade and correct representation of all that form offers to the sense of sight and touch.

This realist, as he chooses to term himself, will also demand all of these things of the decorator. He will revel in the sculpture that can make marble look like lace. He will select the china, the wall paper, the carpet, that has nature "drawn well" in its decoration.

Being dependent upon his senses, he is likely to have little imagination, and it will not occur to him that any new styles of architecture could be evolved out of modern life and modern needs, so he will content himself with a truthful copy of the Greek, the Renaissance, or of some other time-honored type. Bouguereau and Rosa Bonheur are among the great modern realists.

The one who lives more exclusively in his intellect will be less punctilious about the details of form, if his art illustrates something, if it is an historical, allegorical or realistic narrative.

His heart will go out to the mural decoration that says to him, "It was in the golden glow of sunset that we lazily floated down the river's silver stream," etc. He will not worry if the picture makes the wall retire into atmospheric distance, so long as it gives him something to think about. He will love the art of the pageant, that tells him a story of old.

Some great examples of this art are to be seen in the "Holy Grail" decorations in the Boston Public Library, by Abbey, and those of the "History of Religion," by Sargent, in the same building.

The third type regards his loftier, more spiritual emotions as the highest aspect of his being. For him paint, canvas, stone, form and thoughts must not be more evident than is the vibrating string or reed to the musician. They must not assert themselves, but their sole function must be to vibrate the spiritual essence of the artist's message. Such an artist, in painting a portrait, will choose, through the subtlety of his color and the arrangement of his lines and values, and their adaptation to the canvas, to portray the spiritual atmosphere of his sitter, rather than to copy the features as the camera might catch them and to add to this the actual local color that may be present. The details of the drawing will be subordinated to this subtler language.

This idealist knows that there is a correspondence between certain color, line and value arrangements and certain of our emotions, just as there are emotions that respond, respectively, to the tone relations of the minor and major keys in music.

To this class belong the great Whistler, Puvis de Chevannes and Rodin, and many of the masters of Japanese art.

If each person is a law unto himself as to what he regards as beauty, have we any standard by which we may safely say that this is higher or that lower? We have only the standard that has been set by the world at large, which has chosen out of a limitless product a few priceless treasures that are known as masterpieces, and the conscensus of opinion that has called a few of the world's artists, masters.

Almost without exception that which is immortal and universal in spirit is that which the world worships. It is only the music of the inner temple that endures. All that is on the material plane vanishes as the body does. All that springs from the intellectual plane alone, loses its interest, for the reason that what we think to be true today is not true tomorrow, because our power of thought is ever widening and ascending. But all who have sought the great spirit of the eternal goodness, truth and beauty have ever found it and have not been content till they have incarnated it in an expression so nicely attuned to the spirit that the medium and form of expression lose their own identity in the glory of their mission. The idealist worships the spirit of nature, whereas his materialistic brother loves its manifestation in form.

It is always true that the masters have not only been mighty in their spiritual insight, but also have possessed great intellects and have had as perfect a knowledge of form as a poet must have of words.

According to the standard of the ages, how does the art of modern times measure up?

Should we be subjected, today, to a searching scrutiny of our art, how would we be classed, with Greece or with Rome?

Have we not testified in our buildings, our pictures, our sculpture, our decorative art, as it might be seen in any of our great cities, that,

first, we are a hustling commercial people, interested mostly in getting wealth and seeking relaxation in amusements that do not demand too much mental effort?

In general terms, leaving out of the question the leaven of a few exceptions that are our hope of something better to come, our painting and sculpture, architecture and decorative art are still on the imitative, materialistic, or, at best, on the intellectual plane.

Recently this realization has come to many artists, both in Europe and America, and a conscious effort has been made to evolve a new art. Notable among these efforts are the secession movement in Germany, L'art Nouveau in France, the so-called Arts and Crafts Movement initiated by Morris, and that of Brangwyn and his followers in England.

The reverberations of all of these have been felt in America, where some very creditable and serious work is being done in the various crafts by skilled and artistic workmen.

It is interesting to trace the inspiration of this consciousness that something is lacking in our art, back to the influence of the Japanese paintings, color prints, and the marvelous work of their wood carvers, lacquerers, potters, weavers, stencil cutters and metal workers. The course of reasoning may have been, "These things are exquisite, their art is first of all a decorative art, let us make ours so." The results have been just what we might expect from a conscious effort to create a new art. They are about as convincing as the poetry that would be produced by one who had committed to memory the rhythm and rhyme of the sonnet, and said to himself casually, "I guess I will write a sonnet today."

We persistently fail to realize that the Japanese have, like the Greeks, been for generations adorers of the beautiful. They have worshipped at the shrine of the spirit of nature until it has pervaded all their thought and all their lives. They could not, if they would, have made their art other than it is. The frog and the nightingale must each sing what he is, and the frog's song would not be like the nightingale's even though he borrowed his throat. The form of expression is not art any more than a throat is a song, or than meter or words are poems.

We are getting the cart before the horse.

Ages before anyone discovered that such a thing as lyric existed, birds had been singing in its rhythm. The inspiration was the first step, and the suitable form followed spontaneously and inevitably in perfect sympathy.

Our new art, if it is to be anything greater than an empty form or fleeting thought, must come from him who like the skylark that "at Heaven's gate or near it poureth his full heart in profuse strains of unpremeditated art."

We must know that the quality of art is never finer than the quality of the life that creates it.

The following is a list of books recently leaving the press that will be especially significant to those interested in the study of art:

"Dutch Painting in the Nineteenth Century." By G. Hermine Marius. Translated by Alexander Teixeira de Mattos. London; Alexander Moring, Ltd. The De la More Press.

"China." By Mortimer Menpes; text by Sir Henry Arthur Blake. Imported by Macmillan Company.

"French Cathedrals, Monasteries and Abbeys, and Sacred Sites of France." By Elizabeth Robbins Pennell. Illustrated by Joseph Pennell. New York; The Century Company.

"Romantic Germany." By Robert Haven Schauffler. Illustrated by German artists. The Century Company, New York.

"The Story of Dutch Painting." By Charles H. Caffin. The Century Company, New York.

"The Water Colors of J. M. W. Turner." The John Lane Company, New York.

"Beautiful Children." Immortalized by the Masters. By C. Haldane McFall. With 50 reproductions in color from famous paintings. Dodd, Mead & Company, New York.

"The Decoration and Furniture of English Mansions during the Seventeenth and Eighteenth Centuries." By Francis Lenyon. Charles Scribner's Sons, New York.



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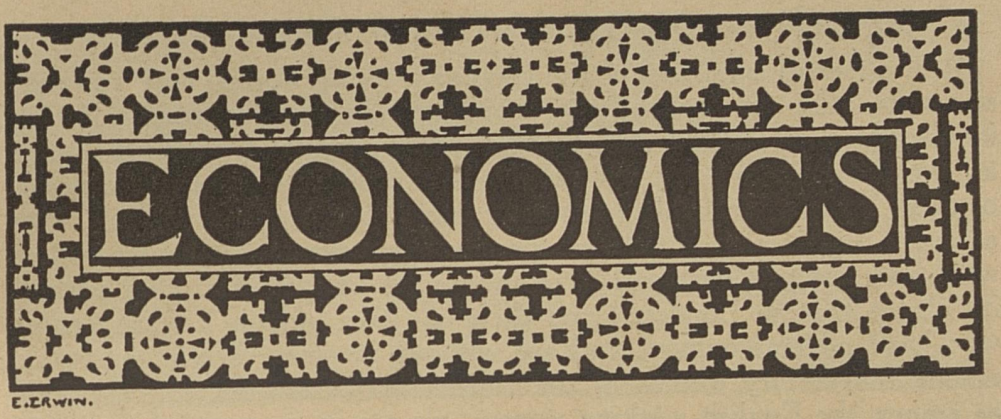
A farmer's family making hay in a sunny field between the mountains, Roldal, Norway.



"Economics deals especially with the mutual relation of economies of all kinds, private and public. It is chiefly, if not exclusively, a science of human relations, and without these relations could not exist."

"Economics is the science which treats of those social phenomena that are due to the wealth getting and wealth using activities of men."

"Economics deals with man's efforts to earn a living."

Outlines of Economics (*Richard T. Ely.*)

THE material and industrial phenomena of society have their basis in man's fundamental need of food, protection and companionship. It is easy to conceive how, in the very beginning of human existence, these simple physical needs required the appropriation of wealth and gave rise to the phenomenon of property. Through associated economic activity, new needs and desires developed, which in turn, have led to higher forms of social activity, but the original personal needs have ever remained the strongest and most universally potent, and today they are still fundamental. They are as potent to rouse the civilized man to activity as they are to rouse the savage to obtain food and shelter. Upon these needs the whole industrial fabric depends. They have called into being stupendous economic institutions and have united the world into one vast society for the production and interchange of goods. "It is probable," Morgan says, "that the great epochs of human progress have been identified, more or less directly, with the enlargement of the sources of subsistence." The gradual increasing complexity in economic conditions and methods has been accompanied by profound changes in the whole social structure.

One of the most prophetic and important changes is the growing self-consciousness among the wage-earning class, their fuller recognition of economic solidarity and the development among them of the fraternal spirit.

A striking illustration of this change is found among the working women of England who are rapidly joining organized labor. More than 200,000 of them are now enrolled in the labor organizations, struggling for living wages.

CONDITIONS OF THE BRITISH WORKING WOMEN

In the fearful condition of the English working women may be found an explanation of the suffrage movement in that country. Recent investigations show that the average weekly earnings of working women all over England are only one dollar and seventy-five cents. Thousands of these women earn only from sixty cents to one dollar and ten cents a week. In the city of London there are thousands of starving women who cannot secure work and have no income. A careful English authority states that in London alone there are two million English people who have no employment and are without income. While conditions among the factory women of the United States are not so deplorable as among the English working women, we are in no position to boast. Wage statistics of the working women in our own country reveal in too many instances fearful poverty conditions and deprivation of the necessities of life.

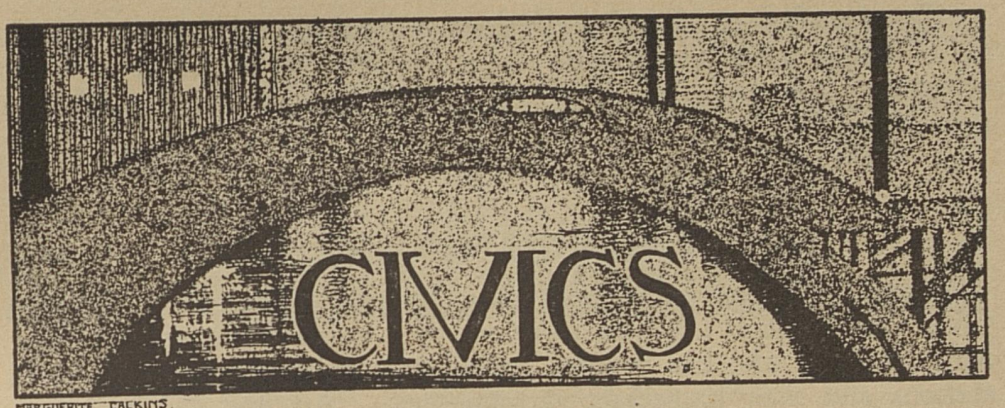
The wages of working women all over the world prove that the financial situation of women cannot be left entirely to men. It is only by amicable union and organization among themselves that the women of our own and other countries can realize better commercial prosperity.

Jane Addams and other workers for the weal of womankind employed in factories are bending every effort to keep upon the statute books of Illinois, the laws prohibiting the employment of women more than ten hours a day. They have brought out much evidence to show that more efficient service is rendered, that fewer accidents occur, and less "spoiled work" follows the shorter days work. Much credit is due Miss Josephine Goldmark, the publication Secretary of the National Consumers' League, for a statement covering an investigation of foreign conditions under which women work in industrial establishments. Statistics are given to show that the mortality among working women is higher than among other classes and higher than among working men. On this subject Dr. Rachel Yarros, of the Chicago Woman's Club, says, "the perpetuation of the race depends upon an improvement in working conditions among the poorer classes; maternity is detrimentally influenced by long working hours; only by the adoption of a ten hour working law can the women of the working classes reach a physical state that would insure proper conditions for the perpetuation of the race." The championship by such women of this good cause surely augers well for the retention of the ten hour law.

* * *

THE PRICE OF STAPLE COMMODITIES

What relation exists between the price of staple commodities consumed in Washington, D. C., and the cost of producing them is a problem under investigation by the women of that city. The work of inquiring into prices and the cost of living at present as compared with six or twelve months ago constitutes a part of their inquiry. The work is well organized and it is hoped that the reports of these women will reveal some interesting facts.



CIVIC consciousness seems awakened in the women of America today as never before, many women having come to the realization of the apparent truth that "city-keeping is closely allied to housekeeping." Great results are following in the wake of the united efforts of our intelligent philanthropic women who are working in a determined way for better housing, cleaner streets, more well planned and properly managed playgrounds, beautiful parks, trees, bridges, statuary, etc.; in fact everything that makes for more ideal surroundings.

We have lived to learn the subtle effect of environment which unconsciously moulds our temperaments and makes of us creatures happy and contented, or otherwise. How absolutely essential, then, that everything possible should be done to bring about these ideal conditions, especially for the children whose welfare it is our first duty to safeguard.

Let every woman promise herself that the year so young will not grow old without finding her taking an active interest in bringing about the realization of the dream which has long moved in the minds of men---the dream of the "City Beautiful."

* * *

An interesting account of the good work accomplished by the Chicago club-women in "municipal housekeeping" is given in the Chicago Post of recent date. It quotes Horace McFarland, the eminent civic authority, who has said that the major portion of civic and neighborhood work throughout our country has been done by women. It says further, speaking of the plan of organizing the various local circles:

"A popular method of effecting an organization begins with the assembly of interested persons at the house of a member of the Woman's Club of a particular district. This is followed by a mass meeting of citizens called for a hall or church, when the improvement association is organized. It is incorporated, and the entire population of the district—men, women, children—are represented. In each case the work is to aid the efforts of the city, and to make the district more habitable and a nearer approach to an ideal setting of American homes.

"The benefits to the city of these voluntary organizations cannot be measured, but a permanent value is shown in the better enforcement of sanitary laws, the smoke abatement, cleaner streets and garbage regulations."

* * *

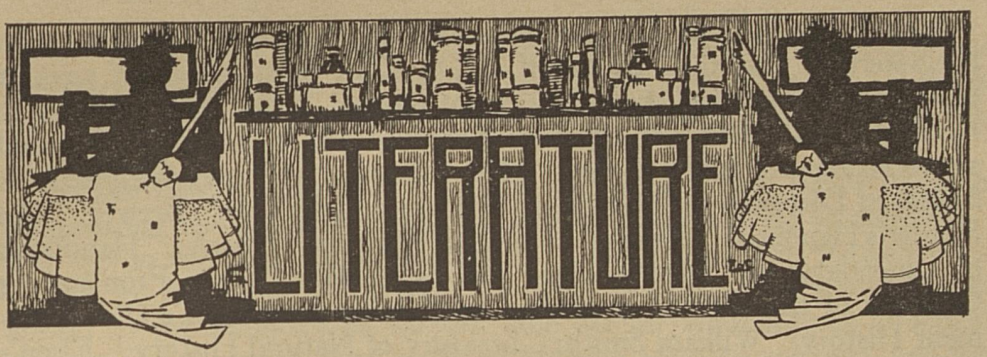
THE COUNTRY STATION AND BEAUTY

Among the interesting papers read at the convention of the American Civic Association at Cincinnati was one by a woman landscape gardener, Mrs. McCrea, who has devoted herself to the beautifying of railroad stations and their immediate surroundings. "Art and the Railroad" was her topic, according to the Chicago Record-Herald, a strange one at first sight, but full of significance to those who happen to be conversant with the facts back of it. In a great city the railroad station as a "gateway" presents one set of problems, from which dignity and beauty of design and form are by no means excluded. In the small country town or village the station is apt to be looked upon as something rather useful than ornamental, and in thousands of places any shanty "does" as the railroad "depot." Yet nothing is so pleasing and so sure to command admiration as a pretty, appropriate country station, with clean, well-kept grounds, grass and flowers. Along our north shore one or two such stations never fail to elicit exclamations of surprise and delight from travelers. They seem to form part of the landscape, to proclaim the loveliness, peace and charm of the country. Such stations and grounds are a good investment for the railroads and the communities. And it is gratifying to know that in the Northwest hundreds of little stations have been transformed and beautified by trained landscape gardeners who are regularly employed for the work by railroads. Undoubtedly the railroads, in spite of their smoke and dust, can do something for art in the regions far removed from picture galleries and monumental structures. They are undertaking more and more to teach scientific farming, and they can do something for landscape gardening and the cultivation of love of harmony and simple beauty.

* * *

The club-women all over the country are taking active measures for the abolishment of the billboard, urging that it mars the scenery, shuts out the light and offers a place for the mischievous boys who have no regard for the property rights of citizens.

Club-women in Cambridge appealed to headquarters themselves, and showed that their idea of asking the advertiser was a solution of the problem. In some places the women have shown that they would not patronize firms or articles advertised on the bill-boards. While every woman believes in the proper way of advertising, she has the right to give her opinion that the bill-board is unsightly in every respect and should be eliminated.



This, Books can do, nor this alone: they give
New views to life, and teach us how to live;
They soothe the grieved; the stubborn they chastise,
Fools they admonish, and confirm the wise.
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone.
Unlike the hard, the selfish, and the proud,
They fly not sullen from the suppliant crowd,
Nor tell to various people various things,
But show to subjects what they show to kings.

—*Crabbe.*

THE Nobel prize for literature, given each year by the Svenska Academien, has this time been bestowed upon a woman---Selma Lagerlof, a native of Sweden. This prize is 150,000 krone, or $40,000, and is awarded "to the person who shall have produced in the field of literature the most distinguished work of an idealistic tendency during the year immediately preceding." Among the writers previously honored have been Kipling, who received it last year; Bjorson, Mommsen for his Roman history, and Sully Prudhomme, for his lyric poetry.

Miss Lagerlof is the author of "The Sage of Gosta Berling," "Jerusalem" (both novels), as well as numerous short stories, nearly all of which have been translated.

Miss Lagerlof is the third woman to be honored with a Nobel prize. In 1903 Madame Curie shared one with her husband and M. Becquerel for her discoveries in connection with the radium ray. In 1905 the prize for the greatest contribution to the cause of international peace was awarded to the Baroness von Suttner, an Austrian lady, whose book, "Ground Arms," made a deep impression throughout the world.

* * *

There has been much discussion of late, apropos of Dr. Eliot's "five foot of books," which, according to him, contain the essentials of a liberal education. The discussion and criticisms have not been left, as is usually the case, to the critics and "those having authority;" readers of all classes, ages and descriptions have added their voices to the clamor raised, each striving to make known his particular views as to which books should be included in the "five foot" list.

Miss Sarah E. Doyle, a Southern teacher, now comes forward with the assertion that the "bookshelf of Dr. Eliot presupposes an amount of culture the average student does not possess." She then proceeds to recommend a "shelf" of reference books to aid in understanding and appreciating the Eliot library. The following are recommended: A Standard Dictionary; "Dictionary of Phrase and Fable," Brewer; "The Reader's Handbook," Brewer; "Familiar Allusions," Wheeler; "Handbook of Legendary and Mythological Art," Clement; "Globe Pronouncing Gazeteer of the World," published by Putnam; "Student's Old Testament History," William Smith; "Treasury of Natural History;" Elson's "History of the United States," which she finds as useful for information as Green's "History of the English People;" "Handbook of Universal Literature," Botta; Bartlett's "Familiar Quotations;" Bullfinch's "Age of Fable;" Bullfinch's "Age of Chivalry" and "Legends of King Arthur."

* * *

"A Cycle of Sunsets" is the title of a book from the pen of Mabel Loomis Todd, of Amherst College, to be published shortly by Small & Maynard. This gifted woman is the wife of Professor Todd, of the Amherst Observatory, and has accompanied her husband on his numerous scientific expeditions all over the globe.

Regarding her new book, Mrs. Todd says: "It is an actual description of one year of sunsets, as seen from the Observatory Hill where is located our great telescope in Amherst. These descriptions were all written while each sunset was in progress, noting the actual changes in tint and tone and general effect. In my book, I allude, here and there, to very splendid sunsets which I have seen in Japan, China, Sumatra, Siam, Borneo, the Philippines, in Africa, on the Red Sea and in Chili and Peru, but the work is really actual descriptions of Amherst sunsets while they were happening, from January to December."

Mrs. Todd's work in Astronomy and along kindred lines should prove of interest to women, marking, as it does, the entrance of women into a domain heretofore looked upon as exclusively man's. WOMANS ERA is fortunate enough to number Mrs. Todd among its contributors, and will publish an article from her on her work in an early number.

* * *

WITH THE PUBLISHERS

"In the Border Country," by Josephine Daskam Bacon (Doubleday, Page & Co.) Clara Elsene Peck, decorator. Cloth, $1.

This little volume, bright in its holiday cover and decorated pages, contains a unique series of stories dealing with three episodes in a woman's life. Her visits to the mysterious Bee-woman, the Dame and the Countess, take one back to the godmothers of our childhood's fairy tales. The stories all tend to impress one with the idea that woman, however endowed by her Creator, should only cultivate her talents in order to teach her children how to sing, paint, or write poems and stories.

At "The Hut in the Woods" the Bee-woman says, "The world has one work for you to do, and you are bound, not free, to do it! - - - Work with flesh and blood, as does God the Creator, not with paint and canvas, as does man the mimic."

We can hardly agree with the critic who says, "Mrs. Bacon conveys a reassuring and uplifting message to harassed and wearied womankind." The stories are very quaint and pretty, as stories go, but, if taken as a sermon in disguise or a "message," we feel confident they would hardly appeal to the majority of women, who see all around them practical illustrations of women in all walks of life who are good mothers, and yet have achieved greatness as painters, sculptors, singers and writers.

* * *

"The Bill-Toppers," by Andre Castaigne (Bobbs-Merrill Co.) Illustrations by the author.

The dedication "To my little friends the stars!" gives the key note to this book. It presents a panorama of scenes from the lives of the stars of the music halls---contortionists, dancers, acrobats, cyclists, etc. The whole vaudeville world is here set forth and the reader travels with the "artistes" to the four corners of the earth. The clever illustrations by the artist-author make this piece of fiction doubly attractive.

* * *

"Woman in the Progress of Civilization." A splendid series of articles, by George Willis Cooke, on "Woman in the Progress of Civilization," is being published in the Chautauquan. The first article on Maternal Society appeared in the September issue. Beginning with that remote period in which the system of metronomy (mother descent) existed, when descent was reckoned on the side of the mother, and the children took her name, down the ages to the present, the progress of woman in the history of civilization will be traced.

The second of the studies, "Paternal Institutions in Greece," followed in the October number. The third article deals with Roman Law and Early Christianity. The fourth, "Woman under Feudalism and Chivalry," will be found in the December issue. These articles will be of great value to students interested in the various causes which have brought about the social and economic conditions of women as we find them today.

* * *

Bobbs-Merrill Co.:

"Miss Selina Lue," by Maria Thompson Daviess; illustrated by Paul J. Meylan. $1 postpaid.

One of the most delightful books of the year. Just a simple story of a noble, big-hearted woman, spinster and storekeeper in a small country village. She mothers everyone with whom she comes in contact,

especially the babies of the village who adore her. The book is full of clever, cheerful and philosophical sayings, and will more than repay one for reading it.

* * *

J. B. Lippincott Co.:

"Bella Donna," by Robert Hichens. Decorated cloth, $1.50.

A powerful story of the Desert and the wonderful valley of the Nile; companion to "The Garden of Allah," is this new book from the pen of Robert Hichens. He has given the reading public another intensely interesting romance, full of the glamour of the East and the mysterious spell of the Desert.

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Doubleday, Page & Co.:

"Ezekiel Esquire Jordan," by Lucy Pratt.

This series of quaint little tales of and about a negro waif are of the kind that never stray far from the boundary line between humor and pathos. Nearly every page brings forth smiles and tears, and often both.

"The Master," by Irving Bacheller. Price, $1.20.

There is stimulation for heart and brain in this unique tale, by the author of "Eben Holden." It has that rare thing---a new villain---the most inspiring knave since "John Silver."

* * *

Macmillan Co.

"The Spirit of Youth and the City Streets," by Jane Addams (Hull House, Chicago).

This book will go far to diminish the evil influence of the streets upon the life of the boys and girls of the next generation.

* * *

George H. Ellis Co.:

"Letters to a College Girl," by Ellen Hayes.

This little book is brimful of the best thoughts of a highly trained mind---of special interest to women, but just as good for men and boys.

* * *

Little, Brown & Co.:

"Red Horse Hill," by Sidney McCall, author of "Truth Dexter," "The Breath of the Gods," etc.

A novel of intense dramatic interest, dealing with mill conditions in the South, and especially with the terrific power for good or evil held in the hands of the controller of mills. The book is, primarily, a strong, human story, dealing with human nature and with love.



MILDRED J. McMASTER

"What is a woman's club? A meeting-ground
For those of purpose, great and broad and strong,
Whose aim is in the stars; who ever long
To make the patient, listening world resound
With sweeter music, freer tones.
A place where kindly, lifting words are said,
And kindlier deeds are done; where hearts are fed,
Where wealth of brain for poverty atones;
Where hand grasps hand, and soul finds touch with soul;
Where victors in the race for fame and power
Look backward, even in their triumph hour,
To beckon others to the shining goal.
This is a woman's club, a haven fair
Where toilers drop an hour their load of care."

THE world seems only beginning to realize what a tremendous force for good lies in the International Organization of Women. This body of some eight millions of the world's most intelligent women holds council once in every five years. Five such councils have already been held, the last one at Toronto, Canada, in 1909. Upon four great questions have they unanimously agreed: Peace and Arbitration, Social Purity, Removal of Legal Disabilities of Women, and Woman Suffrage. Practically every civilized country has its branch of this International Council. In the United States, the General Federation of Women's Clubs, the Daughters of the American Revolution, The Woman's Christian Temperance Union, and other organizations, with an aggregate of one and one-half millions, are affiliated with this powerful, history-making movement of our time.

The various women's clubs and associations which go to make up this million and one-half of organized effort have branches reaching to the smallest towns and hamlets of our country. This means that the wonderful good worked out in the five-year International Councils is taken up in the biennial and annual national conventions, and in turn comes to the monthly and weekly meetings of the individual clubs. Thus are being worked out harmoniously, social, civic and economic problems which will be recorded "in history."

Women's clubs the world over stand for reforms, philanthropy, sanitation, education and conservation. The great works accomplished leave little room for doubt that all for which they are striving will ultimately be attained.

In this department will be recorded the activities of these organizations, and the editor earnestly desires the co-operation of every woman interested to make this "a meeting ground" of general help and inspiration, by recording good work done, and plans for greater things.

* * *

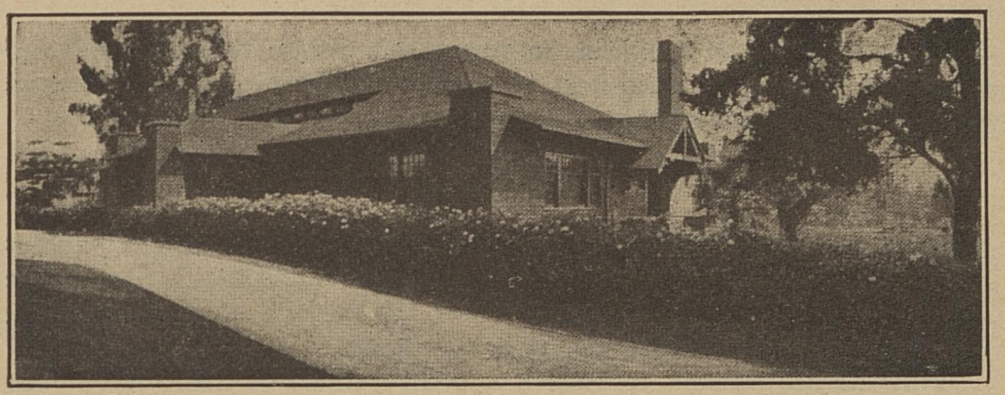
The following is an extract from Mrs. Philip N. Moore's address before the women's clubs in Baltimore.

"The force of the general federation, and it is a general federation, not national, is through unity of work, diversity of opinion. The first movement toward confederation was in 1890, and the next four years were spent in getting acquainted and in organizing the movement. The next period was spent in starting State federations, and then followed the period of activity along the lines of education and sanitation. During this period women were first placed on school boards and it was found not to be dangerous, not even from a financial standpoint, for no woman's organization ever has a deficit. From 1898 to 1900 we may term the industrial period of woman's club work. We were then busy with the new conditions that confronted us through the change in sphere of woman's work. They were forced to exchange the home for the workshop, and the women's clubs worked to secure proper conditions in the workshops for wage earners.

"Following a four-year period of depression we come to the present time, the time of awakening and co-ordination, when we join with men's organizations and even with the government in improving the conditions of our country. We have been invited to join and are giving our best efforts in considering such questions as the conservation of national resources, the protection of the child that labors, the suppression of the white-slave traffic and other great moral questions. While engaging in this work the federation has not forgotten art and literature, but has labored for the beautifying of our cities, and the establishment of art galleries and libraries.

"We can better define what the General Federation of Women's Clubs stands for by telling you what we do not discuss. We do not discuss prohibition, political issues or religious tenets. Those things are better left to men. Neither do we consider woman suffrage, for there is a national organization devoted to this, and besides many of our women are opposed to it. Neither are we a reform movement, though we stand for all that will uplift the race; nor are we sociological, though we aid in all that improves the condition of society.

"The nineteenth century did not find woman, but gave her greater opportunities. When President Taft, then secretary, asked what would keep his men on the Isthmus of Panama for a longer period, he was told to form women's clubs. He saw the force of the advice and sent one of our organizers to the Isthmus to form these clubs. Eight were formed and now the employees of the government remain there satisfied."



Shakespeare Cluh, Pasadena, Cal.

Mrs. Moore then described the work that has been done by these clubs on the isthmus in education, in beautifying the banks of the canal and of the railroad, in providing playgrounds for the children, and in classifying the plants of the jungles. She said the government of the Isthmus was paternal, the best form of socialism of which she ever heard. She also told of the life there, and the work that has been done, and of the method of digging the canal. Her description of the conditions in the Canal Zone, which she declared to be due in a large measure to the women's clubs, was very interesting.

* * *

The National Federation of Women's Clubs is making an effort to stop the unnecessary destruction of forests and just now a special interest is felt for the preservation of our national parks. The following appeal is made to clubs and club women:

"Our great national parks are in danger of being destroyed and the American people are asked to stop this commercial destruction which threatens them.

"The people of California plead that all the people help them to save the famous Hetch-Hetchy Valley, next to Yosemite, the most wonderful and important feature of the Yosemite National Park. Year after year attacks have been made on this park under the guise of development of natural resources. At the last session of Congress the most determined attack of all was made by the City of San Francisco to get possession of the Hetch-Hetchy Valley as a reservoir site. As soon as this scheme became manifest, public-spirited citizens all over the country poured a storm of protest on Congress. Before the session was over the park invaders saw that they were defeated and permitted the bill to die without bringing it to a vote so as to be able to try again. The bill has been reintroduced and will be urged at the coming session of Congress, which convenes in December. Let all those who believe that our great national wonderlands should be preserved unmarred as places of rest and recreation for the use of all the people, now enter

their protests. Ask Congress to reject this destructive bill and also urge that the present park laws be so amended as to put an end to all such assaults on our system of national parks."

* * *

American women's clubs leave similar organizations in other countries far behind in the breadth of their interests, according to a writer in the London Daily Mail, who describes for the benefit of Englishwomen the progressiveness of their sisters in the States.

While Englishwomen, or, rather, a small fraction of them, have been struggling for the ballot and the improvement of social and political conditions which they fancy that equal suffrage will bring, American women, through their clubs, have been showing how easy it is for them to secure social and civic reforms without the ballot, if they earnestly desire to do so.

The English writer is correct in observing that the fortnightly literary program is only a small part of the work of American clubwomen. American women's clubs have developed the traveling literary idea and helped to establish innumerable permanent libraries and reading rooms. They have beautified towns by securing better street cleaning, the planting of trees and the laying out of parks.

The playground movement in a number of large cities has been carried forward by the women's clubs until its worth was demonstrated and the municipal authorities were willing to take charge of it. The fact that in Philadelphia last summer over 125 acres of vacant lots were used for vegetable gardens, the produce being valued at $25,000, is to be explained largely by the activity of women's clubs in securing for needy persons the right to use the land.

Clubwomen have accomplished a great deal in improving conditions in factories and public institutions and in general sanitary reforms. Their position apart from the distractions and entanglements of "practical" politics enables them on some occasions to see the need of reform more quickly than the men.

* * *

"Co-operation" was the watchword of the dedicatory exercises of the new $50,000 home of the women's clubs of Lynn, Mass., some weeks ago.

Governor Draper, speaking on behalf of the Commonwealth, referred to it as the means by which the dreams of the women-club members were realized, the building up of the country to its present state and the improvement of civic conditions in the future.

Miss Caroline S. Atherton, first vice-president of the State Federation of Women's Clubs, declared co-operation was the means by which the club women of the country hope to carry out in the State and Federal Governments their ideas on child labor, greater education for the child, a rational observance of July the fourth and other reforms.

Church, nation and city were represented by the guests at the exercises. More than 400 men and women, the latter representing the Lynn Women's Club, Starr Club, Outlook Club, 1884 Club and the Atlanta Club, were present.---Boston Post.

* * *

Mrs. Philip N. Moore, president of the General Federation of Women's Clubs, has announced that woman suffrage will be discussed at the biennial in Cincinnati next May. This will be the first time this question has been permitted in the General Federation.

* * *

The Executive Board of the Arkansas Federation of Women's Clubs has formally authorized the publication of an official organ, to appear monthly, and took steps to raise an endowment fund to perpetuate the two scholarships at the University of Arkansas, now in their second year.

* * *

One of the causes in which the Kentucky Child Labor Association has been engaged, in connection with the Consumers' League, is the support of families found to be dependent upon the labor of children forbidden to work under the new Kentucky law. About $1,100 was subscribed to this fund last year.

* * *

The President of the Cincinnati Woman's Club, Mrs. Robert Hosea, believes it would be practical to gather up all dirt from the streets by vacuum cleaning machinery. She says that if the streets were kept clean there would be no need for sprinkling, which she terms "that expensive concession to dirt." Street cleaners now used scatter dirt and germs and do not fulfill the purpose of cleanliness. Cincinnati club-women are trying to work out the problem of a clean city, and they hope to present an illustration of civic possibilities in this direction at the biennial meeting of the federation in May. May they succeed, as others will gain courage to grapple with this heroic problem.

* * *

Mrs. Matthew T. Scott, President-General of the Daughters of the American Revolution has opened handsome headquarters in the Arlington Hotel, Washington, D. C. Mrs. Scott finds it impossible to handle this large organization from her home in Bloomington, Ill., and during her term as President-General will make Washington her home.

* * *

Mrs. J. T. Washburn, Jr., Corresponding Secretary of the Saugerties Monday Club, of Saugerties, N. Y., writes of the departure of their

club from the old line of work. Several new publications are chosen by their program committee with great care, and the members are asked to read each book before the date set for discussing the same. In addition each book has a committee especially responsible for its presentation on the date stated, and the committee brings in any correlated material suitable, thus keeping up the afternoon's interest. Large numbers of the members have given up writing their papers, and instead there are most interesting and inspiring talks from brief notes, followed by discussion. The club in this way keeps abreast of the times on literary and scientific subjects, and the outlook of the members is distinctly broadened.

* * *

Mrs. Josephine Rich writes us of an interesting talk given before the District of Columbia Federation of Women's Clubs by Miss Boardman, head of the Red Cross work. Miss Boardman urged the women to take up the work of giving immediate relief after accidents or disasters, and, while not suggesting that all women become trained nurses, asked that they study a course that would qualify them to give competent assistance in case of injury. Major Lynch of the U. S. Army has been assigned the task of preparing a little book which will give full instructions as to how to be helpful in the time of mishap. This club is to enjoy a course of eight instructive and helpful lectures by Major Lynch, and they expect later to inaugurate a field-day for first-aid workers, when medals and certificates will be awarded for efficiency.

* * *

Every woman should interest herself in the proposed establishment, by Congress, of a Children's Bureau, says the Delineator. Send to the member of Congress from your district and to the two Senators from your State, letters urging the favorable consideration of the bill to establish a Children's Bureau, as recommended at the White House Conference on the Care of Dependent Children, and strongly advocated by former President Roosevelt in his special message just before his retirement.

* * *

The Professional Woman's Club, of Boston, has decided to have a model club home. At a recent luncheon 100 members pledged themselves to raise $50 each before May, 1910, and to induce 100 others to give smaller contributions. They purpose to spend at least $10,000 on the clubhouse and to have it completed within five years.

* * *

Regardless of the views of Illinois public school teachers on the law requiring the teaching of temperance, the Illinois Woman's Christian Temperance Union will not countenance a revision of the statute nor lend itself in any way to any possible change.



Music, sphere-descended maid,
Friend of pleasure, wisdom's aid.

—Collins.

IT is to be presumed that the orthodox critics and dilettante censors who occasionally disturb the atmosphere of the musical world in which they gyrate excitedly are again making ready the barbs and javelins which did battle against the barbaric "Salome;" for we are informed that the Manhattan Opera House in New York is to present some time during the mid-winter, Richard Strauss' latest opera, "Elektra." which some German critic says "out-Herods Salome."

The first public performance of this opera was given in Dresden in January, 1908, and later was given in Berlin, Leipsic, Munich and Frankfort-am-Main. The original cast consisted of Frau Annie Krull as Elektra, Frau Schumann-Heink as Clytemnestra, Fraulein Siems as Chrysothemis, Herr Perron as Orestes, and Herr Sembach as Aegisthus.

The Manhattan Opera Company has secured the services of three singers, Mme. Eve Grippon, French dramatic soprano, Mme. Mariette Mazarin, of the opera at Brussels, and Mme. Carmen Melir, Haytian dramatic soprano of the Opera House at Warsaw, who will alternate in the role of Elektra.

We will await the production with eager interest and trust it will be received more kindly than "Salome" was received. It is remarkable that Americans, who are ever ready for novelties and innovations in other fields, cannot get away from the old prescribed rules of opera construction. If a modern composer makes a few original steps out of the beaten path, straight-way he is said to be a violator, and his music is labeled "bizarre," "grotesque," "unimaginable."

Let us have done with the so-called perfection of the old school and examine the technic and the working-out of the ideas of the modern school, and we will perhaps be inclined to admit that the result is rational, even though we cannot call it a miracle, as Strauss replied to Krull on seeing her perform her wonderful dance at a rehearsal of "Elektra." Krull, not being a dancer, when preparing the role, sent for the ballet instructor to teach her a dance, but she could not feel that the steps



Reproduced by permission Manhattan Opera House. New York.

Frau Krull as Solome in which role she so pleased Richard Strauss that he selected her to be the creator of Elektra,



Reproduced by permission Manhattan Opera House, New York.

Mme. Mariette Mazarin, French Dramatic Soprano, will sing Elektra at the Manhattan Opera House this season. Mme. Mazarin is from the opera at Brussels.

he suggested were the right thing for her at that terrible moment of the play, so she invented a dance herself. Strauss was amazed at the invention and demanded of her, "Who has taught you that?" To which she simply responded, "I thought it out myself." This is inspiration.

Let us forego the old rules sometimes and think it out ourselves.

* * *

We cannot help feeling that we were the fortunate ones when we learn that October of last year was the first time Dresden, Germany, saw the performance of Puccini's "Madame Butterfly," the much-admired and much-discussed opera which has been given in nearly all of our large American cities.

Perhaps one of the reasons for so late a performance of this opera might have been the doubt as to whether the unconventional character of the work would meet with the approval of the conservative Dresden public.

Any such doubt could not have taken hold of the audience, for we are informed that the presentation met with genuine enthusiasm and sincere appreciation.

The Germans are disposed to find the undeniable relation ship between "Madame Butterfly" and "La Boheme," just as the American critics have. They are also inclined to think the apparently light character of the music more adapted to operette than to grand opera, and show a preference for "Tosca." This seems only natural, "Tosca" being more on the Wagnerian order and more assimilable to the German temperament.

* * *

Americans should be proud to learn that Arthur Nevin, the composer, is the first American composer to have a work produced by the Royal Opera of Berlin. This opera is called "Poia," and will be presented about the beginning of February. This looks like recognition of American ability.

The composer at present is in Weimar, working on a new opera.

* * *

Admirers of the works of Mme. Liza Lehmann will be pleased to know that we are to hear her in concert. She is accompanied by Miss Palgrave-Turner, contralto, and Albert Hole, the boy soprano, who is to interpret Mme. Lehmann's child songs.

Her concert program will include her magnificent setting of quartrains from the "Rubaiyat" of Omar Khayyam, called "In a Persian Garden;" her last new cycle, "The Golden Threshold;" her inimitable setting of the immortal nonsense songs from "Alice in Wonderland," and selections from the opera, "The Vicar of Wakefield," made famous by the world-renowned baritone, David Bispham.

From time to time we have heard that the new opera on which Giacomo Puccini is engaged was to be called "The Girl of the Golden West;" we are now informed that the composer has decided to call it "The Child of the West."

* * *

Mascagni is writing a new three-act opera which will be called "Isabeau." The libretto is by Illica. Mascagni will direct the opera season at the Constanzi Theatre at Rome next year.

* * *

Franz Lehar, the composer of "The Merry Widow," has written another opera called "Graf Luxembourg."

* * *

Paderewski's opera "Manru" is soon to be presented by the Opera Comique in Paris. The great pianist is engaged on a setting of the Sakuntala legend written by Catulle Mendes, the French poet who died recently.

This pianist has recently received the Cross of Officer of the Legion of Honor from the French Government. Only two other musicians received this distinction without passing through the grade of Chevalier; they were Liszt and Rubinstein.

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Leoncavallo's new opera, "Maia," will soon be performed at the Royal Opera House, Antwerp.

* * *

The French people are soon to have an opportunity to judge how the Americans interpret the works of the operatic writers, for arrangements have been made to have the Metropolitan Opera Company visit Paris next year. Messrs. Gatti-Casazza and Dippel will superintend matters, and they are so confident of success that a second visit is spoken of for 1911.

* * *

Siegfried Wagner, the son of Richard Wagner, has written an opera which will be produced at Karlsruhe next winter. It is called "Banadetrich."

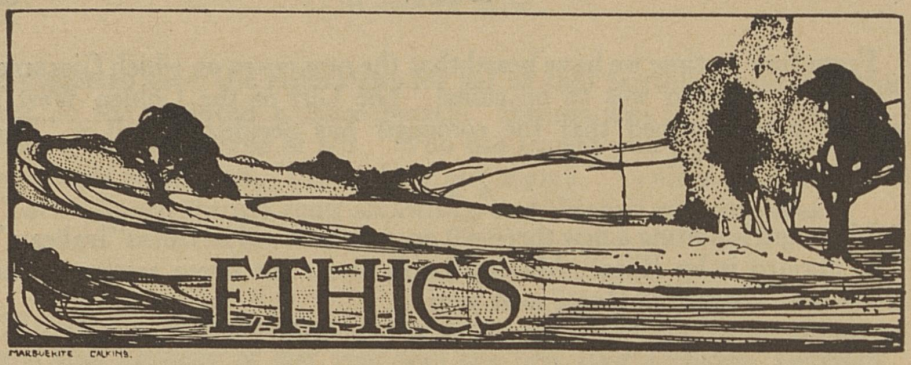
* * *

Mrs. H. A. H. Beach with Charminade and Liza Lehmann, are the three modern women composers; Mrs. Beach ranking first in the new world.

* * *

Helena Lewyn, an American girl, is one of the latest to gain recognition in the musical world of Berlin where she has studied for four years. She has been engaged to play at the Spring Festival in New York in April.

Seangan Ni N-Eiblin.



Ethics is the science of human conduct.
Good-will is the key to the theory of ethics.
The Ethics of Progress (Charles F. Dole).

ETHICAL PROGRESS.

"NOW, be good, or Mama will whip you." That seemed to be in a nutshell, the ethical spirit of the nursery, a quarter of a century ago. For older children the many-shaped straps and the cat-o'nine-tails were household necessities, forming part of the obvious implements of a well-appointed home.

At school, and even in the colleges, corporal punishment was thought indispensable for the moral training of both girls and boys, and many of us still remember the painful whacks of the ruler on the palms of the hands.

The churches also depended on fear to make us good, and a God-fearing woman was supposed to be the best specimen of her sex. Regardless of creed or denomination, every Sabbath day the eloquent divines thundered forth the awful menaces of eternal punishment for disobedience of the holy commandments, discoursed at length on the disastrous consequences of sin, and held before the mind's eye of their congregations the frowning image of a severe judge whose mercy was mainly shown in the thoroughness of the chastisement. The slogan there was also: "Be good or you will be punished."

A few, very few, among the ethical teachers, in the home, the school and the pulpit, adopted a different system, and, instead of trying to force the people to be good, simply taught them how to be good and themselves gave the example.

The State had prisons where life was a constant torture, where all discomforts were combined, unpleasant work, hunger, cold, filth and occasional floggings, for the purpose of curbing into goodness the convicted criminals. It had surrounded the administration of justice with awe-inspiring displays of formalities, and depended on the terror of public executions to cow into goodness the would-be assassins.

The ideal of government was repression, not protection; the ideal of parenthood was the vested right to command and to punish, not the self-imposed duty of helping, cherishing and evolving.

But the world moves and it moves forward. In its ethical advancement it has outgrown those childish methods. It does not tremble any more at the threats of punishment here or hereafter, and fear is no longer needed to make the people good. Love, in its many forms, is now the propelling force in ethical efforts, and woman has become the principal worker in the moral field, because woman understands the subtle but all-powerful influence of love better than man.

Children are no longer brutalized to correct their defects, but ideals that counteract their weaknesses are held before their eager intellects, and their budding minds are gradually made to conform with them, and afterwards to give them expression in their mature life.

In schools, the choice readings, moral anecdotes, well-selected works of fiction, poetry and music are the means of improving first the ideas and then the behavior of the pupils. Mental seeds of devotion to duty, of self-control, of civism, of patriotism and of philanthropy are planted in the growing generation to bear fruit in their future careers.

The prisons are no longer places of torture, but places of restraint. The felons are made to feel that, while they are prevented from following the trend of their evil ways, they are not forgotten by their fellow-creatures nor condemed beyond redemption.

The churches talk less of the wrath of God and more of His infinite love. The Fatherhood of God and the brotherhood of man---both ideal aspects of love---are preached under all climes by rabbis, priests and ministers of all faiths.

Thus has the world changed its ethical standpoint from paralyzing fear to inspiring love, and every day accentuates more and more the progress in this direction. Much has been done and more remains to be accomplished.

This department will give special attention to the evolution of this ethical tendency.

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To those who have been unable to reconcile the tenets of Western Christianity with their questionings on many a complex problem, the sermons of the Rev. R. J. Campbell, preached in the City Temple, London, England, will be found to give some very rational explanations of the text, and much light is thrown on the meaning of scriptural passages which seem obscure. According to Rev. Campbell, they are obscure only because of the attempt to interpret them literally, when we should look for the deeper, inner meaning of even the simplest phrase.

The Rev. Campbell is the head of a progressive, world-wide movement in religion and social ethics, which has a large following in London. The official organ of the movement is The Christian Commonwealth, published at 133 Salisbury Square, Fleet Street, London, E. C.

SARASVATI.



Florence D. Hyman

THE educational outlook for woman is vastly different from that by which she was confronted half a century ago. It was but little more than fifty years ago that Lucy Stone, catching the vision of her life mission, traveled from West Brookfield, Mass., to Oberlin, Ohio, where she found the only college in all this broad land of ours which would admit a woman student. When fourteen years old, little Lucy earned a medal which was the last and highest honor a girl could receive at that time, in the public schools of New England. Had she not earned the medal at that early age she would have been permitted to remain at school till she was sixteen. Dissatisfied with the elementary education, the girl expresses her desire to attend college, upon which the astonished father exclaimed: "Is the child crazy?" Because of the attitude toward the education of women, Lucy Stone had to meet her own expenses at college, although her father was a prosperous New England farmer. It was not, therefore, till the age of twenty-five that she had saved sufficient means to begin the college course. During a part of the four years at Oberlin she paid her meager expenses by doing house work at the Ladies' Boarding Hall, for which she received three cents an hour. She and the other women of the college were refused the privilege of debating with the male students in the literature class, and in order to debate the questions in which they were interested, they were compelled to meet secretly at the house of an old negro woman. On account of her record, Lucy Stone was entitled at graduation, to write the valedictory, but upon receiving notice of the honor, she was told that it must be delivered by a man as it was unbecoming for a woman to speak in public.

As indicative of the general educational situation in those days, Mrs. Mary Livermore wished to study Italian, but had difficulty in finding a man who would teach her. She finally persuaded a Harvard professor to give her lessons, by pledging him that she would keep it "a close and strict secret."

To what extent has been our gain in the right to be educated within these fifty years. Now about nine-tenths of our colleges, universities, professional and technical schools are open to women. Woman's mental capacity is no longer a question. Women are ranking among the best students in almost all our larger universities in which they are, many times, taking honors over their brothers. There are more than seventy-five thousand college graduates among our American women today,

and thousands are graduating every year. Thousands of these women are organized in the Association of Collegiate Alumnae which has active branches in every section of our country and enthusiastic chapters in almost every city.

These organized college women of our country are proving their efficiency in grappling with many of the national problems with which we are confronted. They are working for the enactment of better legislation in regard to child labor, juvenile courts, compulsory education, better conditions for public school children, and the socialization of the public schools, and many other equally important questions. Surely, much has been accomplished, and the outlook is replete with still greater possibilities for development.

* * *

COLLEGE REFORM

Prophetic of good results is the recently incorporated "Higher Education Association" in the State of New York. With a capital of $300,000, this corporation proposes to work for the improvement of American Colleges.

Mr. Clarence F. Birdseye, one of the leading spirits in this movement, has for years been an earnest student of Colleges, and with his extensive knowledge of conditions, is well-equipped to undertake this important work. He offers a practical suggestion that an administrative department be organized within the college for the study of local conditions, thus using the same method by which a business corporation studies its conditions. It is hoped, by some such method, that the needs of the individual student may be more directly realized and that higher education will thus more perfectly meet the efficiency test to which other activities of modern life are subjected.

* * *

IS THE COLLEGE WOMAN UNFIT FOR DOMESTIC LIFE?

There are still some traces of the old "leaven" that ignorance and frivolity are more desirable qualities in the homemaker than knowledge and culture. In reply to this conception, the brilliant and professional Dean of Bryn Mawr College has produced convincing facts that thirty per cent. of college women do their own housework, that while they marry later in life, they marry more wisely, and that they have an average of three and six-tenths children, as against the non-college woman's three and five-tenths.

* * *

WHAT SOME PROFESSIONAL WOMEN ARE DOING

Dr. Gertrude Halley, a graduate of the medical college of Melbourne University, was recently reappointed as Medical Officer in the public schools of Tasmania. The rumor is abroad that Dr. Halley's service

in that capacity has been so satisfactory that a movement has been started to appoint only women to all such offices in that country.

The first woman to appear as a lawyer in the courts of Austria is Mrs. Sophie Mayer of New York. In the capacity of attorney for a New York tailor, Mrs. Mayer went to Austria a few months ago and obtained permission to appear at Vienna in the case which she won.

Miss Annette Gardner Munroe of Portland, Oregon, has been chosen by the Board of Trustees of the University of Rochester, as Dean of the Woman's Department. This position has been previously occupied by men.

At the recent convention of the State Federation of Women's Clubs of New York, Mrs. Gabrielle Stewart Mulliner, a prominent attorney of New York City, told of the effort which is being made to amend the state penal law so that women may be tried in police courts separate from men, and that women criminals will not be discharged from the state penal institutions until they can be placed in positions where they may earn an honest living. To procure such amendments is one of the aims of the New York State Federation of Women's Clubs.

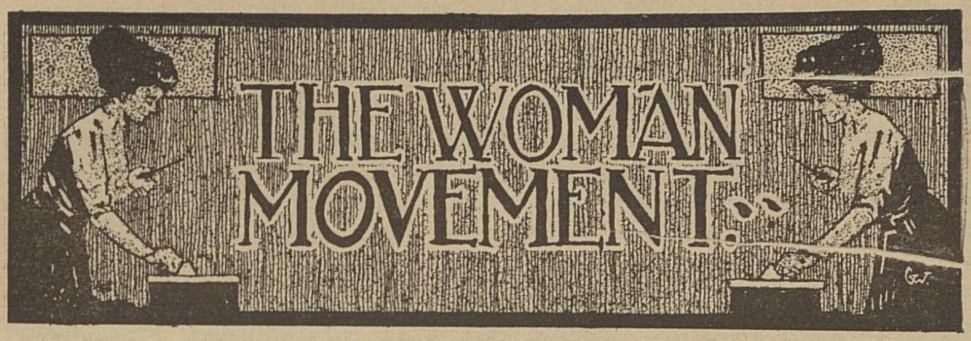
* * *

Newspapers chronicle an interesting discovery by Princess George of Greece (nee Princess Marie Bonaparte) who is well-known on the Continent as a clever amateur astronomer. The princess is reported to have discovered a new star which emits a brilliant light for a time and then becomes temporarily extinct. M. Camille Flammarion suggests that it is a case of two stars, one eclipsing the other.

* * *

A WOMAN SAVANT

The most learned woman in Europe is said to be Marie Montessori, a lecturer in the University of Rome. She is an eloquent and convincing public speaker, but has gained a wide reputation for her ideas in the teaching of children. Her chief idea is to carry instruction to the mind of the child by means of toys. Is this any new thing? It would seem that most children not utterly neglected were "instructed" through the toys given for their play. She has also built a "model house" for the poor and had set apart in it a room especially equipped for the children, a practical bit of philanthropy well worth noting. In this "model house" room are the toys of her own invention, designed to teach the little ones to read and write. Mme. Montessori's ideas have found such an appeal to the practical mind she has been invited to build a house exclusively for children in Milan.---*Chicago, Ill., Journal.*



ENCOURAGING SIGNS

THERE is in the United States a vast army known as "club women," which has not its exact counterpart in any other country. Their clubs began about forty years ago for purely literary study and work, but their scope has broadened until now it comprises every activity in which women are interested. A large number of these clubs, with a membership of nearly 1,000,000, are united in what is known as the Federation of Women's Clubs, but this probably does not include one-third of the women who belong to clubs of various kinds. Of late years these "club women" have been turning away from literature, art, music, history, etc., and directing their energies to public questions, those relating to schools, public play-grounds, day nurseries, diet kitchens, pure milk and water, clean streets, decent housing for the poor, and many others. Work for these carried the women before legislatures and municipal councils, and they finally learned that the men who composed these bodies served only those who elected them. As a result, thousands of these club women are now demanding to vote for those who make and execute the laws, collect and spend the taxes and govern the cities. The women who work especially for temperance and social purity learned this lesson years ago.

Then there is another army of what are called "college women," those who hold college degrees or are still at the colleges---at least 100,000 of these---and among them are thousands of lawyers, physicians and teachers. They have studied in the same class rooms with men, maintained the same standard of scholarship and taken the same degrees, but as soon as they begin their life-work they realize that they are handicapped by not having the dignity and power of the ballot. It has taken them a long time, but now they understand this, and there are very few of them who are not suffragists.

And then comes that immense army which, in the final struggle for the franchise, will be most powerful, the wage-earning women, counted, not by the hundreds or the thousands, but by the millions! They, too, have been very slow to recognize the chief cause of their low wages and hard conditions, but they know it now, and they have the tremendous force of the men's labor organizations at their back in the battle for the ballot which they are now ready to fight to the finish.

Patiently, steadily, unflinchingly, for half-a-century the suffrage associations have been preparing the ground, sowing the seed and tilling the fields for the splendid harvest which now is not far away. The month of September saw the fulfillment of one glorious dream---the centering of the movement in the great and influential City of New York, in headquarters suited to its needs. These are due primarily to one public-spirited woman of this clty, Mrs. Oliver H. P. Belmont, who has called to her aid other women of wealth, and some men also, and engaged an entire floor of nine rooms in one of the best office buildings in the city. Here the National Association is established. The offices are under the direction of its president, Rev. Anna Howard Shaw. The Empire State of New York has also its headquarters here.

One of the strongest reasons for placing the headquarters in New York was to secure the support of its newspapers, which are by far the most influential of any in the United States, and reach even the remotest villages. In less than two months the wisdom of this course has been a hundred-fold justified. In the three days preceding the writing of this report, the newspapers of New York City have contained over fifty long columns on woman suffrage. During the entire time they have averaged from five to ten columns daily. In addition to this, the great news associations, which supply the papers throughout the country, have sent out thousands of words. In all, there has been scarcely one disrespectful paragraph. We believe there never has been such a record.

IDA HUSTED HARPER,
Chairman National Woman Suffrage Press Bureau, in Jus Suffragii.

* * *

VOTES FOR WOMEN

Six hundred thousand names have been enrolled on a petition to Congress which reads: "We, the undersigned, citizens of the United States, over 21 years of age, hereby petition your Honorable Body to submit to the Legislatures of the several States for ratification an amendment to the National Constitution which shall enable women to vote."

Mrs. Rachel Foster Avery, of Philadelphia, chairman of the committee having this work in charge, reports that labor unions throughout the country have co-operated, and that the Socialists are securing many signatures.

* * *

"The Gazette has received a large bundle of literature from the Illinois Association Opposed to the Extension of Suffrage to Women. It is doubtful whether the sporting editor will be able to read these pamphlets carefully this fall, as the office has lately been deluged with books, pamphlets, brochures and tracts to such an extent that a man might read night and day for a year and not get half way through. The literature from the brewers' association alone keeps the janitor busy carrying waste baskets into the basement. Then there are valuable reports from

the officials at Washington, and extracts from the Congressional Record, and catalogues from mail-order houses, and rafts of other stuff; and so it seems improbable that the Gazette will be able to do full justice to the Illinois association with the voluminous name for many moons."

WILLIAM ALLEN WHITE (Emporia Gazette)

* * *

A State Men's League for Woman Suffrage was organized in New York City, November 29th. George Foster Peabody is president of the organization, which starts with 150 members and proposes to increase its membership largely within the city, as well as to establish branches in other cities and towns throughout the State. Among the vice-presidents are Herbert Parsons, Congressman; Wm. S. Bennett, who managed Mr. Bannard's campaign for mayor; Wm. M. Ivins; Wm. J. Schiefflin, of the Citizen's Union; and John Mitchell. The Executive Committee consists of Oswald Carrison Villard, of the New York Evening Post; C. C. Burlingham; Charles H. Strong, president of the City Club; Prof. Vladimir G. Simkhovitch; Dr. Simon Flexnor, of Rockefeller Institute; Prof. John Dewey, of Columbia University, and Max Eastman.

Chicago has a Men's League for Woman Suffrage, which was organized several months ago, and has already done some good work. Ex-Senator McMillan is president, and George E. Cole, the well-known municipal reformer, vice-president.

* * *

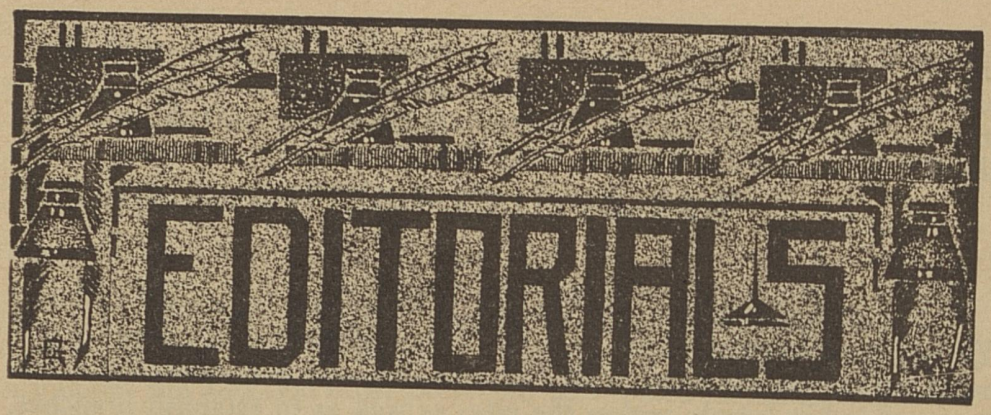
The National Woman Suffrage Press Bureau reports that, during the month of November it received from one clipping firm 2,014 clippings on woman suffrage, including 526 editorials. These were exclusive of everything in New York City papers. In the latter for the same period were 580 articles, ranging in length from one paragraph to one page.

* * *

Mrs. A. Watson Lister, secretary of the Woman's National Council of Australia, said, speaking of the effects of equal franchise in that country:

"One striking result of equal suffrage is that members of parliament now consult us on their bills when these bear upon the interests of women. The author of the new divorce bill asked all the women's organizations to come together and hear him read it and make criticisms and suggestions. I do not remember any such thing happening before in all my years in Australia.

"When a naturalization bill was pending, one clause of which deprived Australian women of citizenship if they married aliens, a few women went privately to the prime minister and protested, and that clause was immediately altered. We had worked for years with members of parliament for various reforms without avail because we had no votes; but you cannot imagine the difference now."



"We—Are we not formed, as notes of music are,
For one another, tho dissimilar;
Such difference without discord as can make
Those sweetest sounds, in which all spirits shake
As trembling leaves in a continuous air?"

—Percy Bysshe Shelley.

EVERY phase in the development of human society has been attended by some special activity or particular kind of work directed toward individual or social ends. The ever-broadening vision of the possibilities of the individual and of society has enlarged the scope of human endeavor, increased the variety and complexity of action and produced a more perfect response of hope and sympathy to social and economic needs. With the multiplicity of social organizations and the larger field of service in which individual effort is directed, the busy progressive woman has long felt the need of a magazine in which she could briefly survey the varied realm of activity and intelligently correlate her work with the great synthesis of services for a larger humanity.

While information concerning various kinds of individual and social effort and achievement can be gleaned from many worthy periodicals, there is no magazine which serves as a ready reference or compendium of activities, where, collected in small compass, the busy woman can survey the arena of lively endeavor and receive encouragement and inspiration from purposes and aims kindred to her own. It is in the growing recognition of this need that the WOMAN'S ERA had its origin. It sets out to work in a relatively new field with an earnest purpose to promote the interests of humanity by considering the activities of women in all avenues of service and by presenting a review of the various philanthropic, social and economical movements. It proposes to work for all the great reformatory movements of the time in the most efficient way by fostering the spirit of reform and progress and by an endeavor to remove, as far as possible, the conditions by which reform and progress are checked. It seeks to right the wrongs of children who are ill-nurtured and ill-

taught, who are reared under demoralizing influences and put at enslaving and deadening work when ten or twelve years old. It advocates ideal motherhood and efficient schools. It encourages clean government, the establishment of public libraries and the organization of public and private associations for various kinds of culture. It seeks to promote among the women of our country a unity of purpose and a maximum of interest in the utilization of our forces for truer, happier and better living---HERE and NOW!

The consummate art of the musical genius consists in his skillful union of diverse threads of sound which, listened to in their isolation, are often discordant. So, the great symphony of social progress, a work of transcendent genius, is composed of an infinite variety of activities and movements, notes imperfect and dissonant when taken one by one, but sweet and harmonious to the mind that comprehends the vast theme and the general movement of the whole. As each note is essential to the musical idea which dominates the symphony, so each effort and activity has its essential place in the sublime harmony of a happier and better race. Toward the realization of that ideal condition, Woman's Era wishes to contribute its part.

* * *

THE FEATURES OF THE YEAR

The aims and purposes of WOMAN'S ERA clearly imply a field which occupies the borderland where the humanities meet. This fruitful territory will be worked by writers of international reputation, each of whom will approach it from the viewpoint of her respective line of work.

Each issue will be distinctive as a "Special Edition" devoted to some specific problem. Each of these problems will be treated by those who have given long-continued thought and effort to that particular subject, and to which issue they will contribute the most advanced thought and ideals of our time.

The March issue will be dedicated to the problem of Reforms, an interesting feature of which will be an article on "Experiences in Prison Reform Work," by Mrs. Maud Ballington Booth. Mrs. Florence Kelley, so well known in industrial reforms, will also contribute an article on "One Kind of Child Labor."

* * *

The edition on "Economics" will contain an article valuable to all women on "Waste in the Home," by Mrs. Charlotte Perkins Gilman, who, by her untiring zeal and her clear conception of the ethical process, has not only achieved international renown, but has become one of the most forceful reformers of modern times. Other interesting articles

dealing with the perplexing problems of economy will appear in the same number. "Votes for Women" will occupy the pages of the May issue in which Rev. Anna Shaw will relate some of the struggles and triumphs of the "Woman Question." The name of this gifted woman is synonymous with every effort for the wider recognition and more extended usefulness of womanhood, and her words carry with them the conviction of one who has drunk of "the Sacred Waters where the women of the ancient mysteries came to mingle their tears."

Additional interest will be given to the pages of this issue by Miss Kate Barnard's story of her own experiences in "Woman in Scientific Statecraft," and Mrs. Mary Bradford's article, "A Woman on the Stump."

The June issue, devoted to Arts and Crafts, will contain, among other valuable contributions, "A History of the New Step in Art Education," by Miss Emma M. Church, director of the School of Applied and Normal Art, Chicago, Illinois. The name of Miss Church is familiar in every department of education as an efficient exponent of the theory of moral development through the ennobling of the emotional nature. Other issues will be devoted to the consideration of Literature, Music, Club Work, Civics and Woman in Education. Prominent among the contributors to these special numbers are the names of Dr. Laura Drake Gill, president of the Association of Collegiate Alumnae and President of the Department of Women of the National Educational Association; Mrs. Eva Perry Moore, Mrs. Pauline Steinem, Lillian Whiting, Helen Pitkin Schertz, Alice Hubbard, Jessie L. Pickering, Esther C. Pohl, M. D., Mrs. Cynthia Westover Alden, Belle Kinney, Katherine Tingley, Louis Potter, Grace M. Brown, and Marie T. D. Irwin, Mabel Loomis Todd, Mary I. Wood, Laura Ames Mead, Rabbi Stephen Wise, Prof. Harriet Boyer, Mr. H. S. Baucher.

* * *

THE SOCIAL INDIVIDUAL

"The Meaning of Human Life," which appears in the present issue is the first of a series of six articles in the study of "The Social Individual." These articles are selections from six chapters of a book which the editor, Margaret Elsie Cross, A. M., has under preparation, and which she hopes to have ready for publication within the current year.

The work is a response to numerous appeals for the publication of the educational philosophy to which the author has received cordial hearing in college lecture room, university extension classes, mother's clubs and other educational bodies. The author has made no attempt to present an original theory, but to consider, in the light of the literature of evolution, some of the interesting problems in the development of the individual and society, with the earnest hope that this cursory glimpse at the salient features of modern educational thought may lead to a more extended and serious exploration

THE PERMANENT DEPARTMENTS

Each issue will contain twelve or more permanent departments, which will give a world-wide review of the spirit of life as it is revealed in various forms of activity. The realms of Civics, Economics, Ethics, Literature, Music, Arts and Crafts, Club Work, Wit and Verse, Feminine Philosophy, the Woman Movement, Professional and College Life and other important fields of interest will be carefully surveyed each month. Through these departments, WOMAN'S ERA will endeavor to give to its readers a perspective view of the ever-enlarging sphere of human action.

With the fervent hope that it may help to create a larger effort in the highest interests of the individual and in the entire social structure, the magazine goes forth to fulfill whatever may be its mission.

* * *

We invite special attention to the various art designs accepted by WOMAN'S ERA for its permanent department headings, shown in its first issue, and under which will be given each month a review of what is being done in these fields. These designs, each one a gem, are the products of the Chicago School of Applied and Normal Art, under the direction of Emma M. Church, Editor of the Department of Arts and Crafts in WOMAN'S ERA.

* * *

In overcoming many intricate details incident to launching a new magazine, WOMAN'S ERA was particularly fortunate in having the wise counsel of Mrs. Grace German Chamberlain, the late President of the Era Club of New Orleans, La. Her natural gifts for organization and detail were never better exemplified than on this occasion, and her impress has been left upon a work dear to her, and for which WOMAN'S ERA feels she can never be repaid. Her friends are legion, and, we feel sure, will extend to her congratulations upon the result of her efforts to make the initial number of WOMAN'S ERA the pride of every thinking woman of America.



FEMININE PHILOSOPHY

What is the spring-time of flowers for?
Why does the sunshine come down?
What are the harvest-day hours for
But fruit? In the fruit is the crown.

---Charlotte Perkins Gilman.

* * *

Our deeds still travel with us from afar
And what we have been makes us what we are.

* * *

What do we live for, if it is not to make life less difficult to each other?

---George Eliot.

* * *

The world does not require so much to be informed as to be reminded.

---Hannah Moore.

* * *

A house is no home unless it contain food and fire for the mind as well as for the body.

---Margaret Fuller Ossoli

* * *

Man saw the thorns on Jesus' brow, but angels saw the roses.

---Julia Ward Howe.

* * *

The more we know, the better we forgive;
Whoe'er feels deeply, feels for all who live.

---Madame de Stael.

* * *

We worry because we do not take our troubles in the proper way.

---Charlotte Skinner.

* * *

Who plants a tree for future generations is the true philosopher.

Grace G. Brown.

* * *

I never knew a vice or virtue that had a gender.

---Mrs. Francis Hodgson Burnett.

* * *

To know a thing and to know that you know it, is a source of wonderful power.

---Mrs. M. E. Pearson.



A MOVING TALE

The novelist paused awhile to think,
And may be he paused awhile to drink;
"A moving tale, I would fain indite---
Tell me, oh, tell me, of what shall I write?"
Why, write of the cat who is rushing away
From bootjacks and bottles, in deadly array.
I think it will prove a success without fail,
For most surely that is a moving tail.

* * *

TIME TO SPARE

An eccentric-looking person, with exceedingly long hair, was walking down Walnut Street in Philadelphia one day not long ago, when he was approached by a mischievous youngster who inquired the time.

"Ten minutes of four," said the eccentric person.

Whereupon the disrespectful lad rejoined:

"Well, at four o'clock get your hair cut."

The boy then ran swiftly down the street, pursued by the now incensed person with the long hair. The latter, after running a block, suddenly found his passage barred by a policeman.

"See that boy, officer?" demanded the angry pursuer, pointing at the fleeting lad. "He asked me the time, and when I replied 'Ten minutes to four,' he had the nerve to tell me, 'Well, at four o'clock get your hair cut.' "

The policeman gazed stolidly at the agitated man with the long hair. Then he asked:

"Well, what are you running for? You've got seven minutes yet!"---Lippincott's.

* * *

A little fellow rushed breathlessly into a drug store.

"Please, sir, some liniment and some cement!"

"What?" asked the puzzled clerk. "What's the trouble?"

"Mam hit pop on the head with a plate."---Everybody's.

AIN'T IT

"More than five thousand elephants a year go to make our piano keys," remarked the student boarder, who had been reading the scientific notes from a patent-medicine almanac.

"My word!" exclaimed the landlady. "Ain't it wonderful what some animals can be trained to do?"---Harper's Magazine.

* * *

DIDN'T CARE TO MENTION HIS NAME

A colored woman presented herself the other day in an Equal Suffrage State at the place of registration to qualify for the casting of her vote upon the school question at the next election.

"With what political party do you affiliate?" inquired the clerk of the unaccustomed applicant, using the prescribed formula.

The dusky "lady" blushed, all coyness and confusion. "Is I 'bleeged to answer that there question?"

"Certainly; the law requires it."

"Then," retreating in dismay, "I don't believe I'll vote, 'case I'd hate to have to mention the party's name. He's one of the nicest gent'-mums in town."---Ladies' Home Journal.

* * *

Most Southerners are gallant. An exception is the Georgian who gave his son this advice:

"My boy, never run after a woman or a street car---there will be another one along in a minute or two."---Everybody's.

* * *

The attractive young lady who had written "urgent" on her card was shown into the consulting-room of Sir Choppham Fyne, head of the famous surgical hospital in Splintshire.

"And what is the matter with you?" said the great man.

"I wish," she answered, "to become a nurse in this institution."

The surgeon tapped a thoughtful tooth with his lancet. "First, one question: Have you had any previous experience?"

She dazzled him with a reassuring smile.

"Experience?" she cried. "I should just think so. Two of my brothers play football, another has tried to cross the channel in an aeroplane of his own make, mother is a suffragette and father keeps a motor car."---Tit-Bits.

* * *

THE ARRAIGNMENT

By Grace Mac Gowan Cooke

If he has bread, and you have none,
Has God blest him, forsaken you?
When there was something to be done,
What did you do?

---Lippincott's.

OPPORTUNITY

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.
Wait not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep,
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!
Dost thou behold thy lost youth all aghast?
Dost thou feel righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.
Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to fly from hell,
Each night a star to guide thy feet to heaven!

—Walter Malone.

* * *

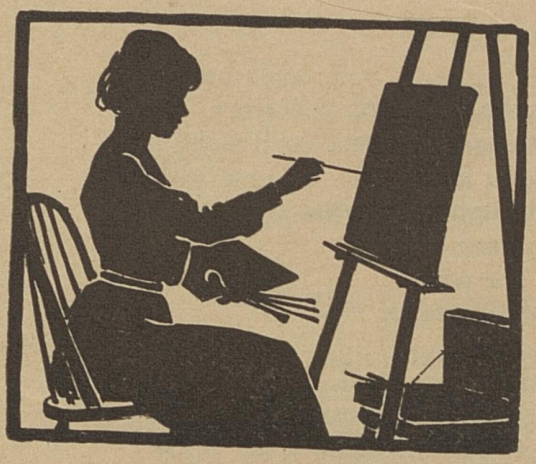
A SONG OF CONTENT

Above an emerald sea of sod
Blow linen sails like snow.
The floors are sanded, and the hearth
Gleams with an Altar's glow.

A wholesome smell of bread, new-baked:
The spinning-wheel's low hum;
These, with an hundred homely tasks.
Make of her day, the sum.

Yet search the whole world thro' and thro',
Her happiness to match—
Her drowsy babe upon her breast
His hand upon the latch!

Edith Vaughan Michaux in
The Craftsman.



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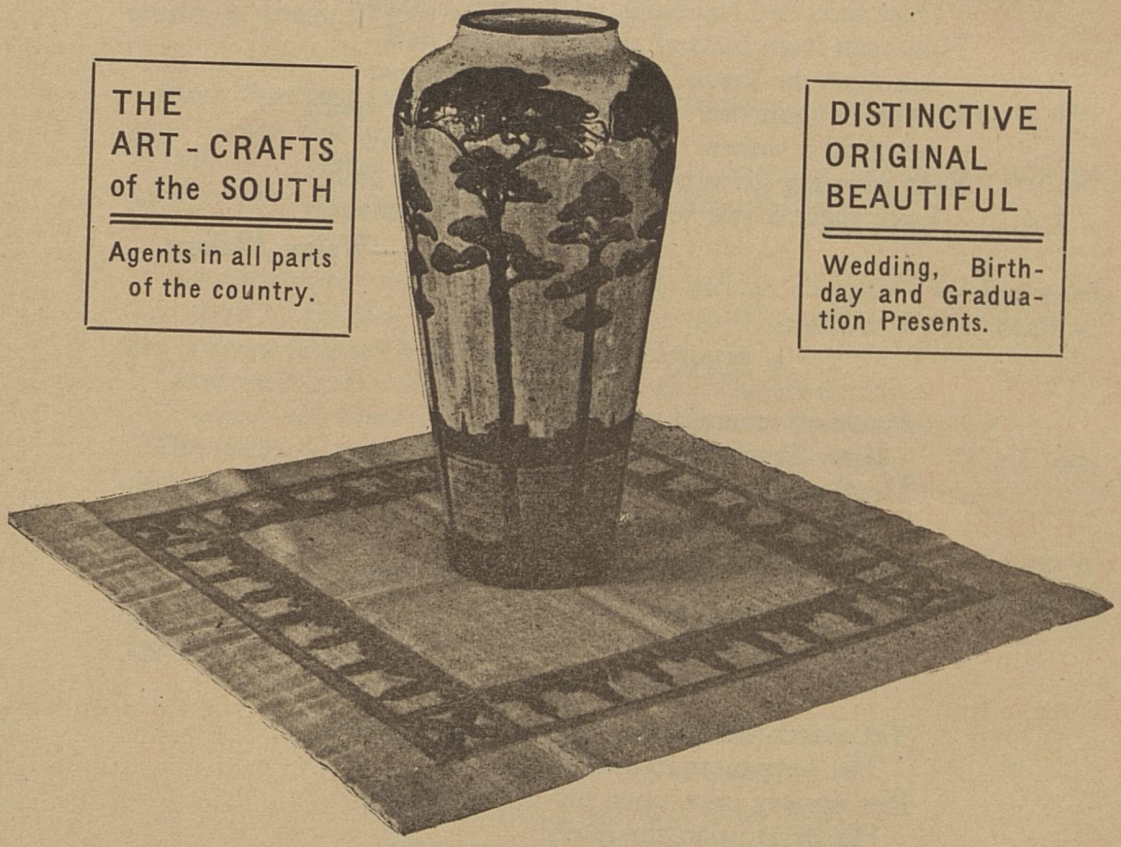

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THE FORERUNNER

CHARLOTTE PERKINS GILMAN'S MAGAZINE
CHARLTON CO., 67 WALL ST., NEW YORK

AS TO PURPOSE:

What is "The Forerunner"? It is a monthly magazine, publishing stories, short and serial, article and essay; drama, verse, satire and sermon; dialogue, fable and fantasy, comment and review. It is written entirely by Charlotte Perkins Gilman.

What is it for? It is to stimulate thought; to arouse hope, courage and impatience; to offer practical suggestions and solutions, to voice the strong assurance of better living, here, now, in our own hands to make.

What is it about? It is about people, principles and the questions of every-day life; the personal and public problems of to-day. It gives a clear, consistent view of human life and how to live it.

Is it a woman's magazine? It will treat all three phases of our existence—male, female, and human. It will discuss Man, in his true place in life; Woman, the Unknown Power; the Child, the most important citizen.

Is it a Socialist magazine? It is a magazine for humanity, and humanity is social. It holds that Socialism, the economic theory, is part of our gradual socialization, and that the duty of conscious humanity is to promote Socialization.

Why is it published? It is published to express ideas which need a special medium, and in the belief that there are enough persons interested in those ideas to justify the undertaking.

AS TO ADVERTISING:

We have long heard that "a pleased customer is the best advertiser." "The Forerunner" offers to its advertisers and readers the benefit of this authority. In its advertising department, under the above heading, will be described articles personally known and used. So far as individual experience and approval carry weight, and clear, truthful description commands attention, the advertising pages of "The Forerunner" will be useful to both dealer and buyer. If advertisers prefer to use their own statements, "The Forerunner" will publish them if it believes them to be true.

AS TO CONTENTS:

The main feature of the first year is a new book on a new subject with a new name:

"Our Androcentric Culture." This is a study of the historic effect on normal human development of a too-exclusively masculine civilization. It shows what man, the male, has done to the world, and what woman, the more human, may do to change it.

"What Diantha Did." This is a serial novel. It shows the course of true love running very crookedly—as it so often does—among the obstructions and difficulties of the housekeeping problem—and solves that problem. (NOT by co-operation.)

Among the short articles will appear:
"Private Morality and Public Immorality."
"The Beauty Women Have Lost."
"Our Overworked Instincts."
"The Nun in the Kitchen."
"Genius: Domestic and Maternal."
"A Small God and a Large Goddess."
"Animals in Cities."
"How We Waste Three-fourths of Our Money."
"Prize Children."
"Kitchen-Mindedness."
"Parlor-Mindedness."
"Nursery-Mindedness."

There will be short stories and other entertaining matter in each issue. The department of "Personal Problems" does not discuss etiquette, fashions or the removal of freckles. Foolish questions will not be answered, unless at peril of the asker.

AS TO VALUE:

If you take this magazine one year you will have:

One complete novel	By C. P. Gilman
One new book	By C. P. Gilman
Twelve short stories	By C. P. Gilman
Twelve—and more—short articles	By C. P. Gilman
Twelve—and more—new poems	By C. P. Gilman
Twelve short sermons	By C. P. Gilman
Besides "Comment and Review"	By C. P. Gilman
"Personal Problems"	By C. P. Gilman
Any many other things	By C. P. Gilman

DON'T YOU THINK IT'S WORTH A DOLLAR?

THE FORERUNNER

CHARLOTTE PERKINS GILMAN'S MAGAZINE
CHARLTON CO., 67 WALL ST., NEW YORK

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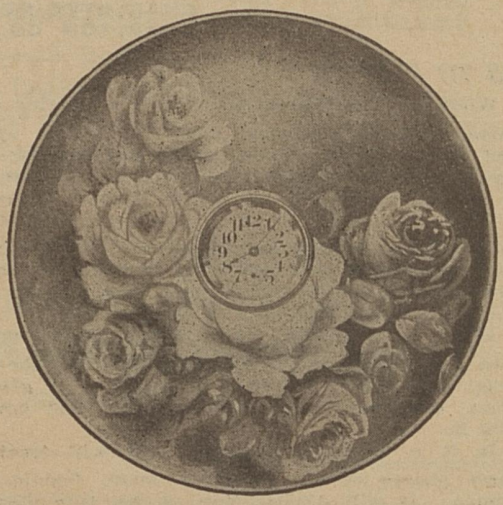

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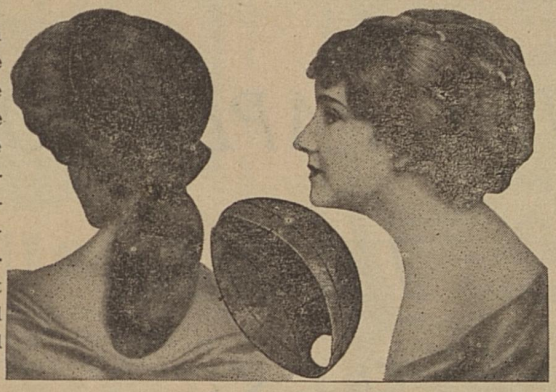

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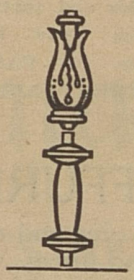

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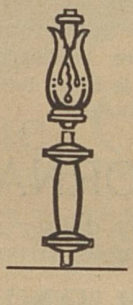

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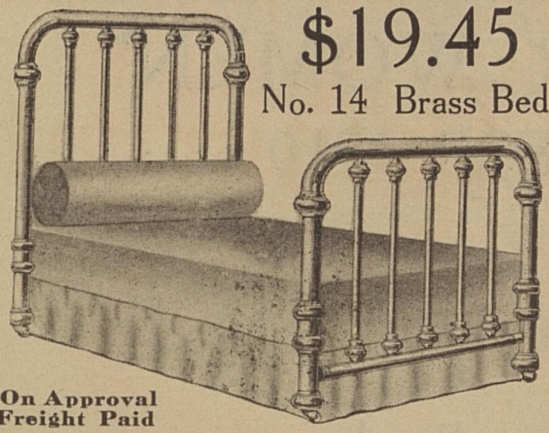

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