WOMANS ERA



EDITED BY

INEZ MAC MARTIN MYERS

LITERATURE

Literature as a Vocation

The Modern Novel (Prize Paper)

Woman's Place in German Literature

The Influence of Women on Legislation

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WHEN one comes down to the last analysis, the writer, any writer, in the true sense, is a message-bearer. Whether his work be in poetry or prose; whether it be immediate, or permanent, whether it be in romance, or in history, biography, essays,-- whether it be the work of the moment in daily journalism, or the great work of play-writing, or novels, or whatever form it may take,-- the writer is, primarily, a transmitter. He must have something worth transmitting. It may be in the highest creative work: it may be in the reportorial tasks of daily journalism,-- but its keynote is significance. * * * Whatever the difficulties, the obstacles, the hardships, he must

"Follow the Gleam."

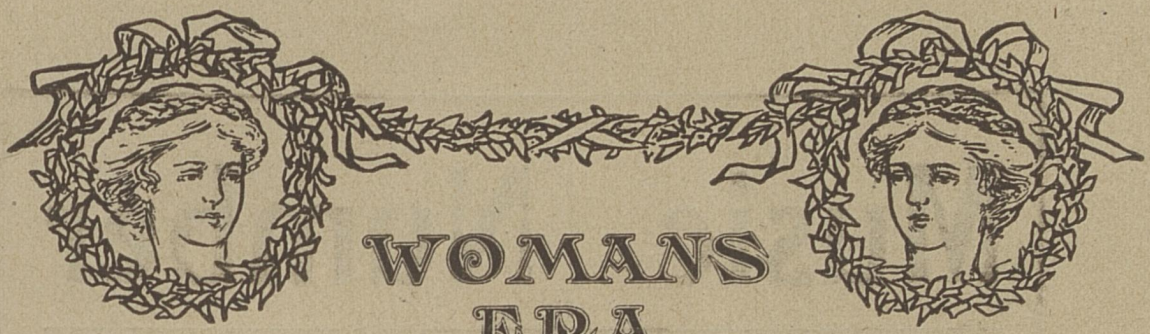
He must keep faith with his ideals.

Now this is the spirit, *absolutely the only spirit* in which Literature, which is both an art and a profession, a vocation, primarily, and an accomplishment and an acquirement, secondarily, can be pursued in any light of real success.

For that success is not what one gets out of it! That success is *what one puts into it!*

—*LILIAN WHITING*

in Literature as a Vocation.



WOMANS ERA

"A Magazine of Inspiration for the Modern Woman."

Official Organ Louisiana Federation of Women's Clubs.

VOLUME II. NOVEMBER, 1910 NUMBER 2.

Contents

		PAGE
Literature as a Vocation	*Lilian Whiting*	578
The Modern Novel Prize Club Paper	*Julia Ashley Rich*	582
Oldest Women's Club on the Pacific Coast, Illustrated	*Goldie Robertson Funk*	594
Era Club	*Judith Hyams Douglas*	599
Influence of Women on Legislation	*Nanette B. Paul, L.L.D.*	611
President General's Message	*Eva Perry Moore*	632

PERMANENT DEPARTMENTS

Reviews and Illustrations.

	PAGE		PAGE
Social Hygiene	617	Club Work	631
Arts and Crafts	622	Literature	641
Music	626	Woman Movement	646
Civics	628	Editorials	652

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Music Number

¶ Womans Era for December will be devoted to Music, with interesting articles specially written for this number. ¶ Many beautiful pictures of noted women in the music world will add interest and attractiveness to this issue.

History of Opera.

Noted Artistes in Grand Opera.
(Illustrated)

Influence of Music.

The Work of Musical Clubs.

Women in the Music World.

Womans Era for December



LILIAN WHITING

Woman's Era

Vol. 2. NOVEMBER, 1910 No. 2

LITERATURE AS A VOCATION

By LILIAN WHITING

THE editor of The Woman's Era invites me to discuss the question of "the possible success of literature as a vocation for ambitious young women." Now any consideration of literature as a vocation would seem to be capable of being as condensed in expression as the traditional chapter on snakes in Ireland. Not that one would say, "There is no vocation," *au contraire*. That is precisely what it is—a vocation, a call, and not merely a profession to be chosen and acquired; not an *avocation*, but a *vocation* which chooses its own disciples. It is almost so simple as to impel one to say, "If one *can* write, he *will* write, and if he cannot, he will not." Yet this must not seem the echo of Dogberry's assertion that "Reading and writing come by nature." They come by grace as well, and by a very liberal and devoutly cultivated share of grace. The writer of anything worth the writing, is, like the poet, born and not made. But being born, he must also be made. When one comes down to the last analysis, the writer, any writer, in the true sense, is a message-bearer. Whether his work be in poetry or prose; whether it be immediate, or permanent, whether it be in romance, or in history, biography, essays, whether it be the work of the moment in daily journalism, or the great work of play-writing, or novels, or whatever form it may take—the writer is, primarily, a transmitter. He must have something worth transmitting. It may be in the highest creative work; it may be in the reportorial tasks of daily journalism—but its keynote is significance. First of all, a writer must have something to say. After that, the question of his acquiring constantly better means of saying it; of making a fine art, so to speak, of expression, is one fitly considered. But first of all, as the initial step, the fore--ordained condition of writing at all—the writer must be born with the gift. He must "feel the magic of Merlin," the suggestion of the spirit; he must give

himself in an absolute devotion to his art; he must love it, live for it, he must lose his life if he will find it. Whatever the difficulties, the obstacles, the hardships, he must

"Follow the Gleam." He must keep faith with his ideals. Now, this is the spirit, *absolutely the only spirit* in which Literature, which is both an art and a profession, a vocation, primarily, and an accomplishment and an acquirement, secondarily, can be pursued in any light of real success.

For that success is not what one gets out of it!

That success is *what one puts into it!*

It is what one gives, not what one gets, that determines the real value. Of course the question of Literature as the vocation of life is a very inclusive one, and would require the space of the British Encyclopaedia in which to be adequately discussed. So we will eliminate, for the moment, here, the more momentous aspects of genius, and consider the current newspaper, magazine, and book work of the vast general contribution to the general reading matter of the public. The girl who feels the inner impulse to write secures a place, we will say, on a daily newspaper. She is assigned to reportorial work. Does this imply that she has therefore no scope for individual expression? Does this imply that no ideal can be folowed? Not in the least. The truth is that this branch of journalism is one of the most potent and important fields. To the young journalist himself it offers a tremendous school for development. It is constant training. It is the perpetual acquirement of information. You may tell me that much of this is of an order not worth knowing. That is true in some instances. And no one can confront modern journalism without confronting its abuses. It must be conceded that the reporter is sometimes detailed to report that which is unworthy of notice, which is inconsequential, or even worse—in that it is actually demoralizing. But we must take the world as we find it, and the young man or woman who enters the life-long devotion to service, in its best aspect revealed to the worker, does not serve best by too much negation or objection. No youthful employe can revolutionize the journal he is on. Nor is that his business. And it *is* his business to faithfully serve, so far as possible, in the work he has undertaken. But without becoming a prig, or a pretender, there is, in this field, a great opportunity for selection. The aim of the managing-editor is usually that of making a popular paper. On a newspaper's popularity among general readers depends its one great source of revenue, its advertising. But suppose that the reporter can constantly succeed in making attractive the better class of news? Why should not the marvellous revelations of modern science, the stupendous romance of the flights by airship, the wonders of communication, the interest of ideas, be as alluring to the general reader, as the horrors of some

drunken tragedy, or as some degrading scandal? As a matter of fact, that which is pure, lovely, and of good report, can be made just as fascinating, just as attractive to the average reader, as that which is the reverse. Of course a newspaper is a mirror of contemporary life. It must faithfully reflect much that is pernicious, as well as that which is uplifting. That has to be conceded. But without any insubordination or impertinent comment, any reporter has it largely in his personal power to influence and to modify his work—even assigned and definite work, to the increasing tendency toward that which is significant, rather than that which is insignificant.

For myself, I have always held to one article of faith regarding newspaper work; that *there is nothing too good,* and the only anxiety is to present that *which is good enough,* for the daily newspaper. The influence of the press is simply incalculable. The successful newspaper writer must bring to the work that eternal vigilence, which is not only the price of Liberty, but the price of everything worth having in the world. Work on the daily press must not be considered as a trade, a mechanism, but as a great opportunity, an inestimable privilege as providing the means by which one may offer his best service to the world in which he lives. That is the "exceeding great reward," and not the figures on the pay-roll.

Nor need one become a fanatic, or give himself over to any fantastic methods of purpose, or bombastic or exaggerated ideas of his own power for aid or influence in the general current of affairs. As a fundamental condition of any possible service, the server must live. There are certain conditions that are, in the words of the prayer-book, "requisite and necessary for body and soul." To this end, an adequate salary, or adequate remuneration, is one of the essential factors. But one cannot but deprecate the emphasis sometimes laid by writers on what they get, rather than any apparent anxiety regarding the quality of what they give.

There is the duty of reading—not only the pleasure, but the absolute duty for one who would achieve the noblest success in literary work, whether in journalism, magazines, or books. The form of one's contribution to the service matters little. Reading is to the mind as food to the body, the material of which its fibre is wrought. It is amazing to note the difference that even a half-hour's reading a day, of the noble and uplifting authors, will make in one's attitude toward life.

There is also the importance of keeping in touch with affairs. To touch life at many points; to touch it with some preception of its ideal possibilities and of its actual realizations, and to hold the golden mean of fidelity to noble standards with accompanying charity for imperfect results, the education in that experience which worketh wisdom.

The phrase, "personal journalism" is currently accepted in its most frivolous possibilities; but what, indeed, is all biography, even all history, to a great degree, but personal writing? The "Society columns" of a newspaper need not be wholly inconsequential, they may be so conducted as to be the extension of social sympathies, the sympathetic encouragement and the promotion of much that is best and sweetest in our common life.

And now to return to the specific test of "literature as a vocation for ambitious young women." This brings us as to what constitutes success? Is it success merely to earn money? to be a "best seller?"

"Success in thyself, which is best of all," and is not our real success in the character we achieve, the qualities we develop? It is not necessarily success to merely make money, or even a name; it is success to be truthful, kind, considerate, and to always and unfailingly do all in one's power towards the better conditions of life for every human being; to so live that one's unconscience influence may be perpetually with that which is noble and pure and of good report, and to think on these things. To "take the good of others to be our own," as George Eliot has so well phrased it—what a source for added happiness is that? Is not all personal happiness, all true success, just in proportion as we achieve sympathetic social relations, and enter into that sweetness and loveliness of life in which one is only "ambitious" in the high and unselfish sense, not in that of any self-seeking, but in the aspiration to contribute all that one may to the common well being and ideal advancement?

Might we not all take to heart these magical words of Emerson? "I am primarily engaged to myself to be a servant of all the gods. To demonstrate to all men that there is good will and intelligence at the heart of things, and ever higher and yet higher leadings. These are my engagements. If there is power in good intent; in fidelity, and in toil, the north wind shall be purer, the stars in heaven shall glow with a kindlier beam, that I have lived."

Could we embody our ideal of true success in life, our realization of any true ambition, in more perfect expression than these words of Emerson!

"Ye bright mosaics! that, with storied beauty,
The floor of Nature's temple tesselate,
What numerous emblems of instructive duty,
Your forms create!

"Your voiceless lips, O flowers! are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loveliest nook."

Literature Prize Club Paper

This paper was awarded the cash prize of twenty-five dollars offered by Womans Era for the best club paper on Literature.

THE MODERN NOVEL

By Julia Ashley Rich.

THE Pilgrim mothers were troubled with no anxiety as to what they should read. Had their time and their multitudinous duties permitted of the pleasure or profit, they might perhaps have chosen between the Bible, Pilgrim's Progress and some old almanac. No worry concerning the difficulty of keeping up with modern fiction, or how many magazines not to read, perplexed their waking hours or kept them awake nights!!

In these days the problem of what we ought to read, and what we want to read, and how we shall manage to do it, is an absorbing one.

We should take account of the educational value of fiction, for it is influencing the world to-day as much, if not more, than all the works of biography, art, science, philosophy, history and theology that are being issued constantly. It is what the people actually read,—not what they ought to but do not, that fills their thoughts, gives them ideas of life, and molds their characters for good or ill. And if it seem that we have no voice in the kind and quality and amount of fiction that is being produced throughout the country at such a tremendous rate,—that we must read what is put before us and cannot choose what we would—then must we realize that it is the demand from the public that influences publication. What the people want—what they ask for—in large measure will be supplied them, and every reader of fiction has a moral responsibility for what is produced by authors and brought out by publishers day by day and week by week and year by year.

There are so many kinds of fiction that it is almost impossible to classify them; the realistic novel, the story of adventure, the simple tale of home and country life, the genuine love story, the problem novel, the detective story, the picture of social life, or political conditions, contests between labor and capital, the humorous story written for a purpose; the psychological novel, the aimless, trifling, petty labyrinth of words that has no shadow of an excuse for coming into being; the dangerous novel, which paints vice in such attractive colors and conceals so cleverly the dead line between right and wrong as to be responsible for many a perverted view of life and false ideas of the world in

general; all these exist, are read, and take their places on the bookshelves of memory, there to play their little parts in the great drama of mental and moral development.

What shall we read? The new books are coming out all the time, thicker and faster with every year we live, new magazines spring into being in a single night, the serial story runs thru a year's issue then appears in book form to tempt the busy mortal who failed to follow every instalment. Our friends are forever asking us: "Have you read this?" "Have you seen Oppenheim's latest?" or recommending stories which "you must really read—you can't afford not to." In this, as in all other things, one man's meat is another man's poison, and what is recommended by one as "a delightful book" will be characterized by some one else as "not worth wasting time on."

If we would think when we read a novel—"What is this going to do for me?" will it make common human life better worth being lived? will it bring into this seemingly prosaic age, with its stress of conflicting interests and the struggle for place and position glimpses of greatness of soul, courage, heroism, grace and kindliness of spirit? will it give an insight into the many-sided activities of the day? will it inspire us to nobler living and higher thinking? will it leave with us a sense of pleasure, of rest, of mental refreshment and uplift?

Or, on the other hand—will it give us unreal pictures of impossibly perfect characters—misty visions of a dream world which never existed and never could exist. Is its tendency downward instead of upward? Does it make the bad more attractive than the good? Does it cleverly decry virtue and exalt the shrewdness and faculty for money getting which gets it at any sacrifice of honor or loyalty? Is its tone so pessimistic and gloomy that we close its pages with the firm conviction that the world is growing worse all the time, and it makes little difference what efforts we may make towards betterment?

When we read, if we will think on these things, we may, and will undoubtedly do much towards creating a demand for the very best in modern fiction, and elevating the literary appetites of our friends and fellow readers.

Now, we will take two fictitious characters—Mrs. A and Mrs. B—and follow them through a season's reading, taking note of the result. Mrs. A reads the Outlook, World's Work, some articles from Harper's, Scribner's, The Century, North American Review, and other current magazines, besides the daily papers, and takes fiction merely for change, recreation and what knowledge of human nature and insight into the common round of life she is able to gather therefrom. Mrs. B reads nothing but novels, stories; because, as she says, she reads to be amused, enlivened, to kill time—for she is not a busy woman like Mrs. A—and to "keep up with the new books."

She is always seeking a novel sensation, and when the ordinary story palls, must look for the most lurid and exciting tales to please her jaded literary palate. Mrs. Wharton's "Divine Fire" and "The Helpmate," both problem novels, she skims hastily, getting simply the gist of the story and skipping the only pages that could possibly be of benefit to her. Mrs. Humphrey Ward's "Marriage a la Mode" she enjoys—since it leaves rather a bitter taste in the mouth and deals with a situation she can understand. Robert Chambers' "The Danger Mark" and "The Firing Line" she devours with avidity. Oppenheim's "The Missioner," "The Malefactor" and "The Long Arm of Mannister" are sufficiently exiciting to warrant her sitting up until a late hour of the night to finish them. "The Garden of Allah," by Robert Hichens, a problem novel most wonderfully written, though greatly criticised, she leaves half read, because she cannot wade through the descriptions of the desert—among the most beautiful, by the way, on record. "The Spenders," by Harry Leon Wilson, she characterizes as "dull." Historical or political novels she shuns as "dry" or "tiresome."

She haunts the circulating libraries, and is dreaded like a nightmare by librarians, for something like the following dialogue invariably takes place:

Mrs. B—"Well, what have you got new to-day?"

Librarian—Here is Oppenheim's 'Lost Leader.'"

Mrs. B.—"Oh, I've read that. It's too historical to suit me. I'm tired of Oppenheim anyway. Haven't you got anything real exciting?"

Librarian—"Here is a sequel to 'Graustark,' 'Truxton King.' Have you had that?"

Mrs. B.—"Let me see it. No; I can tell by the looks that I wouldn't like that—it's too close print."

Librarian—"How about the 'House of the Whispering Pines,' by Anna Katherine Greene? That is new and very exciting."

Mrs. B.—"Oh, I began that in some magazine, and read about half of it. I don't want any more detective stories. Haven't you got some good, spicy story of social life?"

Librarian—"Have you read "'In the Title Market,' by Emily Post?"

Mrs. B.—"Oh, yes, long ago. It seems to me you haven't got much in to-day. Why don't you try to keep up with the new books better?"

Librarian—"Here are some that have been just returned, all new. Will you look them over and see if there is anything you care for?"

Mrs. B. (running commentary on the books before her)—"'Pool of Flame,' Robert Vance, I've read that; 'Bronze Bell,' same author—no, I don't like that picture in the beginning. 'Calling of Dan,' now who wrote that? Oh, Harold Bell Wright,

author of the 'Little Shepherd of the Hills,' a regular Sunday-school story—I know I don't want that. 'Michael Thwaite's Wife,' by the author of 'In the Bishop's Carriage'—let me see—did I read that—guess I did, but can't remember much about it. Well, this don't look lively enough for me. 'Attic Guest,' Robert Knowles, story of love and life among the poor—none of your charity stories for me. 'Island of Regeneration,' by Cyrus Townsend Brady,—no, I can imagine just how dull that must be. 'Truxton King,' by McCutcheon. Is this anything like 'Graustark'?"

Librarian—Very much. The scene is laid there, and some of the same characters figure in the story.

Mrs. B.—"Is there anything real spicy in it—a divorce case or an elopement in high life, or a scandal affecting kings and queens, or anything like that?"

Librarian—No; it is a story of adventure, with a genuine love element, but nothing in the way of real scandal."

Mrs. B.—"Well, I guess I don't want it, and there isn't anything here I'll spend my time on. Haven't you got 'Five Nights'?"

Librarian (Hesitating)—"Yes, we have—in the back room; but we do not let it go out very often."

Mrs. B.—"For goodness sake! you don't think it will hurt me, do you? A woman of my age can read anything I should hope. I'll take the book, please."

And she does take it and enjoys it very much, also others from the "back room," including "The Yoke," by Hubert Wales; "The Moccasin Ranch," by Hamlin Garland; "Bella Donna," by Robert Hichens; "The Adventuress," by Coralie Stanton; "Together," by Robert Herrick; "The Hungry Heart," by David Grahame Phillips (more shame to him!), and "Life in a Shop Window," by Victoria Cross. When she had been through this list her taste had been so thoroughly vitiated that it was almost impossible to find anything bad enough to please her!!!

It seems strange that such a writer as Hamlin Garland should perpetrate a book like "The Moccasin Ranch"—a story of Western life with a distinct flavor of immorality which defrauds the right-minded reader of any enjoyment or profit from its perusal.

"Together," by Robert Herrick, is not to be condemned in such a wholesale fashion as some of the other books above mentioned, for, although far from wholesome or suitable for young readers, it is a real problem novel—a study of the divorce question, and with a slight excuse for being. But "The Yoke" is absolutely and inexcusably vile and demoralizing. Its pernicious doctrine is an insult to womanhood, an outrage on decency, and a slur on the civilization and domestic life of this century. In his preface the author says it is written "for those discriminating readers who desire to consider the inadequacy of

our social demands." In a second preface, after the universal condemnation of the book which was sure to follow its first appearance, he says "Few books have been so misunderstood" * * * and censured by "prim critics of the senational press." "It represents an earnest endeavor to set forth a new and less rigorous view—a larger and more liberal view of some phases of life."

If this "new and less rigorous view"—this decidedly more liberal view, pernicious in the extreme—should be adopted, it would mean the ruin of our civilization and a return to barbarous and antediluvian conditions. If the right-minded and well-intentioned women of the century would rise against the publication of such books as this, it would mean much towards the purification of literary standards and the protection of the young and unformed ideas of youthful readers.

"Three Weeks," "Five Nights" and "One Day" are all examples of this insidious, infamous doctrine, and should be shunned by readers as they would shun the plague.

"The Adventuress" is, by its own confession, the history of a "society vampire," who (I continue to quote from the book) "played with men and women, even nations, as a cat plays with a mouse." She was "no ordinary woman, no common criminal—there was something great, something wonderful and magnificent about her wickedness." And we are left to draw the conclusion that great sin, well planned and executed sin, is far more excusable than the petty sort, which is generally punished, while the "magnificent criminal" is patted on the back and praised for her cleverness!!! What a moral for an innocent, untrained mind to imbibe with the story!!!

"Bella Donna" is written in Hichen's own inimitable style,—the descriptions of Egyptian scenery and conditions are delightful, and no attempt is made to paint vice as desirable or necessary. Yet the heroine is a depraved character whom nobody can admire, and it seems a pity that the story could not have been clean and wholesome in every way.

"Life in a Shop Window," by Victoria Cross, was spoken of in the hearing of the writer as "mere drivel," and that seems a very charitable construction to put upon the book, which is but the portrayal of shameless immorality and loose living. It ranks with the worst of the so-called "problems of society life," and has not enough of interest or anecdote to atone for its evils.

"The Hungry Heart," by David Grahame Phillips, is one of the most pernicious of these "problem novels," and calculated to do an immense amount of hard. There is so much of truth in it, and so much of untruth—and the two are so cleverly intermixed—the line between right and wrong is so skillfully concealed with flowers and ornate decorations that a young reader is likely to miss it altogether. A very possible, though deplorable situation

is graphically pictured, and the escape from it by glaring and flagrant immorality—called anything but that, however—is condoned and almost recommended; the sinning party, or one of them rather, receiving a distinct reward in the impossible ending of the story, and being made to congratulate herself upon an experience which has made her so much better, and led up to a state of domestic happiness much to be desired.

So long as such books as these are put before the public and constantly called for—for there is a growing demand for them, and names on the waiting list in the circulating libraries—names of those who can scarcely wait to devour the sickening mass of falseness masquerading as "popular fiction"—we need never expect any improvement in our social life, or in the ethical standards which prevail among a large majority of our men—"bulwarks of the nation"—yet doing their best to tear down that which is the very foundation of civilization and progress.

And here is work for the women of the country; work which they can do, and ought to do—for, if they ceased to read this style of novel, there would not be sufficient demand to warrant their constant production. In the course of time a gradual upward tendency would take place, and a partial return to the sane, safe, clean literary standards of fifty years ago.

But let us leave this disagreeable part of our subject and proceed to discuss the books which Mrs. A peruses, and her methods of obtaining education, knowledge of life, and recreation through her reading.

Mrs. A. subscribes by the year to a good circulating library, and has a Tabard Inn book which she changes occasionally. She does not attempt to keep up with all the new books that come out, nor to do a certain amount of reading in a given time. She reads leisurely, understandingly, intelligently, and enjoys and profits by everything she reads.

She makes a point of reading Ellen Glasgow's books. The "Battle Ground," presenting a word picture of the sufferings of the South during the Civil War; "The Ancient Law," illustrating the old truth, the sin of the father shall be visited upon the children;" "The Romance of a Plain Man," a charming love story, which, unlike most of its kind, does not stop with the marriage of the hero and heroine, but makes that merely the starting point of the real story. It also tells us how money getting and the lure of power may conspire against a man's home life. One of her favorite books is "The Captain of the Gray Horse Troop," by Hamlin Garland. This is the well-written story of a Man (spelt with a capital M), and brings with it the bright and a breezy atmosphere of the Western prairie and the perils and dangers of Indian warfare. A little love, a touch of politics, and fine descriptions of a fine country make the book most attractive and well worth reading.

The twin stories, "Anne of Green Gables" and "Anne of Avonlea," by Montgomery, are owned by Mrs. A. When, on a dull, cloudy day, she is depressed and a little out of spirits, the freshness and sparkle of these chronicles of the life of a young girl, her original speeches, the scrapes which she is constantly tumbling into and out of; the quaint, old-fashioned, likable dwellers in the country village of Avonlea, on Prince Edward's Island—the clean, wholesome, healthful tone of the stories restore her to cheerfulness and contentment once more, and bring a burst of internal sunshine over the clouds of her earthly horizon. For young girls no better stories than these can be recommended, not even Kate Douglass Wiggin's "Chronicles of Rebecca," hitherto unsurpassed.

"The Letters of Jennie Allen," by Grace Donworth, is another "heart cheerer." Laughable as are the epistles of this ignorant child of mother earth to "Miss Musgrove, dear friend," they skillfully portray a love story of unusual interest, and the expected ending is drawn with an artistic touch which leaves the reader undecided between laughter and tears.

"Peter," by F. Hopkinson Smith, is one of the best of that fertile writer's charming novels, and is also in Mrs. A's library. Peter is not the hero of the story—a fact definitely stated at the outset, yet all readers fall in love with him, and justly, for, of all honorable, loyal, punctilious, kind-hearted, delightful gentlemen of the old school, Peter is the king. And the way in which he helps to bring about the very desirable conclusion of the story renders him far more interesting and attractive than the hero himself, though the latter is a fine specimen of American manhaod.

"Septimus," by Locke, is a most refreshing and original tale, and so Mrs. A. finds it. For awhile the reader is morally certain that Septimus is the most egregious and inexcusable simpleton ever perpetrated by fiction. As time goes on he becomes a more loveable idiot, and at the end of the book he stands for one of the most striking examples of rare and noble self-sacrifice on record anywhere, and gifted with a perspicacity that would put to shame many a rare genius who occupies a pedestal in the hall of fame.

"Winston of the Prairie," by Bindloss, is another favorite of Mrs. A's. Dealing with a case of the changed identity of two men, it shows us how one outlived misfortune, adversity, and the damaged and unsavory reputation of his double, securing on his own merits the respect and esteem of the community in which he became a leader; also the affections of the heroine, who was well worthy of him. The other man, even while bearing the name of his rival, brought ruin and disgrace upon himself through lack of character. The incidents of the story are all of interest and well written.

"The Chippendales," by Robert Grant, is characterized by Mrs. A as a little tiresome, a little too lengthy, a bit verbose, yet valuable and worth reading, especially by dwellers in this section of the country, since it depicts the struggles between the "New England conscience," so-called—the stern, Puritanical idea of right and wrong, and the easy-going commercial spirit of modern times. Old Boston and new Boston are pitted against each other, and the result is to be prognosticated from the closing words of the book. That the heroine first despises and finally marries the possessor of the New England conscience, who is the chief figure in the book, may point a moral which need not be commented upon.

"Even as the leopard changes not his spots, so is it with the true Bostonian."

"But the would be exterminator of the Puritan is likely to have his way. Let whoever doubts this face Boston from the region of the west when the setting sun transfigures the landscape of the Back Bay and ponder. On what does the eye linger? On the commandng dome of the Christian Science Temple, on the Saracenic top of the Hebrew Synagogue, on the official roof of the Roman Catholic See. Beyond this vanguard of conflicting old world doctrines, reincarnated on New England soil, lies an already cosmopolitan city, proud of its traditions and its glory. Richer than ever in the fruits of its industry and thrift—seething, still seething, with all the problems of the universe, will it hold its distinction as a moulder of thought and a quickener of conscience when the present generation slumbers with the mastodon and the buffalo? That is for posterity to answer."

(A good subject for debate in a New England club.)

Wnston Churchill's "Coniston" and "Mr. Crewe's Career" are highly valued by Mrs. A, both because they give her an insight into the workings of the political "machine" in this country, and our own section of it—too true to life we are led to believe—and because they make honesty and truth and consideration for "the other fellow" prevail in the end over duplicity and self-seeking. No reader should fail to read these novels carefully.

Joe Lincoln's stories of New England life down on Cape Cod, "Mr. Pratt' and "Keziah Coffin," are of great interest and amusement to Mrs. A; full of humor, romance and pathos, they furnish recreation and refreshment when mind and body are jaded and weary from material ills.

"Marcia Schuyler" and "Phoebe Deane," by Grace Lutz, are also well known to our friend and fellow reader, and have whiled away some dismal hours for her; also furnished lessons in real life.

"The Trail of the Lonesome Pine," by John Fox, Jr., is a book which Mrs. A has read more than once. A story of the "mountain whites" living on the Kentucky border, and one of

their bitter feuds; it also tells us how one of the little uneducated, ignorant, primitive daughters of the people is led upward and outward into a larger and higher life by the man who is the hero of the book, and whose influence reached farther and deeper than he suspected. A true picture of conditions in that section of the country, filled with fine descriptions and written in an attractive and interesting manner, it is one of the books to be commended, and is well worth reading.

Mrs. A included in her season's fiction "Nancy Stair" and "Katrine," by Eleanor McCartney Lane, both clean, bright, entertaining stories, the former founded on historical fact. Also, Louis Tracy's "The Message," "Pillar of Light," and "On the Wings of the Morning"—all tales of adventure, dealing with the sea, shipwreck, a lighthouse, and having characters whose experiences are calculated to hold the interest to the end of the story and make the reader regard them as friends and comrades.

"The Shuttle," by Frances Hodgson Burnett," and "The Weavers," by Gilbert Parker, were, of course, read by Mrs. A as they appeared in magazine form. No conscientious reader of fiction would omit either of these really fine novels from her list.

"The White Sister," one of the late lamented F. Marion Crawford's bequests to humanity, not one of his best perhaps, yet well written and original in many of its situations, appealed to our reader as a novel, but proved a disappointment when dramatized.

At all times and seasons, when sick or well, under all circumstances, and, in fact, whenever she feels like it, Mrs. A reads "Mrs. Wiggs of the Cabbage Patch" and "Lovely Mary," by Alice Hegan Rice, for amusement, for recreation, for philosophy, for religion, for encouragement, for uplift of various kinds, and never fails to find what she seeks. A noted literary critic says of "Mrs. Wiggs": "It is a great work, because it embodies the author's own philosophy of life—an inherent optimism, a true and beautiful humor with the most splendid courage." Simplicity and sincerity are said to be the keynotes of Mrs. Rice's character, and, furthermore, she is reported as knowing how to take her work seriously, but never how to take herself seriously as an authoress. The total sales of her books has reached a million copies, and the real secret of it is that they abound in the "touch of nature that makes the whole world kin"—tho, as the critic justly adds, they make the artistic as well as the human appeal.

You may not all know that "Mrs. Wiggs" was written to read at a little woman's club in Louisville, Ky., almost all of whose members are now writers of note.

There has probably never been portrayed a more cheerful optimist than this poor, ignorant dweller in the "Cabbage Patch," who seldom knew from one day to the next where her "daily bread" was to come from, much less fuel, clothing and other

necessaries for herself and children. The secret of it she tells us herself, in her many bright humorous, yet sage bits of wisdom.

"Don't fuss," was, indeed, her motto, and, according to her ideas she had nothing to fuss about. In "Lovey Mary" she gives a recipe for cheerfulness which will never fail. "The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is most a bustin', to keep on believin' the sun is a 'shinin' when the clouds is thick enough to cut. Nothin' helps you to it like thinkin' more about other folks then yerself."

And elsewhere she gives her own reasons for being always happy and cheerful: "Four of the smartest children that ever lived—a nice house—fair to middlin' health when I aint got the rhematiz, and folks goin' clean outen the way to be good to me. Ain't that enough to make a person happy? I believe in gettin' as much good outen life as I can—not that I ever set out to look for happiness—seems like that folks that never finds it. I jes' do the best I kin where the good Lord put me, an' it looks like I got a happy feelin' in me most all the time."

The way she always spoke of the late Mr. Wiggs—known to have been a drunkard and a good-for-nothing, is pathetic, as well as humorous. "You know Mr. Wiggs was a widow man when I married him. He had head trouble, looked like all his inflictions gathered together in that head of his'n. He useter to go into reg'lar transoms."

On being asked if he was a church member, she replied: "Well, no, not exactly; but he was what you might say a well wisher."

Speaking of her children, she said on another occasion: "They inherit their education after Mr. Wiggs: he was so smart, and belonged to such a fine family. Why, Mr. Wiggs had real Injun blood in his veins; his grandpa was a squaw—a full-blood Injun squaw."

At the close of the book we have the summing up of her philosophy—words we would all do well to remember. After a very simple celebration of her fiftieth birthday by the neighbors, she stands at the gate, speeding the departing guests, and smiling happily out across the moonlit Cabbage Patch—transformed into a thing of beauty in the silver light—and whispers to herself —"Looks like ever' thing in the world comes right if we jest wait long enuff."

We might go on indefinitely with descriptions of the books Mrs. A. reads, but these mentioned will give us an idea of the style and character of them, and we have yet to sum up and discover what we have learned about "The Modern Novel." In the first place—its name is legion—it is being launched upon the public in shoals. We quote from book notes of a recent date: "This year the quantity of fiction published within a short time is liter-

ally almost overwhelming."

Another critic says: "If Americans do not learn what is the matter with them, it is not for lack of information. There have been a perfect flood of books of late dealing with various phases of American life." The natural result of this plentiful supply is to cheapen and deteriorate. We all know that so soon as a new food product of any kind appears on the market, there immediately spring up a hundred others of a similar nature—all just as good—and with an offer of more of the article for less money. Now since this world is not run on the plan of giving people value without price, whenever there is an offer of this kind you will find that there is a shrinkage in quality to correspond with the increase in quantity. So is it with the modern novel—as it becomes almost a drug in the market so plentiful is it, and the price goes down so that a comparatively new book can be purchased for $.49 or less, there is a general deterioration in the literary value of the work. We do not say that there are not really good books offered for this price—but the average is what tells the story—and the average literary value and standards of fiction today are not what they were ten years ago.

There is a tendency to run the so-called "problem novel" into the ground—probing deeper and deeper into the inner-life of the human being until nothing is sacred from the scathing touch of the voracious seeker after material for popular fiction. Again we quote from a critic who speaks thus of the problem novel: "When a writer undertakes to analyse human nature within the strict limits of probability—when he endeavors to turn the souls of his people inside out for inspection—he must have some of the larger qualities of his craft; he must approach within speaking distance—at least—of some of the famous authors of the past."

We do not decry the "problem novel" as such—there are many which are well worth reading—which reflect our common every-day life as in a mirror—which present our problems and difficulties in the right light—and tell us how to conquer them—not how they will eventually conquer us. But there are too many which are not worth reading—which offer a superficial realism quite without the bounds of probability, combined with a few sordid details calculated to impress the reader with a mistaken idea of life, and lower the standards which some of the most noted writers of the past have labored to raise. We do not hold that all the mysteries of existence should be hidden away from the open sunlight of free discussion and the possibility of suggestions for betterment of conditions. If vice is pictured in its true colors—if the consequences of sin are shown to be death—if the only remedy prescribed for existing evils is plainly stated to be right living—clean living—true living, on the part of men and women alike, then no possible harm can be done, and a benefit may accrue from the realization that sin is not only a violation of the spiritual but

of the natural laws as well, and punishment is sure to follow. Contrast George Elliot's story of Adam Bede with any story of the present day dealing with a similar problem, and the difference in treatment will be apparent.

The reader of fiction can do with the modern novel just what the consumer can do for the food supply—one being food for the mind as the other is sustenance for the body; by insisting upon the best, the purest, the cleanest, the most beneficial—that which will build up instead of tear down—feed and not surfeit—nourish and not poison—a demand will be created which will regulate the supply and sweep out of existence everything that is insidious or harmful. And to the women the fast becoming enlightened, informed, educated, refined, discerning and discriminating women of the century, this task can be safely entrusted.

The women of Japan are making the country what it is. A noted Japanese financier, in talking of this condition, said: "The women of Japan have the love of country so deeply imbedded in ther hearts that they are willing to take the places of our men while the latter study and fit themselves for better things.

One need only to visit Japan to find the truth of this man's statement.

On hot, sizzling days in summer, and blizzardy days in winter, women work as coal heavers at Nagasaki. Early each morning the women and girls of Kogokura, Shikimi or Fubkada travel by road or boat to that city.

Coal is brought from Takishima, Shijmoscki and Takasaka on lighters. These are towed alongside the ships and the day's labor begins.

Another industry which of recent years has been monopolized largely by women is the fishing trade. The fisheries form one of the most important and profitable industries in the country; but it is not in the coaling and fishing industries that the women have made the most favorable advancement in the work of their country. Rather have they made the most astonishing invasion in the field of manufacture, in the mills and factories, at the looms and in the making of small articles of merchandise.

Japanese women labor in the tea fields and tea houses, and the income exceeding $6,000,000 from this industry is largely creditable to them.

So in all the important industries in Japan the women are doing astonishing work, not only in the factories, mills and fields, but in the schools, in hospitals, in the realm of art. During the Russo-Japanese war 10,000 women were ready to volunteer for service. To-day they teach in the schools, nurse in the hospitals. They dominate the stage, where Japanese art is especially influenced by foreign nations.



Home of the Oldest Woman's Club on the Pacific Coast.
Olympia, Washington.

OLDEST WOMAN'S CLUB ON THE PACIFIC COAST.

By Goldie Robertson Funk, Olympia, Wash.

THE Woman's Club, of Olympia, Washington, is the oldest club for women on the Pacific Coast. Twenty-nine years ago nine women met in the home of one and organized a literary club. The youngest of them, then a young school teacher, is the only one now living, and she has recently been elected president of the Washington State Federation.

This pioneer club was intended to be purely a study club and continued as such for twenty-five years. Membership was limited to fifty, with a membership fee of $10, and yearly dues $3. As the club idea broadened the limit was removed and the fee reduced to $5.

In spite of the changing personnel of the club it has had in training a large number of able and talented women, so that when, in keeping step with the spirit of the times, it was decided to do something for somebody else, the women were ready.

MANUAL TRAINING AND DOMESTIC SCIENCE.

A request was made for manual training and domestic science in the public schools. An uninterested board plead a want of funds and preached economy. Club mothers suggested economy along some other line. The women called a public meeting at the High School and the subject was discussed from every standpoint, with the result that manual training and domestic science were added to the school curriculum, the board thereupon providing the best supervisor in the State for the manual training department, and an energetic woman graduate of the State Agricultural College for the domestic science department.

The head of the manual training department is an enthusiast. He got the best equipment and immediately sat about making it pay for itself. He had the boys construct their own work-benches. Then they equipped the domestic science department with kitchen cabinets, tables, cupboards, bins, shelves, drawers and wood boxes. They made, exhibited and sold, Morris chairs, shirt-waist boxes, footstools, library tables, mission clocks, kitchen cabinets, piano benches, besides framing about thirty large pictures for the various schoolrooms, and filling an order for an Eastern firm for framing a lot of big display ads. It is needless to say that before the school year closed this depart-

ment had more than paid for itself. It is constantly receiving more orders than it can fill. The department is by no means competing with the workmen in the city, as witness a cash order for $40 worth of window screens going begging among the joiners, to finally be turned down also by the manual training department for want of time. All material used is purchased at home, and all workmanship is guaranteed.

The domestic science department has captured girls who hate household work at home. They have had an exhibition of work accomplished, and both departments are accomplishing just what was expected in training for order and observation, and cleanliness and accuracy and truth—these in larger measure than most mothers can or do accomplish.

ART EXHIBIT.

The club had a three days' and nights' exhibit of the famous Turner pictures, one of the results of which was that each school-room in the city purchased one of the best of the large pictures. The manual training boys framed all of these in native woods.

PIONEER DAYS.

Last October the club decided to establish the custom of setting apart yearly one club day in honor of the old pioneers who live in the county. There still remain a few "'49ers," but all who came to the territory before 1870 are considered pioneers. These were sent personal invitations to an afternoon of reminiscing and a banquet. This year the new club house was opened with Pioneer Day.

CITY LIBRARY.

While Olympia is the seat of the State library the city has no public library. Last fall the women voted to donate to the city, for a free library, at the earliest date the city could support and increase the same, the club's large and growing library. The books were removed from the club building up town to the chamber of Commerce rooms down town in order to catch more subscribers in order to buy more books. The fee now is $1.25 yearly, with the privilege of one book weekly. Monthly subscribers 15 cents. Extra books 10 cents. A fine of 10 cents per week for books kept over time.

Through discouragements that would almost baffle the bravest, an able chairman has led her committee steadily on to the upbuilding of such a library as the public demands; that is, the best current fiction, with the best fiction and adventure and travel books for juveniles, and occasionally a standard work. Through complaints and vexations and criticisms that would have vanquished less determined women, this committee has sat, with flushed faces and a full purse, and book reviews; with a flat purse and bated breath, but still with book reviews, and each month some new books have somehow been added to

the library, until, at the present, the club owns almost a thousand volumes.

BUILDING A NEW CLUB HOUSE.

A defective flue caused a fire in the old club house, for years the only club house in the State owned by a woman's club. To repair the damage would be putting more expense on a little old house, squat and low-browed and musty, which was standing on a valuable corner in the residence district, and which was not large enough to bring a return for the money put into it yearly in the shape of repairs, taxes and insurance.

At a called meeting of the club it was decided to build a new club house. Ways and means had long been discussed, but necessity gave the push, and it was decided to build a $3,500 club house; to issue 4 per cent. bonds for half that amount, and borrow the other half; not to pay more than 8 per cent. The trustees were made the building committee, with the president ex-officio. Every club woman's heart rose to a song of $3,500. When club husbands heard they said: "How are you going to raise it?" And the club women said: "Oh, we can do it. Remember the churches we have built; the 'thimble and tea-cup' achievements. Besides, I'm going to buy some of the bonds myself. Don't you remember that corner lot I made $50 on? or that interest due me next month? or that story I had in ———— Magazine? or that forty yards of 50 cent tatting I made for the ———— girls?" etc. etc.

The Building Committee reported with plans for a $6,000 club house, bare of a stick of furniture. This would cover every foot of the 60x60 lot; was so arranged as to be in demand for parties, balls and banquets. It included a basement, two floors and an attic. The first floor contained an assembly room, a 58 foot banquet hall, a cloakroom, with toilet and lavatory, pass pantry and kitchen. The upper floor contained a ballroom 35x58 feet, two dressing rooms with toilets and lavatories, and a large reception parlor. The attic, two rooms suitable for bedrooms and a gymnasium. The whole building was to be heated by hot air and lighted by both gas and electricity.

The committee figured on the following schedule of rentals as being reasonable and sufficient to yield a good income:

Whole building	$25.00
Banquet hall, kitchen and dressing room	10.00
Lower floor	15.00
Upper floor for private parties	10.00
Upper floor for public parties	20.00
Parlor upstairs per afternoon or evening	3.00

No special rates

Moreover, while the club women were gasping for breath, the committee, an eminently able trio of women, recommended that

the plans be adopted. After much discussion, in fear and trembling, but with an indomitable belief in their own capacity for carrying through anything they might undertake, the club solemnly adopted the plans for a $6,000 building. Almost immediately the members began buying their own bonds, some making real sacrifices in order to do so. The sale of bonds realized about $1,000.

The president divided the club into committees of five each, with instructions to do a definite something and report with some money. As a starter, the club house was auctioned off, the taker to remove same from the lot. The old club house brought $210. (It may be of interest to know how the club came to own this house. Eighteen years ago the venerable Julia Ward Howe lectured for the club on "Is Polite Society Polite?", the club's share of the receipts being $50. This was invested in a single 8 per cent. bond. As the interest accrued and dues accumulated, other 8 per cent. bonds were bought till about eight years ago, during a good buying time, the club paid $500 for the house and lot and expended $300 for repairs.)

For club house	$210.00
Cash on hand	250.00
Being just twenty-five years old last fall, the club celebrated its silver anniversary, guests leaving in silver coins	100.00
One committee gave a club house dance	90.00
Another gave a card party	15.00
Another gave a steamboat excursion	25.00
Another a Fourth of July Baby Show	65.00
For another committee two vaudeville theaters gave one night's profits	65.00
A grocer gave space for club cookery	45.00
An amateur play yielded	176.00
An Old Song Concert	89.00
A Congress of Nations	21.00
Members took newspaper subscriptions on commission	100.00
Total	$1,251.00
Gifts from friends raised the amount to	$2,300.00

Two club members loaned $3,700.00 at 8 per cent.

As soon as the plans were adopted the work began. By the time the building was half completed a lively competition began among the ladies about engaging it for parties. The Masons engaged it months ahead for a banquet of 300 covers. A dancing club engaged it for Friday nights throughout the winter. A church organization has it Sunday. Another club has it Thursday nights. An efficient woman janitor has been engaged for $25 per month.

A generous music dealer gave for the upper floors a splendid new piano at cost, on easy terms. Another presented the club with a piano for the lower floor. A former president furnished one dressing room in white maple. Gifts of chairs, rugs, mirrors, tea-cloths, hand-towels, sofa pillows, pictures, a beautiful clock, a handsome library table from the manual training boys, have been received.

There is not a rich woman in the club, but the whole membership has worked in a spirit of hearty enthusiasm and absolute harmony, and a willingness to make personal sacrifice of time and energy and pin money, and a whole community has watched with generous sympathy and help as the lines of a handsome colonial structure rose to make a beauty spot out of a corner whereon had sat, for years on years, one of the oldest houses in the far away State of Washington.

SONG.

Why am I so glad to-day?
Ah, dear heart, I can not say!
Just, perchance, because a bird,
All the air with singing stirred;
Or because the clover sweet
Spread its fragrance at my feet,
Or since Love a-harvesting
Brushed my eyelids with his wing,
Why am I so glad to-day?
Ah, dear heart I cannot say.

WOMAN'S PLACE IN GERMAN LITERATURE

By Elfreda Hochbaum Pope, Ph. D.

WHEN we speak of women writers in English literature, the name of George Eliot immediately comes to our lips, and when we speak of women writers in France, George Sand and Mme. de Stael occur to us at once, but when we speak of women writers in Germany we come to a halt. Yet tho practically unknown, women have been such vital factors in various literary movements of Germany that it is fair to say that to eliminate certain women would be to change in part the general aspect of the development of German literature. However, what the past has denied German women in the way of publicity, the present has granted, and to-day no literary review can be scanned that has not its full list of books by women placed before the public objectively as works of art worthy of serious consideration. The causes for delay are not far to seek. Germany's classic age of literature came when France's claim to pre-eminence in things of the intellect had been long and firmly established, and when, in England, the glory of the Elizabethan period had been almost forgotten. But in literature as in life, Germany has since pressed forward unflaggingly, until, to-day, it is in the front of matters of thought and art, and, in general conditions, the most progressive of nations. But modern progress spells woman's progress, and so we find that to-day German women are coming into their own. In literature this means that the achievements of women may be ranked equally high with the achievements of men. Such is the state of affairs to-day when women, equally with men are making the literary caldron seethe in a continued effort to produce monuments of everlasting merit, altho, as yet, no single figure has gained the proportions of a George Eliot.

The first beginnings of a widespread intellectual awakening of German women occured in the latter half of the seventeenth century during the general and gradual development of German life and thought after decades rendered fruitless by the scourge of the Thirty Years' War, Germany, left hopelessly disunited, was not capable of any great national, patriotic or literary movement. Each of the hundreds of petty States led its own life often centered about a tiny court which initiated the manners and the splendor of the French courts. The accompaniment of court life, the salon, also flouished under the leadership of various intellec-

tual princesses. But such feminine influence on literature was sporadic and ephemeral. Woman's actual intellectual advancement as a sex began in the homes of scholars, where the father, acting as tutor, reared up a daughter and sometimes a wife, whose intellectual achievements at length rivaled his own. Many a daughter's intellectual powers were revealed by accident when, sitting by with her needle work while the father was instructing her brothers, she involuntarily broke forth with the correct response when their knowledge faltered. The zeal exhibited by such women and their eagerness to gain opportunities for intellectual development led to what may perhaps be called the first woman's movement in Germany. This type of learned woman, "gelehrte Frau," grew in numbers and development, and reached a certain culmination when the first doctor's degree was granted to a woman in 1755 by the University of Halle.

Side by side with the scholarly woman there grew up a different type, the woman poet. As the former progressed largely by the help and encouragement of the other sex, so the woman poet advanced amid the cheers and laudations of her poet brothers. The end of the seventeenth and the beginning of the eighteenth centuries were an era of bombast and affectation. Poetry as a science claimed the attention of all intellects and all occasions. The poet's crown was freely awarded. The chief literary center was Leipzig, where several women poets flourished, and one was crowned a poet by the University of Wittenberg. In all parts of Germany woman poets arose, were greeted with acclaim and sank to obscurity with their brothers.

The greatest promoter of woman's intellectual interests was Gottsched, famous for his attempted reform of the German language and the German drama. In 1725 he established a magazine after the pattern of the English "Spectator," with the main object of defending woman's cause and promoting her literary development. His title to fame is the unifying of literature and the stage. With the aid of the celebrated actress Caroline Neuber, he banished the harlequin from the stage, and established a dignified drama written in accordance with literary cannons, where heretofore the clownish taste of the populace had dictated perpetual buffoonery. Caroline Neuber, by her assistance in rendering the plays of the new style, reaped an undying place in the history of German literature. To free the literary drama from bombast and unnaturalness was his other aim, and his own wife, by the work of her pen, made this reform largely possible. Not only did she translate from the French drama, and adapt plays in accordance with Gottsched's ideals, but she also wrote original dramas and practically inaugurated modern prose comedy. More than that, her plays are essentially modern in picturing and ridiculing on the stage the social abuses of the time. Frau Gottsched

thus became a historical figure in the development of German literature, although her plays, after enjoying a long popularity, have long since sunk to oblivion.

But the scholarly and literary woman was going out of fashion, the ideas of the Swiss reformer, Jean Jacques Rousseau were taking possession of all Europe. In 1761 he published his "Nouvelle Heloise," and with it a new idea of womanhood arose. This ideal is with us still. Woman was always to be the passive and subordinate member without opinions of her own, the priestess of her husband's fancies, the grateful recipient of his favors.

Woman, as a person of feeling, rather than intellect, was more in accordance with the new era of sentimentalism. Friendship and tears are writ large on the face of this period. Men embraced each other and wept upon meeting after a separation; women and men met in the same way; each sentiment, thought and emotion was dressed up in fine form and presented for admiring inspection to a circle of rapturous friends, or circulated from hand to hand in voluminous letters. Out of this letter-writing age sprang the most famous woman writer since Frau Gottsched, Sophie de la Roche, the first woman in Germany to write a novel in letters after the pattern of the English Richardson. Her importance in the history of German literature lies in the fact that she causes the novel to take one step forward by adding to the shallow worship of virtue after the style of Richardson some of the leaven of Rousseau's liberalizing ideas. Her other title to fame is her relationship to Bettina von Arnim, the granddaughter who is the most conspicuous woman of the Romantic period.

The great classic period of the late born giants, Goethe and Schiller, shows the name of no conspicuous woman writer, yet of no period is it more true that women were necessary factors in the production of great literature. Goethe may be said to have risen to his highest development on stepping-stones of women's hearts and natures. His particular friendship and love for Charlotte von Stein, were it obliterated, would carry with it some of his greatest work. Not only was she the object of inspiration to whom he addressed his lyrics, not only did her personality invest some of his characters, but she was a potent factor in clarifying, deepening and generalizing his works, and in producing harmony and improvement of form. For practically ten years she was Goethe's advisor and the companion of his studies, reading every book that he read, and going over it critically with him. As a modern German critic puts it, she was productive, not by writing, but by educating and inspiring. In this way Frau von Stein is the most active woman in the field of German literature, although we could easily spare her own literary efforts.

In the production of Goethe's "Westoestlicher Divan," published in 1819, Marianne von Willemer has a part. Some of the

finest lyrical passages incorporated in the poem are hers. These do not appear over her name, but are so one with the poem that they appear as Goethe's own. Our German critic sees her greatest fame in being the silent co-worker, and praises her noble modesty in refraining from proclaiming what is hers. It was, he says, a more aristocratic age than ours, when poems, scarcely dry, fly to press, and poetesses crowd to market in noisy troops.

The great Romantic movement of the early nineteenth century is again almost unthinkable without its women, yet again, with the exception of Bettina von Arnim, whose work falls into a period when the Romanticists were changing their standards, no women have left important literary monuments. The most notable woman of the earliest period of Romanticism was Caroline, so known in literary history, the wife of A. W. v. Schlegel, who with his brother Friedrich formulated the tenets of the new movement, and in the magazine the "Atheneum," promulgated the theoretical and critical views characteristic of early Romanticism. Her intelligent criticism and her actual contributions to the magazine make her a potent factor in the development of the movement. A German critic praises Caroline for not betraying her womanhood by rushing into print. Be that as it may, she is felt as an influence and as a personality in literature, and a certain charm invests her figure even to the modern reviewer. She is a brilliant example of what was common among the Romanticists, the intellectual leadership and inspiration of women. There were many who with their pens contributed to what was then felt as the noble cause of poetry. Friedrich Schlegel's wife assisted in his monumental translation of Shakespeare into German. How truly women were the life blood of Romanticism is shown by the idealistic conception of love and womanhood cherished by the Romanticists. Far removed from the spirit of the eighteenth century that banished woman to the household, they demanded pronounced intellectual attainments in the objects of their affections. It was the mind and the spirit that was worshipped, not the body. And so in many of the literary marriages of this period, as in the case of Friedrich Schlegel, Schelling, the philosopher, and others, the wife was decidedly older than the husband. The occasional proclamation of the humanity of women is the most modern in spirit.

A special role in the Berlin circle of Romanticists in the first two decades of the nineteenth century, is played by certain intellectual Jewesses. In their salons the literary lights and enthusiasts, the Schlegels, Schleiermacher, Fouque, Tieck, Novalis, the Humboldts, and others gathered and received their inspiration. Best known of these was Rahel Levin, like Caroline, gone down to fame without a surname, simply as Rahel. She too, has left practically no record with her pen, while her contemporaries acknowledge her as an intellectual leader of excep-

tional brilliance and sympathy. Her special significance lies in the fact that she was a priestess of Goethe, the interpreter of interpreters to the school that looked upon him as a leader and a model.

In her relationship to Goethe centers also the prominence of the one woman of the Romantic period who has left undying work. Bettina v. Arnim, the granddaughter of the famous Sophie de la Roche of sentimental times, and the daughter of Maximiliane, who aroused a temporary passion in Goethe, had a heritage that bore fruition. Herself truly a Romanticist, she had the impulse which seems to be lacking in the other women of the Romantic school, to immediately convert her sensations and impressions into literature. At Goethe's shrine she not only worshipped, but learned, as the early Romanticists all did in theory, though often failing in practice, to free her soul, to make the life of the spirit all of life. About a limited correspondence with Goethe she built a novel, "Correspondence of Goethe with a Child," which has been called the most beautiful product of German Romanticism. This book appeared in 1835 and has a special significance from the fact that at this time a reactionary spirit against Goethe was beginning to set in. Two other novels, also in the form of letters, are likewise of enduring merit. Her style is marked by a freshness, a vivacity, and a poetic realism which, with all its romanticism is far removed from much of the hazy, pathological extravagance of the masculine Romanticists.

It is impossible in a narrow space to treat of all the manifestations of literary talent among German women. But one writer who must not be overlooked is Annette von Droste-Huelshoff, called Germany's greatest woman poet. It is with a feeling of sadness that one reads her poems and realizes that here the elements of genius never attained their perfect unfolding. Not connected with, and not interested in, any great literary movement, she wrote in the middle of the nineteenth century poems sprung from her native Westphalian soil, and with an originality and a keenness of observation that mark her out. Not sentimental poetry, not lyric love are her gifts, but realistic description, accompanied by a minute observance of nature, and, at times, a most unfeminine reveling in gruesome details and a masculine strength of language. So she describes the spider and his web, the beetle in the grass, the decaying corpse. Her prose tale, "Die Judenbuche" (The Jew's Beech), shows fine psychological penetration and command of narrative. One feels that in this sphere she might have excelled. But never has there been a clearer example of the baneful influence of social and sex limitations. She was not great enough to override the prejudices against literary women, not great enough, again, to override the distinctions that her noble birth imposed upon her. Her life was a lonely and a solitary one. Behind the double walls of sex and

aristocracy, the flower of her genius produced but a stunted growth.

We turn with a certain joy to the last half of the nineteenth century. Here, in the liberating atmosphere of modern life, we find women writers not only in countless numbers, but of unprecedented excellence. There is no field of literature which the modern German woman has not attempted; the sentimental novel of the middle class, poetry, epic and lyric, the drama, the social and psychological novel, literary criticism. Not in all fields has she been equally successful, and it may be asserted with confidence that her particular success lies in non-erotic themes. An instance is the Baroness von Suttner, perhaps the most widely known of German woman writers thru her novel "Die Waffen Nieder" (Down with Arms), written in 1889, in the interest of international peace, and receiving the honor of a Nobel peace prize. It is worthy of note that in the fever of Zolaism, resulting in the crasest portrayal of illicit relations in the novel and in the drama, women writers have small share.

The woman whose fame as a literary artist already rests secure is the veteran novelist Frau von Eber-Eschenbach, who in 1900, on the occasion of her seventieth anniversary had the satisfaction of reaping her laurels during her life time in the form of hearty appreciation from critics and scholars. Her supreme gift is that of the narrator, and in her shorter stories her gifts of keen observation, kindly and humorous portrayal, and her attainment of artistic form, show to the greatest perfection. A countess by birth, she describes Austrian nobility from the view point, as the phrase has it, of the salle-a-manger. But her great love for the "common" man, her firm belief in the indestructible good in the human soul, make the success of her longer novels. This trait causes her to be not merely an entertainer but an educator of the first rank. "Das Gemeindekind" (The Child of the Parish), published in 1887, is perhaps her greatest novel of this nature (in which the son of a murderer, by the sheer force of the inherent good in his nature struggles up to the light of manhood as a character. Such themes with Ebner-Eschenbach are notably ahead of the treatment of the great passion.)

Space admits of the mention of only a few of the other really excellent women writers of to-day. Clara Viebig's strongest novel is "Das Schlafende Heer" (The Sleeping Army), in which she depicts with a vivid and fearless pen the impossibility, from inherent differences of nature, of the amalgamation of German and Pole, at a time when the colonization of Poland is a hobby of German administration.

Helene Boehlau in the "Rangierbahnhof" (The Switch Yard), makes a fine analysis of the tragedy of the wreck of a woman's artist soul on the shoals of commonplace matrimony.

In the present "New Romanticism" of Germany, in which the reaction from unrelieved naturalism and the longing for the beautiful find expression, Ricarda Huch is a prominent figure. Her realistic descriptions teem with fantastic metaphors. While using words as a brush, she is essentially an artist of lines and colors. So full is her work of poetry that it becomes at times formless and fails to impress. Where she openly enters the realm of the fairy tale, as in "Der Mondreigen von Schlaraffis" (The Moonlight-dance of Schlaraffis) she is at her best. But aside from her original work she has produced literary criticism of the highest rank, and her books on the Romantic School are forceful and illuminating.

These are only four names out of a score. They illustrate the fact that women to-day are actual forces in German literature, and that they succeed best when they are not imitators, but follow their own individual talents. They prove that women can add something fresh and new to the store of literary wealth that has been garnered up for ages chiefly by masculine writers.

OLD MOTHERS

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is a something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time; with caressing touch, about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs,
Seem joined to lend a sweetness to their speech.
Old mothers! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers! as they pass, one sees again
Old garden-walks, old roses, and old loves.

—*The Century.*



JUDITH HYAMS DOUGLAS

President Era Club, New Orleans.

ERA CLUB

GLIMPSING THEIR WORK

By Judith Hyams Douglas.

"Great truths dwell for a long time in the minds of the minority."

ONE great truth impressing itself with profound significance just now on the majority (and will ultimately on all) is that woman can be vitally interested in humanity and the affairs of her country, its law and its commerce, its health and its morality, which affects home-life year by year more seriously, without becoming the Fourth Dimension! Without looking or desiring to be in the least like a man.

This fact is obvious to the casual observer who scans the crowd of Era Club members as they pass to their accustomed places twices a month at Gibson Hall, Tulane University. Among the 700 members are New Orleans' foremost physicians, having in charge the work of the Woman's Dispensary, dentists, journalists, attorneys, philanthropists, and many presidents of the leading women's organizations, together with many teachers.

They all, from the richest to the poorest, from the grandmothers to the grand-daughters, present a very feminine appearance, with no note of the obstructionist, or no tone of the accentric. Holding each to her religious or political belief, whether Jew, Christian or Theosophist, whether Democrat, Socialist or Republican; whether to the idealist or to the practical point of view—it is beautiful indeed to see towering above all this diversity of class, creed and position, the pinnacle of faith in their principle of Equal Rights to All—from the initials of whose principle the name of "Era" was formed for the club.

Like every other truth that embraces equity, liberty and education, the Equal Rights Association began in New Orleans, as elsewhere, with the "Minority." The nine courageous women who assembled on May 19, 1896, to organize the Era Club had to encounter all the prejudice that is contingent upon a quaint old city clinging to the traditions of a revered past. They had to encounter the nature of a people whose chief thoughts lay in the pride of a roseate past, rather than in the speculation of the future; or rather, than in the waking up to its inescapable advantages—with much the same reluctance that one would turn from the light of dawn to indulge in a little more slumber; not because they loved progress less, but because they loved relics,

traditions, ancestry and the periodic pleasures of Carnival more. These pioneer suffrage workers of New Orleans had all the zeal of the women fifty years ago.

In glancing backward we marvel at the faith possessed by "The Minority" of pioneer Suffragists, who, without any evidence of the larger liberality we enjoy to-day, toiled on with superb optimism; with faith that glimmered through the mist of blinding prejudice, with vision that spied the summer through the winter bud, and with hope that heard the "Lark within a songless shell."

What superb strength of purpose for the women of our day to emulate! They held up to our eyes a lens that has shortened the distance of the future, and has brought us into a nearer vision of the unfettered self-reliant creature that God intended woman to be.

We know that neither suflrage, nor the ideal woman, can be evolved by one master stroke; nor is

"Heaven reached by a single bound,
But we climb the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount the ladder round by round."

We were given sight stretching far beyond that which our hands can reach. Long after we have seen the vision must we struggle towards the goal.

Round by round, year by year, the Era Club women, with a vision of the ideal woman under ideal conditions, not stultified by limitations, have been building the ladder by which woman shall rise to the "Heights of her own nature."

Like artists and artisans the members of the Era Club have been chiselling away at the hard, soulless block of prejudice and unjust laws with the definite form in mind—of symmetrical womanhood! Which can only appear by carrying away the sharp edges of chartered injustices and polishing up the rough surfaces of political inequalities. Thus will be wrought the form of conditions, that will reveal woman as a Triumphant Citizen: wife as a co-partner in truth mentally, morally and economically independent and mother as one who is under no compulsion to be represented by the son she has reared.

Believing that a civilization never rises higher than its women, the Era Club has applied its best efforts to that clause in its charter: "To secure as equal participation of men and women in all that pertains to the social and political advancement of our people," by sending committees to every session of the Legislature to raise the status of Louisiana women, by placing their opinions in the eyes of the law, equal with that of the alien and negro voter

With iniatiative and persistance the Era Club had endeavored; To have a woman on the School Board. To have women admitted to the Medical Department of Tulane University. To make a mother the equal guardian of her child. To establish a curfew law. To have the Civil Code so amended as to give married women equal rights with men with regard to property. To amend still further Art. 210 and to have a compulsory education law. Defeat to the club in any righteous cause means a greater determination to succeed. In living up to its shibboleth:

"Who for truth no sword uplifteth,
He for Error strikes a blow,"

the Club has endorsed whenever possible every effort for human uplift and for justice, and protested against every influence antagonistic to thrift, sanity and morality—so that its value to the community cannot be reckoned by its accomplishments only, but by the various benefits that have come through its having blazed-the-way. The influence of the Era Club in the community can best be understood by quoting one of our foremost citizens who said that: "The Era Club is a workshop where the advance ideas of the community are threshed out and figures in this respect as forming public opinion more than any other Society here, either male or female."

The Era Club is regarded by the North and by the South as being one of the most influential bodies of women in the country. It holds membership both in the National Woman's Suffrage Association and in the General Federation of Women's Clubs. Nine of our members holding life membership in the former and whose Vice-President is one of us and another member being on the Ex-Board for the General Federation.

The value of woman's vote to the community was demonstrated in the problem of obtaining Sewerage and Drainage for New Orleans. The Era Club petitioned the Constitutional convention of 1898 for full suffrage for the educated tax-paying women of Louisiana. This was denied but the convention gave to tax-paying women at that time the right to vote upon questions of taxation submitted. Scarcely was this granted when the Era Club called a meeting and organized under the title of the Woman's League for Sewerage and Drainage, and conducted a six months' campaign to induce the women to see their new duty and vote for this tax. It was ascertained that, that out of a possible 25,000 tax paying voters, 15,000 of these were women. When these women were aroused to the public importance of pure water and good drainage—needless to say these necessities were forthcoming.

There was inserted a clause at this same Convention—Art. 210 of the Constitution, that none but a qualified elector (a voter) could hold office in this State. This clause is the barrier that has

and will successfully keep women off of every public board. The Era Club was successful in having it amended so that a woman Factory Inspector could be appointed and in consideration of the Club's efforts in securing this; a member of the Club, Miss Jean Gordon, was appointed. The service she has rendered the city and the State, not to speak of the people in that position, is incalculable. The Inspector was instrumental in having Governor Sanders issue a call for the Conference of Southern Governors here to enact uniform Child Labor Laws. She also, with the Era Club, led the successful fight against the attack on the Child Labor Bill at the past session of the Legislature. The victory was noteworthy, from the fact that most of the newspapers favored the Clinton Bill to amend the law, that children might perform on the stage, where intoxicating liquors are sold.

The Era Club contributed the first $1,000 with which to pay the first Probation officer whose monthly reports, together with the agitation and also numerous letters sent to Clergy, Judges and aspirants for the legislature, prepared the way for the Permanent Juvenile Court, and Woman Probation officer.

Besides the Child Labor and Juvenile Court laws it has crystalized public sentiment in favor of many other good laws and institutions. The Panderers Law was enacted as a direct result of Mr. Clifford Roes lecture on White Slavery before the Club.

The Travellers' Aid Society for the protection of girls is the result of the Era Club's calling a mass meeting to organize this Society and under whose supervision it became strong and self-sustaining.

The Civic League and Improvement Association, that has for its esthetic purpose, the purifying of Public Squares, beautifying and converting them into playgrounds for children, had, as did these and many others, its origin in the Era Club. The forming of a Public Baths Commission was also the result of work done by Public Baths Committees of the Club. Likewise the placing of Anti-spitting notices in street cars.

Many conditons ameliorated by the Club might be spoken of; but it would require another chapter. Following out the other purpose in the charter of the Club, that; "There shall be such study and discussion as shall tend to prepare its members for the intelligent discharge of the duties of Citizenship." It may be seen from the list of subjects discussed and addresses given by both National and International leaders, that no opportunity has escaped to lay the obligation upon every woman-heart, her co-accountability with man to God in the affairs of Government.

Since conditions are such that children are forced out into "Public Schools" to be educated—into the "Public Playgrounds" to breathe-into the "Public Courts" to be judged, into the Public Factory to work—then those—"Public Places" became *ipso facto*,

the rightful "sphere" of women. For woman is God's ordained supervisor of the child—and if she is too good, to descend from the theory, to the practice; of the Sabbath sermon, to make more sanitary and less vicious those places where her own child frequents nay; stays three-fifths of its waking hours—then—it seems as Lowell says: like

"Being too good for Human natures' daily food,"

The Era Club woman believes that a woman should assume her share of the dutes and honors of citizenship in the life problems that demand her consecrated services equally with those of men. For Government is but the home interests extended.

The problems surrounding each are identical. Sanitation, Education, Social life and organized vices bind themselves as irrevocably to the one as to the other for solution. The vice-leeches that sap the life-blood of the home destroys the foundation of the community and vica versa.

A woman should realize that in voicing her opininon to make cleaner more profitable and more honest the things of the community, she is but strengthening the foundation of her own home and to do this, is a sacred obligation. Therefore, what woman dare excuse herself from her duty to God and to Humanity devolving upon her, as upon man in the conjointed interests of home and State, so irrevocably interwoven? No agency has ever been founded to supplement the moral-leverage of woman in the home!

No agency will ever be found to supplement the moral leverage of woman in the Government. Home is fulcrumed on the love and service of woman—so should the Government be. And as good laws are the only practical means of solution, women should have a part in that solution. A voice interpreted by the Ballot! Recognizing this fact, the Era women work with an intensity of public spirit, equal to that of the vestals of Greece and Rome, who were consecrated to maintain the sacred fire on the Government altar around which the officials sat, ere laws could be made that affected either home or State.

The Era Club women feel blazing and maintaning the great truth-torch of "Equal Rights to all" to be as important and necessary to the welfare of home and State as these women who vowed never to let the sacred fire become extinct.

The custom of persecuting all new and progressive movements, may retard the success of suffrage—but it cannot affect in the least, the deep underlying inexorable current that is destined, as truth ever is destined to reach its goal in due season! By the strength and under the eyes of God women will succeed; in becoming in every sphere which man and children inhabit, what God said in Genesis she should be, a "Blaser-of-the-way."

THE INFLUENCE OF WOMEN ON LEGISLATION

BY NANETTE B. PAUL, LL.B.,

SINCE the beginning of organized society woman has exerted an influence upon its government, but that influence has been sporadic, and exercised generally through the affections. There have been great women rulers in perhaps every civilized State. Cleopatra, Elizabeth, Victoria, and others come to mind. More often, women have stood behind the throne, and reigned as the sympathetic wife, the virtuous mother, or the cruel and heartless mistress.

In Greece during that half-century of unexampled splendor when it gave to the world men never surpassed in science, poetry, art and in the administration of a democratic government, why do we hear nothing of the women? Because tradition and social convention rigidly excluded them from all participation in government as well as ceremonies of religion. But in spite of rigorous custom, the genius of the woman-mind would not be entirely subdued. By the sacrifice of her virtue the Greek woman could obtain the intellectual companionship she craved, and often exerted a moral influence upon the greatest men. The name of Aspasia will be coupled forever with that of Pericles, not because of her beauty, for she was plain, but for her wisdom and indirect participation in public affairs of that famous republic.

During the golden age of Rome women had many rights, but it is not related that they used them in the defence or in the upbuilding of the empire; perhaps, because a military organization never has appealed to the woman-nature. Later, however, when Justinian gathered the scattered laws of the empire into one coherent whole, Theodosia stood at his side cheering and encouring him, as well as rendering assistance in technical details.

In the transition from the ancient to the modern ideals, from the monarchical to the democratical form of government, women as well as men have felt the stimulus toward a more general participation in public affairs. With the opening of doors into regions of history, literature, and art, women unconsciously peeped into the apartment of law and justice. Their curiosity was aroused and their ambition stimulated to explore. Their innate ideas of right soon caused them to see many things in the existing order to improve or to condemn. But neither their co-operation nor their criticism has been welcomed always by the party in

power. They have learned, however, that never was there greater need of the ingenuity, adroitness and perserverance developed through long centuries of subservience, than at the present time in the effort to influence legislation.

We, as women, can rule no longer by the heart alone. We must add the influence of the head. If we enter and hold the mental and moral spheres occupied heretofore only by our brothers, we must learn to wage war with the same weapons. We have entered one field of endeavor after another with varying degrees of opposition. The domain of law and legislation is about the last into which we are to effect an entrance. It may prove the most difficult. We shall succeed only as we call into action all the training of the past centuries, with all the forces of our complex natures, carefully educated and wisely directed.

The judicial attitude of mind is not wholly a masculine characteristic; under favorable conditions and the necessity of development it has responded to the feminine impulse. Indeed this quality is rapidly growing as women dispassionately discuss public questions in our various societies. There is every reason to hope that we may have our Solomons in the near future.

We can point already with pride to a woman judge in Chicago, who is not only giving satisfaction in the performance of the duties of her office, but who, by the esteem she is inspiring in the hearts of the people of her jurisdiction, is paving the way for the election of other women to the same unusual position. I speak of Mrs. Katherine Waugh McCullough. Of course,. it is understood that Mrs. McCullough was conversant with the law of her district before she was selected to administer it.

There is an adequate knowledge of the functions of law among women. Law may be, as some one has wisely said, only beneficence acting by rule; but granting the truth of that statement, without knowledge of the rule our attempts to benefit others are liable to be frustrated.

We no longer expect a young girl to assume control of a home and succeed in its management without some previous training; we do not put a pattern into the hands of our daughters and require them to make their gowns without some preliminary instructions; and yet we presume to enter the broad realm of law and legislation with no training, no study of the principles upon which our society rests, no comprehension of the far-reaching effects of premature legislation, and no understanding of the peculiar and delicate structure of our Federal Republic! We expect in ignorance of all these fundamental facts to accomplish by our untrained effort in a few years what the world may have been wrestling with for ages.

When a reform is contemplated, our first duty should be to discover where the remedy lies. May it be accomplished by the State or National law? The Federal Constitution has limited

strictly the powers of the National Government but there are cases in which only a trained jurist can detect the line of demarkation. Certain it is, however, that all questions of a domestic nature are left to the individual States. Legislation governing marriage, divorce, hours of labor, care of children, etc., may be secured from the State; while the right of suffrage may be obtained by either National or State law. If uniform action in the States is desirable we women may accomplish that, approximately at least, by planning such legislation in meetings like this, and carrying such plans into execution in the particular State of our residence. But we must remember that in no department of the complex structure of human society is there greater need for prayerful, constant, and efficient training than in this one of legislation.

Do you realize that but yesterday law and religion were the reverse sides of the same shield? That even now the foundation stones of the structure of our civil law are the ten great commandments that have held humanity in thrall since the birth of civilization? That the laws of both States and Nation are but the attempt to apply those commandments to new and perplexing conditions?

As we look at the various branches of the great law tree we are amazed at the variety of its manifestations; but as we follow them down to the huge trunk, we find a logical and natural development for every one. By such contemplation we readily see that every alteration proposed to the existing laws must be considered in its relation to the whole; that lopping off one branch a little too much may promote an undesirable growth in another.

It is not to be implied that every woman should enter a law college and pursue the three years' course leading to a Bachelor's Degree before she sanctions a reform the need of which is patent to the most casual observer. That is not possible. But it is desirable that each one of us manifest the same respect toward the law of our land that we show in our attitude toward other phases of social reform.

We would not think of attempting to modify the creed of the Presbyterian, Methodist, or other Church, without first acquainting ourselves with the form of the creed as it stands, its historical development, the effect of such change upon its adherents, etc. Yet such action would affect the lives of but relatively few. When we demand alterations in our law do we observe the same obviously necessary precautions, although such change may affect the entire population?

We can none of us ever hope to know the law in all its ramifications; no lawyer ever has or ever will. He does not hestitate to admit that such is a fact. But he knows the principles, how to apply them to a given case, where to look for precedents, etc. We must gain more knowledge of these principles, if we accomplish what we wish in the way of influencing legislation.

You may ask how such knowledge may be acquired? Do you not study history, literature, art, sociology, economics, in fact, everything but law, in your clubs? You do not go to college for a special course in order to acquire some general information along these lines; why may you not accomplish something in the same way concerning the origin and growth of our common law? You enjoy the study of these other subjects without presuming to be a specialist; why should we not acquire a general knowledge of that science which transcends all others in its application to human affairs, without thereby expecting every woman to become her own lawyer?

There will be always room for teachers, practitioners and specialists in every department of science, however generally a knowledge of the principles upon which the science is based may be disseminated. It is also true that the more general the information regarding the foundation principles, the higher the standard of the specialist; the greater the responsibility required of him toward his clients and patrons. In order, however, to study the underlying principles of the legal science, there must be qualified leaders. Here as elsewhere, the steps of the student must be wisely directed. These leaders must of necessity have had a college course or such practical training as will not have caused them to lose sight of principles in the technicalities of practice in office or court.

Many colleges are open to women, but not all, nor a sufficient number. It is one of our first duties to demand that the doors of every law college in the land be opened on equal terms, exacting equal work and granting equal recognition to every applicant, regardless of the style of clothes he may happen to wear. While this should be true of every professional institution, it is absolutely essential in those teaching law, and training for service in the affairs of government. Do you know that ninety per cent of the members of all our legislative assemblies are practicing attorneys, or men otherwise trained in the law? Woman is making her way into the law-making bodies slowly but surely, and her preparation must be along the same lines.

The study of the law is no longer something to contemplate as a distinguishing factor in a woman's life. It must be accepted soon as a matter of course. Urge your daughters to take the law course now. The discipline it affords her will enable her to add the knowledge of literature, art, etc., by her own effort later, besides giving her a breadth of view, an insight into social and political conditions which no other line of study can furnish.

Millions of dollars are spent annually on education. Should not some part of that vast sum go toward institutions which will give our women balance, and preserve us from becoming top-heavy with culture? The criticism is already made that we are

being educated away from our husbands and brothers. If such a danger exists, nothing will correct it more effectually than a general study of law.

One young girl sometimes doubted the wisdom of spending three years on a profession which she had no intention of practicing. But since her marriage she has realized its usefulness, for she remarked: "My husband brings home his cases and we go over them together. He is so pleased that I can understand them. Most women you know are so stupid about such things." So long as such mutual interests exist in the home, is an appeal to the divorce court probable?

Perhaps it would be wise to count the colleges in your State that invite women into the law department. It may surprise many that in our Capital City, the seat of the law-making body of our free Republic, but one educational institution permits women to enter the department of law, and that is the Howard University for colored youth. Is the colored woman more capable, or does she need more law, than her white sister? In order that we white women may prepare to practice in our courts, or to acquire some general information of business and other branches of the law, we are forced to maintain a separate institution. Such an anomalous situation is of course the result of deep-seated prejudice, and is not perhaps surprising, but that men are willing and eager to give their time to teaching in an institution founded for women, and directed by a woman Dean, and without compensation, surely points to the new order when women shall have equal advantages even in this field.

In this great State of Ohio, a woman cannot act as a notary public, nor has she a place on State boards controlling the insane, imbecile and other unfortunate citizens, many of whom are women. In the near future women are to take their places naturally not only in law colleges, and on State boards, but in the courts, the legislatures, and on the bench, dispensing justice with as fine a discrimination, and with perhaps a clearer insight into the needs of the individual. She will then have the right to exercise the symbol of a free citizen, the ballot, and her influence will be more effectual, because of the recognition of her as an equal factor in the social organization.

Hitherto, American women have influenced legislation by sending in petitions, wet, perhaps with the tears of our earnestness and enthusiasm; have buttonholed our congressmen at dinners and teas, pouring into their reluctant ears the facts or fancies of our crusade; have taken them out in automobiles to view the exhibits, etc., always compelled to implore their interest and action as a favor. But when the intellect of women is trained in the same schools with her brothers, her judgment developed by the same tests, her social vision extended to the same horizon, her co-operation based upon equal privilege and equal knowledge, then will

her influence be co-equal in the field of legislation. That such influence will be altruistic and broad in scope, considering the welfare of the discouraged man, the helpless child and the fallen woman, there is no doubt. Whenever her hand has touched the legislative lever, it has turned toward the home, the sweat-shop, and the slums.

The opportunities of study, of philanthropic and charitable endeavor in which many of you are so earnestly engaged to-day, is possible because of the influence of some woman upon the men who make our laws; and the control which many of you exercise over your own property has been wrested from your husband by the intelligent and determined influence of a few women in the past. The fact that the liquor men and other classes which thrive on the weaknesses of human nature, are a unit against woman suffrage indicates their fear of her as a legislator.

The time for cajoling legislation is past. It will be accomplished hereafter by reason and clear understanding of the conditions calling for improvement. We, thousands of women trained for the work, banded together, may become an invincible power for straightening out the tangles in our legislative skein; or we may prove, without such preparation, the destructive force which will draw the tangle into a more hopeless snarl.

When Prussia seeking to rise from the wreck of the Napoleonic invasion, asked the great Humboldt for aid in reorganizing the stricken kingdom, his reply was: "Whatever you would put into the State, you must first put into the schools." To which we would add, "and into the women's clubs."

The result of our influence will depend upon the attitude we assume. Unbiased, educated effort, cautiously and wisely directed, seeking what is right, because it is right, not because we want it, will prove the co-operation needed and welcomed by our best citizens. Mere numbers or names, without the balance of a sane, sound leadership will place the result of most of our efforts in the scrap-basket which stands on the left hand of every congressman's desk.

We may with profit copy the example of the peasant women of Switzerland, who, while their husbands and brothers are leading the American tourist over their glorious snow-capped mountains, don the men's cast-off clothing and thus arrayed carry on the work of the farm, tending the cattle and the goats.

Let us then clothe ourselves with the masculine garments of a legal education, a discriminative judgment, and a comprehension of the peculiar structure of our Federal and State organizations. With such a preparation, and with the enthusiasm already aroused wisely directed, success cannot long hide her shining face from our view.



"To the woman, then, we must look for the solution of this problem of humanity. It must come from them as mothers: that is the mission that lies before them."--Ibsen.

MANY women—among them club women, members of federated clubs—wonder what the world "is coming to" now that magazines and newspapers discuss the subject of social hygiene in such plain language. To them the subject is not one that women should talk about, or, in other words, like many new movements, it is not yet "respectable." To such women, it will doubtless come in the nature of a surprise to learn that this subject was brought up at a special round table conference at the Biennial of the General Federation of Women's Clubs held in Cincinnati last May.

There were four principal speakers, Mrs. Ellen M. Henrotin, who presided, Caroline Hedger, M. D., Margaret Vanpel Clark, M. D., and Francis L. Bishop, M. D. We publish the address by Dr. Bishop herewith.

* * *

SOCIAL DISEASE AND SEX-HYGIENE.

DR. FRANCES L. BISHOP, ST. LOUIS, MO.

FOR many years, for a great many years, for centuries, the only remedy that has been used for social diseases has been silence, and with what result? Have Social Diseases decreased? Are there fewer cases in our towns and cities, in our families, in our nation, in the world? No. Silence has not been a panacea for social diseases. Within a decade two new remedies are coming forward. They are publicity and education.

A world free from social disease would be Utopian, for as long as man has passions, so long will the world have these, and we can never expect to eradicate the social evil and all that it means, but it may be mitigated and some misery may be averted in our towns, in our cities, in your family, in my family perhaps.

It is childish to be silent on these subjects, to ignore the fact that social diseases are a menace to our race, that social diseases claim more victims than tuberculosis, than all possibly of the contagious diseases together. It is foolish to ignore the fact that women and children are the chief sufferers and that these diseases thrive because it is considered more decent to have them than to talk about them.

If you had a sore spot on your side, if your whole body was racked with fever, if you had a suspicion that you were having an attack of appendicitis, you would not say: "I will not speak of this." You would call a surgeon, you would have a careful examination made.

If there was any doubt of diagnosis, if it were possible that it was not a case of appendicitis, you would be perfectly willing to have the surgeon open up and find out what was the trouble in your own body. Conservative surgery is now considered poor surgery.

In the body politic if there is a diseased spot, modern surgery believes in opening up, in draining, in cutting out, in ventilating, in taking away the cause. It is a false modesty, a thing of the past, that when dealing with these questions we use gloved hands. We are ready for the plain scientific facts, the cold facts if you want, the revolting facts, if you choose to say so.

Some knowledge of these social diseases, these diseases which are not named for shame, may be necessary before we can eradicate them to any great extent.

The two diseases which are social diseases are gonorrhea and syphilis.

Our Societies for Social Hygiene, our Societies for Moral and Sanitary Prophylaxis are rather vague. There is only one Society in the United States that has been brave enough to come out as the Tuberculosis organization has, and call itself the Society for the Prevention of Gonorrhea and Syphilis. California has the honor of having the first society in the United States that stands out in this way.

What are these diseases?

They are both, like tuberculosis, contagious diseases, because they are germ diseases. They are both, like tuberculosis, preventable diseases, because they cannot exist unless the germs of syphilis, or the germs of gonorrhea are present and find suitable soil. They are unlike tuberculosis in this triology in that they are possibly curable. Possibly, I say, because every day we find more and more instances where these diseases are not cured when they are supposed to have been cured.

Syphilis affects the reproductive organs as does gonorrhea. It affects the reproductive or pelvic organs in this way, in affecting the nutrition of the parts so that the fetus is not well enough

nourished to be brought to full term, and a miscarriage results; or, if the fetus is brought to full term, it is usually a physical weakling.

Syphilis, unlike tuberculosis, can be inherited, and the sins of the fathers are visited upon the children to the third and fourth generation, perhaps even more; so sure a symptom of syphilis is a history of continued miscarriages, that a woman giving such a history can almost always be diagnosed as one who has at some time had an infection of syphilis. She may not have known it.

Inherited syphilis may possibly produce in the child a more weakened constitution. He may be physically imperfect, he may be morally and mentally imperfect. On the other hand, he may be a perfect child and reach the years of maturity without any manifestation of this disease. Then there may some moral perversion occur; he may become a drunkard, addicted to drug habits, or he may belong to the criminal class.

Contracted syphilis presents three stages. The first is a small sore or a large sore at the point of contact. This may possibly be so small that it is not noticed. In the course of some weeks the secondary symptoms set in, and they are known by lesions, eruptions all over the body, or in certain parts of the body, on the scalp, by sore throat, by mucuous patches in the mouth. Then, after some years, when these symptoms of secondary syphilis have disappeared, the third stage strikes at the very vital parts of the body—the digestive system, the muscular system, the circulatory, and especially the nervous system may be affected, and paralysis of all kinds, mental afflictions of all kinds, diseases of the senses, locomotor ataxia, may occur many years afterwards as a result of this infection.

Gonorrhea, on the other hand, is an inflammatory disease. The germs of gonorrhea wherever they find a suitable soil produce pus. If a child in passing through the partruient canal into this world encounters even a small discharge, that is, a small amount of gonorrheal infection, and this small amount comes in contact with the eyes of the child, a disease known as Ophthalmia Neatotorum results, which is responsible for 70 per cent. of the blindness of children and 25 per cent. of all the blindness all over the world.

There is a condition known as gonorrheal rheumatism, where the pus is in the joints; this is a most obstinate disease and a most painful one, but primarily the most immediate infection of gonorrhea is when it atacks the pelvic organs—the reproductive organs, and an inflammation results which closes the tube so that the ovum cannot descend to be impregnated, and the result is that sterility exists. This is race suicide to which there is no other comparison.

Gonorrhea is also responsible for 75 per cent. of all special sur-

gical operations on women. It may be, I have said, necessary to dwell upon these social diseases and the evils of self-abuse to show the danger, and to arouse a feeling for need of instruction in Sexual Hygiene.

Women and children suffer more from these diseases, and they are helpless. State Boards regulate all contagious diseases requiring registration for all except these venereal diseases. The State regulates marriage requiring a license, a legal age, but it says nothing about a clean bill of health. It also recognizes the property rights of women and children. It educates in arts and sciences, but it does not educate in Sexual Hygiene. Cattlemen breed only the best stock for financial reasons. Are human beings of less value than cattle?

The plea is for education of children about themselves, about the origin of life, giving right information from proper sources, for children will have information about themselves. They will have it; if it is not given them in a right way, they will have it from servants or from playmates, and they do receive this knowledge and put it on a much lower plane than it should be put, for the scientific facts in regard to life itself, in regard to the origin of life, are the most fascinating as well as the most important facts that we have.

We believe that sex hygiene instruction is usually put off too long. The freshman year in college is years too late to begin instruction.

The first question the child asks regarding himself or the little stranger that has come into the family is the psychological moment for that child to be answered truthfully. The age of fable is past. Children will have the truth and appreciate it as much as their parents do, and it is an easy thing to answer a child's question. I have known of a mother telling her boy that a pocket is put into the side of a woman and there the baby lives and grows until it is large enough to be brought out into the world. We have flowers and seeds, we have pet animals, there are many opportunities for the instruction of children, and children have some imagination.

The development of the chick from the egg is so exactly like the development of the human ovum that there is no excuse for any child not knowing about the development of himself.

The question of fertilization may wait, but it is well to be ready with an answer when it comes, or with literature or with a family physician who knows not only the facts, but has tact to give this information.

Parenthood is an instinct of children. Make much of it. Teach children self-respect, the purpose of the body, deprecate self-abuse in all of its forms; that leads me to say that all sorts of possible irritation in the child should be every carefully consid-

ered. Very often a boy is as he is, because circumcision has not been done. This very simple surgical operation has not been performed, and the collection of secretions is responsible for many a boy doing wrong.

There is also possible secretion in girls. These things should be looked after very carefully. They do tend to self-abuse and self-abuse is the forerunner of greater sexual faults. The boy may be taught the meaning of sexual impulse and the various expedients to keep it under self-control. Baths, cold baths, comfortable clothing, hard beds, rising immediately on awakening, all sorts of hard exercises, all of these are utilized for the exuberance of animal spirit, and they do tend to keeping a boy straight. He may be assured there is no physiological necessity for sexual intercourse before marriage, and that his organism will suffer in no way from indefinitely protracted chastity. He may learn that venereal diseases are not as easily cured as it is supposed they are, that the certainty of a cure in any case may be known only from the autopsy table; that the marriage of the syphilitic or gonorrheal victim is always a risk.

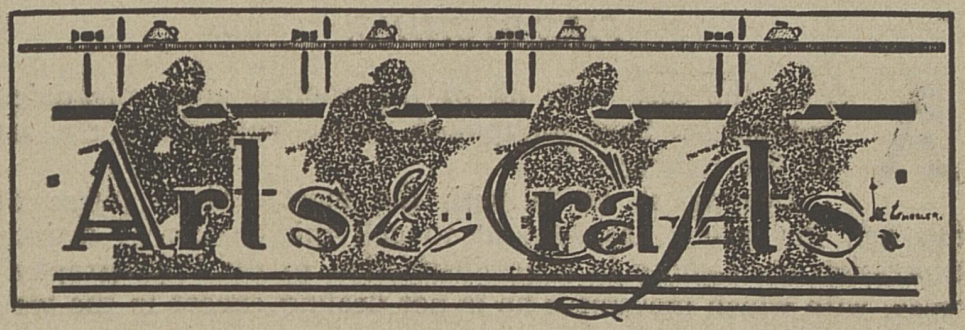
When the boy, and later the young man, has learned these facts, if he has sufficient self-control and strength of character, he will take no risks for himself or for those whom he loves. This instruction, this knowledge is no more suggestive than the popular novels that have been published and read recently, and the scientific facts are productive of much more good than the suggestive novels.

Girls, I feel, should be taught also the danger of self-abuse, and that there is danger to themselves in allowing signs of affection, physical proximity, spooning, kissing, and all of those things. By allowing such things she is offering temptation to the boy, and, while he may respect her, he may later most ignominiously offer himself on the altar of Venus. Flirting is playing with fire. A girl must know that a man has passions; she must know it for her own security and for the sake of the man. Every question of hygiene is a question of morals.

* * *

By the common consent of those best qualified to judge, it is agreed that our entire country is deluged by a vast wave of immorality which threatens our national existence. Those who have been on the watch-towers, permanently interested in the morals of the land, declare that this wave has not come upon us suddently, although we have only recently come to realize it.

—Howard A. Kelly, M. D.



"Art is the harmony and perfection which God has put into all his worhs. It appeals to man through every sense in a more or less degree as he is, attuned to feel. He responds as the musical instrument to the touch of the performer."--Lockwood DeForest.

IN A personal letter from that gifted artist and clever, charming woman, Helen M. Turner, are some most interesting notes on the famous School of Art at the Y. W. C. A., New York City, over which she presides, and which I am glad to give to our readers:

"The school is noted as leading in the best all-round methods of instruction in the principles and history of art, and the quick results which are obtained from this all-round method of instruction is remarkable—that is, constant drawing and study of form line and mass in various mediums and materials, such as chalk on the blackboard, one hour or two clay-modeling, an hour or two wood-carving, the same drawing from life, the same drawing from the cast, the same painting in water color, the same designing from classic examples taken from the different museums and libraries; the application and working out of patterns on beautiful materials constructed into articles of use and beauty. Every pupil is required to vary her work hourly, thus keeping up the interest, and forming a just appreciation of the different applications of these same principles to the various materials, together with the limitations demanded by the difference in texture and quality of the material, and the use to which it is put. I am afraid this may sound ambiguous, but it may give you an idea of the aim of the school to fit these young students to fill, we know not what, positions, until the demand is made. Along some line one may become enthusiastic. It may be wood-carving or pottery, or fine needle work, or design pure and simple, or book illustration, or what not? The beginning must be the same for each.

"The success of the school and the attention the beautiful results have attracted, has been marked, and our students have been able to find employment North, South, East and West."

FIRE-ETCHING.

AS IS the case with all of the applied arts, misguided enthusiasts have misapplied, hence vulgarized, the art of fire-etching.

Dealing as he is with the most serious phase of this art, the writer has seen fit to call this means of artistic expression *fire-etching* in contradistinction to the "pyrography" craze, with which movement he is not dealing except in the way of unqualified condemnation.

The word "etching" has its derivation from the Dutch word *etsen* (to eat). In the case of *eau-forte* etching, the copper plate is literally eaten away with acid. In the case of *fire-etching* the wood is eaten away by fire concentrated in a platinum etching point. Hence the art may be justly termed *fire-etching*.

Very few people, even artist craftsmen, know that the art of *fire-etching* is one of the earliest arts practiced by man. The practices of untutored races give us every reason to believe that fire was used by primeval man as a means of shaping and decorating wooden utensils, boats, paddles, spears, etc. That it was used as a means of decoration even before the red-hot metal tool came into use is most likely, for to-day there are native tribes inhabiting islands in the South Pacific Ocean who decorate dried gourds in the following manner: With a sharp piece of flint a design is scratched through the shell of the gourd, when a lighted strand of dried cocoanut fibre is slowly dragged along the tiny trough, the native blowing the glowing slow-match as he works, a rich brown intaglio line being the result.

The Zulus and Kaffirs of Africa have charred their wooden bowls, head rests, paddles, etc., with fire, then with sharp-pointed knives have incised designs to their taste, cutting away portions of the burnt wood, leaving a light design cut into a dark ground. In scanning the great collection of musical instruments at the Metropolitan Museum, New York, we have found many of the smaller pieces, both mediaeval European and uncivilized, decorated with fire-etched designs. We have seen in the collections of the Philadelphia Museum of Natural Sciences an elaborately decorated nose flute made by Fiji Islanders. The New York Museum of Natural History contains many evidences of this ancient art, notably in the Eskimo and Javanese exhibits. In such involuntary expressions of the art as these, as well as in and Milwaukee are most interesting, and will prove helpful to the work of the peasantry of civilized races, there is often more character than in the modern fire-etching.

It is characteristic of much of the early Renaissance, Gothic and uncivilzed work, that the very limitations (crude tools, etc.)

under which these craftsmen worked, produced rugged, picturesque results which some of our greatest architects would fain have their modern, fully equipped craftsmen emulate.

The *thermo-cautery* was invented by Dr. Paquelin of Paris for surgical purposes, and afterwards adapted for fire-etching.

The etching points are of hollow platinum attached to a non-heat-conducting handle through which, by means of a rubber bulb, the fumes of naptha are forced. Once heated in an alcohol flame, the etching point remains hot so long as there is a supply of naptha gas. The etching points need not be numerous, three being sufficient for all ordinary purposes. A needle point for very fine work, a pencil-shaped point for average work, and the blunter, finger-like point for very coarse lines and broad massing of flat spaces. The size and character of tools depends, as in wood carving and mural decoration, upon the scale of the work.

Let the fire-etcher remember that lineal drawing is the beginning and end of this art. He must know the value of the line and love it as he loves his life—as Durer loved it. He must appreciate and emulate (in his figure work) the power with which Holbein expressed form by means of his wonderfully subtle *contours*. He must remember that the deeply burned accentuated line of varying strength is the basis of this particular art, not realistic sculpturesque modeling.

It is absolutely essential that the decorative fire-etcher should be well grounded in the principles of pattern design and in those of the decorative rendering of the figure, landscape, etc.

While it is possible to use all manner of woods with varying degrees of success, all resinous woods had best be avoided. Experience has taught us that bass wood of a pure white soft consistency is best for fire-etching. This wood has but little gummy substance in its make up, and while very soft is not likely to check or warp. Bass wood is close grained, and when decorated and finished, is quite as satisfactory as maple, box or satin wood.

As is the case with all other kindred forms of decorations the fire-etcher should first study out his design on paper. He then transfers his design to the smooth surface of the wood. As the design is to be charred, *not burned,* the etcher must use the etching point at a dull red heat. Let him bear in mind that the *charred* fibre of the wood is practically carbon, and, therefore, permanent. If the instrument be used at a *white heat,* the wood is consumed, not charred, with only a grayish brown indentation left, which is not permanent; neither does it serve his purpose, as there is no contrast. The first charring leaves upon the panel much that must be gotten rid of—a certain amount of burned sap and refuse charred fibre.

The etcher removes this with sand paper, which leaves the

panel in a very suggestive condition for continued work. This process of cleaning off and re-etching is continued to the finish, very much as the *eau-forte* etcher bites and re-bites his plate. As before stated, the brown-black charred line is dependable for permanency. Delicate sepia tones, made with a partly-cooled point, have been found, after a test of thirty years, to be more or less fugitive.

The etching finished, three or four coats of white shellac must be applied to the surface of the panel. When thoroughly hard the panel is rubbed down with a mixture of crude oil, turpentine and fine powdered pumice stone. A stiff fibre brush may be used for giving the same finish to the deeply incised lines. The panel is then thoroughly cleansed with benzine and brought to its permanent polish with a piece of soft canton flannel. The worker must use his own judgment as to the amount of rubbing necessary to produce a beautiful ivory or bone finish which it is possible to attain by this process. This mode of finishing is preferable to waxing, as the constant deterioration of the wax, and the constant rubbing needed, has a bad effect upon the etched portions of the panels.

—Handicraft.

WEEDS

Till some one laughed at me and said
"They're only weeds—they never live
Inside a well-kept garden bed,"
I thought that they were flowers
I loved my roadside friends before
But since I know they grow
Where no one cares, I love them more.
They are so brave to go
Where they may choose—just anywhere
That looks a pleasant place to be.
There's nothing they're afraid to dare.
And now it's plain to me
That weeds are flowers who ran away
Because they like to be quite free
And never grow as people say—
They know the world was made to see.

—Aileen Cleveland Higgins
In the Craftsman



It is music, perhaps, that the soul most nearly attains the great end for which, when inspired by the poetic sentiment, it struggles--the creation of supernal beauty."—Edgar Allan Poe.

MME. Marcella Sembrich is to make another tour of the United States this season, accompanied by Frank La Forge. Mme. Sembrich began her operatic career in 1877, making her debut at Athens at Elvira in "I Puritani." Her first appearance before the American public was somewhere in the 80's, when she became a member of the Metropolitan Opera Company under Abbey.

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Mme. Sembrich was born in 1858, and come of a musical family. She received her first instructions from her father, Professor Kadanska. (Sembrich, the name she adopted when she went upon the stage as a singer, being her mother's name.) She played the piano at the age of six, and was also a talented performer on the violin long before it was discovered that she was the possessor of a voice. When the family would travel through the provinces of Poland giving concerts, the little Marcelline played the violin and piano. She studied eleven years at the Conservatory at Lemberg under Prof. Wilhelm Stengl, whom she afterwards married, and removed with him to Vienna, where she took up the study of German opera.

It was Franz Liszt who decided the prima donna's career. He heard her play, and then, after hearing her sing one of the Polish folk-songs, he said to her: "My child, God has given

you three pairs of wings with which to fly thru the country of music. They are all equal. Give up none of them, but sing, my child, sing, for you have the voice of an angel."

Mme. Liza Lehmann has just completed a work for women's voices. It is called "In Sherwood Forest," and is to be produced in New York by the St. Cecilia Club. She is said to be looking for a suitable opera libretto.

Many will be surprised to learn that her "In a Persian Garden," which was so enthusiastically received in Europe and America, was at first refused by all London publishers.

Mme. Lehman in every-day life is the wife of Herbert Bedford, retiring from the stage after her marriage to him in 1894. She is a gifted singer, possessing a light soprano voice of extensive compass and perfect tones. She made her debut in 1885, and was a great favorite with the London public for nine years, appearing in concert throughout the kingdom, and frequently in Germany. Owing to excessive nervousness when ever she appeared in public, she retired from the lyric stage and devoted all her time to composition.

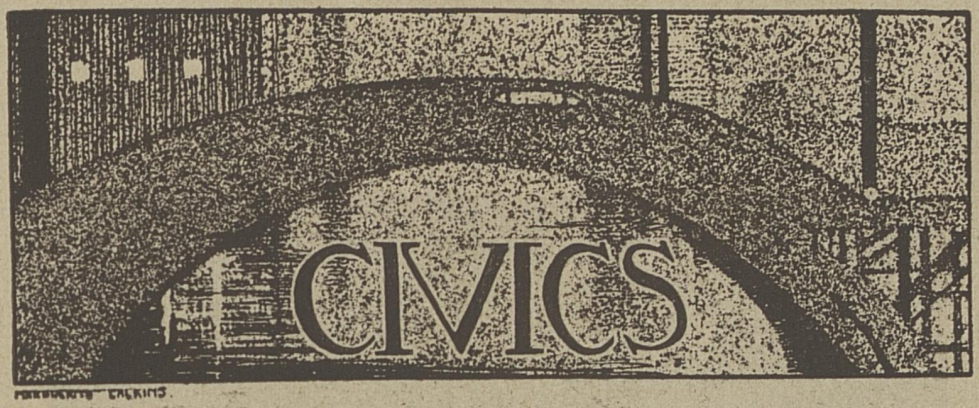
She was the first to make the song-cycle poplar in England, and was the first woman commissioned to undertake the composition of a musical comedy.

The first performance on any stage of Erich Korngold's "The Snowman," a panotime, was given recently at the Royal Opera of Vienna when the visiting King and Queen of Belgium and nearly all of the Austrian court were present. Erich Wolfgang Korngold is the boy phenomenon of whom all the world has been talking lately. He is at present a healthy-looking lad of fourteen years. The music of this pantomine was written when he was eleven years old, and one critic declares that it is astonishing to think that this mature sounding work was the production of a boy of eleven years. After the performance the young composer was called before the curtain a dozen or more times. It is to be hoped that the young composer will fulfill the promise which he gives, and that his head will not be turned by his early success.

When musical people have just about finished trying to decide why Debussy wrote another "Tristan and Isolde," forthwith comes the information that Mascagni is about the write an opera based on the same theme as "Tannhauser." Mayhap this is better than writing long and learned analyses of Wagner's work and what he meant to express.

Josef Hoffman, the eminent pianist, made his first visit to America in 1887, being then only ten years old. He gave 52 concerts and gained the applause of thousands of people, who declared him the greatest prodigy the musical world had ever known.

SEANGAN NI H-EIBLIN.



A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern grot—
The veriest school of peace; and yet
the fool
Contends that God is not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

—Thomas Edward Brown.

OUR BAKERIES.

IF WE were to visit the bakeries from which our supplies of bread and confections come, the chances are we would eat nothing for a week. The conditions found by investigating committees have been most shocking, and bear out the saying about "ignorance is bliss." But ignorance upon this vital subject is not to be tolerated longer; too many have already awakened to the frightful conditions under which our bread supplies are being made to permit of anyone, no matter how apathetic, being permitted to enjoy the bliss consequent upon ignorance of this most important subject.

Investigation in Providence, R. I., revealed four very clean bakeries out of one hundred and six, while forty were tolerably clean, and forty-one were classified filthy and very filthy. Just stop to consider how many homes were being supplied with bread from bakeries found to be filthy. We will never be the healthy nation we hope to be, and should be, until we learn that *we are what we eat.* That we cannot expect to have health when our main food stuff comes from filthy bakeries.

This is only one of the many cities which have found their bakeries needed looking into.

Investigate!

Where Is Your Bread Made?



How do you know that your bread does not come from such a place?



American Red Cross, 1910 Christmas Seal.

A MILLION FOR TUBERCULOSIS.

PLANS are laid for a record-breaking sale of Red Cross Christmas seals this year under the optimistic slogan of "A Million for Tuberculosis." Last year the sale brought in $240,000, but there are several reasons for believing that this can be greatly increased.

To begin with, the cost of seals to local agents has been reduced from twenty per cent. to twelve and one-half per cent. of the total receipts. Many anti-tuberculosis associations which did not sell the stamps in 1909 are preparing for an active campaign under the new terms. With eighty-seven and one-half per cent. assured to the local agent, there is believed to be a certainty of substantial profit this year for every association which makes a vigorous effort.

Moreover, in addition to reducting the charge to agents, the Red Cross has decided to divide evenly with the National Association for the Study and Prevention of Tuberculosis any profits which may accrue from its twelve and one-half per cent. In short, the Red Cross desires to manufacture and distribute the ammunition for the campaign. The agencies will conduct the sale, reap the profits, and expend the money in maintaining their local work against tuberculosis. The Red Cross expects no more profit than a barely sufficient margin to insure it against loss, should unfavorable conditions arise.

In all parts of the country, social, civic, fraternal and charitable organizations are uniting in the Christmas sale. Lodges, labor unions, and women's clubs, besides nearly 450 regular anti-tubercular agencies and seventy-five local chapters of the American National Red Cross, are among the agencies which will help.

Some confusion resulted last year from the mistakes of persons who attempted to use Red Cross stamps for postage. A good many letters and parcels, as a result, found their way to the dead letter office. To prevent a recurrence of this difficulty, the Post Office Department has requested the Red Cross to discontinue the use of the word "stamp." The department has also prohibited affixing the "stamps" on the face of letters or packages. Certain foreign governments made serious objection to the admission of letters and parcels from the United States bearing Christmas stamps upon their faces. The Red Cross accordingly has adopted the name "seal" instead of "stamp" as suggesting the back of letters rather than the face.

Suggestions as to detailed methods for conducting a local Red Cross seal campaign may be obtained of the National Association for the Study and Prevention of Tuberculosis, 105 East Twenty-second street, New York.



"Sleep not in the tents of your fathers,
The world advances; advance with it."

THE club year is well under way, every club has planned its season's work, and much is sure to be accomplished, both in the way of individual improvement and the betterment of humanity as a whole.

This great army is a wonderful power for good, and may this be its banner year for achievement! It is urged that every Circle, no matter what their particular aim may be, will find time to add to their work for the year, if it is not already a part of their plan, some specific effort towards the bettering of conditions under which some part of their city household may be struggling; some hungry school children may need to be fed; some poverty-stricken aged need housing; some fallen woman need the hand of good fellowship: these and many more of your city household need your help, and these are above all of most moment. Little of the lesson can the child absorb when nature is crying for a substantial meal. Little of the beauty of a perfect day can be appreciated by the homeless.

Little of the best sermon ever preached brings comfort to the fallen women who is an outcast even among Christians.

We can get out of this life only as much as we put into it, no more. If each of us could be made to understand this, our outlook would be much broadened. We should become less self-centered and selfish, giving of the best of ourselves for the good of others, and building for ourselves character of a worth while kind.

So we urge that with the work of self-improvement and the larger civic service, may be found time for assisting some particular part of the less favored portions of our city household, and let them understand the meaning of that broader brotherhood which helps to carry the others load.

MRS. MOORE'S LETTER.

IT IS a long step from San Francisco and Salt Lake City to the desk in St. Louis. The work at this desk has been so important and confiing that I am inclined to send some portions of the "Letter to State Presidents" to all the readers of our club magazines.

I. REPORT OF THE TENTH BIENNIAL.

The report has been admirably compiled by the retiring Recording Secretary, and may now be obtained from Mrs. Mary I. Wood, Manager of the Bureau of Information, Portsmouth, N. H. The price is 50 cents, in order to cover actual cost of mailing and the extra copies for such distribution. Copies are furnished free to every name in the official directory, but the President of a club may not wish to be deprived of a personal copy, by placing on the club table the one sent to her. She will in many cases wish to own one.

Every delegate or alternate who was present at this most inspiring meeting will wish a copy.

The large club of any city or town should see that a copy is placed in the Library and Historical Society. We have found these organizations most grateful and appreciative of the fact that we are making history.

Every person interested in the special work of our *Departments* will be glad to know where she may obtain a report of the work throughout the States, and the expert suggestions of the speakers.

* * * *

II. LAWS FOR WOMEN AND CHILDREN.

By order of the convention the President appointed a Committee to plan for the publication of the laws concerning Women in each State. This will mean active co-operation in placing the value of such a work before every woman of the State.

* * * *

III. HISTORY.

The Biennial Convention ordered the President to appoint a Committee of five to prepare a history of the organization for the twenty-one years. This Committee, as appointed, has sent for the pledge from every club and State organization to take at least one copy. I mention the matter specially to you (State Presidents), because the State Federations have become our history-making forces, and we wish your direct co-operation. This Committee will plan its work and report at the meeting of the Board of Directors in late November. Immediately thereafter

the work will begin, and we must know your will upon the points presented.

* * * *

There followed immediately a statement of "New Plans of Work" as scheduled by the President and commented upon by members of the retiring board. This will bring tabulated comments and recommendations from the States for the next Council meeting.

The communication to the Board members with reference to their meeting at Colfax, the importance of thought and judgment upon every subject presented, completes what must seem very little work in the reading; but other correspondence has filled every moment of the three weeks.

Minnesota has had a fine, inspiring State meeting, and this reminds me to bring to your attention the *Asset* for this great State:

MINNESOTA:

Co-operation Minnesota's best Asset, our friends
our boast.
The honored Governor of Minnesota who invited to
co-operation in progressive State work.
Individuals and organizations ever ready to co-operate,
Who cares who gets the credit
If the work be only done!
There's a door to Opportunity
And a window to the sun,
In Co-operation.

For us manifold surround us,
Wasting, duplicating, blind,
Ours to seize them, ease them, win them,
Bind them to the service of mankind
Through Co-operation.

Would you silence opposition,
Disarm envy, vanquish hate,
Take your seat among the mighty?
Just Co-Operate.

From New England we have the fine word of power—

NEW HAMPSHIRE:

We have our forests, which you are helping to preserve. We have our rivers and our mountains. These give us our scenery, of which we are justly proud, but these beauties of nature would

be of little value to us if it were not for our best asset, the mothers of our State.

President Lincoln once said "Reforms must come from the fireside," and from the little mountain homes down in the valleys a noted reform has sounded, and influences have come from these homes which have given us better schools, better institutional conditions, more beautiful cities and towns, and better and happier homes.

We believe we may truthfully say of the women of New Hampshire, they are in principle like their men, in aspiration like their mothers, in sympathies swift and far-reachhing like their rivers.

We cannot visit the Canal Zone this October or this year, so we give the greeting from this far-off daughter of the Federation:

"I feel I would betray my nationality if I should say our assets are all liabilities. Ninety-nine per cent. of the women on the Zone are there because their husbands, fathers, sons or brothers are there. This explains just what I mean. The fact that a man may be there three days, three months, or three years, and the women portion of his family go with him, makes the work discouraging.

"I believe we have assets. The best asset of the Canal Zone is that the women are on the spot to-day, and they are making history; the fact that the past and the present overlap each other; and the additional fact that the Americans to-day are accomplishing what was in the minds of Columbus 400 years ago—a shorter route to the Indies.

"I brought with me to give Mrs. Moore, a gavel made of a piece of an old Panama Railroad tie, a part of the railroad which had been removed for the canal. It is of lignum vitae—it is everlasting—and I present it to Mrs. Moore with the love of the entire Canal Zone Federation."

Fraternally yours,
EVA PERRY MOORE.

ITINERARY FOR NOVEMBER.

Athens, Ga., November 2, 3, 4.
Atlanta, Ga., November 5, 6, 8.
Cedartown, Ga., November 7.
Columbus, Ga., November 9.
Macon, Ga., November 10, 11.
Jacksonville, Fla., November 12, 13, 14.
Ocala, Fla., November 15, 16, 17.
Birmingham, Ala., November 18.
Colfax, Iowa. November 29, 30, December 1, 2.
Board meeting.

THE Congress of Woman's Clubs of Western Pennsylvania was organized by the women of the older clubs of Pittsburg twelve years ago, the New Era Club of Western Pennsylvania being largely the inspiration of it, and several of its members are prominent and active in it. The late Miss Kate Cassatt McKnight, a prominent, cultured and broad-minded woman, was its first president, a position she occupied for some years. She was followed by Mrs. Levi Bird Duff, a past-president of the New Era Club, a sweet little woman of much refining influence, and under whom the Congress continued to grow and flourish for five years, when Mrs. Robt. D. Coard, a past-president of the Woman's Club of Pittsburg, was chosen as her successor, an office which she has filled most ably for the past three years. Mrs. Coard is a strong, earnest woman of fine executive ability. The Congress has grown rapidly, and at present fifty-five local clubs are affiliated with it, making a membership of 4,500 women. Upon its active committees may be found some of the strongest, most intellectual women of Southwestern Pennsylvania. It is a power for good in the community, and has earned for itself a moral tone scarcely approached by any local organization in the country. Its membership is very loyal to the State Federation of Pennsylvania Club Women, and several of its members have held office on the State committees and board of directors. The Congress of Clubs in the outline of its work and usefulness follows largely those adopted by the State Federation, adding such local committees as the needs of Pittsburg or its surrounding district requires. Among its active committees are civics, forestry, domestic science, legislation, industrial conditions, art and literature, education, civil service reform, junior civic leagues, work for the adult blind, and the most recent work is the appointment of leaders to secure aid towards the establishment of a reformatory for girls in the State. Very recently the Congress took part in a dairy show held under the auspices of the Chamber of Commerce. Dr. Amelia A. Drauga shared with Dr. Elizabeth Martin the subject, "Methods of Preparing Milk for Young Children." A number of very healthy children were shown as a result of pure milk properly prepared. Dr. J. F. Edwards also spoke on "Milk and Its Relation to Infant Mortality." Mrs. Robt. D. Coard, President of the Congress of Women's Clubs, presided for the day's session, it being Club Woman's Day.

The Congress meets quarterly, holding the annual meeting in February of each year. Special meetings are held as occasion requires, or some good cause can be furthered. The Congress holds a tree-planting day in April of each year, in Schenley Park, where a small tract has been set aside for this purpose. Quite an elaborate program of speeches and music is prepared for the



MRS. ROBT. D. COARD

President Congress of Clubs of Western Pennsylvania.

day, and it is quite an occasion in local forestry.

The Congress as yet does not possess a club house of its own, but occupies different assembly rooms, sometimes the Chamber of Commerce. The next meeting will be held November 11th, to be known as "Domestic Science Day." The meeting will convene at 10 a. m. at Hotel Schenley. Mrs. Thos. A. Morrison, of Smethport, McKenna County, Pennsylvania, chairman of the State Federation scholarship in domestic science, will make an address, after which luncheon will be served at the hotel, and the Congress will then proceed in a body to the Margaret Morrison Carnegie School to visit the domestic science department, and will be addressed by Miss West, dean of the school, and Dr. Hamerschlag.

Besides Mrs. Coard, the President of the Congress of Clubs, these are the following officers:

First Vice-President, Mrs. John H. Armstrong.
Second Vice-President, Mrs. Enoch Rauh.
Third Vice-President, Mrs. W. J. Askin.
Fourth Vice-President, Mrs. Jos. C. DeNoon.
Fifth Vice-President, Mrs. Chas. W. Gerwig.
Recording Secretary, Mrs. Simon R. Huss.
Corresponding Secretary, Mrs. S. S. Hoffheimer.
Treasurer, Mrs. Jas. A. Wilson.
Auditor, Mrs. E. E. Stuart.

Honorary Past-Presidents:

Miss Kate Cassatt McKnight.
Mrs. Levi Bird Duff.

Honorary President:

Mrs. Ida L. Houghton.

MARGARET A. DENCON.
Press Representative for the Congress of Clubs.

WOMEN SAILORS.

Women sailors are employed in Denmark, Norway and Finland, and are often found to be excellent mariners. In Denmark several women are employed as State officials at sea and particularly in the pilot service. They go out to meet the incoming ships; they climb nimbly out of their boats; they show their official diploma, and they steer the newcomer safely into the harbor. It is the same in Finland.

THE Woman's National Rivers and Harbors Congress will hold its Second Biennial Meeting December, Monday and Tuesday, 5th and 6th, 1910, Washington, D. C.

The convention will be called to order by the President, Mrs. Hoyle Tomkies, 10 o'clock a. m., December 5th, New Willard Hotel.

All persons holding membership in the organization previous to the closing of the books November 1st, are invited to attend as delegates.

The public generally from every section throughout the Nation are urged to come and participate in the meeting.

The reports from officers covering thirty-two States and Hawaii cannot fail to be of vital and instructive interest.

The program promises a rich treat from speakers of national importance, and of expert information.

Cheap rates to Washington on account of the annual convention of the National Rivers and Harbors Congress, and the privilege of attending that convention, which is held December 7th, 8th and 9th, in the same hotel, and Congress being in session, makes it a most desirable time to visit the National Capital.

The object of the Woman's National Rivers and Harbors Congress, as outlined in the Constitution, "is the improvement of the meritorious inland waterways and harbors, the preservation of the forests of the Nation, and the conservation of the natural resources."

We extend to you and your friends a special invitation, trusting that we may have the benefit of your presence, with that of other earnest women.

A most interesting and attractive little booklet is the Historical Sketch concerning the International Council of Women and the National Council of Women of America, which has reached our desk. It is the work of the National President, Mrs. Lillian M. Hollister, 317 Kirby Avenue W. Dertoit, Michigan, and no doubt anyone interested could obtain a copy upon request, from her.

HOT LUNCHES FOR SCHOOL CHILDREN.

ONE splendid line of work which in many instances is being done through the initiative, and with the help of Women's Clubs, is the work of furnishing hot lunches to the school children of the poor. These lunches are furnished usually for one cent, in some places for two and three cents. The penny charge does not cover the cost, but makes the child more self-respecting, removing the idea of charity.

Many investigations into the causes of delinquency among school children has brought to light the fact that through ignorance and poverty of the parents the children were practically starving. In many cases were they sent to school with no breakfast, or coffee without sugar or milk, and stale bread. Surely this should appeal to every mother heart, and is being taken up as their most serious work by many a club.

Among the personal letters received giving their plans for furnishing school lunches, and the good which these lunches are doing for the children, these two from San Francisco clubs taking up this work:

OFFICE OF THE DOMESTIC SCIENCE DEPT., WASHINGTON SCHOOL.

SAN FRANCISCO, CAL., September 30, 1910.

Mrs. Inez MacMartin Meyers,
Editor of Woman's Era,
432 Carroll St., New Orleans, La.

Dear Madam—Our lunch room is under the supervision of the Domestic Science Department, and has a domestic science teacher, Mrs. Mathilde Gerhardt, in charge.

The Parental School is a day institution for bad boys. Its pupils are sent there by the truant officers and the Juvenile Court.

Most of the boys come from poor homes, and many suffer from irregular eating. The principal of the school and others think that *nutritious lunches* will help these boys *physically and morally*. So the School Board has equipped a lunch room and kitchen, and placed a cooking teacher in charge. The boys cook their lunch under her supervision. They pay a penny a meal, and this pays for part of the food supply.

The school garden furnishes most of the vegetables, the rest is given by pupils whose fathers are market gardeners.

The Globe Grain and Milling Co. supplies us with flour. The boys make bread and biscuits.

Baking powder, yeast and cottolene are also donated. We have received several presents of fresh and dried vegetabls from commission merchants.

We have some times been able to buy meat from the slaughter-house, fresh fish from the wharves, and other things at the factory.

This lessens our expenses materially. Last term each lunch cost the School Board only two cents and six mills (.02 6) per pupil for food.

The food served is about that sold here for fifteen cents to working men. The cooking, however, is better and the service cleaner.

About fifty boys eat here daily. The cooking is done by shifts. About twelve boys work in the kitchen every day.

I thought it might be a good opportunity to train these boys to be cook's helpers, for which there is a demand in San Francisco.

I visited the school for cooks and bakers maintained by the War Department at the Presidio, and received many valuable suggestions from the officers in charge.

Personal cleanliness is required of our boy cooks, and each is required to bathe before entering the kitchen. The boys are enthusiastic about the work.

Hoping that this answers your questions, I am,

Respectfully yours,

ELLEN M. BARTLETT,

* * *

Supervisor of Domestic Science, San Francisco Public Schools.

BOARD OF SCHOOL DIRECTORS.

MILWAUKEE, WIS., October 19, 1910.

Inez B. Myers,
Editor Woman's Era,
432 Carroll St., New Orleans.

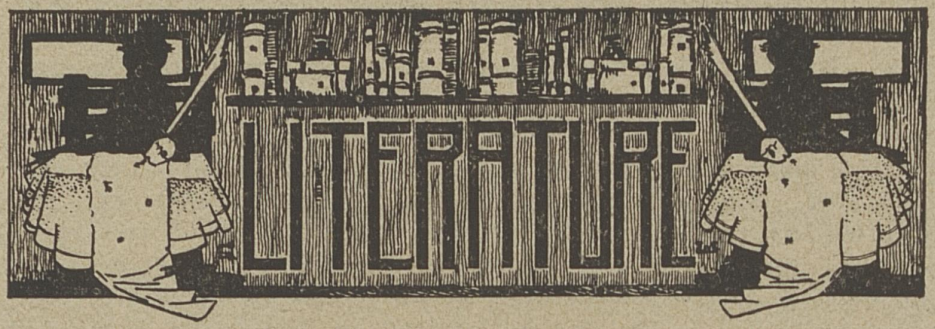
Dear Madam—We have a number of penny lunch stations, each located in a school building in several districts of the city where lunches are dispensed during the cold weather. While the Board furnishes the quarters and equipment for these lunch stations, they are conducted and maintained by the Woman's School Alliance. A woman is placed in charge, who prepares the meals. Soup and rolls are furnished to the children each day of the week with the exception of one day, when cocoa and

buns are furnished. The children secure tickets from the principal of the school building, paying therefor one cent. Only those children who have actual need are permitted to partake of the lunch. It occasionally happens that mothers are obliged to absent themselves from their homes during the noon hour, and in such cases their children are provided for. Children obliged to walk long distances are also admitted when the weather is very cold. A child receives a bowl of soup and a roll; if this is insufficient, he is given as much as he desires—sometimes to the extent of three and four, occasionally five bowls of soup and two or three rolls. One cent does not pay the expenses. It is not expected to, but it removes much from the ban of charity, and has a very wholesome effect in consequence. If this does not answer your inquiry I shall be glad to give you further information as you wish, in the event that I am able to do so.

Very truly yours,
FRANK M. HARBACH, Secretary.

KINSHIP

I did not know that earth and sky,
Had messages so dear,
And friendliness so near,
Nor could I hear the comrade-cry
In music of the sea
Till You came home to me.



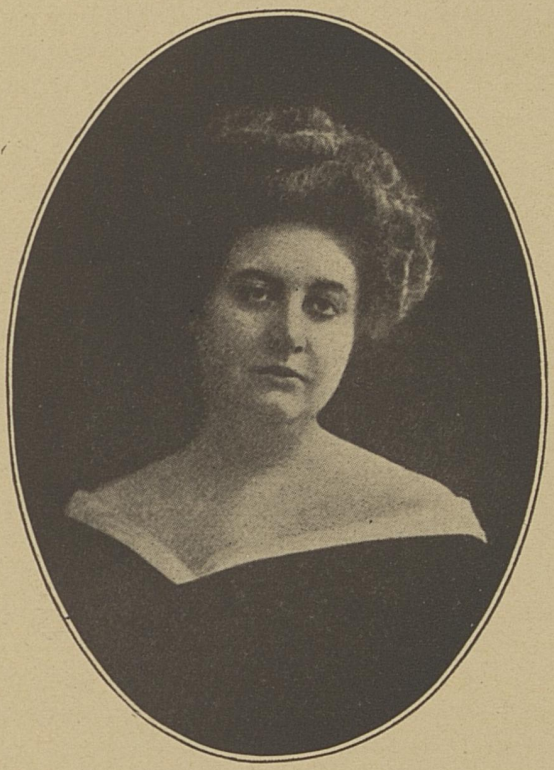
"True literature should express equally truth, nobility and beauty--the intellectual, the ethical and the esthetic."

Just Folks, by Clara E. Laughlin. (The MacMillan Company. Price, $1.50.

While there is an ever increasing stream of books flooding the country, yet it is rare indeed that two really great books are published within a few months of each other. But this has come to pass in the case of "Routledge Rides Alone" (reviewed in this department in September), and "Just Folks." Though widely divergent in their trend of thought and subject-matter, it is evident that their authors have these qualities in common—a firm grasp of their subjects, a marvelously deep insight into human nature, an all-embracing sympathy, and the ability to portray characters that are real flesh and blood people.

Just Folks deals with the experiences of Beth Tully, a little fair-haired probation officer in the Ghetto in Chicago. And how numerous and varied these experiences are in this section of a great city within whose limits dwell representatives of nearly every nation! This little world is an epitome of all the virtues and vices, the hopes and despair, the comedy and tragedy, that characterize the big World. The reader is first made acquainted with Liza Allen, the white-haired dressmaker with whom Beth boards, and whom Hart Ferris, a newspaper reporter in love with Beth, calls "a cracker barrel sage in petticoats." One of Liza's philosophic utterances is the keynote of the story: "Problem? Shucks! Folks ain't no problem if you really know 'em—thy're *just folks.*" Her running fire of comments on various subjects is rich in humor and philosophy, while her cheerful sacrifice of her home and lover for her worthless brother shows her kinship with the early martyrs.

Next in Beth's line of acquaintance are the wonderful Caseys. Mary Casey, the mother, who had worked for Beth's family in former years, and who is the most prominent character in the



ELIZABETH DEJEANS

AUTHOR OF HEART OF DESIRE

story, is a big-hearted, poverty-stricken woman whose optimism in the face of the heaviest troubles is unconquerable. She is another "Mrs. Wiggs"—only more so. "Pa" Casey is a good-for-nothing Irishman, with a glib tongue, who is always on the eve of "gittin' a gran' job," which, however, never materializes. There are seven Casey children—Mikey, a somewhat flighty boy of seventeen, who has been sent to the Reform School; Angela Ann, a pretty girl not quite sixteen, a bundle wrapper in a store, for which she is paid $3.50 a week, on which sum the Caseys eked out an existence. The five younger children, not being old enough to work, are of little importance. Every incident that takes place in the Casey home, a cellar in a tenement, is fraught with interest and action, and their lives are full of climaxes, but they are too numerous to be touched on, save one.

Pretty Angela Ann comes to grief through a starved love for "things like other girls have." She goes off with a theatrical agent (?) who promises to make her a "primmy donny," and is sold into a life of shame, from which she finally escapes. The public have become familiar with stories of this kind since the white slave traffic has been investigated, and many read but to condemn the girls. The glimpse that Miss Laughlin gives into this girl's pleasureless existence in the midst of the most squalid surroundings, may open the eyes of these "many" and turn condemnation to pity.

Extremely interesting is the account of the Slinsky's, a family of Polish Jews, particularly the eldest daughter, Dinah, a dwarf. Her deformity, combined with an all-consuming ambition to become a great artist, might be made the basis of some world tragedy. Providence, in the guise of a wealthy woman, places Dinah's feet on the first rounds of the ladder leading to her goal.

The Gooches, Hannah Wexsmith, the Rubovitzes, the Riordans (with whom Mary Casey wages unceasing warefare, to the amusement of the neighbors), are types that will be recognized by all settlement workers, and will make many wish that they, too, had an opportunity to "live close to the problems of a few typical human beings." This book is great, not because of the incidents that form its plot, but because its author has shown people as they are—not as they ought to be—because she has peered deep into the hearts and lives of those of whom she writes, and from out her knowledge and understanding has given her readers "Just Folks."

By Inheritance, by Octave Thanet, author of the "Man of the Hour." (Bobb-Merrill Co.)

In this country the negro problem is one that vies with all others in its apparent insolubility. The North, after the freedom of the black race had been secured, advocated absolute equality—

social as well as political. To this end, they opened wide the doors of their colleges and universities, and, in many cases, their own homes to those negroes whose intellects were on a level with their own. Yet, when the black man presumed to ask for the hand of a white woman in marriage—the logical outcome of social recognition—he was turned out, upbraided for his ingratitude to his benefactors and commanded to return to his own. The Southern people in all their reputed cruelty to slaves (always grossly exaggerated) never exhibited such refined cruelty and heartlessness. They realized that Nature has drawn a line between the black and the white races, and dares any man to cross it at his peril, hence, they have kept the former in his place—by far the kinder method.

And the solution of this problem? Should the negro be offered the opportunity to absorb all that higher education can give him, and then cast out to pursue his lonely way through life, the victim of his sensibilities which education has rendered responsive to the slightest sneer—and his path fairly bristles with them? Or, are we to absolutely quench the flame of ambition in him, deny him the benefits of college training and, taking no cognizance of his creative abilities, force him to forego the vision of anything bigger or better than an industrial education? It seems a cruel course—to crush hope out of a human being endowed by its Creator with certain talents—to take from it the chance to develop, to expand, to grow!

There is no doubt that industrial schools will solve the problem for the mass of negroes, but this makes no provision for those with a white man's mind. What of those who have already had their minds developed side by side with white students, and who have, in numerous cases, showed their superiority over them? One can but sympathize with these unfortunates, too far above their own people to ever find happiness with them, save as teachers, and, though the intellectual equals of the white students, hopeless of ever winnig social recognition from them.

Octave Thanet has written a strong and stirring novel on this theme. She probes deep into the heart of the subject and presents it from two standpoints—the white man's and the negro's. The arguments are convincing; those of the latter especially move one strangely with repeated appeals for recognition, justice and sympathy. The author shows splendid control of her subject, and, while she does not solve the problem, at least leaves her readers with clearer ideas, deeper insight and wider symapthy than they had before.

The story deals with the interest of a Boston woman, Agatha Danforth, in the negroes, and her efforts to better their condition. She has aided one, Sidney Danton, a remarkably brilliant man to go through Harvard, and he tries to persuade her to

endow a Southern University for his people. She has almost consented to do this, when she is called South by the illness of her nephew, Giles Danforth. He is living on a plantation in Arkansas, and here Agatha has her first opportunity to study the negro as a race, not as isolated individuals as she had been wont. After a year spent in the Southland she gives up all idea of a university and decides instead to endow a school for the training of servants.

Two love affairs, three murders, one near-lynching, and a hidden treasure furnish excitement enough to grip and hold the reader's attention. The scene of the story and the people with whom it deals make this collection of dime novel accessories seem natural and realistic—not exaggerated and melodramatic. The characters are all well drawn, especially the negroes, representing types with which all Southerners are familiar.

The Lady of the Spur, by David Potter. (J. B. Lippincott Co.) Frontispiece by Underwood. Price, $1.50.

The scene of this brilliant and interesting story is laid in West Jersey during the administration of Andrew Jackson. The Jerseys were still in a state of turmoil, the aftermath of the war of 1812. Tom Bell, a boy of twenty, some eight years previous, had been convicted of robbing the British ambassador, and though pleading innocent, was sentenced to be hanged. Later this sentence was commuted and he was exiled. At the time of the story, he has just returned from the far West, where his companion, Henry Morvan, whom he closely resembled, had died of fever. Morvan was heir to a vast estate in the Jerseys, and had, a short time before his death, notified his attorney, Thomas Stockton, that he would return to his home.

Bell, on his way to his hiding place, a camp in the mountains, stops at a wayside inn, intending to write Stockton of Morvan's death, but an unexpected meeting with a mysterious veiled lady who mistakes him for Henry Morvan, and warns him that he must not visit Morvan Manor upon pain of death, rouses his curiosity, and he determines to post as Morvan, claim the estate, and remain there, at least, until he solves the mystery.

In the Manor he finds a cousin, Bran Morvan, and through him learns that the veiled lady, "the lady with the spur," is a distant cousin, Ferriss Dayton, who, at his death, will inherit the estate. He discovers that Bran and Ferriss are apparently in league with a band of lawless men called the "Pine Owls," who are plotting his death. He has several desperate encounters with these men, but manages to escape serious injury.

Finally, they plan to surround Morvan Manor and kill the inmates, but are foiled in their attempt by Ferriss and Bran, who warn Morvan, and the Pine Owls are repulsed. Morvan dis-

covers that Bran and Ferriss are not as black as he had suspected, and, filled with joy, he proposes to the latter, forgetting that he is not the real Morvan, but Tom Bell, an outlaw. A government official arrives in the nick of time with information that Bell is innocent of the crime for which he was exiler, and the story ends like all the fairy tales, "and they lived happily ever after."

* * *

OTHER BOOKS RECEIVED.

The Scales of Justice, by George L. Knapp. Colored illustrations by the Kinneys. (J. B. Lippincott Co.) Price, $1.50.

The Impostor, by John Reed Scott. (J. B. Lippincott Co.) Colored illustrations by Underwood. Price, $1.50.

A Dixie Rose, by Augusta Kortrecht. (J. B. Lippincott Co.) A story for girls in their teens. Colored frontispiece. Price, $1.50.

The Golden Heart, by Ralph Henry Barbour. (J. B. Lippincott Co.) Holiday edition, with illustrations by Underwood and decorations by Edward Stratton Holloway. Price, $2.00.

The Path of Honor, by Burton E. Stevenson. (J. B. Lippincott Co.) Four illustrations in black and white. Price, $1.50.

Engaged Girl Sketches, by Emily Calvin Blake. (Forbes & Co.) Illustrated. Price, $1.00.

Confidences, by Edith B. Lowry, M. D. (Forbes & Co.) Price, $0.50.

Life Transfigured, by Lilian Whiting. (Little, Brown & Co.) With illustrations. Price, $1.25, net.

Louise Chandler Moulton, by Lilian Whiting. (Little Brown & Co.) Illustrated with portraits, views of her home, facsimiles of letters, etc. Price, $1.50, net.

Standard History of Music: a first history for students at all ages, by James Francis Cooke. (Theodore Presser Co.)

Who Goes There? by B. K. Benson. (The MacMillan Co.) Price, $1.50.

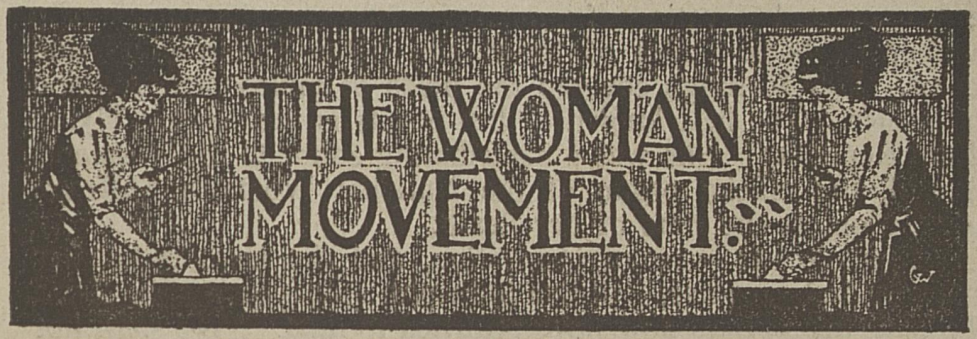
The New Democracy, by Louise Downes. (Sherman, French & Co.) Price, $2.00.

The Wheels of Time, by Florence L. Barclay. (Thomas Y. Crowell & Co.) A new edition, illustrated by R. G. Vosburgh. Price, .50, net.

Ancient Myths in Modern Poets, by Helen Archibald Clarke. (Baker & Taylor Co.) 360 pages, 12 illustrations. Net, $2.00.



JULIA WARD HOWE



Women are the custodians of the future, the guardians of its first public breath, the trainers of its earliest thought and impulse. Love glorifies for us the pangs of maternity, the days and nights of weary watching and seclusion. Through untold labors and privations we bring the men to men's estate. Who shall say that our duty to the body politic ends there?--Julia Ward Howe.

JULIA WARD HOWE.

ON October 17th Mrs. Julia Ward Howe, one of the most revered and best-loved women in America, passed away at her summer home near Newport, R. I. She was ninety-two years old. Mrs. Howe was born in New York City in 1819, and was the daughter of Samuel Ward and Julia Cutler Ward. She was married to Dr. Samuel Gridley Howe in 1843. Four daughters and two sons were born to them. One of the boys died at the age of three and is commemorated in Mrs. Howe's poem "Little One."

Mrs. Howe was one of the founders of the New England's Women's Club, and was for many years its president. She was one of the leading members of the Radical Club, also of the Town and Country Club, of Newport, and was president of the Author's Club till her death. She was the leader for many years of the Association for the advancement of Women. This organization held its meetings in different parts of Canada and the United States, and the meetings were known as the "Woman's Congress."

Mrs. Howe was an almost life-long advocate of Woman's Suffrage. She helped to organize the New England Woman's Suffrage Association in 1868, was its first president and its president at the time of her death. She delivered many lectures in defense of suffrage, and her eloquence and untiring devotion have done much to advance the Cause.

Mrs. Howe organized the Woman's Ministerial Conference and was for a long time its president. She advocated opening the ministry to women, and often preached herself. She was

interested in many other movements, all of which made for the betterment and elevation of humanity. She was the author of a number of books, tales of travel and fiction, biographies and poems. Her writings covered the fields of philosophy, religion and ethics. The best known of her poems is the "Battle Hymn of the Republic." She was a contributing editor to the Woman's Journal, the official organ of the National Woman's Suffrage Association, at the time of her death.

Her whole life was an inspiration, and the memory of her goodness and greatness will live to inspire others long after those who sing her praises now have returned to dust. "We shall not look upon her like again."

The Canadian suffragists have been allowed for the first time to open public headquarters. Their headquarters for the past three years have been in the residence of their organizer. They are planning the publication of a paper.

* * *

The Michigan State Federation of Women's Clubs, at its annual meeting, recorded itself in favor of equal suffrage by a vote of two to one. The resolution favoring votes for women was carried by a standing vote, without debate.

* * *

The city governments of Dublin, Glasgow, Dundee, North Berlin, and other places, have voted unanimously to petition Parliament in favor of the pending woman suffrage bill.

* * *

Baroness Aletta Korff, an American girl, a graduate of Bryn Mawr, wife of an official in Finland, has recently written for the National Geographical Magazine an interesting article on women suffrage in Finland. She says in part:

"In Finland for nearly three years women have been members of Parliament, and for the first time in history have 'taken their places in a legislative assembly side by side with men, elected by universal manhood and womanhood suffrage.'

"The law granting the franchise to women came into effect on October 1, 1906, so that now it is possible to estimate in some degree at least, the value of the work that the women have done and effect that woman suffrage has had upon the country at large."

LOUISIANA FEDERATION OF WOMEN'S CLUBS

Mrs. Charles V. Porter, President, Natchitoches.
Mrs. J. Creighton Mathewes, 1st Vice-President, New Orleans.
Mrs. James Andrews, 2d Vice-President, Alexandria.
Mrs. Laura Land Scovell, 3d Vice-President, Shreveport.
Mrs. H. W. Haskell, 4th Vice-President, Lake Charles.
Mrs. I. D. Wall, 5th Vice-President, Clinton.
Miss Mattie McGrath, Cor. Sec'y, Baton Rouge.
Mrs. David Berwick, Rec. Sec'y, Jennings.
Mrs. Daisy McDowell, Treasurer, Ruston.
Mrs. A. B. Denbo, Auditor, Lafayette.
Mrs. J. Y. Sanders, Federation Secretary, Baton Rouge.

* * *

WOMAN'S ERA ENDOWMENT FUND.

COPIES of Woman's Era have been mailed to all club officers and committee chairmen with a view to having them get acquainted with their Official Organ. Personal letters will follow from Mrs. Charles Porter, State President, and later the Field Auditor, Miss Fannie Wolfson, will make an appeal to all club women to assist her in getting the five thousand subscribers necessary in order to realize for the State Federation Scholarships the Endowment Fund of twelve hundred and fifty dollars which it is expected will be raised. This work could easily be accomplished if every club woman in the State subscribed for a year, and got one other subscription or gave one subscription to a friend for a Christmas present.

Can we not depend upon each and every club woman to take up this much of the responsibility of raising this money which is to be used for such a worthy purpose, that of assisting deserving girls to gain an education which will place them in a position to be salary and not wage earners.

The rate to club women or subscriptions coming through club members is one dollar a year, twenty-five cents of every dollar going to make up *Woman's Era Endowment Fund.*

REPORT TO BIENNIAL—LOUISIANA.

Mrs. Charles Vernon Porter.

Madam President and Members of the Convention:

Louisiana has thirty-five clubs belonging to the State Federation, with twelve standing committees, and this year two more committees will be added.

Seven of the above clubs also hold membership in the General Federation. During the past year, six new clubs came into the fold. I think I can conscientiously report "not a boom, but a steady growth."

The resolutions adopted at our last meeting all tend to the betterment of the child and the home. Briefly told, we endorsed the appointment of a committee from the State Federation looking into the appalling white slave traffic; we recommended the Child Labor Law, as it stands, and opposed any amendment to the age of consent law.

We are trying to bring about the merit system of appointment, so that our offices may be filled by persons most competent instead of most politic, and are working on an optional compulsory educational bill, and it goes without saying we endorsed the movement to secure the Panama Exposition for New Orleans, the logical point.

Just at present the all-absorbing topic in club work is what our law-makers at Baton Rouge are going to do with important measures our Legislative Committee is agitating.

Louisiana is rich in many things, oil flows like water and we can boast of the largest salt mines in the world; in fact, we consider ourselves the salt of the earth.

We feel that we have cause for congratulations. Our State Federation is only eleven years old, and already public sentiment with regard to women's clubs is rapidly changing, all of which is due to the earnest efforts of our energetic, pains-taking and capable club women belonging to our organization.

Natchitoches, La., 1910.

What They Say

IF LETTERS of inquiry and letters of praise can attest to the popularity of a plan, then WOMAN'S ERA'S Endowment Fund can well boast of success. Many States have already signified their intention of adopting it, and individual clubs in every State are hastening to join the movement.

The following explanation is given for the benefit of those who do not know what this Endowment Fund is. WOMAN'S ERA offers to every club or State Federation 25 cents on every subscription sent through them in clubs of 100 or more. In other words, if your club desires to enroll its name on WOMAN'S ERA'S list, on every subscription taken by anyone of your members at $1.00 for the year, your club treasurer is entitled to deduct 25 cents and remit the balance to WOMAN'S ERA. If your club has twenty-five members, it will not be difficult for each member to secure at least five subscribers from among her friends, which, together with those of the club members themselves at $1.00 each, will make a total of 150 subscriptions. Twenty-five cents deducted from the amount will give the club $37.50, this sum to be used to further any special project in which its members are interested. In addition to this amount in the treasury, each member will have for a year the *best woman's magazine in the entire country.*

Many clubs are giving musicals, card parties, private theatricals, etc., in order to raise enough money to cover their own subscriptions, and, of course, in addition, are soliciting subscriptions from their friends.

The State Federations which have taken up this work intend to devote the proceeds to their Scholarship Funds. They have adopted the same plan as that submitted to individual clubs. On each subscription secured by or through the clubs belonging to the State Federation, the State Treasurer deducts 25 cents from each $1.00. On 5,000 subscriptions the Scholarship Fund would be increased $1,250, on 10,000 $2,500, etc.

For further particulars, address Endowment Manager, Woman's Era Publishing Co., 432 Carroll St., New Orleans.

PRIZE PAPER CONTEST.

THE following letters have been received from those who were fortunate enough to win WOMAN'S ERA'S Prize Paper Contests on Civics and Literature:

431 W. 121st St., NEW YORK CITY,
September 26, 1910.

WOMAN'S ERA:

The check for $25.00 and the September Era reached me Saturday, the 25th, and I thank you for both. I am glad that my paper pleased you. I enclose fifty cents in stamps for which please send me three extra copies of the October number containing my article.

Very truly yours,
FLORENCE WOOLSTON.

223 Lexington Avenue,
PROVIDENCE, *R. I.*, Sept. 28, 1910.

WOMAN'S ERA:

I was very much surprised—and agreeably so, of course—to receive your letter of the 21st instant, informing me that my paper, "The Modern Novel," had been awarded the prize offered by your magazine, and enclosing check for $25. The September number of the magazine, containing the announcement of the result of the contest, in a measure, also came safely to hand. I thank you for your congratulations and for all courtesies rendered in the matter of contest. Am glad to learn, from the announcement, that the contest was so successful, and so many club women took advantage of the opportunity to engage in it.

I shall want several copies of the November number, in which the paper will appear, and presume that I can obtain them of you, if not in Providence.

Wishing your magazine all the success which it deserves, I am,
Sincerely yours,
(Mrs.) JULIA ASHLEY RICH.

The prize offered for the best suffrage paper has been awarded to Mrs. Minnie Keith Bailey, Enid, Oklahoma. Decision on Economics and Music Papers to follow later.

Letters of praise and encouragement continue to come to us from every part of the country, inspiring us to renewed effort, and filling us with the desire to be more worthy of such praise. We are always on the alert for any suggestion or criticism whereby WOMAN'S ERA may be improved, so if any reader has any fault to find, make it known to us, and we will do our best to remedy the defect. We quote from a few letters received recently:

University League,
St. Louis, Mo., 11-2-10.

Woman's Era:

I am surprised to note the wide scope of WOMEN'S ERA, and will subscribe for it, personally, in a short time. Congratulations upon your splendid little magazine.

Cordially yours,
PEARL ADAMS SPAULDING,
Manager Organization Department,

American Woman's League.
Pittsburg, Pa., October 30, 1910.

Woman's Era:

I know of no magazine at the present time that for up-to-dateness of its topics, and strength of composition, equals it. In fact, it is meat from cover to cover, such as we busy women enjoy, and in a condensed form, which saves much time. Occasionally we come across a good article in some magazine that we appreciate, as it touches our immediate wants, but WOMAN'S ERA is all *meat*.

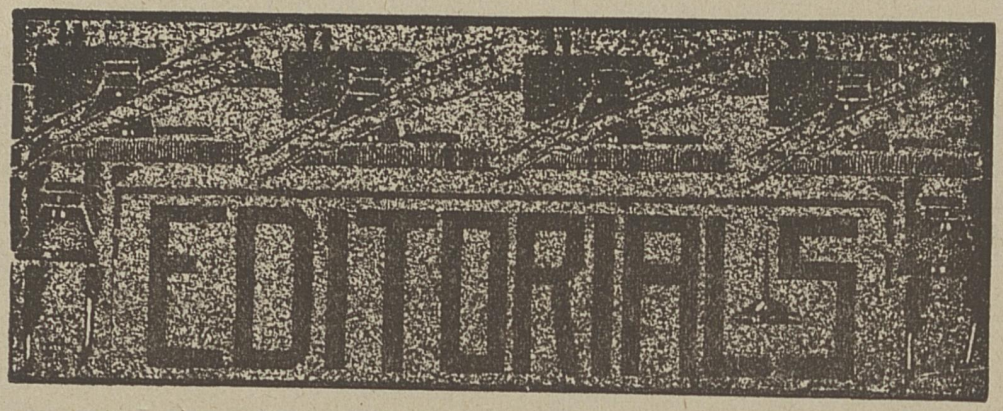
Respectfully yours,
MARGARET A. DENOON.
President New Era Club.

College Park, Ga., Nov. 10, 1910.

The Woman's Era:

Dear Madame Editor:

I have been a subscriber to your Magazine since its first issue and am greatly interested in it. I have also received the sample copies which have been sent to me as president of the College Park Woman's Club. The latter I have taken pleasure in passing on to others, hoping that they would see as I do the great value of such a Magazine and the need for lending all encouragement to it. Wishing you every success, I remain, cordially yours,
GRACE L. MARTIN.
President College Park Woman's Club.



INEZ MAC MARTIN MYERS, Editor
PAULINE SPENCER TOWNSEND, Associate Editor

WOMAN IN LITERATURE.

THOUGH woman in the last twenty-five years has made wonderful strides in every field of endeavor, there is none in which she has made more progress, or in which she has had her efforts crowned with success more quickly than in that of Literature. People are no longer surprised when they read of the success of a woman writer; rather do they expect and predict it.

The literary woman today has a comparatively clear road to travel, and her degree of success depends almost entirely upon her ability. This was not the case with the women who preceded her. They had an uphill fight for many years, in this as in all other fields of activity. They were handicapped by lack of educational advantages, conventions, prejudices, and the unwillingness of men to allow them to participate in those lines of thought and work which they considered were exclusively theirs. But the pioneer woman overcame all these obstacles, and, though few of them lived to reap the rewards of their labors, they at least had the satisfaction of knowing that the way was clear for those who were to follow.

There are many causes that have contributed to the advancement of the literary woman, but chief among them has been their admission as students to colleges. There they have had their minds trained in the same way as their brothers, and have been fitted to compete with them on their own ground. Higher education has been the means of raising woman to the place she occupies today. Women have learned that "Knowledge is power"—that learning is the "Open Sesame" to nearly everything that makes life worth while—things temporal as well as spiritual.

And has woman contributed anything to Literature that was lacking before her entrance? She has brought to it work which

is an expression of those qualities and characteristics which are hers and hers alone; she has given to it interpretations and explanations of various subjects, which, though vastly different from those of the masculine mind, are not less valuable. She has brought work born of her knowledge and understanding—the heritage of millions of years—of certain phases of human nature and certain problems. H. M. Alden, in a recent number of Harper's comments upon one particular field in which women have led the way. We quote as follows:

"Every step in the advance of fiction since the middle of the nineteenth century has been toward the representation of life in the light of its native unfolding, just as during the same period every advance in science has been toward the disclosure, not of wonders attributable to Nature, but of those which natively belong to her and which she herself reveals to man's waiting vision. Meredith and Hardy were, in different ways, the prophets of this ultra-modern fiction, and the disciples of Meredith, or at least his natural successors in the lines of his prophecy —such men as Conrad and Hewlett and Henry James—have been masterly creators and interpreters; but the real development in this new field has been due mainly to women, because of their more intimate sense of life in its near and common aspects, and in its natural becomings, and because that kind of mastery which made the old art did not come in the way of their progress toward the new naturalism."

Mr. Alden states that "women are the true realists," and as the tendency of literature today is more and more toward Realism, perhaps we may look to see the Shakespeares and Miltons of the future, coming from the ranks of writers of the "weaker sex."

* * *

THE SHORT WEIGHT PROBLEM.

That among an astonishing proportion of dealers both wholesale and retail the familiar units of measure have become merely figures of speech is the accusation made by Francis Arnold Collins in The American Review of Reviews. That under a lax administration of the laws, pints, pounds and yards have grown more and more elastic, limited only by the conscience of the tradesmen and the credulity of the customer. This practice has become so general and is of such long standing that it is defended by merchants who call it "trade custom" and declare that to return to honest weights would be disastrous to trade. This would look as though it were quite time for the buyer to wake up to the necessity of having laws regarding this dishonest custom enforced, or, if there are no laws covering the practice, to see that same were made.

New York State is leading in the fight for honest weights. Investigation showed that 44.47 per cent. of the scales, 66.66 per cent. of weights, and 59.61 per cent. of measures were swindling the customer. Raids were made on stores, markets and wholesale houses. The results were unbelievable. Indents, false bottoms and various other methods were used with measures to cheat the buyer, while ingenious devices were used to "doctor" scales. The results of these investigations have led other cities to take up this matter of short weights and one more item in the cause of the higher cost of living may be eluminated.

* * *

INDEPENDENCE.

The soul is a lonely thing at best; whence it came, it knows not at all; whither it goes, it knows as little; what it is doing here, and how, it knows least of any. To expand in a little kindness and be grateful, to communicate a little strength or cheer and be content—that is all it looks for. Without the love of our fellows we are leafless stocks, cumbering the ground; we are waterless wells, mocking our own need. For all that is given we may give again in thankfulness and devotion; but only as seed is sown can earth bear fruit, only as we are loved can we love again. Let no man think he can give and not receive. As soon could hollows in desert sand turn to green pools girt about with whispering reeds and flowering rushes. Surely as the babe smiles up because the mother smiled, so do we give all because to us, desertless, all has been given. Let a man count for one day the services, the friendliness, the trivial kindly deeds, the pleasant tones, the smiles, merely that have fallen like dew upon him. He will never again reckon himself independent of his kind. Upon all that are near or dear he leans for sympathy, for comprehension, for courage. His very virtues are fed from without. How much do we owe to our friends' ideal of us? How much to their own high standard, of which we must not fall short for mere shame? How much of fortitude we share in the mere presence of lofty endurance, of uncomplaining pain, of submission where hope is not! When we are afraid, sometimes, of the sight of sickness, when we would hide it away in hospitals, banish it to the woods and wilds, we are forgetting how we depend for our own courage on those who are practised in terrible virtues of endurance. The very contemplation of these virtues has power itself to communicate strength; they purify the soul, they fortify it, and finally, they impart a special grace. Little as we reck it, we lean constantly upon the invalids, the unfortunate, the troubled hearts.—Harper's Weekly.



WE EAT AT HOME

RONDEAU

We eat at home; we do not care
Of what insanitary fare:
So long as Mother makes the pie,
Content we live, content we die,
And proudly our dyspepsia bear.

Sraight from our furred forefather's lair
The instinct comes of feeding there;
And still unmoved by progress high
We eat at home.

In wasteful ignorance we buy
Alone; alone our food we fry;
What though a tenfold cost we bear,
The doctor's bill, the dentist's chair?
Still without asking why
We eat at home.

—Charlotte Perkins Gilman.

A Legal Distinction: A long-winded, prosy counselor was arguing a technical case recently before one of the judges of the Superior Court. He had drifted along in such a desultory way that it was hard to keep track of what he was trying to present, and the judge had just vented a very suggestive yawn. "I sincerely trust that I am not trespassing on the time of this court!" "There is some difference," the judge quietly observed, "between trespassing on time and encroaching on eternity."

Start a Womans Era Circle in Your City.

WOMANS ERA is now in a position to be of real, practical benefit to you. In every community, among the women, whether organized into clubs for the advancement of themselves or their home town, or acting independently, there has been some cherished idea that was delayed, or more often abandoned entirely, for lack of sufficient funds to make it a real, tangible success.

You May Have Wanted

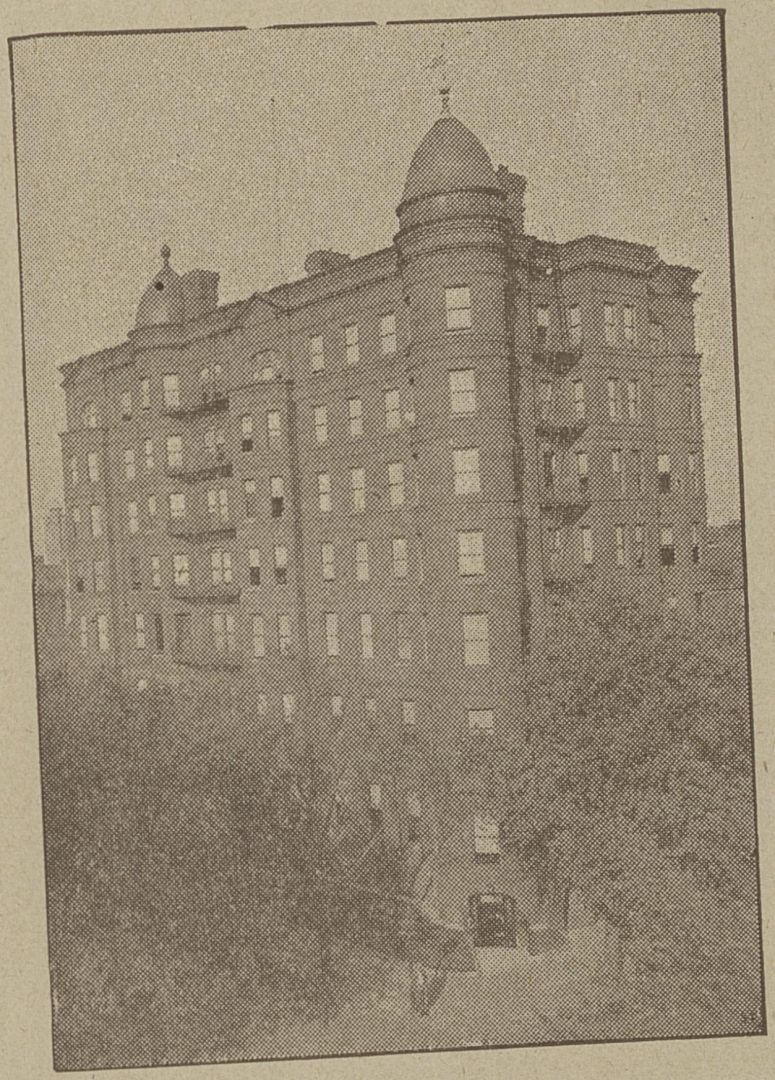
To furnish a "cosy corner" for your Club
To buy a series of study books for the members
To help some struggling girl in an art education
To buy a kiln for a deserving artist in china painting
To buy a wheel chair for a dear old lady who is an invalid
To have a motor lawn mower to assist the civic league in their work
To have all the standard magazines for the reading club
To buy a standard typewriter for the club secretary
The church might need a memorial window at this time
The town could use a drinking fountain for tired animals
The public play grounds may need athletic apparatus
A flower fund could be used for the sick

These and lots more ideas will occur to you-- that you can be a force for good in your community. ***A Womans Era Circle*** will be able to secure any of the above for you or assist in a great measure in making a good start in that direction without any cash outlay.

Tell your wants and aims to our Circle Editor and he will outline a plan for you that will make it easy for any of the above to be realized. All that is needed is organized effort, enrolled under ***Womans Era*** management. Be a force for good in your community and ***START A CIRCLE NOW.***

Address the Circle Editor

Womans Era, - - New Orleans, La.



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The New Democracy

.....BY.....

Louise Downes

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WOMANS ERA



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INEZ MAC MARTIN MYERS

Music Number

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1910

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fierce storms, that rise
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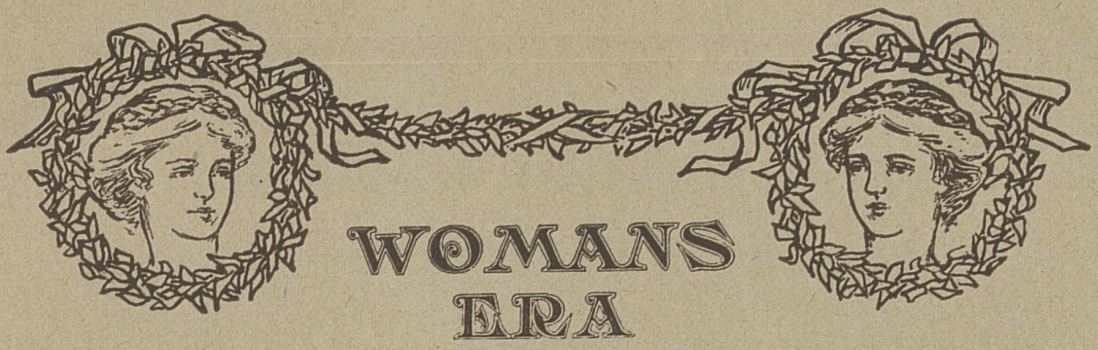
bies;
Fall down, down, down, from
thy chiming spheres
To charm our souls, as thou en-
chan'st our ears.

—*Robert Herrick.*



WOMANS ERA

"A Magazine of Inspiration for the Modern Woman."

Official Organ Louisiana Federation of Women's Clubs.

VOLUME II. DECEMBER, 1910 NUMBER 3.

Contents

		PAGE
Opera	*Mrs. Gabrielle Shoenfeld*	658
A New Music Center Illustrated	*R. Emmet Kennedy*	666
The Stake of the Knoxville League	*Sara H. Hood*	679
President Generals Message	*Eva Perry Moore*	699

PERMANENT DEPARTMENTS

Reviews and Illustrations.

	PAGE		PAGE
Social Hygiene	686	Ethics	712
Music	690	Woman Movement	713
Civics	692	Economics	716
Club Work	696	Feminine Philosophy	723
Literature	706	Editorials	724

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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.

THE GREATEST ROMANCE.

FOR two thousand years the heart of the world, rich and poor, young and old, has stirred and thrilled to Christmas Day. Not only because it is a Christian festival; not alone because it is a memorial to the profoundest philosopher who ever lived; not even because it is, first of all, a day of especial significance to the very needy and the very young. But because the life of Christ, from the tender story of the lonely little child in the manger to the final scene of the cross on the far desolate Judean hills, is the greatest romance of the world. It is a love story for all people of all ages, for the simple as well as the scholarly, for the sad even more than the happy. It is universal in its fundamental heartsearching quality. It is the story of triumph close to renunciation, of misery brushing the wings of judgment, of a courage that was as the fresh winds of mountain peaks, of a kindness that was as the sun in a green valley. And with all the heights of exaltation and ecstasy in this life there was also the human sympathy born of a knowledge of all sorrows. It is the mighty humanity of Christ which has held the attention of so many eager restless centuries.

It is the good fortune of all succeeding generations that this great romance befell a man in humble walks of life, one who had *dwelt* with simple folk, who knew the fishermen at their nets, the mothers at their looms, the children in their pleasant little pastimes for it was thus that his humanity thrived and thus that he developed those transcendent qualities which in after years were to render his life a spiritual and artistic inspiration to all mankind. It is only what a man has found and can reveal of the truth that will last and influence other times and peoples. What he thinks and says and does is of no importance to the world unless he has had a vision of truth, whether that vision is of ethics or music or color. To Christ was given a great vision of far-reaching truth in ethics, and so simple and genuine was his environment that it was possible to live out the vision in his daily existence. And it was this seeing of great truth and living it in lowly fashion that has pierced and held the imagination of painters, poets and ethical teachers for centuries.

While the romance of Christ's life is daily celebrated in verse and song, in story and legend, by brush and chisel, the institution of Christmas Day remains, in intention if not in fact, its most

human and intimate memorial. To do reverent honor to this life of the greatest seer of truth, the day of his birth has been made into a holy day, not only of prayer and sacred memories, but of rejoicing, of gift-giving, of merry-making for the young, of peace for the old, and good will for all. For of all prophets who have trod that narrow pathway in life leading to realized vision, none has left so radiant a memory of kindness, of right giving, of sincerity, of surpassing love. And even now, among the simple folks, the shepherds, the fishermen, the peasant, the soldiers, this day is held true to the teachings of the friend and Master. Christmas is a time of love—which means unselfishness, friendliness, peace and good deeds. And lovely symbols of Christ's goodness have grown up in the hearts of the simple folks who long to hold the humanity of Him real for their children. Among the Germans there is the Christkind, whose gentleness, goodness and beauty bring the Christ life very near to the little children. Their simple gift trees are lighted in his honor; he is mentioned in their Christmas Eve petitions, his picture is in every shop window, his image in every childish heart, and to be worthy of his love, that is the prayer that goes up throughout Germany on Christmas morning.

In France St. Nicholas is the good friend of the children. He figures through all the songs and merry-making of Noel. There are processions in his honor and carols in which the littlest say sweet words of him. But most wonderful of all, in the confectionery shops St. Nicholas is shown in red and white and green sugar adorning the cakes of Noel. Gifts come through his kind hands; he is the symbol of generosity and friendship. One imitates his good deeds, and this merits his kindness. In Holland also St. Nicholas holds, for the Dutch children, simple and intimate, the love story of Christ, and it was the old northern legend of Sleipner, the miracle horse of Woden, that gave birth to the thrilling story of the reindeer of Santa Claus sweeping through the air with good gifts. In Denmark the children have a kindly Christmas elf called Jule-Nissen. He lives in the attic and brings peace and protection to every living thing. He finds the gifts on Christmas Eve, not only for the children, but the cattle in the stalls and the sparrows in the eaves. And thus it is through the folklore of all Christian lands. Lest the humanity of Christ should be sealed up in dogma, the simple folks garnered the traditions of His love and clothed them with the humble symbols of their crude imagination. The romance of his life became the heritage of children throughout centuries."

Social Hygiene Number

¶ Womans Era for January will carry some telling articles specially written upon this most vital Social Problem. Particularly will the authoritative messages from those best able to speak upon this subject appeal to our thoughtful women readers.

THE SEX PROBLEM

Social Diseases, Sex Instruction, The Double Standard of Morality.

By DR. PRINCE MORROW, Pres. American Society for Sanitary and Moral Prophylaxis.

"Ignorance is not synonymous with innocence, and does not shield from sexual errors. If parents do not teach their children what is right, others will teach them what is wrong. The sex knowledge a child gets is either the pure, wholesome teaching of the home, or the impure, corrupt, teaching of the streets; there is no alternative. Mothers have an opportunity, a privilege, and at the same time a solemn duty in this matter of sex instruction. The mother is the supreme parent of the child; she is not only the source of its physical life, but in a certain degree, the creator of its moral and spiritual nature."

The Church and the Social Problem
Dr. Mabel McKoy Irwin

The Single Standard - Miss Mary Mannering

Miss Mannering is starring in Rachel Crothers' play "A Man's World" which advocates the single standard of morals.



MRS. ADELA MADDISON

The Irish Composer whose new opera "THE TALISMAN," was given at Leipzig last month.

Womans Era

Vol. 2. DECEMBER, 1910 No. 3

OPERA

Early History from 1590 to 1683

By Mrs. Gabrielle Shoenfeld.

WHEN absorbed with the present dignity and grandeur of modern opera, how few thoughts wander back to that little group of primitive musicians who, towards the end of the sixteenth century, were patiently fostering a movement which, in its subsequent development, meant so much for the artistic achievement of that world-wide musical trinity—Italy, France and Germany.

It was about the year 1590 that Giulio Caccini, Emilio del Cavaliere, both natives of Rome, and Jacopo Peri, a native of Florence, encouraged by a number of Italian poets and artists, amongst whom was Vincenzo Gallileo, the father of the immortal astronomer, resolved to overthrow the imperfect style of vocal music predominant at that age.

Sounds had already begun their evolution. Homophony, or singing and executing in unison; antiphony, or singing and executing in octaves, had been followed by polyphony and counterpoint, or the arts of rendering simultaneous melodies free from the tedious emission of unisons and octaves exclusively.

At first, this progress seemed slow to the far-reaching artist who dreamt of an era when man could sing out his passions, his joys, his sorrows, inspired by the lofty strains of rich and faultless harmonies.

How was this goal to be reached? Like all goals: with untiring energy and perseverance. So Peri and Caccini, deaf to the protest of older musicians who mournfully contemplated the end of their reign, undertook to set to music "Dafne," the charming pastoral of Rinuccini.

The Italian name, "Opera," which signifies work or composition, was adapted to this new musical production, and clung to it through the lapse of centuries.

Besides "Dafne" other operas were then successfully written and represented.

Marie de Medicis and Henry the Fourth seem to have been especially favored by the Italian muscians of their age, as we are told that "Euredice," "Orfeo" and "Tragedia per Musica" were all three given for the celebration of their marriage.

Cavaliere's opera "La Disperazione de Fileno" is said to have marked a noted progress toward the modern style of harmony. Nevertheless, these works of unquestionable merit were still quite irksome.

Modulation, or the art of passing from one key to another, was unknown, and the operas consisted of mere "recivatos," accompanied in, one may imagine, by a very deficient orchestra.

Great ends have always been preceded by small beginnings, and the traditional essays of the sixteenth century were but a glimpse through the possibilities and attainments of the future.

Peri, Caccini and Cavaliere had won for themselves the laurels of immortality, but the true revolution in harmony was left for a Cremona genius—the great and ever-renowned Claudio Monteverde.

Joseph Story in his miscellaneous writings tells us that "Innovation is not necessaily improvement."

But that "Innovation is necessary to improvement," no one will deny.

As an innovator, Montiverde can be considered the father of modern harmony.

His essays were bold, strange, unknown, and were called upon to astonish his contemporaries and subsequently awaken a world.

He found a bitter censor in Canon Artusi. The latter, in a book entitled "Imperfections of Modern Music," denounced Monteverde's works as being written in an unbearable style.

Heedless of these attacks, the great muscian continued courageously the part he had assumed; that of musical reformer.

Paul Landormy in his "History of Music" describes him as "a man who had lived with all his soul, and one who had enjoyed and suffered before chanting the joys and sorrows of others."

The great sorrow of his life was the loss of Claudia, the wife whom he loved with the entire passion of his poetical nature.

Guided by her thought and inspired by his grief, his music became the echo of his longings, his fears, his hopes forever shattered, and his opera "Arianna" is said to have drawn tears from the eyes of over 6,000 spectators.

Most of Monteverde's works have been lost, but the complete score of "Orfeo" (another "Orfeo" had been previously written by Peri) and a few pages of "Arianna" still remain as the sacred relics of a great genius.

In the year 1637 the first opera house in the world was opened in Venice, and Monteverde's works were given there. The orchestration for these consisted of 36 instruments; the violin was only then introduced in orchestra work, although its existence in solo work is traced as far as the year 1577.

Monteverde's imitators were numerous, and in this era of woman's progress it is pleasant to note that Francesca Caccini, the daughter of Giulio Caccini holds a place amongst the composers of that age.

In 1633 Monteverde entered the priesthood, but his love for harmony survived in the midst of his austere surroundings, and in 1639 he wrote "L'Adone," and later, the operas "Il Ritorno d'Ulissi in Patria" (The Return of Ulysses to His Fatherland), "Le Nozze di Enea," (The Marriage of Aeneas), and a ballet, "The Victory of Love."

He wrote his last opera in 1642 and died in 1643.

His pupil, Francesco Cavalli, continued the work he had begun, and soon another link was added to the operatic chain already formed.

Cavalli's real name was Francesco Caletti-Bruni. The name of Cavalli, which he adopted, was that of a Venetian nobleman, who took him from Crema (his native town), to Venice, and there provided for his musical education.

From 1639 to 1670, Cavali wrote thirty-nine operas. Some of these scores can still be found in the library of St. Marc in Venice.

While Cavalli's genius ruled in the latter place, Cesti was reaping laurels in Florence. Then followed Scarlatti in Naples; then Leo. Durnte, and soon the operatic fever reached its height, spreading to all parts of Italy, and finally reaching France, where it was introduced by Cardinal Mazarin.

Then stepped upon the scene an exceedingly interesting personage. Energy, ambition and authority seemed to have met in Lulli's breast to make him unparalleled in the history of art. There could be nothing attractive in his reddish lids, his small black eyes, his coarse features, his double chin; still, with an astonishing power, he managed to obtain all he desired, and reigned an absolute monarch in the midst of his surroundings.

Born in Florence, but taken to Paris by the Duke de Guise, Lulli found, at the age of twelve, employment in the kitchen of Mademoiselle de Montpensier.

Soon the violin had for the lad more attraction than mademoiselle's cooking utensils, and one day the Count de Nugent, attracted by the wonderful playing of the little scullion, placed him at once among the lady's musicians. Later, Lulli joined the king's band of twenty-four violins, studied composition, and became one of the founders of the French opera. He wrote ballets for Cavalli's works, set to music a number of Moliere's plays, and wrote

about twenty operas on words furnished by the poet Quinault.

Many biographers have lingered too long on Lulli's perfidy and unscrupulousness. If such imperfections were really his, they should pale before the greatness he achieved. Genius had been for him the springboard which ushered him from servitude to fame, and when he obtained from the king the privilege of founding an academy of music (a privilege which it is claimed had been previously granted to Abbe Perrin), it is to be doubted whether the trust could have been placed in better hands.

To insure the success of his operas Lulli became ballet master, director, machinist and teacher. The eternal ambition which bound him to his task proved an inestimable service to the cause of music, and it was during his life that opera reached the shores of Germany and England.

The year 1678 saw the first opera house in Hamburg, and two years later, Henry Purcell, with his lofty inspirations and happy originality, created for England several national operas.

The works of Purcell, England's greatest composer, are still preciously guarded by his proud countrymen, and in November, 1895, his opera, "Dido and Aeneas," was given at the Lyceum Theatre to celebrate the bicentennial of his death.

In France, with the death of Luli, things remained at a standstill for a number of years; there, Italian music had had its sway, and French tastes were craving for novelty as well as for a genius which they could call their own.

This they found in the person of Jean Philippe Rameau, born in Dijon in 1683.

LIFE.

A shadow here, a shadow there.
A little sunshine everywhere;
To-day, great joy; to-morrow, care.
A throb —of love, —a thrill of hate
A long, long waiting at the gate
For dawns that break an hour too lat
And yet a splendid round; a strife
That man may win who dares the knife
And plays the game—the game of life.

—C. M. Garrett.



GERALDINE FARRAR

AS MANON



HARRIET WARE
YOUNG AMERICAN COMPOSER

HARRIET WARE

A composer who has been accorded a prominent place among the foremost woman composers of the country is Harriet Ware, who with Cecil Fanning will be heard in New Orleans some time in the early spring.

Miss Ware's compositions have attracted much attention, and compare equally with those of Cecile Chaminade, Liza Lehmann and Mrs. H. H. Beach.

The title role of her "Sir Oluf" was written especially for Mr. Fanning, the libretto having been written by Mr. Fanning. It is a cantata for women's chorus, with barytone and soprano solos, of forty minutes in length. Apart from the beautiful solo passages alloted to Sir Oluf (barytone), and the Erl King's daughter (soprano), there are a number of choruses of great variety. This work will fill a long-felt want by the directors of women's choral societies, as the story is a dramatic one, taken from the old German legend, "Sir Oluf."

Another admirable number used by Mr. Fanning is Miss Ware's setting of Jos. I. C. Clark's "Princess of the Morning." She has also written musical accompaniments to several poems by Mr. Fanning, which will be included in the program of the New Orleans recital.

Falcon, Dugazon and Galli Marie.

The arrival of the French Opera troupe, with its dugazons, falcons and galli-maries, recalls the fact that three women have, by the charm of their manner and their striking dramatic talent, left their names to posterity. They were Dugazon, Falcon and Galli-Marie.

Rose Dugazon, a native of Berlin, won an enviable reputation in the many parts she created. When the weight of maturity made it difficult for her to undertake youthful roles, she clung to motherly ones, achieving in these the same success she had obtained in former years.

Marie Cornelie Falcon, a Parisian by birth, possessed a voice of phenomenal range and power; having suddenly lost her voice during a public performance, she abandoned the stage after a triumphal career of five short years. Nevertheless her name became forever associated with the class of roles she had filled.

Galli-Marie immortalized her name by the striking originality which she instilled into the roles of Carmen, Mignon and others.

Thus it is that no opera troupe can be complete without its dugazons, falcons and galli-maries.

THOUGHTS OF MODERN VIOLIN PLAYING

BY EDITH L. WINN.

DURING the past ten or fifteen years surprising changes have come to pass in violin-playing. The mere virtuoso is no longer heralded as a being far above his fellows, to be lauded to the skies and fairly worshipped as a god. Something higher, truer and deeper has come into art. Mere technic is regarded as only a means to an end,—the ultimate object of true art being to infuse new life, strength and poetry in the older classics, with a due regard for the accurate conception of the moderns.

This is mainly an interpretive age, an age of realism, in which ideality bases its fondest hopes on the working out of great principles of art through the more tangible relations of men and nations. In other words, we have again returned to fundamental principles, as first revealed through folk literature, and music today speaks to the hearts and minds of men in the intimate language of every day life. But there are more subtle and evanescent forms in modern music, only clearly understood by deep thinkers, less tangible to the multitude, yet not altogether beyond the pale of recognition in the case of the mere enthusiast and music-lover.

Fritz Kreisler gives new charm and vigor to works of the period of Corelli, Tartini, Locatelli, Mozart and the 17th and 18th century French composers, Eugen Ysaye stands for eclectisim in art, while Kubelik, Elman and others of the younger school, still depend upon executive virtuosity, poetic feeling and exuberance of spirits for their laurels.

GREAT SCHOOLS OF VIOLIN PLAYING.

There are three or four great schools of violin playing, radically opposed as to methods of bowing, yet becoming year by year less widely divergent in the great fundimental principles of art. Since the death of Joseph Joachim, there have been surprising changes in the tenets of the Berlin School. As the fundamental principles of all art involve freedom and truth of expression, there can be no differences in great schools. Results must inevitably justify the technical means of expression. The Berlin bowing is undoubtedly free, graceful and broad in style. If its exponents sometimes force their tones, and play without a warm and sensuous quality, the fault is mainly due to an exaggeration of the broad style for which the School is so justly celebrated.

The French School possesses warmth, poetic feeling, elegance and beauty of tone, a just heritage from Massart. Its foremost

exponents, Kreisler, Thibaud and the late Sarasate, have fully met the expectations of all admirers of this school of bowing, nor has their interpretation of the classics suffered by their connection with this School. Interpretation is a matter of individual feeling and sincere and thoughtful study, and does not depend upon the school to which an artist belongs, although many people believe that the most authentic and broad interpretation of the classics has been vested in the Berlin School.

The warmth of tone, so frequently found in the French, Belgian and Vienna Schools, is mainly due to certain well defined methods of producing a singing tone (not a large tone) by the perfect relaxation of the muscles of the bow arm, perfect finger control *and no sharp* and *sudden pressure* on *the bow stick.* Representatives of the Berlin School often force the tone of the G string and play without the use of the vibrato, when such use would add to the warmth and resonance of tone. Ysaye, perhaps, is the most eclectic of violinists to-day, combining in the truest sense the nobility and classic qualities of the Berlin School with the warmth and poetry of the Franco-Belgian School. And yet his methods of bowing are not altogether to be commended for average students, nor is it possible for the latter to imitate him with safety while playing on the G string, with the violin raised abnormally.

A beautiful trill is as much a gift as a product of training. Elman plays his trills with the vibrato strongly in evidence. This is hardly a safe criterion for a young student. Kreisler sometimes plays a series of runs with a down bow stroke in a marvelously easy manner, which would be well nigh impossible for the average student. Rules and theories which are to guide the gifted must inevitably suffer at their hands; they are too great to be governed by a strict creed. Yet it is an advantage for those of us who are teachers to hear these great artists many times, that we may judge what is most wise to be taught, and that we may become broader than our particular School.

The amalgamation of the great Schools of Violin playing must inevitably come. It is the great soul of the true artist which shines out in his art. This is a day of strong individuality in art. We have passed the period when men may say "Beethoven would have wished it so!" or "Bach never could have played it thus!" The great artist invests his works with his own gifted personality. May not Fritz Kreisler play the Bach Chaconne even more beautifully than Bach himself ever conceived it could be played? The use of the vibrato and all phases of tone color, accent and charm of style such as Kreisler gives to Mozart, is a revelation to modern ears, redeeming the most uninteresting and recently unheard-of works of the past with a new charm, beauty and lasting value.

Whether we study in one great School or another, our music must reveal Truth. It is the fullest expression of our own ideals. If we are truth-seekers, we must not stop until we have sounded the depths of our science and risen above the narrow tenets of a school. The story we tell must reveal something of all life, an art, and be tinged with but our own personality.—*The Musician.*

A COLORATURE SOPRANO.

The latest appearance in this field of vocal art is Luisa Tetrazzini, who has renewed the triumphs of the colorature at an epoch when it has been declared to be perishing. Her voice, a high, pure soprano, is not so even throughout its entire range, as was the case with many of her great predecessors, but there is no denying her supreme command of all technical resources, which wins her the applause of the admiring multitude. The art of colorature is not dead. Though threatened by the unadorned style of the musical drama, Madame Tetrazzini proves that it has by no means lost its attractiveness to the great public at large.

Twenty-five opera manuscripts were received at the Metropolitan Opera House, New York City, up to September 15th, when the competition for the $10,000 prize offered to American composers was closed. It will be some time before it will be possible to announce the winner, as the jury has not yet been selected.

The Institute of Musical Art, New York City, Mr. Frank Damrosch, director, is located in its new quarters opposite Grant's Tomb. The formal opening and dedication of the building occurred in November. A new addition to the faculty of the Institute is Ernesto Consolo, an Italian pianist, who concertized in the United States several years ago. Mons. Alfred Giraudet, the famous operatic coach, has returned from Paris and will again conduct classes at the Institute.

Light to the eyes and Music to the ears,—
These are the builders of the bridge that springs
From earth's dim shore of half-remembered things
To reach the spirit's home, the heavenly sphere
Where nothing silent is and nothing dark.

—*Henry Van Dyke.*



MME. NADY BLANCHARD

New Orleans French Opera Company.



MISS MARY GARDEN

AS "THAIS"

Chicago Grand Opera Company

A NEW MUSIC CENTER

and the women artists who are helping to make it a success.

THE inaugural season of Grand Opera by the Chicago Grand Opera Company under the general management of Andreas Dippel, was opened at the Auditorium Theatre in November. Fifty subscription performances of French, Italian and German operas will be given by a company carefully selected from the galaxy of notable artists of America, Germany, France, Russia and Italy, making a cosmopolitan organization adequate to the presentation of any lyric masterpiece.

This artistic advance of the Metropolis of the West chronicles an achievement that places Chicago on a plane with the great capitals of Europe. Her own citizens and those of neighboring cities who love grandeur and beauty in art, are justly proud of this gigantic stride towards intellectual and aesthetic advancement, and it would seem that they intend to keep this city abreast of the musical centers of the Old World.

The name of M. Cleofonte Campanini as general musical director insures a highly organized orchestra, one whose skill and intelligence will assure from the start splendid productions. Maestro Campanini is recognized not only as one of the foremost conductors of opera, but as an organizer who has met with remarkable success wherever grand opera has been entrusted to his direction.

The preparation of the new productions and charge of the mise en scene have been entrusted to Mr. Fernand Almanz, formerly of the Manhattan Opera House, who has been stage director of the Royal Opera, Covent Garden, London, for many years, assisted by Mr. Joseph Engel and Mr. Carlo Muzio.

In addition to the singers who compose the Company, some of the principals of the Metropolitan Opera Company of New York and the Boston Opera Company will visit Chicago for a limited number of engagements.

A widely diversified repertory is promised, and the following novelties never before heard in the West will form the largest part: Massenet's "Thais" and "Le Jongleur de Notre Dame," Dubussy's "Pelleas et Melisande," Charpentier's "Louise," Strauss' "Salome," Saint-Saens' "Samson et Delila," Offenbach's "Les Contes d'Hoffmann," in French, and Puccini's "The Girl of the Golden West," in Italian.

And now to the charming women who will essay the leading feminine roles:

Mme. Johanna Gadski, though possessing a Polish name and being a German by birth, is almost an American, and is one of

the most eminent sopranos singing in opera today. The greater part of her operatic career has been spent in this county, and she is away from Germany eight months in the year, where she has a beautiful home near Berlin. Mme. Gadski is decidedly domestic in her tastes, and when she is at home during the summer months, where she is glad to welcome her American friends, she is never as happy as when superintending household arrangements.

Mme. Gadski's voice was first heard among the voices of other pupils of a private school in Stettin, Germany. The future opera star was discovered there by a very well-known teacher, Mme. Schroeder Chaloupka, and it was she who taught the gifted Johanna from her seventh to her sixteenth year. While studying her teacher forbade her to sing in her school, where she always tried to be heard above the voices of the other girls. After many years of exercises in tone production, she first sang in public the Taubert children songs, progressing slowly but surely, until her teacher finally began instructing her in light opera parts.

After nine years of study Mme. Gadski sang in opera in Berlin, appearing in the works of the German romanticists—Weber, Beethoven, Mozart and Nicolai. But soon after coming to America she began singing the music dramas of Wagner. Her performances in "Tannhauser," "Lohengrin," and later as Brunhilde in "Die Walkure," and as Isolde in "Tristan and Isolde," made her the peer of any Wagnerian soprano. Besides her extensive German repertory, Mme. Gadski sings magnificently the chief soprano parts in a number of Italian operas.

Another American singer who has scored a success abroad is Miss Geraldine Farrar. Miss Farrar first began to study seriously when she was fifteen years of age, her teacher being Emma Thursby, one of the leading concert singers of America in the early eighties. She remained under this teacher's care two years, at the same time studying dramatic action with Capoul, once a famous operatic singer. Later she began a course of study under Trabadello in Paris, where she gained her first hearing. But it was in Berlin that she received the greatest attention and first met Lilli Lehmann, who became her teacher and coached her in the role of Elizabeth in "Tannhauser." Miss Farrar has a life engagement at the Royal Opera of Berlin.

Another prima donna who can be called almost American is Miss Mary Garden. Although born in Aberdeen, Scotland, she came to Brooklyn with her parents when she was but six years old. Her father and mother were anxious to have the little Mary become a violinist, and she took up the study of this instrument when quite young. After a time she abandoned her instrumental studies, and being permeated with the beautiful old melodies of Scotland, she turned her attention to vocal work.

She was but fourteen when her parents moved to Chicago, and it was there that Miss Garden's desire to go on the stage was realized. She studied first under Mrs. Robinson Duff in New York, who suggested that she take up a course of study in Paris. For two years she remained in Paris under Trabodella and afterwards under Chevalier and Fugere. While there she won for herself the title "the idol of the Parisian opera-goers," and it was through a meeting with Sibyl Sanderson that she got an opportunity to sing at the Opera Comique in 1900. The same year she came face to face with the great fortune of her life and she grasped it. She studied the title part in Charpentier's "Louise," the operatic success of the season. One night Mlle. Rioton, who was singing the role, was ill. Miss Garden was the only singer in the cast who knew the part, and the manager begged her to go on and finish the performance. She did so and completely won her audience. Charpentier, the composer, was so impressed with her singing that he declared Mlle. Rioton should have the part no longer, but that Miss Garden should have it; so for 100 nights the young American was Louise, and she captured Paris. From there she went to London, where she had the honor of singing by special request for King Edward and Queen Alexandria in 1907.

Her debut in this country was made in November, 1907, in Massenet's beautiful work, "Thais," and New York opera-goers were as enthusiastic as those of Paris. Melisande in Debussy's "Pelleas and Melisande" followed, but these triumphs were eclipsed by her performance of Salome in the tragic Strauss opera of that name.

Miss Garden came back to her home, Chicago, to sing the roles that have made her famous all over the world. Her debut took place November 5, 1910, when she sang in "Peleas and Melisande" to an audience that packed the Auditorium Theatre. Her triumph was instantaneous, and since then thousands of opera-goers have heard this remarkable singer and actress in "Salome," "Thais," "The Juggler of Notre Dame," Pucini's new opera, "The Girl of the Golden West," and the beautiful Herbert-Redding masterpiece, "Natoma."

Another member of the New York Metropolitan Opera Company is Mme. Jane Osborn-Hanna, who is a scion of the celebrated Randolph family of Virginia. As a soloist she is known to thousands in the West, having appeared many times in concert and oratorio. She prepared herself for a career in grand opera by studying under the immediate supervision of Arthur Nikisch. She was later engaged by this celebrated teacher and conductor as the leading soprano at the Leipsic Opera. She sang there for three years, appearing in nearly all the Wagnerian operas and singing the leading soprano parts in a number of the

Italian works. At Leipsic she created the role of Mme. Butterfly in Puccini's opera of that name, and sang it more than thirty times. Before leaving Germany Mme. Osborn-Hannah was heard by the Emperor and Empress, both of whom personally congratulated her upon her success. At Covent Garden, London, she sang three times before the late King Edward and Queen Alexandria. Last season this talented young singer left Europe to return to America as a member of the Metropolitan Opera Company. Now she has come to her home city as one of the most valued sopranos in the company that bears the name Chicago. After her season with this company Mme. Osborn-Hannah will fill several engagements with the Metropolitan, singing leading soprano roles.

The name of Alice Nielsen recalls to mind the captivating little light opera star of the Bostonians Company, who will always be remembered in her dainty performances of Maid Marian in "Robin Hood,' Yvonne in the "Serenade," and in the "Fortune Teller." Later she added to her fame by her splendid singing in "Don Pasquale." Miss Neilsen is a charming actress, her chief characteristic being spontaneity and lack of artificial striving for effect.

Mlle. Alice Zeppilli has been a member of the Metropolitan Opera Company for three seasons. All last season she was at the Opera Comique in Paris, where she sang in "Manon," "La Boheme," "Traviata," "Lakme," "Cavalieria Rusticana," and several others. One of her finest roles is that of Butterfly in Puccini's "Madame Butterfly."

Mlle. Zeppilli was born at Monte Carlo, which, though not a large city, is one of the foremost operatic centers of Europe, owing largely to the culture and wealth of its thousands of visitors. As a girl she was fascinated by the operas she heard, and her father, being a fine musician, explained them all to her. When she discovered that she had a soprano voice of unusual promise she began to study the operas herself and sing some of the arias from them. Later she went to Milan to study, and from there to Paris, where her voice was trained under the renowned Rose Caron.

Mlle. Zeppilli made her debut as a singer in Venice. Later she returned to Monte Carlo and sang in the opera there with Enrico Caruso, the great tenor, and Maurice Renaud, the baritone. From Monte Carlo she came to America, though not to the United States. It was at Buenos Ayres that she made her American debut. She also went to Egypt and sang in opera at Cairo.

Mlle. Zeppilli is a charming, vivacious young woman of a pronounced brunette type. She comes of a musical family, her father being [illegible] director at Monte Carlo. But she herself



LILLIAN GRENVILLE,
SOPRANO
Chicago Grand Opera Company

PHOTOGRAPH BY MATXENE



TINA DI ANGELO

ITALIAN MEZZO-SOPRANO

Chicago Grand Opera Company

has sung there very little in the last four seasons, for, when she is not in America, she is engaged to sing at the Opera Comique in Paris.

One of the most strikingly handsome young singers of the Chicago Grand Opera Company is Mme. Carolina White, the Boston soprano.

For her own satisfaction, more than anything else, she began her vocal studies when a girl. But about three years ago an Italian professor of singing, who heard her, urged her to go abroad and study for the opera. In less than a week she had decided to take his advice; had packed her trunks and set sail for Italy.

She went to Naples and for six months took vocal lessons from Maestro Sebatiani. At Naples she met Paul Longone, assistant director of the San Carlos Opera Company there. The friendship eventually ripened into love, and just before setting sail for America Miss White became the bride of Mr. Longone.

The young soprano's debut was made at Naples in "Aida," in 1908. She scored immediate success, and soon afterwards sang in "Cavalieria Rusticana" and "Mefistofele." She then returned to America for rest and further study, and spent six months in Boston.

Last year she went abroad again and began her season at Genoa in "Aida." She then went to Venice and there sang the leading soprano parts in "Iris," "Manon" and "Herodiade." This last summer she spent in Lucerne and sang in Mascagni's "Iris." Among Miss White's principal roles with the Chicago Grand Opera Company are Santuzza, Aida, Tosca, Mimi, Butterfly and Manon.

A singer entirely new to the American public is Mme. Jeanne Korolewicz-Wayda, the Polish soprano. She was born in Warsaw, and her musical education was received at the Conservatory of Limberg, from which she graduated at the age of seventeen. She was so successful as a student that she enjoyed a scholarship given by Mme. Marcella Sembrich, and at her graduation she won a gold medal.

Her debut as a singer was made at the Limburg Opera, and she was received so favorably by the public that soon afterwards she was engaged by the Imperial Opera at Warsaw. There for over fire years she enjoyed a series of successes hardly matched by any other Russian singer. It was while there she created the leading soprano role in Paderewski's opera "Manru."

Mme. Korolowicz-Wayda, remembering how she profited by Mme. Sembrich's scholarship, established scholarships for two pupils at the Conservatory in Lemberg.

After the five years in Warsaw the young soprano toured Europe, singing in St. Petersburg, Moscow, Prague, Berlin, Lis-

bon, Odessa, Ostende and at Covent Garden in London. Between her visits to these cities she appeared in concerts in Warsaw, and from there she came to Chicago. She has quite a remarkable repetory, singing seventy operas in four languages—Russian, German, Italian and French.

A singer of remarkable ability and talent is Mme. Clotilde Bessler-Gianoli, the contralto, whose singing and impersonation of Bizet's heroine Carmen proved a revelation to New Yorkers when she appeared in Gotham several seasons ago with the San Carlos Opera Company, coming from New Orleans where she scored a tremendous success.

Mme. Bressler-Gianoli is a Genovese by birth, and from early childhood showed a talent for music, beginning at the age of four to take lessons on the piano, and appearing at a pubilc recital three years later. Her parents noticing that she was developing a full resonant voice led to their giving her vocal training. She was sent to the Milan Conservatory, and when only nineteen years old returned home to make her operatic debut. The opera was Saint-Saens' "Samson et Delilah."

The young singer remained two years at Geneva and then went to La Scala at Milan. After a season at this famous opera house she filled an engagement at the Theatre de la Monnaie in Brussels. Her first appearance there was as Carmen, and the critics declared that her singing of that role was indicative of a brilliant future. From Brussels she went to Bordeaux, and after a season there she sang at Lyons, and then at the Opera Comique at Paris. In the French capital her Carmen made a profound impression. She then came to America as a member of the San Carlos Opera Company, singing in New Orleans with remarkable success.

This company met with reverses in New York, but Mme. Bressler-Gianoli established a reputation as Carmen unexcelled by any singer who ever took the part in this country. She is an enthusiastic student of Wagner, and sings Frika in "Die Walkure," Ortrud in "Lohengrin," and Brangane in "Tristan and Isolde." She has also created several contralto parts in modern operas, and has a wide experience in the works of contemporary composers.

Mme. Elenora de Cisneros, the mezzo-soprano, is also an American, having been born in New York. Her maiden name was Eleanora Broadfoot, and after her marriage to Count Francois de Cisneros, a Cuban journalist, she went to Italy.

She made her debut at the Metropolitan Opera House in 1900, and during the ten years since then she has sung contralto and mezzo-soprano roles in the most important opera houses in Europe. For two seasons she sang at La Scala in Milan, appearing there in 1906 in the premiere of Franchetti's "Friglio di Jorio," the poem being that of D'Annunzio, the Italian dramatist.

D'Annunzio warmly congratulated Mme. de Cisneros upon her artistic conception and rendering of his lines.

The same year she created the role of the Countess in Tschaikowsky's "Pique Dame," and in 1909 she was re-engaged at La Scala to create the part of Queen Klytemnestra in the first production in Italian of Richard Strauss' sensational tragedy, "Elektra." Her voice is a dramatic mezzo-soprano of unusual range, which permits her to sing a great diversity of parts in a most extensive repertory of Italian and German operas, as well as some of the dramatic soprano roles, such as Gioconda, Brunhilde and Santuzza. The past winter she spent at the San Carlos Opera House at Naples, appearing in "Don Carlos," "Lohengrin" and "Le Prophet," all of which were given under the direction of Cleofonte Campanini, who has become well-known to us not only as a conductor of wonderful force and talent, but as an organizer of unsurpassed ability and a musician of eminence and power.

Tina di Angelo is another name comparatively new to Americans. M. Campainini engaged her for the Chicago Grand Opera Company after hearing her sing at the opera house in Naples. She made her debut in Chicago on November 5th, singing the role of Lola in "Cavaleria Rusticana," and from the impression she has made generally it is thought that before the season is over that Mlle. di Angelo, and not Lina Cavalieri, will be considered the most beautiful Italian singer in this country.

Mlle. di Angelo was born at Genoa, and her operatic career began at Venice. Her beauty attracted such attention that she was engaged for two seasons at the San Carlos Opera in Naples, where she proved that she has voice as well as beauty. She sang first contralto parts in "Aida," "Il Trovatore," "Gioconda," "Favorita," "Mignon" and "Salome."

PAGANINI.

A prodigy was he. At sight of him
Ten thousand lusty throats did shout and cheer
As with a wand of magic did he sway
The multitude. His violin did sing
And weep by turns. It moaned and writhed in pain;
In accents wild and frantic, voice despair;
Now pleaded, soothed, encouraged, gladdened, cheered;
In tenderest melodies discoursed of love.
Then burst into the warrior's martial chant,
Triumphal marches told of victory won
Or else a funeral dirge proclaimed defeat
The multitude enraptured and enthraled
In wonderment exclaimed: "Is this a man?
Forsooth, the evil one doth guide his hand."

MUSIC IN FINLAND

By MARIE O. MILLER

ALTHOUGH the feelings of the human heart, which music expresses, are generally the same in every nation, yet they are in individual cases considerably modified by different influences. It cannot surprise one, therefore, that, for instance, the love songs are especially sentimental in one nation, more passionate in another, playful in a third, melancholy in a fourth, and so on. The peculiar character of the popular music of a nation seems to be greatly determined by the geographical conditions and historical evolution of the country, as well as by the customs and occupation of the people.

Finland, often called the land of a thousand lakes—a land of quiet woods and wide lonely fields, of meditation and melancholy, a land of snow and ice, is also a land of poetry and song, and like all the great nations in history, Finland has its own epic. It is called the "Kalevala," or the "Dwelling of the Sons of Kaleva." a poem of sublime inspiration, which Dr. Max Mueller placed on a level with the Niebelungen Sage and the Iliad. The strong and wise heroes in "Kalevala" posses the magic gift of song and win their victories through the divine power of music, which is considered as the very voice of God.

Of an entirely different stock than the Germanic tribes in northern Europe, the Finns belong to one of the many variations of the Mongolian race, which includes the Tartars, Turks, Magyars, the Chinese and the Japanese. The ancient Finns had the northern love of music and their God of Music, Vainamoinen, is even more picturesque than the Greek Orpheus. When Taara, the Old Father, created the world, the legend runs, everybody was mute and unhappy. When Vainamoinen saw with sorrow this condition, he made a golden harp, "Kantele," and descending from the clouds, found a resting place on a flourishing hill of Taara and began to sing and to play. The whole world assembled and listened eagerly to the divine songs and music. The wind playing with Vainamoinen's gray beard and with his gorgeous garment, reproducing the whisper of the songs. The sunshine looked into his eyes and learned to spread the light and warmth. The birds learned all the trills from his harp, while the litttle lark flew higher and higher in its musical ecstacy, telling the world about the beauty of life and song. The solemn pine woods and birch trees learned the mysterious and powerful chords which accompanied his majestic song. And even the wild animals mastered a few sounds of his harp, each of them choosing and remembering those

tones that pleased them most. Close at his feet knelt a heroic youth and a lovely maiden with their fair souls open like precious chalices to receive all the divine sounds. When the inspiring song was finished Vainamoinen presented to them his golden harp, which should increase their wisdom and happiness. Unfortunately, the poor fishes, who also had gathered with all the others, had forgotten to put their ears out of the water, therefore they were only able to imitate the movements of Vainamoinen's mouth in singing.

The Finnish harp, "Kantele," the invention of which is attributed to Vainamoinen, is an instrument of five strings tuned g, a, b. c, d. Not every nation possesses a complete scale; that is, a scale extending to the octave. We use at present three different scales, viz., the chromatic scale, the major scale and the minor scale. The musical scale varies in different nations, having in some instances more intervals, in others less; in others, again, one or more intervals in relation to the tonic, different from those of our system. Some of the oldest Finnish folksongs are restricted to five tones, and in these five tones vibrates the soul of the whole nation, and these songs still resound in all hearts and tremble on all lips. Like all northern peoples, the Finns are predisposed toward minor keys; other elements of exact definition and easier analysis being intervallic and rhythmic, the latter found especially in the national dances.

THE influence of the Swedes on the development of Finland began in the twelfth century, when Christianity was forced upon them, and has never ceased entirely, though Sweden had to cede Finland to Russia in eighteen hundred and nine. Now Russia, though under solemn pact to permit liberty of language, education and religion, is engaged in stamping out the last vestiges of nationalism in music as in all the other arts.

The developmnt of music as an art in the modern sense began in Finland near the close of the last century. The fundamental work was started by Frederic Pacius, a German, born in eighteen hundred and nine in Hamburg, who was called to be the professor of music at the University of Helsingfors. He gave Finland, which he recognized as his native land, its national hymn, "Oi Maamme"—"Our Land" and he is also the composer of the solemn and beautiful hymn, "Suomis Song." Both of these national songs express the love of the people for their country, and their faith and hope for a happy future.

As is the case in the evolution of all modern arts, the Finnish music was for a time dominated by other nations, Italian, French and German influences, and the musical mannerisms of these were impinged upon the work of the Finnish composers, regardless of

the national characteristics of the Finns. Carl Collan, who composed the well-known "Vasa March," Gabriel Linsen and Martin Vegelius are those whose compositions are largely based upon the German style.

Fortunately, a specific national type of composition finally has begun to assert itself, and the composers of true Finnish music are now creating in accordance with the peculiarities of temperament and the emotions of the people, and naturallly their productions are different from the music evolved under the influences of foreign inspiration. They have built their creations upon the basis of the Finnish folksong, the true product of the people, and the result is that they are producing melody which expresses naturally the heights and depths of the quality of the nation itself.

The most prominent composer, the man on whom all young Finland has set its hope, is Jean Sibelius, born December eighth, eighteen hundred and sixty-five in Tavastehus. He is the true son of the people, and is remarkable because of the productivity as well as originality of his talent. Although a pupil of prominent Germans like A. Becker in Berlin and C. Goldmark in Vienna, he, as few others, has achieved in his work the expression of the typical character of the nature of Finland and the national individuality of the Finns. He is the real creator of the Finnish Voice in the Chorus of the Nations. Entirely independent in feeling and following only his genius, his purpose is to widen the limits of the expression of the beautiful in music. As the master and leader of musical young Finland, even more intimately than the poets and painters his great symphonic poems paint episodes from the "Kalevala," and in his suits for the orchestra is the peaceful, deep and melancholy beauty of Finland. Jean Sibelius is supported by the state, and so, entirely untroubled by material cares, he devotes his genius to the uplifting of the musical life of his native land. Besides the works mentioned he has composed two symphonies, symphonic poems, quartettes and quintettes, a Sonata numerous slighter pieces for the piano, and many inspiring songs, such as "Ingalill," "Black Roses," "But My Bird Is Long in Homing," etc.

Very popular as a writer of songs is Oscar Merikanto, born in eighteen hundred and sixty-eight, whose songs, "Pai, Pai, Paitaressu," a charming lullaby, "Miksi Laulan," and many others, deserve a wide recognition. He has composed also an opera, "Pohjan Neiti," which has brought him the genuine admiration of his countrymen.

The tendency to introduce into the art of music the national color, we find also in the works of Armas Jarnefelt, born in eighteen hundred and sixty-nine. Lyric beauty and rich expressive instrumentation mark his compositions. His symphonic poem, "Korsholm," was last year played by the New York Russian Sym-

phony Orchestra. As a musician, as well as the founder of a Philharmonic Orchestra in Helsingfors, R. Kajanus receives the gratitude of his country. One of the younger composers who follows the wake of J. Sibelius, is Erkki Melartin, born in eighteen hundred and seventy-five, who has become famous through songs of infinitely charming melancholy and poetical conception. C. Flodin and Selim Palmgren are also doing important work in the development of Finnish music, the latter as a composer of brilliant piano pieces.

There is much original power and beauty in this new Finnish music; but perhaps in order to understand and appreciate it thoroughly one should know something of mythology and of the life of the people; certainly to those who understand, it takes its place with the real creative music of modern times,—strongly inspired, free from imitation, characteristic of the fearless, vivid, vital nation in which it was born.

Its melodies are like the stirring winds of the north and suggest the sparklng atmosphere of the mysterious aurora borealis. To the Finns both sadness and joy are but opportunities to express power and heroism, and their music voices the beauty of a people sensitive and sympathetic to all the great forces of Nature.—*The Craftsman.*

GOD give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the love of office cannot kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking:—
For while the rabble with their thum-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps!

JOHN G. HOLLAND.

ERNESTINE SCHUMANN-HEINK.

The hundreds of thousands who have fallen under the sway of this wonderful woman whose picture graces this page, smile with a feeling of delightful appreciation whenever her name is mentioned. Dearer to the heart of this magnificent contralto than all else is the affection in which she is held by all to whom she sings; and, though recognized by all her listeners the supreme artiste—vocally perfect, temperamentally irreproachable, and dramatically a marvel—yet she is always the "mother" to her audience. The secret of her success is, after all, her broad humanity. Akin to all those who have gathered to listen to her singing, and she never forgets it. Ever since her debut with the Metropolitan Opera Company in 1898 as Ortrud in "Lohengrin," she has kept the place in the heart of her friend, the public who knows that she can sing and demands that she shall.

Where music dwells
Lingering and wandering on as loth to die,
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.

—*Wordsworth.*

New countries are creeping into the periodicals. From Japan comes the news that the Tokio Academy of Music has made piano compulsory for a certain portion of its pupils. Hitherto the organ was compulsory and piano not, but pianos are now more general than formerly. The violin is not popular, as the Japanese seem to have much difficulty with it.

In the Monthly Musical Record Albert Visetti writes of some experiments to show the effect of music on madness. They were performed at a sanatorium in Villejuif, under the care of Dr. Vaschide, and with the assistance of the pianist Duprat. The music in almost all cases had a soothing effect and brought back memories long forgotten. "When I listen to it," said one patient, "I do not suffer; I forget my illness." In some cases intelligence and satisfaction showed on faces that were usually blank. Naturally the character of the music has much to do with the result, and it may cause excitement as well as calm.



MLLE. CEDDES

New Orleans French Opera Company



MLLE. DONALDSON

New Orleans French Opera Company

NEW ORLEANS FRENCH OPERA.

New Orleans is enjoying a season of French Opera of exceptional brilliance. The company numbering about one hundred, musicians, singers and dancers came direct from Europe. All the standard operas as well as several novelties, will be given during the winter. The two leading women artists, Mlle. Scalar and Mlle. Donaldson, are both Americans, each having spent several years in Europe. Mlle. Scalar, owing to illness, has sang but once. Another falcon, Mlle. Lowe, also an American, will replace her in the falcon roles. The colloratura soprano of the company, Mlle. Roland, was such a favorite with the New Orleans opera goers last season that they are glad indeed to welcome her return. The contralto, Mlle. Nady Blanchard, together with Mlle. Cortez and Mlle. Ceddes, round out a splendid list of feminine artists which will be sure to add much toward making this season's opera a splendid success.

THE GIRL OF THE GOLDEN WEST.

The inception of a new period in the world's progress in music —making a further advance in the westward course of art from European centers to the United States—took place in New York City when "The Girl of the Golden West," an opera by Giacomo Puccini, the Italian composer, based on the American drama by David Belasco, was presented at the Metropolitan Opera House. For the first time in history, an internationally famous composer has chosen this country to bring out the premiere of an operatic work. Judged by what the musical writers of this and other cities declare, and by the inspiring ovation which came from the brilliant throng, "The Girl of the Golden West," or "La Fanciulla Del West," is a work of rare success. Puccini and Belasco shared alike in the plaudits and curtain calls.

Puccini virtually selected the cast, but to Belasco fell the task of developing the stage business, in fact, every movement of the principals, even to the minor by-plays. Mme. Emmy Destinn sang the soprano part of Minnie, the girl; Enrico Caruso was Johnson, her sweetheart; while Sheriff Jack Rance fell to Amato, the barytone, and Dihn Gilly was Sonora.

From our longing eyes withholden
By her mystic girdle golden,
Beauty sought but never seen,
Music walks the maze, a queen.

—*Henry Van Dyke.*

The Stake of the Knoxville Equal Suffrage League in the Appalachian Exposition.

By Sara H. Hood.

ALL THE world has doubtless heard of that wonderful exposition the plucky little City of Knoxville, Tennessee projected and put through so successfully during the month intervening between September 12th and October 12th.

It was a small though brilliant constellation of all the usual exposition features, with not a few that were locally characteristic and quite out of the ordinary.

The buildings—each one unique or beautiful or both, according to the requirements of its kind—were set in a picturesque little dell, whose natural barriers were forest-covered hills and rolling uplands. These buildings and the various exhibits displayed therein—told, in the living language of symbolism the story of the Southern Appalachian States. Their rich and varied resources, their natural wealth and advantages, their industrial and commercial and social progress and enterprise were all exploited in telling terms. And through every feature and phase of it, like a refrain through a spirited song, ran the vital motif of the exposition—conservation, conservation, conservation!

It came pealing forth from the Forestry Building, as from a mighty organ set upon an eminence, and, floating down the hillside, was caught up and repeated by the Coal Building and the Farragut Cabin; then wafted across the lake to the Main Building, which led off in a general choral outburst in which all the other buildings joined, making the countryside ring from day to day with the stirring theme.

Not the least significant and insistent note of this conservation symphony came from a little corner of the Woman's Building—the booth of the Knoxville Equal Suffrage League; and it heralded in unmistakable tones a phase of conservation seldom heard at such places.

It stood to the right as you entered—the second door—and under the wing of the W. C. T. U. Booth. Its chief ornament was a rare old davenport loaned by the president of the League. Two old-timy armchairs were lined up on one side of the narrow enclosure, while over against the other stood a real colonial writing table.

On this were arranged orderly piles of Suffrage leaflets and flyers, copies, generously donated, of "Woman's Era," "The

Forerunner" and "The Woman's Journal," and lastly pen and ink and a blank book for recording the names of visitors.

The walls were adorned with posters, pennants and banners inscribed with appropriate epigrams and terse quotations from high authorities. A scroll bearing the creed of the Knoxville Equal Suffrage League, done in "hand-illumined text," occupied a conspicuous place opposite the entrance, and woodcuts and photographs of eminent statesmen and Suffragists—most of them loaned by the Massachusetts Equal Suffrage League, filled up the rest of the space.

Thus equipped with arguments and fortified by an atmosphere decidedly progressive, if not aggressive, some member of the League stood ready each day to receive the strolling throng of sightseers, and to expound the good gospel of the Suffrage Cause. Some of these "passed by on the other side"—steeped in the indifference born of ignorance or prejudice; others paused in pure wonderment to enquire the meaning of the mystic insignia that adorned the walls; others, again, made merry over a half truth caught up by a hasty glance, while many of all classes and conditions lingered to give a hearty word of sympathy and encouragement. And to each, according to the need, the Lady in Waiting dealt out facts, reasons, quotations and literature, and received in her turn, glimpses of life, character and popular opinion hitherto undreamed of.

"Pray what have you to do with conservation,'" said a keen-eyed son of the North as he leaned over the railing to survey the mural decoration," "I don't quite see the connection between the object of this exposition and these belligerent banners."

"Come inside and be seated and I will try to tell you," said the Lady in Waiting.

"You will admit, I suppose, that conservation is nothing more nor less than a common-sense movement to educate the people to the best and most profitable methods of using all resources and endowments, and to stop the reckless destruction of these natural assets."

"Now, do you know, that of all the wastes going on in the world, the heaviest loss to humanity is the waste of social forces, caused by the fact that only about one-half of the human plant is being used, while the vast amount of precious energy latent in the other half is either lying absolutely idle, or is being frittered away?"

"How do you make that out?" he enquired. "It seems to me women are taking a pretty high hand in things.

"Not by right nor by might, but only by favor of grace, and in devious and indirect ways, which facts alone render their best endeavors futile and forceless."

"This is a man's world and all its laws, courts and customs are

conceived from the masculine point of view, and operated by and in behalf of the ruling class, while woman, the giver and conserver of life, must sit helplessly by and bear the ill consequences of this one-sided dispensation, and either suppress her God-given powers or vent them in aimless and unworthy ways."

"Would it not be well then, along with all this talk of conservation to conserve this wasted energy, and direct it into channels where it can be utilized for the good of the race?"

"Woman will never be 'woman grown' till she is made free to think and reason and act for herself; and the world will never be redeemed from its errors till she is allowed to add her verdict to the judgment of men upon the things that affect her and her children far more vitally than they affect him, and to contribute her share of the potential energy necessary to operate the social machinery."

"Women need to give their help; men need to have their help. 'The State needs to use their help," said the Lady in Waiting, quoting from Mother Crane of Kalamazoo.

"Well, maybe so, maybe so," said the man from the North, reflectively, and not a little sadly. "But I can't say that I like the idea of women voting. Some of my women folks have got mixed up in this mad movement, and are doing their best to convert me, but I don't like it. It is coming, however, whether we men like it or not. I am surprised to find you Southern women so zealous in the cause. I had an idea you were pretty well contented with your lot, seeing you have somethings to be thankful for, that Northern women have not. By the way, I'll take a few copies of those adverse laws you spoke of—fourteen, of them, you say? Well, I don't wonder you have gone on the war path. We haven't quite that many to our credit, or, rather, discredit, up our way; and I am told that some of our Northern States are the limit for obsolete and barbarous relics of this kind.

"Good day to you—and good luck!"

It so happened that the very next visitor was a woman from the West. She came tripping in with a breezy bouyant air and an elastic step, and, giving one sweeping glance around the booth, she darted inside and grasped the hand of the astonished lady in waiting with all the warmth of an old friend.

"Yes, indeed—I am a Suffragist!" she said, in answer to the question, "and there is nothing I am so interested in as the Suffrage Cause. Of all the movements of the age this is the most important, because it contains the key to all the others. I tell you we are making things hum out our way. Now, how many members have you, and what are you doing?"

And hand in hand they sat down upon the old davenport and talked and talked a blue streak—comparing notes and recounting their hopes and aspirations, their difficulties and discourage-



MME. JOHANNA GADSKI

of Chicago and Metropolitan Opera Companies



MLLE. ROLLAND

New Orleans French Opera Company

ments, till, by and by, an authoritative person clothed in trousers and an air of proprietorship, came along and carried the lady off, talking volubly to the last, in spite of the protests of her liege lord. After this refreshing visitation the Lady in Waiting felt as brave as a lion, and standing by the doorway she dealt out literature and logic more vigorously than ever to the throngs passing up and down the corridors.

"'Votes for women!' 'Votes for Women!'" said one of a bevy of young girls, pausing before a picture of Belva Lockwood, which hung over the railing, and quoting from the yellow pennants draped on either side of it, "What in the world does that woman want—is she running for office?"

"No, dear child," answered the Lady in Waiting, "not yet; later, possibly, we may. What we want just now is to be rated as citizens—loyal and true. We protest against being classified with aliens, idiots and convicts."

"Why, I didn't know that was the case," said the girl, while a shadow passed over her sunny face.

"Well, you take these leaflets home and read them carefully and you will learn a lot of things that will surprise you."

"I think that Suffrage Association is a good thing," said one of the group. "My mother has had no end of trouble, and has been taxed out of house and home all because she can't vote.

"She made the assessor get down the books one day, and there she found she was paying more than some of our rich neighbors who could buy us out forty times over. It's a shame the way women are treated, and I am simply not going to stand it when I am of age."

"Out of the mouths of babes proceedeth the declaration of independance," mused the Lady in Waiting.

"I am glad to see that you women are getting down to business at last," a well-known lawyer remarked, as he stopped to exchange greetings. "I have been studying this question of the enfranchisement of women for twenty-five years, and I am convinced of the justice of it.

"The ballot is woman's only defense against some of the wrongs from which she suffers so grievously under our present adverse laws and social customs."

"Oh, come on; you belong to me now, and I don't want your head filled with any such nonsense!" urged a masterful young fellow, as he tugged at the sleeve of his companion—evidently his bride—who was lingering and listening eagerly to the startling doctrines told off by the Lady in Waiting.

"But I want to know about this—I may need it some day."

"No, no; come on, she might convert you—and, me too,—if we stay longer."

When the Lady in Waiting turned from these departing visi-

tors she saw the tall form of a countryman standing in the doorway. He was clad in homespun, and his solemn, deep set eyes were gazing intently at a picture of Lincoln.

"Would you like to know something about the cause we represent?" she asked.

He gravely assented, and forthwith she proceeded to read him the riot act, which, being interpreted, means—the creed of the Knoxville Equal Suffrage League—the fourteen adverse laws of the State; the ten standard reasons why women in general should vote, and a goodly number of arguments in behalf of Municipal Suffrage for mothers and teachers in particular.

"Now, what do you think of all that?" she enquired when she had finished.

"I think mighty well of it myself, for I know what a sight of trouble a mean man can make when he has the upper hand of a woman. There ought to be some way provided by law by which she can get the upper hand of him once in a while."

"'The heart knoweth its own bitterness,' and out of some sorrowful experience has this conviction been born," mused the Lady in Waiting.

"Are you in sympathy with us," she asked of the next comer—a city-bred man who seemed to be interested in the belligerent banners.

"No, indeed; I think woman's place is in the home!" he began.

"I agree with you, perfectly," said the Lady in Waiting. "And it is because the home is her particular province that she needs the ballot to defend it against grafters and speculators!

"Do you know that woman is the mother of all the domestic industries—the first pack animal, planter, miller, baker, spinner and weaver?

"Man has invaded her realm and taken away these household occupations and organized and exploited them as business. This is all in the way of natural and logical evolution, and humanity would be immensely benefited thereby if the old predatory spirit of primitive man could be eliminated and business conducted honestly. But when we have asked for bread, and flour to make bread, you have done that unpardonable thing, given us a stone—nice, white, pulverized stone—so artfully blended with the product of the life-giving grain as to be invisible to the naked eye, but stone nevertheless.

"When we have asked for milk for our children you have given us chalk and woter—filthy, germ-laden water at that, and thousands of babies have died of the beverage.

"So it is with all the other food supplies. They have been adulterated and poisoned, and our homes robbed of immense sums in the aggregate by short weights and measures.

"Even the air, the sweet, health-giving air of our Sunny Southland, has been virtually cornered by the factory owners and so polluted with the gases and soot that fall from half consumed coal as to be unfit for respiration, to say nothing of the extra labor and expense it entails in the process of house keeping. The city is nothing but an extension of the home, and municipal business is simply public housekeeping.

"Its purpose is, or should be, to keep clean; to safeguard the food supply, provide pure water, to insure honest weights and measures, and to regulate the cost and quality of the utilities that serve the home.

"The time has come when, in defense of herself and her children, woman must go outside of the four walls that have so long confined her and take a hand in this civic housekeeping. She cannot do her duty of private housekeeping as long as the public housekeeping is so badly done; and this public housekeeping will never be properly done till woman has a voice in its management. She is by nature and age-long experience better fitted for it than man."

"Well, you may argue as much as you please," said the citizen, "but I can't see it that way.

"I hope my wife and daughters will never go to the polls. I would consider it a disgrace."

Nothing daunted by this rebuff, the Lady in Waiting turned to welcome the next comer, who chanced to be a teacher—an earnest progressive teacher, eager for School Suffrage.

Then came a Minister and a Congressman, both giving their testimony in behalf of the cause.

Then two distinguished leaders of Labor and Suffrage from across the sea stopped to give greeting and "God speed" to the local League; and in course of the afternoon a long line of Club Women, Journalists and Lecturers, some of national renown, guests of the Woman's Congress, filed past in two's and three's and singly, most of them pausing long enough to shake hands and speak a word of encouragement.

Lastly, after working hours, came a brave little widow, who is struggling on factory wages to support three children and keep over their heads the roof the father left them.

"Yes," she said, after the usual preliminary explanations, "if women had a hand in running this town things would be different for the widow and the orphan, and fewer poor, unprotected girls would fall by the wayside of life."

Thus passed the hours, every moment of them filled with interest and inspiration; and when the day was ended and the Lady in Waiting turned over the leaves of the Record Book, she found a long list of names, and against nearly three-fourths of them

was set the precious little star which indicated good will and approval.

"Well, if we have such a fine large majority as this when the Committee meets to formulate our new charter for the Commission form of government, and to vote on our petition for Municipal Suffrage, we are bound to win."

And much elated she covered up the old davenport and the colonial writing table, barred the doorway, and sallied forth to see the fireworks.

CREATIVE SHORTCOMINGS IN AMERICAN MUSIC.

The exchange of professors between the University of Berlin and Harvard University brings to the Cambridge institution this year Dr. Max Friedlander, who represents the fine arts department of the German school.

In advance comment on American achievement in music, Dr. Friedlander admits the success that our sons and daughters have made in certain fields, such as the opera, and even in other executive fields.

He calls attention, however, to what he considers a deficiency in achievement along creative lines. American contribution to the finest literature of music is still small. It is interesting to know that he ascribes this shortcoming to the prevalence of ragtime music, which he considers to have a deleterious effect upon standards of musical taste and judgment.

An editorial writer in the Philadelphia Public Ledger says: "He might more reasonably ascribe our lack to the dearth of the genuine musical atmosphere in many localities. There is plenty of appreciation of the work of others, but not much of the disposition to create instead of to listen. The passive recipient attitude is hardly conducive to the creation of symphonies. If Dr. Friedlander's visit shall do anything to stimulate the latent talent or dormant faculties of unheralded American composers his visit will not have been in vain."

"I knew a very wise man that believed that if a man were permitted to make all the ballads, did not care who should make the laws of a nation."

There is music in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument; for there is music wherever there is harmony, order, or proportion; and thus far we may maintain the music of the spheres.



Self-control, a single standard of morals, punishment of men as well as of women who transgress the moral and the statute law, sex education for boys and girls, frankness of speech, publicity, a general knowledge of the harvest as well as of the sowing of wild oats--that is the platform of the American Society of Sanitary and Moral Prophylaxis.

SOCIAL HYGIENE.

IT IS rare indeed that an amendment to a law having force in one city arouses the storm of indignation and calls forth the discussions that have followed in the wake of the passage of Clause No. 79 of the Page Law on Courts of Inferior Jurisdiction in New York City. This amendment provides for the examination of all prostitutes who are arrested and their segregation and threatment of those who are found to be diseased.

On its face this clause seems to be a measure to insure better public health and morals, but those who are not satisfied with mere appearance and who delve among causes and effects, think this is the first step into the European system of regulating vice, and that it cannot accomplish the good which is expected. This, at least, is the stand taken by many. On the other hand, there are a number who believe the measure is the first step toward a better protection of health and morals.

At a meeting of the American Society of Sanitary and Moral Prophylaxis, held some weeks ago, Clause 79 was discussed, the speakers being Dr. Prince A. Morrow, President of the Society; Homer Folks, Secretary of the State Charities Aid Association, and President of the State Probation Commission; Rabbi Maurice H. Harriw, Dr. John S. Billings, and John H. Mayor, counsel to the Page Commission. The women, though they constituted three-quarters of the audience, had no place on the program.

Dr. Morrow, the foremost American authority on venereal disease and the author of a standard work on the subject, argued against the bill. He sees in it an effort to establish in this country the European system of regulating and licensing prostitutes which has been in force in European countries since the fifteenth

century and is now being discarded by them. The following is quoted from Dr. Morrow's address as it is summed up in the Survey:

"Segregation of prostitutes as a means for reducing syphilis was first proposed in the fifteenth century, when certain learned men declared, in the quaint phrase of that day, that the disease could readily be cured if the infected women were set apart and treated by chirurgeons by authority of the princes temporal and princes spiritual and the grace of Almighty God. The women have been set apart and treated with varying degrees of thoroughness, and to-day we have syphilis and gonorrhea in every part of the civilized and uncivilized world—the white man's burden freely carried over to the heathen, be it noted—to a degree never before known. As an integrate and ineradicable part of this method, we have, as our twentieth century science tells us, babies blinded, girls ruined, boys debauched, women surgically mutilated, men crippled for life and work, and an annually recruited army of paretics in the insane hospitals. It is high time, Dr. Morrow and his associates hold, that we throw overboard a theory based on the belief that sexual intercourse is a necessity for men, and, therefore, to be safeguarded; and a practice based on the treatment and the punishment of the woman, who has been forced into prostitution through the lust of men and the pressure of man-made economic conditions."

Dr. Morrow characterized the law as "class legislation," as it is "directed against a particular class of women in favor of a particular class of men—a licentious class—of men. Such disease can be contracted only by seeking it. Should the State protect the men who seek it?"

Dr. Morrow took issue with the practical working of the law. "The evidence upon which conviction rests is in the hands of the police who are not fitted to give it. Sentence from a hospital and discharge from it depend on an examination by a doctor stating that the woman has or has not the disease—'making a demand which it is beyond the power of medical science to give,' for only the most virulent cases of gonorrhea will be caught, while the deep-seated but equally infctious cases will escape detection. The most that the hospital can hope to do in so short a term is to whitewash the case—clear up the obvious symptoms. That is no protection to the men who patronize the woman after discharge. Moreover, every woman discharged will be held by an ignorant public to be safe.

"Since segregation and medical treatment were first proposed in the fifteenth century, the masculine spreader of contagion has been practically ignored. The whole blame, Dr. Morrow said, has been laid on the woman. Yet the male is the disseminator and the cause of the social results which are the most serious. The

prostitute is the purveyor. In the field of immorality she is the more active, but she is confined to that field, while her partner takes the disease home to his wife and children.

"So, he held, to lock up the woman, to isolate one factor and leave the other free, would be a satire on sanitary science. It would be an attempt to create a double standard of sanitation which is impossible, for science recognizes the absolute equality of all before infection. There should be equality of responsibility as well.

"His proposal of reform, with which he closed, was for obligatory notification of the venereal diseases, like tuberculosis and smallpox, to the health authorities, under specified conditions, and the widest possible publicity of their consequences in order to create public opinion in favor of the sanitary measures deemed necessary for their effective control. The need is for general enlightenment and antiseptic publicity."

Homer Folk defended the clause, stating that he could not find any point of similarity with the European Regulation Acts, and that in his opinion it is a measure that will promote health and morals. He believes that the number of active foci of disease will be reduced by segregation of diseased women after conviction. He believes "that the demand is in appreciable degree dependent upon the supply—the number of women actually on the streets soliciting, and thus actively creating the demand; and that every removal from that number is a removal of demand as well as supply." This in contradistinction to Dr. Morrow, who asserts that demand regulates supply and that the demand for prostitutes is constant.) "I will stand for the most stringent law for the segregation of diseased men, too. But will some one tell us how, when, and where we can get hold of them?"

Julius H. Mayer was the last speaker, and he closed his address with the statement that this law was not a complete measure, but a first step.

The moment the meeting adjourned the women "took a hand," demanding that "the gentleman state if he had the power, what the next step would be, and he frankly admitted that he had no next step—the Page law was his best."

Again quoting the Survey:

"One woman after another got the floor and in explosive phrases told the tale that Dr. Morrow had put dispassionately. As discussion it was emotional and incoherent, but it struck home to many as evidence of an absorbing moral fervor. Under it all lay a sex-consciousness of deep wrongs suffered by women—a storm of protest that has been gathering for centuries and is wreaking itself pell mell on what they regard as a "hypocritical and pharisaical law.'

"Finally, Lavinia L. Dock, secretary of the International Council of Nurses, got to the platform and flayed the law and its

makers in stinging phrases, amidst bursts of applause. She challenged the wisdom and the sincerity of its supporters and the "weak excuse and feeble argument" of the "philanthropists who had failed to enforce the old law." Much had been said of soliciting by women, but nothing of soliciting by men, she said. Let any girl ordinarily protected by good clothes and a good neighborhood put on the clothes of a working girl and go to a factory. She would find that solicitation of women by men went on unceasingly wherever girls work for a living. The essential characteristic of State regulation of prostitution, the core and essence of the whole thing, she said, was the enforced medical examination and compulsory treatment. All the rest is unessential. Take the medical examination away from foreign system of regulation and see what is left. Clause 79, she said, has not the slightest tendency toward minimizing prostitution. Let the money and machinery wasted on it be applied to enforcing existing laws which are now notoriously not enforced. She left the platform in a storm of applause and congratulation by her supporters, and the meeting broke up into little groups to carry on the discussion indefinitely."

The report of this meeting is given thus in detail so that those women who read this department will understand just how the passage of such laws is viewed by those whose opinions are worth having, for it is a subject with which every woman in the country should be familiar. There have been several attempts made to establish in various States and cities in the United States systems resembling the regulatory ones of Europe, and in nearly every instance these attempts have been defeated by women. Legislation of this kind is usually administered to the public sugar-coated, and for this reason people should be warned to distrust appearances, and women particularly, should be taught to fight any measure that provides for State regulation of vice, or that is directed against any certain class of women—even though they be so-called "abandoned women."

Woman's Era has received a book recently which it recommends to all women who have to deal with children, either mothers or teachers. It is called "Confidences," with "Talks With a Young Girl Concerning Herself," as a sub-heading. The author is Edith B. Lowry, a young physician of wide experience and a pleasing writer. The book tells the story of the "origin and develoment of life in language intelligible to young girls."

The book is intended for girls from ten to fourteen. It will prove a boon to those mothers who "feel a delicacy" in telling their daughters anything about life and sex. If not on sale in your town, copies may be procured through Woman's Era. The price is fifty cents ($0.50). Forbes & Co., publishers.

Send your orders for books reviewed in this department to Woman's Era, 432 Carroll Street, New Orleans.



All one's life is music if one touches the notes rightly, and in time --Ruskin.

MUSICAL PERSONALS.

Norah Drewett, that delightful young Irish pianist, who has come to be quite a favorite in Berlin, where she now lives, was received in Bluthner Hall with unmistakable tokens of approbation. This young lady is constantly growing and maturing in her art and her public success keeps pace. She certainly has never been heard to better advantage in Berlin than in Chopin's F minor fantasy, in which finished technic, beautiful tone production and warmth of feeling were united in a most commendable artistic whole.

Great interest is being aroused by the forthcoming concerts of Katherine Goodson. She has made three successive American tours and one in Australia with immense success.

Grace Whistler-Misick, wellknown in America, England and France as a successful concert singer, has to her credit also a career as an Italian opera singer, won during the last few years in Italy, where she has been singing leading mezzo-soprano roles. Grace Whistler has now been engaged as prima donna mezzo-soprano of the Mascagni Italian Opera Company. The company will open at the New Theater in New York

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A young pianist who was heard for the time in Vienna last week, is Cella della Vrancea, a Roumanian girl. She was a student in the Paris Conservatory under Duvernoy and Philipp. Her warm, artistic interpretation, aided by an excellent technique, bespeak for her a brilliant future. The audienc was large and appreciative.

In a gown of immaculate white and her hair dressed a la Hellenic, Beatrice Bowman, the gifted soprano, sang at a concert given in Carnegie Chamber Music Hall under the auspices of the Philelathian Society. The intellectual audience manifested more warmth than one would expect from men and women who think before they feel; but when Miss Bowman sings it must be a very frigid temperament that can sit unmoved. This young singer ought to be in one of the opera houses. Although her voice is lyric in character, the singer has as much temperament as the dramatic sopranos who storm and rage in order to enact their roles of tragic and emotional import.

Sara Anderson, the well-known soprano, was the assisting soloist with the New York Symphony Orchestra in the New York Theater, and this artist demonstrated her gifts in a manner at once satisfying and convincing.

The lovers of music will gladly learn of the return of the Belgian prodigy, Blanche Arral (Clara Lardinois), who, after an absence too long prolonged, has returned once more to ravish the ears of her hearers with her magnificent voice and glorious presence. Blanche Arral! That name recalls the evenings when the eyes and the ears were charmed in unison.

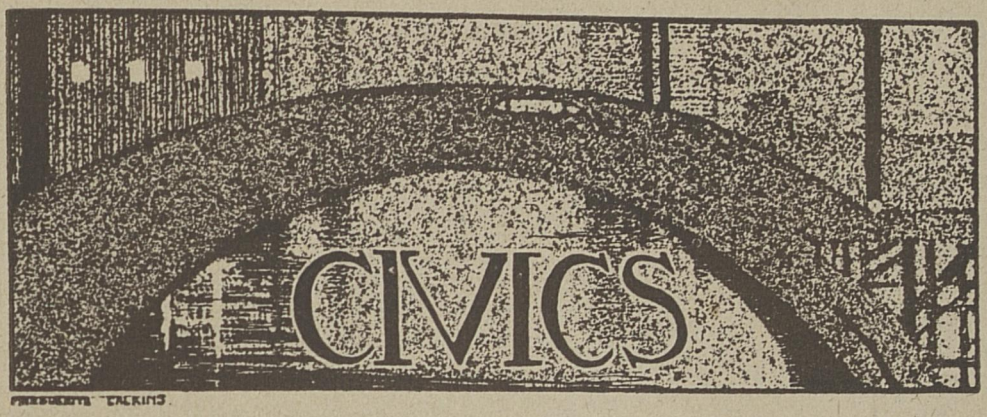
Chic, dainty, her white teeth gleaming, with the most miscivous and aggravating smile, she returns more beautiful than when she left. Her voice supple, fuller, richer, of a timber so pure and resonant—is it possible to enumerate all the qualities.

Luiza Tetrazzini, the great coloratura soprano, is due to arrive in New York. Tetrazzini comes to America this time for a concert tour.

There are many good American singers to-day, but Janet Spencer has a record that makes every one engaged in the musical art proud of her as an artist who understands, far deeper than is usually the case, the true significance of music as applied to the vocal art and the true significance of the vocal art as applied to music.

Among the musicians who will figure conspicuously this season in chamber music recitals will be the Misses Naimska. Zofia was graduated at the Warsaw Conservatory, and was one of few selected to play at the chief concert given by the conservatory at the end of the season.

Marya Naiska had the advantage o fthree years of study under Professor Grun at Vienna. Concluding her work with him, she returned to Warsaw, where she was the first and only feminine member of the Warsaw Philharmonic Orchestra. Here she was a first violinist for two years.



We are at the beginning of a prolonged effort to incorporate a progressive, developing city life, founded upon a response to the needs of all the people, into the requisite legal enactments and civic institutions. To be in any measure successful, this effort will require all the intelligent powers of observation, all the sympathy, all the common sense which may be gained from the whole adult population."—Jane Addams.

RECESS ACTIVITIES IN THE SCHOOLS OF PENSACOLA, FLORIDA.

JOHN BRADFORD.

WITH a vision of what might be, those interested in the healthy, normal development of the boys and girls of Pensacola adopted a plan of work which it will take some time to perfect, but the beginnings of which are full of interest and suggestion.

The laboratory for this interesting experiment is School No. 1, which combines the upper grammar grades with those of the high school.

At the beginning the large yard was surrounded by an ugly board fence and wooden sidewalk, and the physical aspect of the so-called play space was hardly of such a nature as to meet the plans of the promoters of play.

Through the School Improvement Association large entertainments (including a comic opera, with a cast of 300), were given, in which hundreds of children from all the schools in the city took part. In this co-operative way hundreds of dollars were raised with which to make the necessary changes. The fences were removed by the boys to whom the contract for doing the work was let by one of the professors who acted as superintendent. A large part of the rough grading was also done by the boys under contract.

The yard having been put into the best condition possible, the matter of equipment was next to be considered, and the advice

of the Playground Committee was sought; soon, volley ball courts, a May pole, and jumping pits, came into being, and books on folk dancing and games were being studied by teachers and older girls, and presently the new order of things began to be apparent.

Individual events by grades, such as jumping, pull-ups, short runs, shot putting, were introduced for the boys, while volley ball teams, May pole dances, folk games and dances, indoor base-ball (played out-of-doors), claimed the attention of the girls.

The broad hallways of the school resounded with folk songs and many feet were soon being trained in the simple, and later the more difficult, steps of the old world games and dances.

The inadvisability of being indoors for any part of the work was soon realized by those in charge, and plans were made for the building of a platform in the open air under some fine trees in the yard. The realization of these plans did not come until the present season was well advanced, when by more co-operation on the part of teachers and pupils, together with the kindly and interested assistance of some of our citizens, the money was raised and the platform built. Enough money was left for the renting of a piano. Now, the work at recess is all carried on out-of-doors. Here the teachers lead in the games—the real old-times games such as our forefathers and mothers played on the village greens of England and Ireland, in the Black Forest of Germany, or the hillsides of sunny France in the days of long ago.

An occasional barn dance is sometimes introduced to please some loyal young American who thinks she likes this quite as well as Looby Loo, or Krakiavik, or Ladita. The music is furnished by the high school girls, who cheerfully take turns at the piano, and so all have their part, each according to her ability. It is worth a journey of many miles to witness this daily work, which is participated in equally by boys and girls.

During a part of the time, when the boys are given the use of the platform, in squads of sixteen, each with its captain, they march and learn the manual of arms. The physical director of the Young Men's Christian Association gives his time at the noon recess to the direction of these activities. Nor is this all, for on Saturdays the boys are taken on all-day "hikes" or picnics; and exploring parties are becoming familiar with all of the surrounding country and learning the art of camping and of living in the open.

Other schools have taken up the work also, and in one of the primary schools the children's march and singing games are now a regular part of each morning's work. Deputations from nearby schools, with their teachers, come to School No. 1 and take part in the play, returning to introduce them into their own schools. And, more encouraging still, from the example set here schools

at Muscogee and De Funiak, Florida, Montgomery, Alabama, and elsewhere, are falling into line with this organized work.

And now some skeptical one will remark, perhaps, "Does all this pay the teachers for the large amount of extra work required at no remuneration in the terms of cash payment? It pays, and with compound interest. Instead of narrow cliques gathered in knots about the grounds with aimless play or conversation for their recreation, the children meet with one common interest and pleasure, and it is surprising to see how soon the rough edges of selfishness and discourtesy are worn off and the noisy braggart becomes the leader of the more shy and timid ones. Self-control is the only rigid rule, good nature the only requirement.

In the place of pale-faced, listless girls, and stoop-shouldered boys, a new race of children is emerging from the old; these new ones having roses in their cheeks, elasticity in their step, a sparkle of health and good humor in their eyes. The kind of work done in the class room is showing also the effect of healthy physical expression in clearer brain power and more active minds.

And last but not least, the new basis of understanding between teacher and pupil must not be overlooked, for instead of the taskmaster and the crank, the teacher stands revealed as the friend, companion and playmate of the scholar. Thus a new dignity is brought to the one and a larger life is imparted to the other from this association in work and play.—*The Playground.*

It is the melody which is the charm of music; it is also that which is most difficult to produce. The invention of a fine melody is a work of genius. The truth is, a fine melody needs neither ornaments nor accessories to please. Would you know whether it be really fine? Strip it of all accompaniments.—*Haydn.*

A STUDY of the question, "How and to what extent do newspaper presentations of crime influence the growth of crime?" is ably presented in the November issue of The American Journal of Sociology. The arguments brought out go to show that our newspapers are largely responsible for the increaseing crime. That people do get the idea of and the impulse to commit crimes from the reading of such similar acts in newspapers; that undesirable suggestions are consciously or unconsciously impressed upon the minds of weak and unstable persons of all ages, and upon young people whose habits and ideas are in process of formation:

"There is no experimental evidence in psychology to show through which of the senses people are more commonly or easily suggestible, but it is an admitted fact that in modern life the eye has come to be the most important organ for picking up and mediating impressions. A common illustration of this fact is to be found in the effect of certain pictures, such as those representing abnormal activities, which often produce kinesthetic or activity effects in the persons viewing them.

"For the great majority of the public the emotion felt in connection with the brutal and exact details with which the press describes the most atrocious crimes vanishes after the first moment of astonishment and horror, and we return transquilly to our own thoughts and affairs; but for the lowest minority, the thing does not end so sonn. A few—the predisposed, the degenerates—feel this emotion for a long time—the crime describe! so minutely has strongly impressed them; they think about it incessantly, it becomes a nightmare; and some day they give way to the obsession as the assassin Lamare did, who, after having stabbed a child to death, said calmly to a police agent who arrested him: "I read in a newspaper the description of an act similar to that which I have performed, and I wished to imitate it."

Much emphasis is laid upon the responsibility of the American public for American newspapers. People could do more than they do to express their disapproval of bad newspapers by not buying that kind.

If music be the food of love, play on;
Give me excess of it, that, surfeiting,
The appetite may sicken, and so die.
That strain again! it had a dying fall:
O, it came o'er my ear like the sweet sound
That breathes upon a bank of violets.
Stealing and giving odor.

—*Twelfth Night.*



"There is nothing so easy but that it becomes difficult when you do it with reluctance."--Terence.

SAN FRANCISCO SELECTED AS THE PLACE FOR BIENNIAL OF 1912

The sessions of the executive board of the General Federation of Women's clubs opened Nov. 27, at Hotel Colfax, Colfax, Iowa.

The personnel on the board of directors represents nine States of the union. Mrs. J. A. Nash of Audubon, Iowa, has the honor of belonging to this board and by reason of the session being held in Iowa acted as the representing hostess of the club women of the State.

The members include as officers: President, Mrs. Phillip N. Moore, St. Louis, Mo.; first vice-president, Mrs. Josiah Evans Cowles, Los Angeles, Cal.; second vice-president, Mrs. John Dickinson Sherman, Hyde Park Hotel, Chicago; recording secretary, Mrs. George O. Welch, Fergus Falls, Minn.; corresponding secretary, Mrs. Frank N. Shick, Wheatland, Wyo.; treasurer, Mrs. John Threadgill, Oklahoma City, Okla.; auditor, Mrs. L. L. Blankenburg, Phiadelphia, Pa.

Directors: Mrs. Elmer Blair, Albany, N. Y.; Mrs. Desha Breckenridge, Lexington, Ky.; Mrs. Harry L. Keefe, Walthill, Neb.; Mrs. J. Creighton Mathewes, New Orleans, La.; Mrs. C. H. McMahon, Salt Lake City, Utah; Mrs. John A. Nash, Audubon, Ia.; Mrs. Eugene Reilly, Charlotte, N. C.; Mrs. Frank White, Valley City, N. D.

Part of the board of directors and several of the officers are hold over members and are well versed in the tedium of the natural business of the federated club women. All of the members were present except Mrs. John Dickinson Sherman of Chicago, who wired Mrs. Moore that she found at the last moment she would be unable to make the trip. Three meetings a day were held for four days. The Board decided that the next biennial session of the General Federation of Women's clubs will be held in San Francisco in 1912.

Out of a long list of contesting cities, San Francisco was placed as the winner. Niagara Falls, Atlantic City, Montreal, Salt Lake City, Chicago and several other large cities were active candidates for the place of meeting for this national federation of club women.

The meeting will probably be held in June of that year. The meeting of the council of the federation will be held next year in Memphis, Tenn., during the month of April.

The meeting at Memphis will be made the occasion for the bringing together of a large number of southern women. Members of the board and council and presidents of State Federations will have voting rights at the meeting, but the attendance will not be confined to these. Rights of the floor will be extended to all club women present. The visitors will be entertained in the new $85,000 club house which Memphis is erecting.

Mrs. Josiah Evans Cowles of Los Angeles and Mrs. Lucretia Blankenburg of Philadelphia are two of the committee chosen to make general plans for the biennial at San Francisco in 1912. The third member of the committee, who will be a resident of San Francisco, is yet to be chosen.

Mrs. Lucretia Blankenburg of Philadelphia had the honor to be chosen second vice-president of the G. F. W. C. to fill the place made vacant by Mrs. John Dickinson Sherman, of Chicago, resigned.

A letter was read from Miss Julia Points, who won the general federation English scholarship and is now doing research work in sociology at the University of London.

The board authorized an endowment fund but was unable to decide upon plans for raising the fund. The appropriations to the various departments of work were uniformly increased.

Mrs. Desha Breckenridge, of Lexington, Ky.; Mrs. Creighton Matthews of New Orleans and Mrs. John Nash of Audubon, Ia. were chosen to arrange the programme for the council meeting which will be held the third week in April at Memphis, Tenn.

The Des Moines Women's club kept open house in royal manner in honor of the executive board of the General Federation of Women's clubs in session at Colfax.

The parlors and auditorium of Hoyt Sherman place were thronged with handsomely gowned women eager to meet the honored guests who are invested with the power to make plans effecting 800,000 club women.

Mrs. S. S. Still introduced the guests to the receiving line which was composed of Mrs. Ernest Brown, president of the Des Moines Women's club, the officers and directors of the G. F. W. C., Mrs. James Berryhill, a former president of the Women's club, and Mrs. J. G. Grundy, president of the Des Moines Federation of Women's clubs.

Mrs. Ernest Brown opened the informal programme of talks with warm words of greeting to the distinguished visitors and introduced Mrs. Philip N. Moore.

"There are three avenues through which the women's clubs may accomplish results," said Mrs. Moore, "influence, work and co-operation. This is an epoch of co-operation. We have various departments of work such as the civics department and the department of charities, each doing good work. We hope before next year is out to have a children's bureau established at Washington, D. C. There are bureaus for soils and bureaus for fish, but as yet there is no children's bureau. We must know everything there is to know about a child. Club women are besought by various associations such as the National Tuberculosis Society and the American Home and Economic Association to lend their aid and influence, showing that the power of the women's clubs is recognized by the men. The clubs across the water are doing the same work we are. We are just one big family."

Mrs. Moore expressed great delight at her reception during her visit in Iowa and Des Moines.

Mrs. Josiah Cowles gave a delightful little talk inviting every one to come to the biennial meeting at San Francisco. In her own gracious way, Mrs. J. Creighton Matthewes, of New Orleans responded for the women of the South, and Mrs. L. L. Blankenburg of Philadelphia, Pa., for the women of the East.

Save Niagara Falls to America as a natural scenic wonder!

This is the hue and cry taken up by the 800,000 federated club women of America. It is not a tearful outburst of sentimental emotion, but an indignant protest to congress against the effort being made to utilize the energy generated by this great waterfall for commercial purposes. The federated club women of America will aid the American Civic Association in its fight to preserve to this nation one of the seven wonders of the world. The protests of the club women will be concentrated into a petition to be sent to congress at its next session.

To assist in the conservation of the natural resources of this country is one of the big aims of the General Federation of Women's clubs. The general federation has its standing committee on conservation, but as a body of the whole will enter into the fight for the conservation of Niagara Falls.

Mrs. Philip N. Moore, is one of the most enthusiastic optimists for the preservation of the natural beauty of this great waterfall. To her its use for such a purpose would be a desecration of nature.

"We will do everything in our power and will co-operate with the American Civic Society in its fight to preserve the natural beauty of Niagara Falls and prevent the water being turned from its course to produce power for commercial usage."

Col. James Donahue tendered an elaborate banquet to the officers and directors of the General Federation of Womn's clubs who have been in executive session at the Hotel Colfax. It was a cosmopolitan affair. Prominent club women from all parts of the United States were gathered about the banquet board.

The banquet table was set in the main dining room. Down the full length of the two long tables ran wavering lines of Richmond roses and dark green foliage. Soft tulle was arranged ribbon-like down the center of the table, every now and then losing itself in the foliage. At each guest's place was an almond dish bearing a picture of the hotel, making a dainty souvenir of the occasion. Slendor crystal receptacies held the bon bons.

Candles held in exquisite colonial candelabra and shaded with deep red flower shades cast a soft glow over the beautifully-gowned women who graced the banquet board. The whole effect harmonized perfectly with the pale gray room with its hangings.

PRESIDENT'S MESSAGE.

THE days have slipped into weeks since I penned the last report (I might call it) of busy hours—and the wish is still persistent that each hour might be doubled.

There is a fascinating interest in the problems facing each section of the country, especially when I see the results of concentrated effort and realize the great advance during the years I have watched the work.

The General Federation has become to each State a vital force, with which the State itself claims connection, instead of an unknown organization to which it belonged, but in which it had no interest.

This vital force is shown in different degrees. In one State each department has its corresponding report from the biennial; in another, such interest is felt in the endowment fund that the State voted to donate the corresponding amount of dues for one year, and recommended the same to the clubs; in another all clubs were advised to subscribe to a copy of the History; and in many places the Report of the Tenth Biennial was ordered for libraries and State Universities; always the appreciative words of thanks for splendid help from the Bureau of Information.

It is in fact a living connection, and is productive of results. We are learning to know each other; and the State President who does not keep in touch with all issues soon drops to a place in the ranks, while the work is forwarded by another who has the right to lead.

The schedule as arranged has been carried out almost to the letter: Charming days in Rockford, Illinois, with the 11th Dis-

trict; in Omaha with the Woman's Club, and in Tecumseh with the Nebraska Federation; in Denver, following our line of co-operation with the Association of Collegiate Alumnae, and with the fine Science Section of the Woman's Club; in Oshkosh with the great leaders and old friends of the Wisconsin Federation; then in St. Louis to "catch my breath;" then to the Athens of Georgia for an unusual educational program and one full of service. During the past week, on account of impossibility of plans for other State Federations, I have visited most satisfactorily Cedartown, Atlanta and Columbus, Georgia—all very different and all willing to show me many items of club interest, of which I had not dreamed.

The last sentence of the Georgia report was: "The great impression was one of service—not to be ministered unto but to minister."

You will allow me to add the quota of States' assets 'ere I say good-bye:

"Nebraska thought she had been forgotten. Last year Nebraska's President said: 'Nebraska has only two kinds of people, the "quick and the dead." Now, the quick are the kind, and there are no others. If you wish any better demonstration of this than the statement of last year's President, we refer you to Nebraska's delegation. Nebraska has a large delegation, and Nebraska's best asset is its citizenship, which claims, according to statistics, the smallest percentage of illiteracy of any State in the Union.'

"Pennsylvania in her traditional role is the keystone of the Federation arch, and has been the center and support of all that is most progressive in the history and life of the nation. What is it that has given her this prestige? It is her people and their achievements. Some persons have mistaken notions and think that Pennsylvania's assets consist principally of coal mines, of which the chief product is strikes. In addition to her mines, her railroads, industries, and her farms cannot be surpassed. Her output of steel alone is greater than that of all England and Germany. The richest farms in the United States are found within her borders.

"Not even for Kentucky will Pennsylvania take a second place in the glory and nobility of her manhood. The national roles of honor contain none better than the names furnished by Pennsylvania, not even excepting those of Ohio. It is our people there, our men, women and children that are the State's best asset. The best tribute we can pay to the Quaker founders are the words of Voltaire, when, in speaking of Pennsylvania, he declared it to be the only free country in all the world.

"Oklahoma, the youngest State in the Union. The eyes of the entire commercial world are turned upon its wonderful marvelous products. Eastern capital by the million is being invested

in her borders. Every known mineral is found there. We feed the people with every variety of vegetable, we have marble of the finest quality for the rich man's house, brick and stone for the middle class, cement for Edison's poor man's palace. Oklahoma entering the market decrased the price of cement fully 50 per cent. because of its abundance.

"We have the largest oil pool in the world, where for miles the streets are lined with oil derricks instead of homes. Natural gas and asphalt are found in large quantities.

"Our State's best asset lies in none of these. These have waited for the magic touch of man. In her wonderful progress is her matchless citizenship. As types of our men I offer our Indian Senator, and the Senator physically blind, but mentally keen; our women, I present to you the granddaughter of the last Chief of the Delaware Indians.

"The beaver stands for statesmanship, but it remains for Oklahoma to add the finishing touch, the flaming arrow—Oklahoma. the fairest gem of them all."

"Georgia's best club asset is her working force. We number over 8,000. Forty new clubs have joined within the last two years. For sixteen years our chief work has been for education. Three strong clubs work for the education of the Georgia mountaineers. The Federation maintains eight model rural schools. One school cost us nearly four thousand, and was built by subscription from the club women. It contains a workshop, orchard. garden, kitchen and a model teacher's college. The Student's Aid Committee last year raised $1,386 and one hundred scholarships are reported, all done in one year.

"The Library Extension Committee sends out books and pictures.

"The Compulsory Education Committee presented last year the largest petition ever carried to the Georgia General Assembly.

"In a score of ways Georgia club women are doing their utmost to make to-morrow better than to-day."

Faithfully yours,

Eva Perry Moore.

LAST spring there was added to the General Federation a new standing committee—that of Music—with the following women responsible for its service: Mrs. Lawrence Maxwell, Cincinnati, Chairman; Mrs. W. O. Fryberger, Minneapolis, Vice Chairman; Mrs. E. C. Duncan, Raleigh, N. C.; Mrs. H. T. Howe, Marshalltown, Iowa; Mrs. E. S. Robinson, Westfield, N. J.

There are just a few States in the General Federation which have Standing Committees on Music, but it is most desirable that this wholesome influence should have general recognition and an effort will be made to extend the work in every State.

This year, for the first time in Minnesota, music was considered as a serious subject, and an entire session was given at the recent convention to its presentation.

Music as presented to the Minnesota Federation was intended to create interest in the subject, and each member of the committee considered a different phase of the relationship existing between the public and the divine art. The Chairman, Mrs. W. O. Fryberger, reported briefly on the work of the nine music clubs belonging to the State Federation, and spoke of the benefits of such clubs to the community. Her main theme was "Music; a Gospel or Disease?" in which she gave some rather startling statistics showing the commercial importance and widespread interest in the subject.

Mrs. J. A. Fuller, of Albert Lea, in her address on church music, acknowledged the debt that music owes to the Christian religion—a debt it shares with all the other arts, for Christianity has given to the arts a new and true ideal and mission.

Mrs. T. J. Hartley, of Brainerd, in her paper on "Music in the Street," acknowledged the vulgarity in certain combinations and sequences of sounds, but expressed some sympathy for the victims of the "epidemic of rag-time." The contagion, she said, was not to be always withstood, even by those who regarded themselves as immune. These, she said, are early days for the development of a national music, but the time might come when it would be in America as it is in Italy, where the man on the street can sing bits from "Rigoletto" and "Trovatore" as he wields his pick and shovel.

Miss Henrietta Willius, of the Schubert Club, St. Paul, spoke on "Music in the Home." "To a certain extent," she said, "it seems to me that music for the home should be considered differently from music in public. It should be judged by somewhat different standards—not differing in essentials but in its intrinsic worth. I believe that, while it should comply with the great laws of musical harmony which are immutable and good, it has something besides to say. And if it can say that in a pure and lovely way, it is worth while, and it has its place. Might we

not say that, in so far as a composition brings to the listener thoughts and emotions that tend toward good, in so far it is good music in the home. The music that fills the need at the time must first have place."

In part, Mrs. Fryberger said: "Things to-day must be practical to have a hearing. The public asks but two questions: 'What?' and 'What for?' To the first of these we may say that music is a power, an influence, that is absorbing the attention of a very considerable number of our people. Excepting among the very poor, there is scarcely a family in which some member has not studied music; scarcely a home in which there is not a piano or some other musical instrument. For several years there have been sold in the United States about 250,000 pianos annually, and there now averages a piano for every thirty-five families in this country. Last year at the Copyright Bureau in Washington there were 120,000 entries, and of this number more than one-fourth (31,401) were musical compositions. Fifty thousand students of music go every winter to New York for study. There are millions of dollars expended every year for the maintenance of operas and orchestras. There are hundreds of conservatories graduating thousands of coming musicians annually. Coming down to a lower stratum, there is an army of washerwomen who work the harder that their daughters may have music lessons. Likely your garbage collector is buying a piano on the installment plan. Even the 'grouch' must admit the commercial importance and widespread interest in music. 'What for?' Is it a disease, to be cured, or a gospel to be preached? Does it do any good? Has it any humanizing influence or beneficent power, or aesthetic value? Is it of any educational benefit? Is it a character builder? Those who know its mystery declare it is all this and more. Those who care not for it consider it ridiculous and extravagant. There is a ridiculous and extravagant side to all this in that the people do not get what they pay for. Most striking are the inconsistencies among the uneducated patrons of music. Think of the woman who pays three dollars for a seat at the opera without the slightest idea of what she is to hear, barring possibly that Caruso is to sing. Think of the parents who have no idea of what the music teacher is trying to do with their child.

"Would that the public could believe that music is for all and can be enjoyed without technical study.

"Listening to music should bring a delight that is partly intellectual and partly emotional. The general public cares only for the clearly marked rhythm and melody which appeal to the emotional nature. Needless to say, the best music is not intended to set the body to swaying or the feet and hands to keeping time any more than the best poetry is that which has a jingle."

SUGGESTIONS FOR LITERARY WORK.

FRANCES SQUIRE POTTER.

THE Literature Committee of the General Federation of Women's Clubs offers the following general suggestions for the years 1910-11, 1911-12:

(1) The study of the Bible as Literature and the popular and general introduction of this study wherever possible. As the loss of the Bible from popular consciousness is a literary calamity, which could be equaled only, if at all, by the loss of Shakespeare, the service to American letters which may be performed by a study of the Bible, as an English classic, as well as a world literature, is incalculable.

(2) The study of Comparative Literature. Goethe said: "With great souls little souls become great; with little souls great souls become little." The literary dangers of democracy are, lowering of literary standards, loss of literary perspective, race and place provincialism. The study of Comparative Literature gives back ground to current letters and corrects our perspective.

(3) The study of the nineteenth century scientific writers. This study traces the origin and development of the scientific movement in modern literature culminating in the latter half of the nineteenth century. It familiarizes the reader with the scientific vocabulary—continually enlarging—essential to modern culture.

(4) The study of industrialism in literature. This subject calls for much reading of journalistic literature, and opens up one of the latest fields of literary enterprise. It offers an excellent line for original investigation and criticism.

(5) Modern Drama as a literary form and as a method of social education. This subject should be made directly contributory to a practical interest in local theatrical conditions, and to a direction of public taste into sound and healthy avenues.

(6) Spelling reform, with the history of English spelling. This is one of the most delightful of literary studies, and one of the most vital.

(7) The cultivation of research work within the club's environment; (a) collections and editions of local legends; (b) ballads and proverbial sayings; (c) dialects; (d) all data valuable to linguistic and literary archaeology.

The syllabus for the above courses is in preparation. Correspondence may be addressed to:

Mrs. Frances Squire Potter, 5728 Madison Avenue, Chicago, Ill., Chairman of Literature Committee.

Miss Josephine Brower, St. Cloud Normal School, St. Cloud, Minn., Secretary of Literature Committee.

Miss L. E. Stearns, Madison, Wis., Chairman of Library Extension Department.

THAT an increasing interest is being manifested in the Clubs throughout the country on the subject of Social Hygiene is evidenced by the number of enquiries being received by Woman's Era for information and help in preparing papers and talks upon this vital subject. We are deeply in earnest in our intention of helping to spread the gospel of truth about this problem, and are only too happy to assist in any way we may those clubs or club members who are taking up this work.

THE GENERAL FEDERATION HISTORY.

At the Biennial Convention of the General Federation held in May, the Board of Managers were instructed to prepare a history of the General Federation covering its twenty years of work. The committee, consisting of the following ladies—Mrs. Mary I. Wood, Chairman, Portsmouth, N. H.; Miss Helen M. Winslow, Massachusetts; Mrs. J. L. Washburn, Minnesota; Mrs. Joseph P. Mumford, Pennsylvania; Mrs. C. P. Barnes, Kentucky—are asking each club in the General Federation to subscribe for at least one copy of the history. We trust that the committee will meet with a generous response.

The following official announcement has recently been made by Governor Brown of Georgia:

"The following delegates be, and the same are, hereby appointed to represent the State of Georgia at the annual convention of the American Civic Association, to be held at the New Willard Hotel, Washington, December 14, 15 and 16, 1910:

"Hon. P. D. Daffin, of Savannah.

"Mrs. Hugh M. Willet, of Atlanta.

"Mrs. Carlton Hillyer, of Augusta.

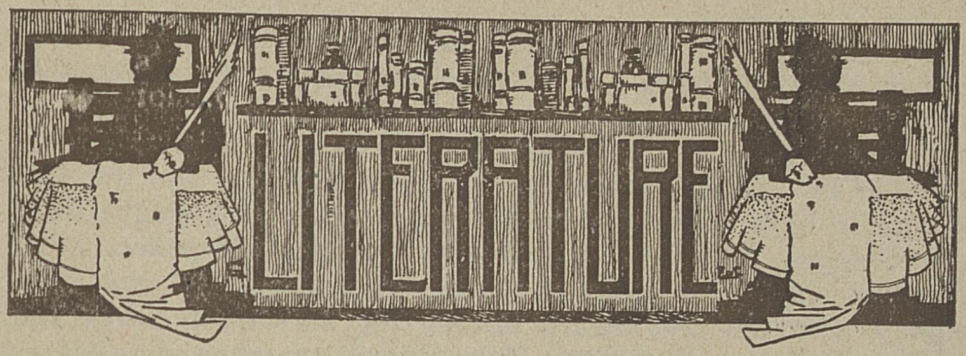
"Miss Edna Cain, of Quitman.

"Hon. Bridges Smith, of Macon.

The new Oklahoma officers are: Mrs. D. A. McDougal, of Sapulpa, President, and Mrs. Phil Brown, of Eufaula, Vice-President at large; Mrs. C. R. Hume, Anadarko, General Federation Secretary; Miss Elizabeth Boyle, Enid, Recording Secretary; Mrs. Tom Hope, Ada, Treasurer; Mrs. Eugene B. Lawson, Nowata, Auditor; Miss Annie Wade O'Neill, Chickasha, Parliamentarian.

A resolution was passed making Mrs. Threadgill honorary President.

The Oklahoma Club Woman is the official organ of the Oklahoma State Federation of Women's Clubs, made so at the recent meeting at Muscogee by the vote of the convention.



"A Blessing on the printers art.
Books are the mentors of the heart
The burning soul, the burdened mind
In books alone companions find."

THE SCALES OF JUSTICE, by George L. Knapp. (J. B. Lippincott & Co.) Illustrations in color by the Kinneys. Cloth, $1.50.

Americans pride themselves upon being a merciful, humane people, and their numerous societies for the prevention of cruelty to children and animals, prison reform and aid, etc., would seem to justify this belief. Yet there exists in this country an institution or custom such as cannot be found in any other civilized country in the world, and of which doubtless thousands of people are ignorant, or only partially informed—namely, the "third degree." It was originated by the police and is practiced by them in almost every city for the purpose of obtaining confessions from prisoners.

The custom that prevailed in ancient times all over Europe of subjecting a prisoner to ordeals by fire and water to prove his innocence or guilt, was humane and just when compared with this modern ordeal. There is nothing to which the "third degree" may be likened save the Spanish Inquisition, and the police officials who "initiate" the prisoners could give the Dons a few pointers when it comes to tortures and the most inhuman brutality. The world has advanced much since the days of Torquemada, but the system of which he was an exponent has not been abolished. "The surface of society changes, and almost always for the better. But down in the depths, the old currents of cruelty and superstition still flow; and about the best one can say is that it is something of a triumph to have banished those currents to the depths."

The "third degree" forms the foundation upon which George L. Knapp has reared "The Scales of Justice," and his descriptions of the outrages perpetrated upon prisoners (sometimes

guilty, often not), make the reader wonder with one of the characters in the book, "Why can't we get a police force that will uphold the law instead of defying it?"

William Harteley, president of the tramway, is found murdered in his office. There are no clues, and, but for the fact that he is high (or low) in city politics, the case might have been dropped. The mayor threatens the chief of police, Mike Kennedy, with dismissal if the murderer is not found, and this, coupled with the big reward offered for his capture, urge the chief and his head detective, Billy Brown, to renewed effort.

Arthur Kern, a newspaper reporter who had "exposed" Hartely in his paper the night before the latter's death, meets and falls in love with the daughter of the murdered man and agrees to aid her in finding her father's murderer. In this he runs afoul of Mike and Billy, who, having gotten hold of a boy whom they think may be mixed up in the murder, proceed to give him the "third degree," until, although innocent, he confesses that he killed Harteley. The description of the tortures to which this boy is subjected (and remember the book is based on facts), makes the reader grow cold with the thought that such things are permitted in a civilized country and in one whose law distinctly states that nothing a man says before trial shall be used against him. Kern breaks in on the scene just after Mike and Billy have finished their fiendish work, and gives the latter a dose of his own medicine. Largely through Kern's efforts the boy is acquitted. The final solution of the mystery is startling and unexpected in the extreme.

WHO GOES THERE? by B. K. Benson. (Macmillan Co.) Price, $1.50.

Of the many novels that have been written about the Civil War, there are but few in which the subject is presented in an absolutely impartial manner. Most of them reflect the personal opinions of their authors, colored by prejudice and sectionalism. Among the few is Who Goes There? This book seems to have been written by one who stood far above the scene of conflict, and who viewed it all calmly and dispassionately with eyes unclouded by prejudice, imputing to Confederates and Federals alike sincerity of motives, and, from a purely ethical and philosophical standpoint, passing judgment on the principles for which each fought.

This novel has in it subject matter enough to furnish material for a dozen books. It deals with the experiences of a Federal spy who, while on one of his spying expeditions, is struck in the head by a bursting shell, and on recovering consciousness, is unable to remember anything about himself, even his name. He is drafted in a Confederate company and fights with them

for two years, at the expiration of which time he gradually recovers his memory and deserts his company to return to the Federal army.

The descriptions of the battles throughout the war are given in details, and are vivid and historically correct. The sufferings and hardships of both armies, particularly the Southern, are carefully portrayed, as well as the genuine respect and admiration felt by the soldiers of each army for the other. The story deals principally with the famous campaigns in Virginia and Maryland, with Lee and Stonewall Jackson in command of the Southern army and McClellan, Pope and Meade of the Federal, beginning with the battle of Manasses or Bull Run, and ending with Lee's retreat after the charge at Gettysburg. "Who Goes There" was published in 1900 and this is a new edition.

THE PATH OF HONOR, by Burton E. Stevenson. (J. B. Lippincott Co.) With illustrations by Olive Ruch and Ethel Pennewill Brown. Price, $1.50.

This exciting romance has for its background the French Revdeals with the thrilling adventures of Jean de Tavernay, a Royolution, or that part of it that was fought in Bocage. The story alist, and Charlotte de Chambray, whom he meets in the chateau of Count de Favras. The revolutionists surround the chateau and burn it, but those whom they had hoped to destroy, escape. The Count and his wife are shot down, but Tavernay and Charlotte continue on their journey, and, after many adventures and hairbreadth escapes, reach safety.

Mr. Stevenson's novel is not intended as brand food—it is simply an exciting, intensely interesting story of love and adventure, and will prove an agreeable companion for leisure hours.

ANCIENT MYTHS IN MODERN POETS, by Helen Archibald Clarke. (Baker & Taylor Co.) Twelve illustrations. Price, $2.00 net.

Helen A. Clarke has given all lovers of mythology and poetry a rare treat in her "Ancient Myths in Modern Poets." The books is divided into four parts, the first two dealings with the myth of Prometheus, the last two with the myths of the Sun and Moon. The author begins far back in the past when what are known to-day as classic myths were the religious beliefs of a people, touches upon the works of the old Greek and Latin poets who found their inspiration in these legends of gods and goddesses, and traces the influence of these myths upon modern poets. Shelley's "Prometheus Unbound" anr "Endymion" and "Hyperion" by Keats are cited by the author as most worthy of places beside the works of the Greek poets, and these poems are reviewed in detail, interspersed with long quotations.

STANDARD HISTORY OF MUSIC, by James Francis Cooke. (Theodore Presser Co.) Price, $1.25.

As the name indicates, this book is a history of music from the earliest times up to the present day; this, of course, in an abridged form. It is profusely illustrated with portraits of the great composers and copies of paintings depicting scenes in their lives.

The author, who is editor of the Etude, and a teacher with twenty years' experience and a wide acquaintance with musical systems here and abroad, states in his preface that thiis history can be used to advantage by all musical students whether teachers, pupils or musical clubs.

The book has lesson divisions to suit the forty weeks of the teaching year. All foreign terms are pronounced phonetically and the technical terms used are fully explained. Three hundred names of the foremost music workers, piano and violin, are included in this history, which contains also a musical map and chart, the first of its kind to be published. The book is admirably suited for club use, and is highly recommended by the foremost musicians of today.

THE NEW DEMOCRACY, by Louise Downes. (Sherman, French & Co., Publishers.) $2.15 Postpaid.

IT IS the woman who is to bruise the head of the serpent the symbol of earthly generation and materialism; in other words Intuition (woman) is to uplift fallen man.

In "The New Democracy," by Louise Downes, we see the signs of the time to be here and *Now*. Certainly, she has deciphered what is known as the "seven seals" of the Bible. She clearly sets forth the inner meaning of the biblical teaching; and shows it a clear connected chain from first to last and the dawning of the New Era for the regeneration of man by Involutional Evolution.

"America faces its native problem in that order of evolution, which commands an involution to stand forth as the creative principle of new generative existence. Shall it meet its natal problem with opinions of men and women, with interpretation of a past age, or with the Law of the Era....the Law of Life. Science has declared, that Life shall henceforth be considered a problem of relations....and since the discovery of radio-activity of matter, they explain the problem of relations to be two universal forces, known as the positive or man force, and the negative or woman force. These two forces belong to each other only in Law and form the fundamental relation underlying all life. Life being a problem of equal-opposite relation of two to One. Until the hitherto unknown relation, of these two forces they

were supposed to be capable of forming but one relation of life; and that the creation of the reproduction, or external animal relation. But the twentieth century declares the discovery of a new relation, that man is not Law but the paraker of life with the Law, the same as woman 'two in all nature are related to give body to the One Law.' "

The Holy Trinity, three-in-one, the dual equal opposites to the Law. Man positive, and woman negative, become equally positive under the Law, which sustains the two. "The two Witnesses of life shall approach creation in all the earth to give expression to the triune body of life," not until man sees this central third law is the resurrection day, to him. That day Law ascends and claims victory over death. In the whole triune body there is neither male nor female, both are the "Sons of the One Law," and the angels move in the fourth dimension where there is no dominance, only the static peace, the ether peace.

"The glory of the new democracy is that it will develop a manhood and a womanhood which cannot be led and will not lead. Having seen the woman within the triune body of life the new era has begun its reign in the brain of the race. Having seen the Law man and nation stand already at the gate of the Paradise of regeneration to write with Dante:

> " 'Thus far hath one of steep Parnasus' brows
> Sufficed me; henceforth there is need of both
> For my remaining enterprise.' "

All advanced minds must take the deepest interest in this book, it affords them a knowledge that they have doubtless often longed to obtain. It clearly shows why chaos exist under the primitive understanding of dual relation, that "the nation is sick, insane, lust-ridden, out of balance, and poor, because it has not sought the equal dual opposite "pots" of gold which lie in the promise at opposite ends of that earth which is "my bow." Life as a dual problem is one of war and strife and supremacy under a magnetic law, while on the other hand the problem of ether relation is the triune balanced relation that of Peace which is "My Peace."

VERNA CHESNEY.

NEW ORLEANS, LA., December 3, 1910.

JUVENILE HOLIDAY BOOKS.

Mopsa, the Fairy, by Jean Ingelow. (J. B. Lippincott Co.) With illustrations in color by Maria L. Kirk. Price, $1.50.

Pimbi: Stories for Children by "Ouida." (J. B. Lippincott Co.) Illustrated with eight full-page color plates from drawings by Maria L. Kirk. Decorated cloth, $1.50.

Molly and the Unwiseman Abroad, by John Kendrick Bangs. (J. B. Lippincott & Co.) With illustrations in color by Grace G. Wiederseim. Price, $1.50.

THE NEW DEMOCRACY.

By Louise Downes,(Sherman, French & Co., Publishers.)

Some irreverent writer has said that the Bible is an old fiddle upon which any tune can be played. And now comes Louise Downes and on the venerable instrument plays for us a Wagnerian symphony, a superb anthem to the glories of the near future in political and social conditions.

Her book, the New Democracy, deals mainly with the problems of good government in our country but it transcends in its conclusions the limitations of any nationality and embraces mankind, not only the masculine mankind, but the whole of it.

Biblical quotations in great numbers, philosophical deductions, scientific facts, and, last but not least, the intuitional prophecies of a mystic, all blend harmoniously to convince the reader that great things are in store for us as soon as we learn how to achieve the stable, permanent equilibrium of the different energies, that being complementary to one another, now go to waste for lack of proper adjustment.

At times the author uses numbers in the Pythagorean way, as symbols, and then, it is rather difficult for those who are not familiar with the transcendental mathematics to follow her, but nevertheless the impression is received that Truth is there and that some glimpses can be perceived even by the uninitiated.

At other times she soars so high that words become clumsy things, inadequate to give expression to the idea and then she says: "In this work we beg the reader to remember that we are writing that which cannot be written."

Our advice to those interested in the real, permanent progress of our race, and more specially in the feminine movement, is not to borrow this book from some friend to skim it over, but to buy a copy, read it slowly, put it aside for a week or two, and then read it over again and again, until you are able not only to read between the lines but into the words themselves.

If I dare to put in a few words, my understanding of the work, I would say that it preaches the adjustment of the now dual forces, positive and negative polarities, masculine and feminine human beings so that they may become permanently equilibrated, converting the conflicting pairs into harmonious trinities by the addition of Law and changing the alternating, oscilating, see-saw ways of present conditions into a permanently progressive and continuous effort towards perfection.

To change the relationship between the masculine and the feminine from generation to regeneration, is one of the many happy phrases that occur in this enthusiastic, optimistic and instructive contribution to modern thought. SARASVATI.



We rise by raising others— and he who stoops above the fallen, stands erect.
—Ingersoll.

MODERN society seems at last to be getting ready for a type of church that will fit and express a religion of good will and humanity. The social spirit is in the air as never before. Even sectarians and partisans own that exclusiveness is wrong and unworthy of good men. Christians and Jews reach out their hands to each other. Christians find the lines of a religion of humanity, deeper than changing creeds, in the heart of India, in Japan, in the land of Confucius.

There is need enough to adjust homes and shops to the new gearing of the power of good will. The call is far louder to adjust the church to bear and use the new form of power. The church has felt the power of love in all the great periods of its history. At the worst and in its dreariest ages, the power was working, though narrowed and hampered, in the hearts of the few. The church has never yet organized itself and adapted its means, its order, its ornamentation and symbolism, its service, its teaching, to the one great end that alone justifies its continuance in the world. It must teach, foster, serve, develop, and carry to the ends of the world, the life of good will. It must commit its members to this type of life, whatever else they may believe or doubt; it must commit them to choose good will as the law of their being; it must create faith in good will as the veritable faith in God; it must bring up its children to become men and women of good will, using the storehouse of all noble literature for its Bible; it must translate all its modes of worship to mean a new reverence, namely, respect for every humblest child or poorest man; to mean a new communion, namely, the fellowship of all just and friendly people in every race and nation; to mean a new and nobler sense of God, namely, the spirit of good will, which is at the same time the token and the essential presence of God in the life of man. Where good will acts, God acts through His children: where good will is, morality and religion are one, mighty, irresistible, victorious.

CHARLES F. DOLE.



Ignorance, superstition, ecclesiasticism, militarism, Mrs. Grundy and St. Paul have combined somewhat to blight feminine ambition.

COMING at the same time as the Democratic "landslide," the victory gained by the Suffragists passed almost unnoticed. The eyes of all were caught by the glaring headlines that announced Democratic victories in many one-time Republican strongholds, and the modest little paragraphs reporting a victory for the Suffrage cause, squeezed in at the very end of the political returns, or among fashions and recipes on the woman's page, were only seen by those who eagerly scanned the papers for them.

Suffrage amendments were voted on in four States—Washington, Oregon, South Dakota and Oklahoma, but the amendment was only carried in Washington. The Suffragists doubtless felt keen disappointment at their failure in three States, but they were partly consoled by the fact that in Washington the vote was two to one for the amendment.

Newspaper comments, as a whole, are favorable, many congratulating the women on their success, others congratulating the State and the men voters. The Seattle Post-Intelligencer, on the eve of the election stated: "Whatever may be the fate of the amendment, the character of the campaign waged by the advocates of equal suffrage has revealed a quality of mind of the highest order, and a steadfastness of mental and moral purpose which cannot fail to challenge the respect and admiration even of men bitterest in their opposition to the principles of political equality for which the women are contending." The Boston Herald boldly asserts its belief that woman suffrage as a cause is sure to win. "If the suffragists gain one State a decade, their ultimate triumph would be satisfactorily assured." The Boston Globe congratulates the women, and assured them that "theirs is a magnificent opportunity to aid in raising the level of honesty and efficiency in government. And congratulations to the men who gave them the opportunity."

Woman's Era sends its congratulations and good wishes to the women in Washington—aye, and the men, too! The men who support equal suffrage are the right sort of men, and they will benefit by the good that women will do in politics—for they will do good eventually without a doubt. Women cannot be expected to clean up a city or State as soon as they get the ballot (though their failure to do this makes Richard Barrie and his ilk write of "The Failure of Woman Suffrage"). Women are only human after all, and they cannot be expected to eradicate in a year or two evils that have existed since the beginning of the world when men have failed in this task for centuries. What they can be relied on to do is to vote almost as one body for any law that will make the State a better and cleaner place to live in. This fact is well known, else, the liquor interests would not be so bitterly opposed to equal suffrage as they are. Women as a class will bend all their energies to secure the passage of reform measures, and, in this way, the men who helped them will have their reward.

Washington makes the fifth star in the Equal Suffrage flag, and Woman's Era looks forward to the time when there will be forty-six stars. It seems a queer thing that the States which made up the original thirteen stars in our flag, that fought and suffered for the principle of "no taxation without representation," should be the very ones that oppose those who are fighting for that principle to-day. And it is fitting that the State that bears the name of the "Father of his country" should be one of the first to recognize that the war for that principle was not fought for men alone.

The Equal Rights Association (known as "the Era Club"), numbering 700 of New Orleans' brightest women, are circulating petitions throughout Louisiana in order to secure support for an amendment to the Constitution which will give women school suffrage. The time is ripe for a move of this kind, for the whole State is aroused over the action of the New Orleans Mayor in a question involving the schools. Three of the leading newspapers have promised to support the women. One of the leading department stores of New Orleans, the Maison Blanche, has offered the Era Club the use of its reception rooms for their meeting place.

WOMEN ELECTED TO OFFICE.

Four women have been elected to the Colorado House of Representatives—Mrs. Louisa N. Jones, Mrs. Louise M. Kerwin and Mrs. Alma V. Lafferty, all of whom were elected from Denver on the Democratic ticket; and Mrs. Agnes L. Riddle, Republican, who was chosen to represent the counties of Adams, Arapahoe and Elbert.

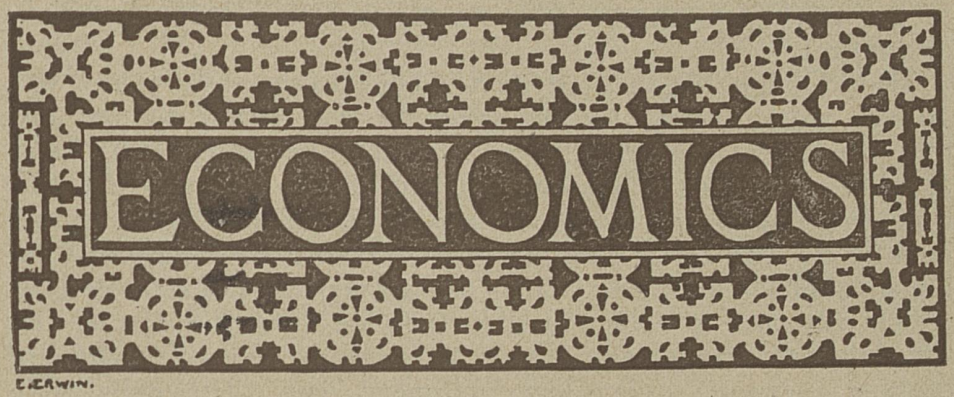
Miss Adeline B. Pratt, for thirteen years deputy Register of Deeds for Marinette County, Wisconsin, was elected Register by a majority of 44 votes over her Republican opponent, Emery D. Galineau. Miss Pratt is the first woman ever elected to a county office in Wisconsin.

Full returns from the election in Texas show that Mrs. Brit Trevathan has defeated W. J. Ivy, the Democratic nominee, for County Clerk of Angelina County.



MAYORESS OF OLDHAM, ENG.

Receiver of an unparalleled honour: Mrs. Lees, Widow of one of Oldham's great employers, who has been chosen Mayor of Oldham—with her daughter.



Nobody has any right to find life uninteresting or unrewarding who see within the sphere of his own activities a wrong he can help to remedy, or within himself an evil he can hope to overcome.

—Dr. Charles W. Eliot.

IN THE December number of The World To-day appears a splendid article by Edwin Wildman on "What Grace Dodge Has Done for the Working Girl." There are many people in the world whose lives have been consecrated to the cause of humanity, whose time and money have been given to helping those who need help, and yet the names of perhaps more than half of them are not known to the world. They work on without letting their right hands know what the left hands do—without expectation of reward; content to know that they have done their duty to their brother man or sister woman.

According to Mr. Wildman, "no one ever hears of Grace Dodge. Her name rarely appears in a newspaper—her picture never. She declines all interviews. In the reports she herself writes she refers to herself as the 'former secretary,' the 'present treasurer.' All of her gifts are anonymous.....And yet for twenty-five years this woman has been engaged in building a work that is colossal.....Four distinct results stand as monuments to her labor—The New York Clubs for Working Girls, The Travelers' Aid Society, The National Young Woman's Christian Association, and Teachers' College." Quite a good deal for one woman!

Everyone is familiar with the work done by the above mentioned organizations, for nearly every community has its own little branch of each or associations doing work along similar lines. The Club for Working Girls as a movement is not quite so well known as the others, and the manner in which Miss Dodge organized her first club, the courses which were included

in the work, and the tangible results that she obtained, will be of interest.

Miss Dodge began this work about twenty-five years ago. In her work among factory girls she was struck by the fact that the great majority were ignorant—or better still, *uninformed*—regarding housekeeping and home-making. At this time there were no industrial schools or night schools, consequently no way for a working girl to learn those things that the homemaker should know. Miss Dodge organized a class of girls which met once a week and gave talks on various subjects. As the class grew larger and larger, Miss Dodge secured teachers of cooking, sewing, embroidery, millinery, etc. The girls were charged or contributed twenty-five cents monthly, and Miss Dodge collected or supplied the deficit.

Of her sustained interest in her work, Mr. Wildman says: "During twenty-five years Miss Dodge's interest in the work has never flagged. In the early days she did the most difficult thing a woman can do, went into the byways and lanes to offer the advantages of the clubs to girls. She visited factories and shops; more than that, she personally sought in houses of evil for the girl who cared to begin again. How many such girls she rescued, helped to health physically, and to peace of soul and right living, no human being save she herself knows." Since Miss Dodge began this work, it is estimated that some five thousand girls have been helped through the clubs. There are organizations all over the country which have had their root in the one Miss Dodge started.

The story of this woman's life is like a sermon—only better. It will inspire more good in those who read than any sermon ever preached. The influence for good that such an example possesses cannot be measured. Mr. Wildman cites one incident to show how Miss Dodge is regarded by those whom she has helped, which is worthy of repetition. He says:

"Some weeks ago I visited a woman whom I knew had been a member of Miss Dodge's clubs for years.

" 'What did she really do for you?' I asked.

"The woman looked around the pretty comfortable room in which we sat, then at her little daughter standing at her knee. The she raised her eyes:

" 'She made me,' she said simply."

There is an interesting account in the Pittsburg Dispatch of the annual convention of the professional photographers, held in Milwaukee recently, and it will doubtless be a surprise to many to learn that there are 1,400 women members of that body. The account follows:

This convention presented a brand new feature, the presence for the first time in appreciable numbers and organized capacity

of the women photographers of America—the "Women's Federation" they call themselves—and their masculine confreres freely admit that they and their special exhibitions were the great sensation and success of the show.

There are fourteen hundred women photographers in America at present. That may surprise you. They are not amateurs, amusing themselves and borrowing their friends by making countless more or less woozy snapshots, but capable women of business, turning out work, whether of the ordinary commercial variety or the marvelous pictures evolved through the "new" photography, which measures up, step by step, with all established standards. And that is putting it mildly.

Photography as a profession is especially adapted to the woman of taste and refinement who wishes to become an economic entity, or, as happens more times than people realize, is forced to get out into the world and earn her own living.

It is in "home portraiture" that women generally have, so far, made their notable successes. The leading women artists make their appointments days ahead, very much, as one clever girl expresses it, as if it were an order for a painting. She sallies forth, her factotum carrying her heavy suitcase, which holds her camera, with its costly special lenses, and at least two dozen plates, for picture after picture must be taken rapidly in order that the three to half a dozen marvels of expression and posing may be forthcoming in the end.

Then follows a list of women who have attained success in this field:

Florence Maynard, of Philadelphia, whose work possesses charm and distinction, is unusually apt in her selection of fitting surroundings and keenly sensitive to the requirements of good composition.

Virginia Prail, of Washington, has photographed no end of distinguished people. She never gets less than $50 for a sitting, and often $200 and more; which is a good example of the rates paid for the artist class of work.

Mrs. Kasebier, of New York, one of the first to be widely known to fame, is in a class by herself. Whether in the making of a straight portraiture, or expressing an idea, her technical qualities are so strong and her comprehensions and range of her as to no other. She has exerted a strong influence on many thought so wide, that the term painter-photographer applies to followers, and may be said practically to have founded a school.

The Ogden studio—three sisters out in Milwaukee—are strong delineators of childhood. As amateurs they began, grew more interested, found it exceedingly expensive, but too fascinating to abandon, and went into the art as a business as the only solution.

"We had no idea of doing more than pay expenses the first year," they say, "and already we have gone far beyond that." Estelle Jenkins, of Chicago, last year's secretary-treasurer, is a strong, clever and popular personality.

Elizabeth Buehrman, of Chicago, is known for her strong decorative quality. She showed six of her prints in Paris last year, the largest number exhibited from any one contributor. Mrs. Holm, of the same city, has a splendid grip on technical difficulties. Her lens work is said to be remarkable, and she has invented an appliance for reflecting light for house exposures which was on exhibition in Milwaukee.

Very few women have succeeded with animals. Miss Ada Bunker, a spirited little woman of Butler, Ind., is an exception, and has achieved marked success with her excellent photographs of pets and livestock. She has made also some fetching poses of children. Belle Johnson has executed cats—on paper—most humanly. Her fund of humor is large, and it is likely that she finds special pleasure in capturing the portraits of a mischievous row of kittens. And Mrs. Kimball, of Boston, has photographed a cat which looks at you out of the picture in a truly compelling way.

The women to-day are revealing heretofore undreamed possibilities in psychologic portraiture, especially with women and children, and the power to express, through a camera, emotions and ideas in a way which places them absolutely on a par with real artists who have studied any number of years in Paris.

The following cities have thus far accepted Richard Strauss' new opera, the "Rosenkavalier": Dresden, Bremen, Budapest, Frankfort, Hamburg, Leipsic, Milan (the Scala), Mayence, Munich, Nurnberg, Prag, Vienna. Each of these cities intends to bring the work out immediately after the Dresden premiere, which, according to present indications, will occur during the latter part of January. In Budapest the work will be produced in the Hungarian, in Milan in the Italian, and in Prag in the Bohemian languages. The "Rosenkavalier" is also being translated into French.

This new Strauss opera is sometimes called "Der Rosenkavalier" from the old custom of sending a silver rose as a message of love.

Next spring the Vienna Opera will produce a new opera founded on Bulwer Lytton's "Last Days of Pompeii." The composer is a brother of Dom Leroenzo Perosi.

LOUISIANA FEDERATION OF WOMEN'S CLUBS

Mrs. Charles V. Porter, President, Natchitoches.
Mrs. J. Creighton Mathewes, 1st Vice-President, New Orleans.
Mrs. James Andrews, 2d Vice-President, Alexandria.
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Miss Mattie McGrath, Cor. Sec'y, Baton Rouge.
Mrs. David Berwick, Rec. Sec'y, Jennings.
Mrs. Daisy McDowell, Treasurer, Ruston.
Mrs. A. B. Denbo, Auditor, Lafayette.
Mrs. J. Y. Sanders, Federation Secretary, Baton Rouge.

THE following is a copy of a card which the Civic League of Shreveport and many organizations in other cities of several States have used with notable success as a practical and constant reminder of how to keep food clean and wholesome. The cards are carried to each retail grocery store, bakery and market. The proprietor is asked if he will go on the "White List" by allowing one of these cards in a prominent place in the room, and have the employees to become familiar with it. The proprietor is also told that a committee will call once a month so to be able to report all "White List" food places. You will see at once how suggestive such a card is. The Committee on Sanitation of the Louisiana Federation Women's Clubs is sending these to every woman's organization in the State, hoping that the clubs of every town will take up the card system. Pure and clean foods is of utmost importance for health. May we hope to have your co-operation in this small but fundamental matter that we may place Louisiana in the forefront in health?

Very respectfully and earnestly,

MRS. V. A. IVES,
Chairman Committee on Sanitation Louisiana Federation Woman's Clubs.

Copy of Card:

REQUESTS OF THE CLUB WOMEN OF ————————

MEAT AND FISH MARKETS.

1. Meat, fish, lard or other foods, must not be exposed in open doors or windows.

2. Shops must be closely screened.

3. Shops must be well lighted, ventilated and free from offensive odors.

4. Floors must be clean, sawdust fresh and free from blood and other deleterious matter.

5. Shelves, counters, trays, utensils, must be kept clean, and all vessels and machines must be washed immediately after using.

6. Smoking and spitting in shop must be prohibited, and signs to that effect exposed.

7. Refrigerators must be kept clean and free from offensive odors.

8. There must be hot and cold water.

9. There must be properly drained receptacles where fish can be kept on ice.

10. Personal cleanliness must be exacted of employees and no soiled apparel allowed to hang in shop.

GROCERIES AND FOOD SUPPLY SHOPS.

1. All prepared food, cheese, cooked meats, honey, pickles, olives, sour kraut, mincemet, bread cakes, lard, butter, figs and dates must be kept under cover.

2. Floors, shelves, counters and utensils must be kept clean and free from dust.

3. There must be water and conveniences for washing the hands.

4. All provisions must be raised two feet from the floor

5. Refrigerators must be kept clean and free from offensive odors.

6. Fruits and vegetables must be kept free from decayed matter and flies.

7. Berries must be protected from flies.

8. Smoking and expectorating must be prohibited and notices to that effect exposed.

9. Back premises must be kept clean.

Bakeries.

1. Trays, cloths, troughs and utensils must be clean and washed immediately after using.

2. Personal cleanliness must be exacted by employers.

3. Smoking and expectorating must be prohibited and signs to that effect exposed.

Notice.

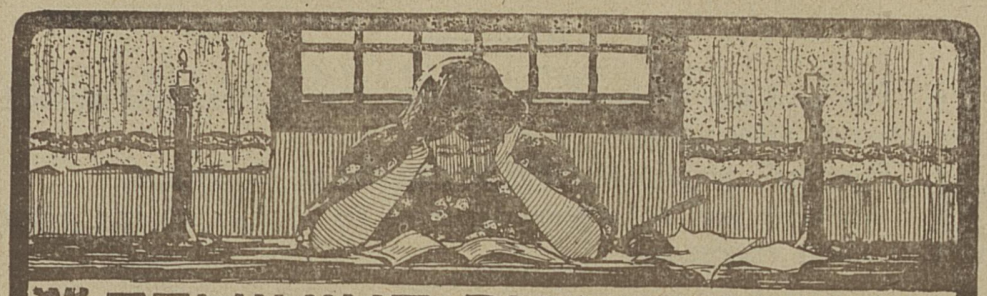
Beginning 1st of May there will be a Clean List issued, subject to revision each month. Will you become a permanent member.
Issued by the Sanitation Committee of the La. F. W. C.

CAMPAIGN FOR ENDOWMENT FUND

Beginning January first, nineteen ten, the State Federation of Clubs will begin its campaign for securing a State Endowment Fund according to the plan outlined by and under the auspices of Woman's Era. The work of visiting the various Clubs of this State and presenting the plan in detail, has been assumed by Miss Fanny Wolfson, lately of Coushatta, La., now of New Orleans, and personally known to many of the prominent Clubwomen of the State. She has been appointed Field Auditor for Woman's Era Endowment Fund, and every woman in the State, whether affiliated with Clubwork or not, should esteem it a privilege to assist her in this most worthy object of securing this fund whereby some worthy girls may be able to secure, or complete an education that will be the means of fitting them for life's battles. Surely every woman will be glad to feel she has helped some worthy girl over a few rough places and made it possible for her to develop some talent that otherwise might have been impossible. We bespeak for Miss Wolfson a hearty welcome by each club.

The earth yields nothing more divine
Than high prophetic vision,—than the seer
Who, fasting from man's meaner joy, beholds
The path of beauteous order, and constructs
A fairer type, to shame our low content.

—George Eliot.



FEMININE PHILOSOPHY

WOMAN has entered so little into the world's work, that the idea of developing herself as an individual to take responsibility and to feel how sacred this gift of life and all its powers are, has been considered seriously only to-day.

The signs of the times are these: that man and woman are one; they are complementary forces which to be successful must act together; that subconsciously the human race has worked out this truth in their industrial world as well as in art and science.

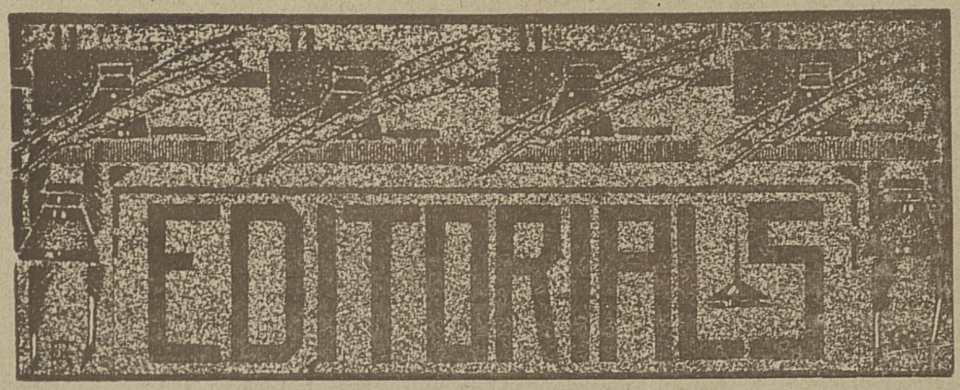
There is a difference between playmates and playthings: companions are playmates, and for men and women to play together means progress for them and their children. But for one to be a toy only, is to share its fate, and that is death.

Side by side man and woman went out of the garden of idleness into the barren fields.

Hand in hand they must labor if they make the desert an Eden where God may walk and commune with them as man to man. And we shall do this

"If we have stooped
Into a dark tremendous sea of cloud,
It is but for a time; we press God's lamp
Close to our breasts; its splendor, soon or late,
Will pierce the gloom: we shall emerge one day.

ALICE HUBBARD.



INEZ MAC MARTIN MYERS, Editor
PAULINE SPENCER TOWNSEND, Associate Editor

MUNICIPAL MUSIC.

NEW YORK City is ever setting a pace for other cities to follow, and this is as it should be. We feel that our metropolis should lead, and in its experiments and success in providing good municipal music during the past summer it has opened up the way for a real appreciation of this art which should be followed by every city and town.

Music comes nearer being understood by the masses than any of the arts. Its universality of appeal makes it the best avenue through which they can be reached—through which they may be inspired and uplifted.

Art has ever been considered for the elect alone, but here is an art capable of being understood by the lowliest being, and that a great city has taken up the work of educating, entertaining and inspiring its people, promises much for that city and all other cities as well.

Besides instrumental music, dancing and choral music were introduced into the programs of the recreation centers. The introduction of these phases of musical art bring wonderful possibilities, for, with the chorus and dance, the people themselves participate in a form of art expression, thus bringing art still closer to them.

A children's Folk Dance Festival was the outcome of the introduction of the dance into the pleasures of the music centers. A thousand children in costume took part in the festival, which was given on the largest pier in the city.

A feature of the municipal concerts of wide import, was the establishing of a rule that the orchestras were to give each week one new or little known composition by American composers. Seventeen orchestra pieces have been sent in, and several of these have thus had their first hearing.

Truly, with such a successful launching of a musical renaissance in the great City of New York, we have reason to believe that its splendid influence for good may reach even the remote places.

AMERICAN OPERA

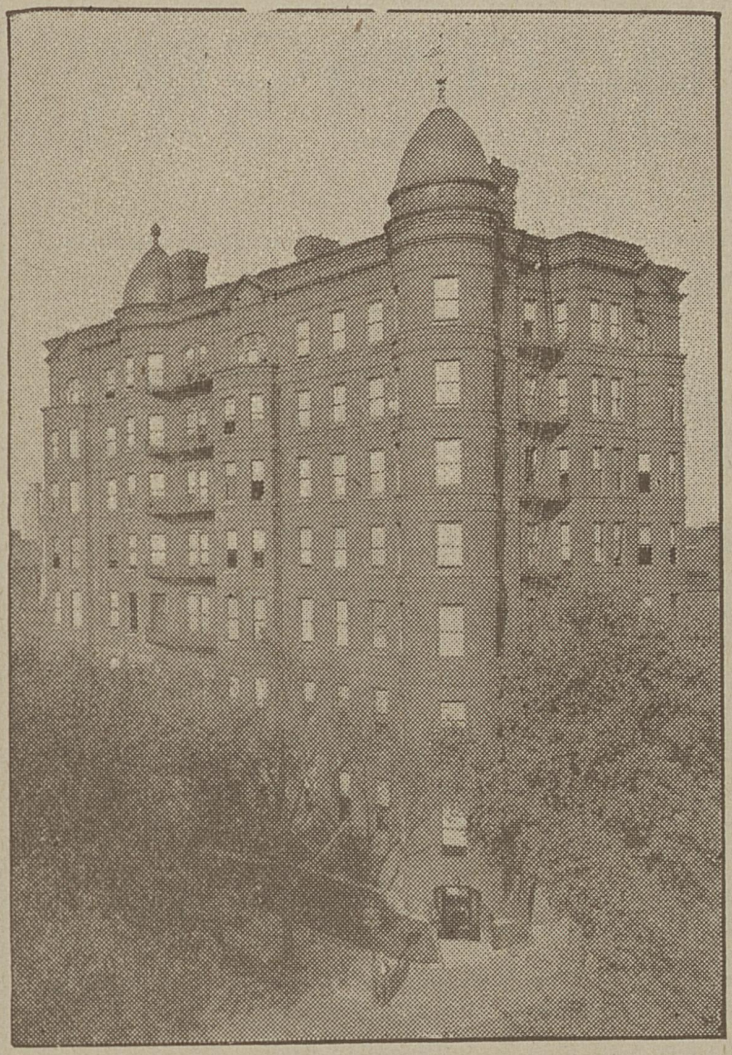
Are we never to have real American Opera? Are we to rely always upon foreign countries for our music in this line? The Opera, of a people, means its heart throbs put to music; it is made up of the joys and sorrows of its life. So we as a nation can never truly revel in Opera until its music speaks the language that we know. We may protest our love for the French, German or Italian grand Operas, but not until we support these without the aid of society's patronage will it be proved that we do truly love them.

What America needs and really wants is Opera that is attuned to our particular make-up, blithe, sparkling music with an interesting, amusing text. The possibilities are great for our American librettists and composers to seize upon the native thought and sensibilities of our people and put them in tune for our entertainment. Only when our best musicians appreciate that they must bring their efforts down to understandable distance, not necessarily down to their very level, with the mass of our people, will Opera be a joy to them; and in bringing this music to within understanding distance of the people there could always be the effort to uplift, as well as entertain, and gradually wean away from third and fourth class musical plays, the devotees of this class of entertainment.

The American people love rhythmic melody and their demand for amusement that fills this want is seen in the number of successful musical comedies that each year make up a large part of our theatre season.

Since we, as a people, must be musically amused, the best among our composers should aim to satisfy this craving instead of standing aloof and declaring the masses have no appreciable musical sense; rather should they cultivate and foster this innate longing for something understandable in Opera. "Let our playwrights and composers join forces to create real musical stage works in the native idiom, which is operetta or musical comedy, that will appeal to all classes, widen the appreciation of good music, give substantial pleasure and help to increase the charm and dignity of the American stage."

Then will we have American Opera and may this be soon.



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EDITED BY

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By Prince A. Morrow, M. D., New York.

The Church and Social Hygiene
By Rev. Mabel MacCoy Irwin.

The Single Standard
By Mary Mannering.

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M.F.B.

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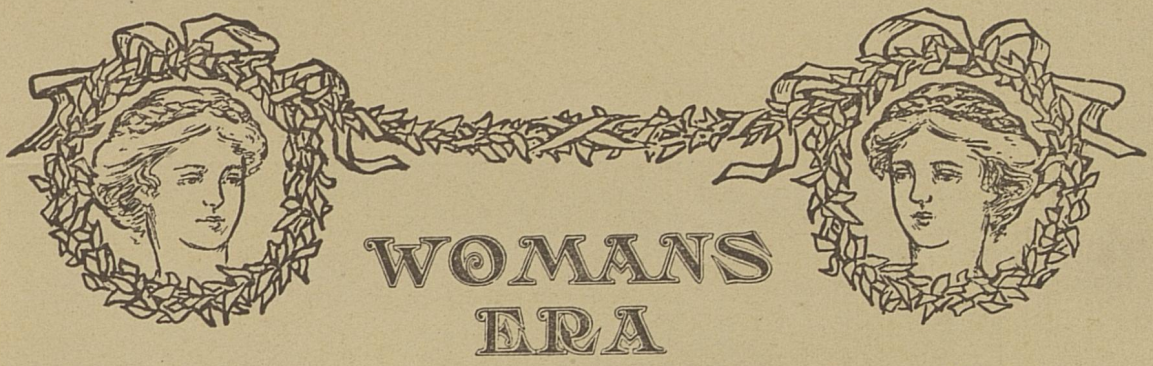
Rev. Mabel MacCoy Irwin.



"A Magazine of Inspiration for the Modern Woman."

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VOLUME II. JANUARY, 1911 NUMBER 4.

Contents

		PAGE
The Sex Problem	*Prince A. Morrow, M. D.*	727
The Church and Social Hygiene	*Rev. Mabel MacCoy Irwin*	737
The Single Standard	*Mary Mannering*	740
Vital Statistics	*Josephine Arnold Rich*	742
Organization of Club Work Against Tuberculosis	*E. G. Rouzahn*	744
Detroit Sex Hygiene Campaign	*F. H. Finn*	745

PERMANENT DEPARTMENTS

Reviews and Illustrations.

	PAGE		PAGE
Social Hygiene	747	Arts and Crafts	771
Music	752	Woman Movement	772
Civics	758	Literature	775
Club Work	763	Editorials	781

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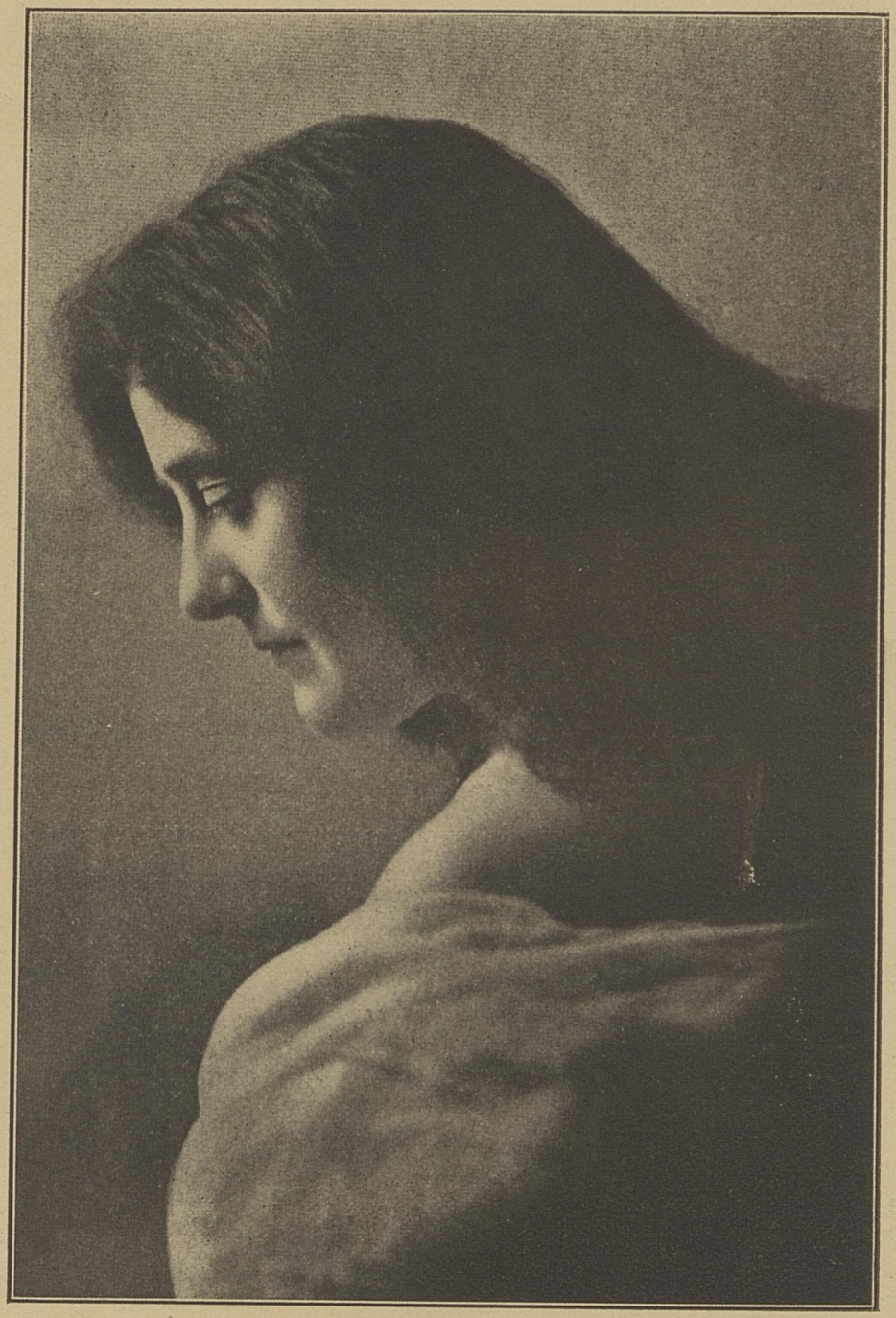


MARY MANNERING

Womans Era

Vol. 2. JANUARY, 1911 No. 4.

THE SEX PROBLEM

SOCIAL DISEASES-- SEX INSTRUCTION-- THE DOUBLE STANDARD OF MORALITY.

By Prince A. Morrow, M. D., New York.

Emeritus Professor of Genito-Urinary Diseases in the University and Bellevue Hospital Medical College of New York.

FOR centuries past the sex problem has been surrounded with an atmosphere of prudery, unnaturalness and false modesty. Our traditions and teachings have made of the system of generation a system of shame. The reproductive function, to which the life of the human race is entrusted, has been degraded from its high purpose to purely selfish sensual ends, and we are accustomed to look at only its vicious aspects.

The sex problem has now begun to emerge from the fog of asceticism and prudery which has so long enveloped it, and to take its place among the subjects deemed most worthy of serious study. Viewed rightly, the subject of sex, the ever recurring miracle of generation and birth, is, to use the words of the Rev. Canon Lyttleton, "full of nobleness, purity and health." There can be no greater satire upon creative wisdom than to assume that the function which most nearly assimilates man to his Maker by co-operating in the divine mission of the creation of life, is, in any proper sense, shameful or unclean. In this connection I may be permitted to quote a sentence from a man whose profound knowledge, sound judgment and matured experience give to his utterances the weight of the highest authority. In a letter recently received from President Emeritus Eliot of Harvard, in which he strongly advocates the value of sex education in the

prevention of certain social ills, he says: "Society must be relieved by sound instruction of the horrible doctrine that the begetting and bearing of children are in the slightest degree sinful or foul processes. That doctrine lies at the root of the feeling of shame in connection with these processes and of the desire for secrecy. The plain fact is that there is nothing so sacred and propitious on earth as the bringing of another normal child into the world in marriage. There is nothing staining or defiling about it, and, therefore, there is no need for shame or secrecy, but only for pride and joy. This doctrine should be part of the instruction given to all young people."

I would fain believe that the great body of women in this country still cling to the old-fashioned idea that in motherhood and children the nature of woman finds its highest and finest expression. The glorification of motherhood and the ideal that woman's interests and affections should centre in the home and family does not mean that her activities should be confined to the bearing and rearing of children. Doubtless the expansion of woman's activities outside the home may, by enlarging her faculties and broadening her views of life, fit her for the more intelligent discharge of maternal duties.

The social aim of marriage is not simply the production of offspring, but of children born in conditions of vitality, health and physical vigor, with an hereditary make-up which fits them for the struggle of life.

Social Diseases.

Under this title is comprehended a class of diseases whose specific action upon the system of generation is to sterilize the procreative capacity, or to poison the germ cells and so vitiate the processes of nutrition that the product of conception is killed outright or blighted of its normal development. In the popular conception they are "diseases of vice," and confined to those who contract them in immoral relations; but while they have their chief source in the social evil, they extend beyond the purlieus of vice and invade the habitations of virtue. The sanctuary of marriage affords no effective safeguard against their entrance. They respect no social position and recoil before no virtue; they link the debased harlot and the virtuous wife in the kinship of a common disease. At first glance it might appear somewhat incongruous to associate the diseases of vice with a social institution which typifies our highest conception of virtue. Observation shows, however, that these infections are introduced with appalling frequency into the family, and that the chief burden of suffering

disease and death falls most heavily upon innocent members of society. Thousands of young women find in this relation legitimatized by the State, and sanctioned by the church as honorable and virtuous, not a safeguard against these infections, but a snare for their entrapment. The explanation is not far to seek. the incidence of these diseases fall most heavily in the early years of life, at or before the marriageable age. The majority of men contract these diseases, and many of them, believing themselves cured, carry the infection into the family. By a strange irony of fate, the diseases of vice, transplanted to the bed of virtue, develop their worst effects. They are accentuated in virulence and danger to the wife and mother in fulfilling the functions for which marriage was instituted.

And here may rise the question in the minds of some of the expediency of opening up this horizon of morbidity in married life before the public.

It is possible that publicity may encounter an opposition on the part of many men, as the revelation of these social crimes places men on the defensive. The ostensible objection has been that they do not wish the pure minds of their wives and daughters soiled by such unsavory details. We cannot, however, consider the question of publicity applied to these diseases without reference to the attitude of women. Every question affecting the home and the family is as much a woman's question as a man's question; indeed, it has a more vital interest to the woman. The attitude of women may be accepted as a fair test of the propriety of publicity from the standpoint of decency and good taste. We have placed woman upon a pedestal of superior modesty, and, honestly or hypocritically, we defer to her as the supreme arbiter in such matters. Certainly the qualities of modesty, purity of mind, delicacy and refinement of feeling are more developed in woman.

It may be positively affirmed that women are most receptive to this knowledge. The most modest, refined, the most womanly of women, are not offended by plainness of speech. Their feeling is not one of outraged modesty, but of indignation—of resentment, rather—that facts which so closely concern not only their own health but the health and lives of their children, have always been concealed from them by the medical profession. When a woman knows that a certain infection threatens the health or life of her child, she cares nothing for the name by which it is designated; besides, the mention of these infections does not suggest some, perhaps shameful episode in past experience, which one prefers to forget and not have recalled.

The explanation of this more open-mindedness of women to

this knowledge is that sex, maternity and children constitute a larger and more important part of woman's existence, and questions relating to such important facts of her life seem natural and proper. Apart from considerations of sentiment, women have a right to a knowledge of facts which so vitally concern their own and their children's health.

From time immemorial it has been the fate of innumerable women to find that marriage has transformed them from healthy women into suffering invalids, many of them condemned to the operating table and the loss of their maternal organs to save their lives.

Many of these women have found that the eyes of their newborn babies are blotted out by a virulent infection; others have found that, instead of the rosy, healthy, well-formed infant of their dreams, they have brought forth a still-born child, or a weak, puny creature doomed to early death; or, if it survives, to carry through life the marks of degeneracy and disease. Thousands of these women have found themselves condemned to a childless wedlock, all the hopes and aspirations which centered in motherhood and children doomed to disappointment. Many of this army of martyred women have asked: "Why is it that I, who scarcely knew a day of sickness before I was married, am now subject to pain and weakness which saddens and tortures my existence—why am I denied the fruition of my hopes and passion for children, the joys of motherhood?"

Others have asked: "Why should my baby be blind, or defective, with feeble intelligence? I was always strong and healthy, why should I not have healthy children?"

These and similar questions have been asked by thousands of women, of their mothers, who did not know, of their physicians, who knew, but did not tell—only to be put off with the fable of a dispensation of Providence; or, if their chlldren died from native debility, to be consoled with some blasphemous interpretation of divine agency.

Women have long groped blindly in the dark for an answer to these questions, until, baffled at every turn, they have come to accept their sad situation as the common lot of their sex. I am but voicing the opinion of many medical men in stating my conviction that it is time that these questions should be honestly answered—that women should know the most common cause of their ill health and balked maternity. They should know that the bringing forth of dead, tainted, or defective children, is not a dispensation of Providence, but is, in many cases, the fateful expression of man's ignorance or immorality—the working of that relentless law which visits the sins of the fathers upon the chil-

it was decided to create a new association to meet annually for the purpose of mutual study and consideration of the problem before that convention. They went on record at the Yale conference in favor of uniform birth and death registration laws.

The subject that is confronting the American people is a peculiar one, a gradually decreasing birth rate. Little has been done to decrease the infant death rate. How can we do good along this line. The way is to see that the law for proper registration is properly enforced so the truth will be known.

What is infant mortality? The meaning of infant mortality is the death rate per hundred thousand population of children under two years of age. How effective in inspiring and guiding sanitary efforts would be reliable statistics of infant mortality, but these cannot be obtained except through state and city action for the entire United States. (Why not begin now?)

Under present conditions of employment there is constant temptation to misstate the age of a child seeking work. Valid evidence of the date of birth is often lacking. Many of the states have wisely set limits to the age at which children may work in gainful employment.

Without birth certificates the age of a child is always in doubt. In such a case neither the employer nor the factory inspector can feel safe in permitting the child's employment.

Of 28,000 children, native born, and foreign born alike, who get working papers each year in New York City, between the ages of fourteen and sixteen, three-quarters have birth certificates, leaving one-quarter who fail to get birth certificates.

It is thus seen that the registration of births lies at the basis of vital statistics, the necessary foundation of modern health organization, and hence is as indispensable for the safety of the lives of children as the older members of the communities in cases of preventable diseases, but, what is especially to the point with the wage-workers of any community it is most important in order that the legislation for the prevention of child labor shall be carried out thoroughly. Evidence should be furnished by certificates made out at the time of birth by the attending physician, filed with the local registrar of vital statistics, and preserved at the office of the state registrar at the capitol of the state according to the requirements of the model for the registration of vital statistics. This has been recommended by a number of the foremost health and medical associations of the United States, as well as by the Bureau of the Census, and has already been carried out in practice in several states.

If laws providing for a free and happy childhood and the prevention of ills which follows from the employment of children under legal age are to be enforced there should be means of obtaining, beyond doubt, evidence of age.

Members of organized labor should take a personal interest in the matter from its importance to their families through their union.

Questions such as these might be asked of public authorities. Is there a law for registration of births and deaths in state and city? Is it thoroughly enforced? Are the births of children registered, and if not why not?

Information can be had from vital statistics division, Bureau of Census. Dr. Wilbur, chief statistician of vital statistics, is compiling many pamphlets of great value to our country on these subjects.

WILL POWER.

There is no Chance, no Destiny, no Fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for little; Will alone is great,
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of Luck— the fortunate
Is he whose earnest purpose never swerves.
Whose slightest action or inaction serves
The one great aim. Why, even death stands still
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

Organization of Club Work Against Tuberculosis.

Suggestions From an Outsider.

THE first important function of the woman's clubs, as I see it, is to create an intelligent constituency within the club membership by getting a group of women who understand the fundamental principles and the essential facts with reference to the methods for combatting the same, and who understand the social forces of the community or in the State. In other words, they know what tuberculosis is and the relation of tuberculosis to other social problems. They have learned the methods for fighting the disease and have sought to find out those which are safe and sane. They have learned what ought to be expected from churches, clubs, lodges, unions, etc.

The second service is to develop an educational campaign throughout the entire community projecting into all portions of the community, the same knowledge and interest which the club has claimed for itself.

The third step will be to get other organizations to do the work. The educational campaign as well as every other feature of this work should largely be accomplished by getting other organizations and institutions to take up their part of the work.

The fourth step would be to secure formal or informal cooperation. The suggestion is that a special service of the club will be to bring together a council or conference of those who are interested. Probably in the first stages it will be well to have it unofficial. Pick the men and women who are influential, interested and congenial. Informally and without publicity get together, work out plans and then go back to the different organizations and work the plans. Later on this may become more official, more formal and more public.

The fifth would be work through committees—committees of one or more, although the smaller number will be better in the earlier stages of the campaign. Do not try to form societies or clubs or leagues of any sort until you are thoroughly convinced that something of the sort will be wise. Do not do this and do not do anything else of the sort anywhere simply because you have heard of someone else doing this particular thing in a very successful fashion. Do it because you think it will be a good

thing and not because it has been successful in some other place.

It is suggested that in the earlier stages of the campaign the club can probably extend the boundaries of its activities and can develop the beginning of a concrete organization movement through the community by securing advisory or co-operative committees or representatives in different organizations and groups. They might ask a young man or a young woman in a factory to be a representative of the health department of the club. They might ask some interested lodge man to be a co-operating representative in his lodge. In the first stages do not ask the lodge to appoint a representative, but invite the man to be your representative and set the time that you may see fit to plan a more elaborate scheme.

If a special idea comes up to be worked out appoint a small committee. If the need of special information comes up appoint a small committee. Be concrete and definite; do not divide the same thing among too many people for fear it will get lost, but make sure that at least one person is supposed to be responsible for doing the thing or finding it out.

E. G. ROUTZAHN.

THE INFINITE LITTLE.

"A little dreaming and we are
Further than the furthest star;

A little pleasure and we gain
The fortitude to bear our pain;

A little striving and is ours
The strength of all our latent powers;

A little purpose and a will
And we our highest hopes fulfil;

A little doubt, intrepid ghost,
And we lose all we cherish most;

A little faith, the steadfast smile,
And we the future reconcile;

A little earnest trustful prayer
For wildered creatures everywhere.

And that all bad is for the best—
The worst, perchance, be worthiest."

family, are the direct outgrowth of the standard of morals they now tolerate in the men they marry, they will teach their daughters that marriage is not all romance and sentiment; that dissipated men make unsafe husbands and unsound fathers; and that the halo of romantic interest thrown around the man with a profligate past by fiction writers is a symbol of shame—a signal of danger for his future wife and children. Every young woman should know something of matters which so nearly touch her health, her domestic happiness, and the future of her children. Ignorance is not a preservative of innocence, nor the best aid to a young woman in the choice of the man she receives as her husband and the potential father of her children.

What can women do to uplift man to the higher standard he has set for woman? Every moral reform comes through the exposure of human suffering. When the public is fully enlightened as to the significance of the dangers to the family, public opinion will no longer tolerate these evils nor sanction the standard of morals of which they are the outgrowth. I believe that the ethical awakening which is now manifest in political, commercial, as well as in other circles of our social life, will penetrate the realm of private morality; that the time is coming which will mark the passing of the ethical heresy that one-half of humanity has imperious duties which the other half may repudiate or disclaim.

Science has come to the aid of women in demonstrating that there is no difference in the physiology of men and women which justifies a disparity in moral obligations. Nothing that is morally wrong can be scientifically right; in everything relating to physical morality, science is in perfect accord with morals. The doctrine of the sexual necessity for men—that stronghold behind which is entrenched the double standard of morality—is a physiological fallacy which receives no shadow of support from the teachings of science, and is disproved by the experience of thousands. From a purely physiological standpoint, there is no more necessity for a young man to sow his wild oats than for his sister to do the same; there is every reason to believe that the relative chastity of men and women is due not to a difference in physiology, but to a difference in education and moral training.

There was a time when the seduction of a young woman was considered a brevet of honor, something for a man to boast of; it involved no social stigma and incurred no penalty. The eighteenth century has witnessed the passing of the crime of seduction as a fashionable fad. There was a time when public drunkenness was considered respectable. The nineteenth century has witnessed the passing of public drunkenness as a gen-

tleman's pastime; it is now regarded as an offense against decency, good manners and good morals. In my opinion, the twentieth century will witness the passing of the double standard of morality, and with it will pass the crowning infamy of our social life—the infection of pure women and innocent children in the home and in the family.

66 West 40 St.

STAINS.

The three ghosts on the lonesome road
  Spake each to one another,
"Whence came the stain about your mouth
  No lifted hand may cover?"
"From eating forbidden fruit,
  Brother, my brother."

The three ghosts on the sunless road
  Spake each to one another,
"Whence came the red burn on your foot
  No dust nor ash can cover?"
"I stamped a neighbor's hearth-flame out,
  Brother, my brother."

The three ghosts on the windless road
  Spake each to one another
"Whence came that brand upon your hand
  No other hand may cover?"
"From breaking of a woman's heart,
  Brother, my brother"

Yet on earth clean men we walked,
  Glutton and Thief and Lover;
White flesh and fair, it hid our stains,
  That no man might discover.
Naked the soul goes up to God,
  Brother, my brother.

—*Theodosia Garrison.*

THE CHURCH AND SOCIAL HYGIENE.

By REV. MABEL MacCOY IRWIN.

THE modern movement of Social Hygiene, set in motion by the medical profession, and already engrossing the attention of leading educators and reformers the world over, is confronted with this strange anomaly: the almost utter indifference of, or opposition by the organized Christian church.

All efforts to enlist the sympathy and co-operation of its ministers—with few notable exceptions—in the distribution of literature, or to open the pulpits to lectures instructing the people in the dangers and prevention of social diseases, meets with discouragement, and there is a general attitude of indifference or aversion to the public treatment of the whole question; presumably on the assumption that this is not a matter for the church to trouble itself with; that if it looks after the spiritual welfare of its flock, it does its whole duty.

Added to this is the often expressed fear that the people will not care to hear the subject discussed, and the minister may lay himself open to criticism for allowing the church to be used for such a purpose.

In the light of such an attitude as this, the double standard of morals, which brings into the life of the family dire diseases and unnamable woes, goes unchallenged. The presence of the ever-increasing scarlet woman in our midst continues. The moss-covered fallacy of "man's necessity," with its consequent enslavement and degradation of womankind goes unattacked These and kindred topics of such vital import as to threaten the destruction of the family and destroy the integrity of the race, the ministers of the churches ignore, or pass by as unfit subjects to be presented to those who look to them for guidance and inspiration.

The little ones of their Sunday schools, some of them hardly more than just out of the cradle, are having their minds filled—six days in the week—with viscious thoughts and obscene suggestions, and many of them are initiated, by older children of the street or gutter into vices too shameful to name. The health and sanity of their adolescent youth are being destroyed through ignorance of the necessity of subduing and directing their awakening powers, which, if not controlled lead them into lives of debauchery and disease.

The sacrifice of their young women in marriage on the altar of "Let-him-sow-his wild oats, then settle down to family life" theory, goes on, and no one seems to know.

The children of such marriages, blinded at birth, never to see the light of day, and all ignorant of why they are thus deprived, lift their sightless orbs to the unanswering sky, and continue in hopeless darkness.

All this sorrow, shame and woe go on in hamlet, and town and city where church spires point the way to heaven, and nowhere, in pulpit, Sunday school or Young People's Society are these things mentioned, or the conditions that lead to them openly dealt with, and warning and instruction plainly given.

While this attitude on the part of the ministers is to be deeply deplored, we must not regard it as anything new or unprecedented. In the history of the church—through all past ages—we find that, instead of being the first, it has always been the last to champion any radical change or reform. The church, as is true with all institutions, is a conservative body, holding to things as they are, rather than to things as they are to be, and therefore, this great movement of Social Hygiene—which is bound to uncover the rottenness of social conditions, and bring to light the sex diseases in family life—brought into the family sometimes by men active in church work, and respected members of society. This subject of sex—a subject which hitherto has been tabooed as a thing of shame, is sure to meet with the aversion of the Protestant, and active opposition of the Roman Catholic church.

So long has the church separated man's spiritual from his coporeal welfare; so long has it dreamed its duty done if it admonished man to "flee the wrath to come" that it has failed to proclaim those saving facts which would make for the redemption of the entire man-body as well as soul.

The violation of sex through youthful habits, the illicit relations and sensual indulgences of later life—largely due to man's ignorance of the laws of sex, make our men of matured years all unfit for the sweet ministrations of the spirit. Only then does the church come in to seek and save that manhood which is lost—that manhood which, in most instances, might have been saved in the beginning, had the proper instruction in home, in school, in pulpit been given.

It is well to find and rescue that which is lost; but it is better still to so instruct the young in the true laws of generation that re-generation need never be required. Prevention is always better than cure, and this holds good in the realms of the moral and

spiritual as well as in the physical life of man.

Whatever excuse the church has had in the past for keeping silence in matters of sex-instruction of its people, both old and young, it can no longer show good reason for continuing that worn-out method, or failing to co-operate with others—outside the church it may be, working for humanity's uplift. Now, thanks to earnest, fearless men of the medical profession, this silence—hoary with age—has, at last, been broken. Physicians now stand ready to furnish its ministers, its teachers, its laymen with startling facts that call for immediate attention, and science will join hands with the church—if the church so will—and lay for its religious and moral efforts in this direction, a scientific foundation upon which may be reared by church and society at large, the fair temple of chastity; a chastity enforced not by fear of hell in the world-to-come; but a chastity built upon a knowledge of the laws of sex in the world that now is.

There are many earnest men and women today who are seriously questioning if churchly institutions have not outlived their usefulness, and must not of necessity go the way of all things that have been out-grown.

This then is the time and—it appears to me—the Social Hygiene Crusade is the opportunity for the claimed-to-be church of God to show to the people that it can and that it will come to the moral support of all good men and women who, through the enlightenment furnished them by science, and who recognize the imperative necessity of the hour, are making every endeavor to save the nations from the destruction which follows—and must inevitably follow—sex transgression.

622 West 135 St., New York City.

Look at the roses saluting each other;
Look at herds all at peace on the plain—
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

It is worth while that we battle to humble
Such poor fellows down into the dust?
God pity us all; Time oft soon tumble
All of us together, like leaves in a gust,
Humbled indeed, down into the dust.

—Joaquin Miller.

THE SINGLE STANDARD

By Mary Mannering.

(Miss Mannering is touring the United States in Rachel Crothers' play "A Man's World," which advocates the single standard of morals.)

I DON'T much like the topic you ask me to talk about—not so much because of its antiquity, but because I doubt if there is an inch of the ground that has not been thoroughly beaten and threshed in the ages past and will continue to be in the ages to come. Still, at this time, when the sword of Truth, Freedom and Reform is cutting and slashing at old creeds and beliefs, when Temperance is gaining converts every day, when women are beginning to be a factor in the fight against graft and corruption, perhaps a word from me may amalgamate with those of thousands of others and help to pull from its pedestal the belief in that dear old double standard, which has been so long man's sole prerogative.

There is really no double standard, the real moral law stands absolute for man as for woman. Because, man, custom and history say, "thus" and "so," does not alter the "real." All children playing with their dolls "pretend" that they walk, talk, eat, sleep, etc. Of course, they don't, but it seems real.

In my play, "A Man's World," Miss Crothers has made one character say, "Man sets the standard for woman; he knows she is better than he is and he demands that she be, and if she isn't she's got to suffer for it—that's the whole business in a nutshell, and you know it." (These lines are addressed to a woman.)

Now, I think everybody will agree that this about states the case as it is generally accepted and furnishes about all the authority there is for "the double standard." Man sets it and demands woman accept it, if not, the woman must suffer. Man says so, and man while admitting that woman is better than he, must still be the master and names the punishment, and poor old Nature is made the scapegoat. And what is the great bulwark of man's defence which has so successfully withstood the assault of the ages? By what sure, tried and true weapon has he been able to "turn his opponent's steel" and carry out this "bluff" until it is almost universally accepted as truth? The answer is simplicity itself—women bear children. They are the mothers of men and must be kept in line so that men can with some certainty in the majority of cases, put his finger on his sire.

Understand, that I am not asking that women should have the present license of a man, God forbid! I am but attempting to show how absurd the double standard is. The standard set by man is right, if made sauce for both goose and gander.

The morality of woman is the keystone of the universe. Who can picture the glory of the world if man's morality equaled woman's?

Just a word more—woman must suffer if she breaks this man-made standard. She is disgraced, etc, etc., the end cannot always be seen, it may be the streets, the mire, or possibly, the making of a great life, but in any event, she has suffered. The man is probably being toasted at the club as an ornament to society, when, if you will look at the matter as it is, you will see that the man is always the briber, the buyer. He pays a price, a money value—if a woman is vain, he offers diamonds; if hungry, food; if sick, health; but always he is the buyer; he places the value and bids and bids until the bargain is struck. Woman's acceptance may come from many causes, but man's always from the one, self.

I believe the time will come, a long way off, perhaps, when a father will talk to a son in the same manner as a mother should talk to a daughter, and then, we shall be really advancing.

The double standard is responsible for about three-fourths of the misery in the world, and it's time people began to see and lessen it. Parents owe it to their children, who come into the world through no wish of their own,to make a fight for a purer and a single standard.

"INVICTUS"

Out of the night that covers me.
Black as the pit from pole to pole,
I thank whatever god there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed.

It matters not how strait the gate.
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul.

—W. E. Henley.

VITAL STATISTICS

By Josephine Arnold Rich.

THAT is the central purpose and master hope of these meetings. Why are we women expecting eagerly to hear discussions of such problems as improvement in education, physical hygiene, the white plague, domestic samtation, cleansing of politics, wages of women, child labor, alcholism, and the white slave traffic. Assuredly it is not because women imagine themselves competent without studious preparation and special knowledge to plan improvements or form wise opinions along the range of topics that appears here. No it is not this, but because the welfare of human society is enshrined in the heart of mother, wife and sister, because no true woman can be indifferent to aspects of life and social conditions that mean weal or woe to all. Improved conditions, happier lives, larger powers of service, and richer benefits to our day and generation, these are the ideals, the master hopes, that dominate such meetings as ours, and they are the ideals that must ever mean a wider diffusion of hopes and a wider extension of benefits.

Women of the Federation to you more than any other women in the world has been given the power and opportunity to do great service.

The need of better registration of vital statistics for the conservation of human life, is a subject which challenges the attention and inquiry of every thinking man and woman today. What I want to bring before you are some facts regarding the registration of births, and it is the women of our country who will correct this lax method of registration. Do you know that not a single state, not even a single city in the entire United States possesses complete registration of births. Boston claims to have the best, only 96 per cent. The records of Baltimore, Chicago and New Orleans are utterly worthless. Dr. John N. Hurty, secretary of the Indiana State Board of Health, says "Fundimental to the practical application of hygiene to secure higher efficiency, longer duration of life, and fuller measure of happiness is the value of vital statistics."

In Baltimore a meeting of the American Association for the Study and Prevention of Infant Mortality was held and brought together the authorities on that subject. Last year the American Academy of Medicine called a conference of men and women interested in infant mortality to meet at Yale University, and

dren—nature's protest against the desecration of the holy office of maternity with infections that poison the very sources of life. Above all, it is time that these social crimes should cease; that this crowning infamy of our social life should no longer be possible. Common humanity demands that women in fulfilling their functions as wives, and their mission as mothers of the race, should not be exposed to infections which soil them, and poison them, and which kill them. Simple justice demands that their children should no longer be robbed of their rightful heritage of vitality, health and vigor.

And here, lest a wrong inference be drawn, it should be explained that the diseases of vice are not the exclusive source of that vast mass of disease and misery which flows through the channels of heredity. It cannot be too strongly stated that parents who have led chaste lives, absolutely free from any taint of vice, may bring into the world dead or delicate children, through ignorance or disobedience of the laws of pathologic heredity. But the class of infection under consideration are in every case essentially avoidable; they are communicated by the voluntary acts of individuals, but while they are voluntary infections they are none the less ignorant infections.

The object of enlightenment is prevention. If women are to know these facts, this knowledge should be timely. If this enlightenment comes only after the harm has been done, it will do no good. Physicians have been censured, and perhaps with some justice, for concealing from their patients all knowledge of these facts. But a physician cannot violate his professional code by telling a mother that her child has been blinded by an infection received from its father, or a woman upon whom he has operated that the operation was necessitated by an infection communicated by her husband. Besides, the knowledge would come too late. The harm has been done and cannot be undone. It is evident that this preventive knowledge can only come through general enlightenment of the public. It must be collective and not individual.

Now, the practical question arises: What can the great body of intelligent and influential women represented in the various State and City Federations of Women's Clubs do toward the correction of a class of evils which have such a tremendous significance for motherhood and children?

SEX INSTRUCTION.

It is believed by those who have made an intelligent study of causes and conditions, that ignorance is the basic cause, and that the solution of this problem of prevention must be approached

through education. The radical remedy is a reform in our educational system, both parental and scholastic, which now ignores the sexual organization of the individual. Young people are reared in ignorance of the fundamental laws of life and sex, and of the true meaning and proper uses of the reproductive function. They are left to stumble upon the significance of sex; young men are launched into the world without a word of timely warning of the right horrible dangers which beset their sexual life; mothers educate their daughters from their earliest years in prudery, and flatter themselves that they have thereby promoted their modesty and morality. "They are sent into the world with no more preparation than if they were going to live in paradise." In the absence of sound and wholesome instruction, young men imbibe from ignorant and corrupt sources false and misleading ideas which cannot fail to have a demoralizing effect upon their sexual character and conduct. They become obsessed with the dangerous idea that the exercise of the sex function is a physical necessity for them, essential to their health; that a man has a natural, unassailable right to indulge his sensual impulse as he pleases, and that the general principles of morality do not apply to the sex conduct of men—hence, the doctrine of the double standard of morality.

It will be impossible, within the limits of this paper, to adequately discuss the question of sex instruction, but as food for thought, the following suggestions are presented: Ignorance is not synonymous with innoncence, and does not shield from sexual errors. If parents do not teach their children what is right, others will teach them what is wrong. The sex knowledge a child gets is either the pure, wholesome teaching of the home, or the impure, corrupt teaching of the streets; there is no alternative. Mothers have an opportunity, a privilege, and at the same time a solemn duty in this matter of sex instruction. The mother is the supreme parent of the child; she is not only the source of its physical life, but, in a certain degree, the creator of its moral and spiritual nature. It is claimed that most of the ideas and impressions and principles which form character and determine conduct are implanted in early life before the sixth year; it is the mother's privilege, and at the same time her duty, to teach the child the facts of life and sex—how children come into the world, of the physical relation of the child to her as a part of her being. This knowledge, while satisfying the child's curiosity, strengthens instead of destroying the relation of sympathy and confidence which should exist between the mother and child, and which it is most important to preserve.

This instruction is designed to serve as a shield, to safeguard

the child's mind from the seeds of error which would otherwise be implanted; it serves as a protection for the present, and a preparation for more specific and definite knowledge in the future. In an educational pamphlet issued by the Society of Sanitary and Moral Phophylaxis, entitled "The Boy Problem," for parents and teachers, the importance of sex instruction is fully set forth, with suggestions as to its nature and scope, at what age it should be given, and how this instruction, begun in the home, should be continued and supplemented by instruction in the schools.

In "The Young Man's Problem," and "Health and Hygiene of Sex, for College Students," the sex instruction for older boys and young men is considered. Another pamphlet, "How My Uncle, the Doctor, Instructed Me in Matters of Sex," is intended to be given to boys by parents who recognize the importance of sex instruction, but from reticence or a sense of incompetence fail to give it. Educational pamphlets for unprotected young women and the sex instruction of young girls are in course of preparation.

DOUBLE STANDARD OF MORALITY.

Finally, we come to the consideration of the double standard of morality. It may be inquired: To what extent are women responsible, not for the creation of this conventional code, but for its perpetuation? The origin of this code may be traced back to primitive times, when man seized his wife by capture or force. She became his chattel, his slave; he guarded her virtue, as the loss of it would impair her property value. With the advance of civilization, more gracious manners have been evolved; the modern man in securing his wife has substituted for force the more gentle art of persuasion. But the standard of morality to-day is still the traditional standard—the survival of the domination of the strong over the weak, and based upon the theory of property ownership in women. Notwithstanding the ascent of woman to a higher plane of influence and importance, and her enlarged role in almost every department of social life, she has scarcely more voice or influence in shaping private morality than in the early dawn of civilization.

The pregnant truth uttered by Professor Thomas, that "women are in the white man's world, but not of it," applies with especial force to the domain of social morals. In the realm of private morality man is the supreme lawmaker. As Miss Rachel Crothers says in a popular play: "This is a man's world; man sets the standard for woman. He knows she is better than he is, and

he demands that she be; and if she is not, she has got to suffer for it. That's the whole business in a nutshell." The frank brutality of these words is only equalled by their essential truth.

The standard man sets for woman is complete chastity before marriage, and absolute fidelity after marriage. He will not marry with a woman who has parted with her virtue; he requires that she be fresh and virgin, and unsmirched by the touch of other men. The standard he sets for himself is altogether different; he may freely consort with immoral women, and emerge from the mire of dissipation, spotted, it may be, with the leprosy of infection, and yet consider himself not unworthy to ask the hand of a pure young woman in marriage. This code compels the woman to be less nice, less fastidious in her choice of the man she receives as her husband. By a curious inversion, what the man holds as the crowning virtue in woman, she accounts as a negligible quantity in man. She has been taught that any thought of the sexual past of the man she marries, or of the physical relations that are to exist between herself and her husband after marriage, is grossly indelicate. It thus most often happens that in this essential business of life, chastity is compelled to mate with unchastity, virtue with vice.

Woman, strange to say, has not openly revolted against this unilateral code; she has weakly accepted this man-made standard and tacitly tolerates, if she does not sanction, it. In upholding this standard woman is more royalist than the king; she is more relentless in her condemnation and ostracism of those of her sex who do not conform with its requirements; the virtuous matron who would shrink from all contact with a fallen sister as contaminating, may smile indulgently upon the very man who has been the author of the girl's ruin; she may even welcome him as a suitor for her daughter's hand, if he be otherwise eligible.

Fiction writers, many of them women, place a premium upon vice by exploiting as their heroes men of the Don Juan type, as if their amours conferred upon them a romantic distinction and enhanced their value as prospective husbands. These fiction writers should know that graduation from the school of vice is not the best preparation for the duties of marriage and parentage. All experience shows that a man seldom leads a dissolute life without consequences. Most often he contracts a debt to disease which must be paid. The French have a proverb: "C'est le mari qui paye les dettes du garcon." Unfortunately, the wife and children are often drawn into the vicious circle and are compelled to share the punishment.

When women learn that the evils which have been sketched in this paper, especially the havoc wrought in the home and the

Social Hygiene

NEARLY everyone is interested in the subject of the White Slave Traffic and looks forward to the day when this loathsome trade will be exterminated. The following account, taken from the "Shield," will doubtless be of interest to our readers:

The Fourth International Congress of the Movement for the Repression of the White Slave Traffic, held in Madrid from October 24 to 29, has been a great success. The attendance was very good considering the distance and difficulty of the journey for many delegates. There were official representatives from all the European governments (except France, Russia and Turkey), and from five nations on the American continent. In addition there were between forty and fifty other delegates from abroad, and some hundreds of Spaniards—men and women. The Congress was recognized and honored as no other has been; it was opened by a Royal prince in the king's name; it was closed by a Cabinet minister (representating the Premier who would himself have been present but for family bereavement). Fetes, receptions, banquets, excursions, were organized in its honor on a most lavish scale, winding up with a reception at the palace by the King and Queen, who conversed in a simple, friendly fashion with the delegates, and expressed their deep personal interest in the movement. This royal and official recognition brings its own dangers, but it is significant of the dawn of a new era not in Spain only, but in Europe. It means that those who work for the protection of women and for the raising of the moral standard are no longer regarded as dreamers and fanatics, but that politicians and officials have recognized that these workers are a force in the world and that it is as well to be on their side.

For Abolitionists the Congress has a far deeper significance. Many among us have been jealous and suspicious of the movement because it did not go far enough, and because it accepted the assistance of individuals and governments who were deeply pledged to the regulation system. But now it becomes evident what a great educative work the movement has done. To well-meaning and zealous men and women who had accepted the doctrine of a "necessary evil," it has brought home the appaling consequences of that doctrine. And now at last the subject has been fairly discussed before such an audience as could not have been gathered in any other way., an audience made up of doctors and philanthropists, princesses and court ladies, ambassadors and official representatives of the civilized nations. If it be objected that the great mass of working men and women were not personally represented on this occasion, we reply that it does not matter,—because their verdict was uttered long ago.

It was a debate which no one will easily forget. One after another, doctors, lawyers, bishops, women, from Holland, France, Spain, Sweden, England, stood up to declare, with burning eloquence and resistless logic, that the great source of the traffic was the system by which the State itself becomes the protector and purveyor of vice, furnishing the markets where the traffikers find sure and ready sale for their goods. There was just enough opposition to give interest to the debate, but the Regulationists were rather in the position of convicted prisoners pleading for mitigation of sentence. They spoke—and with truth—of other sources for the traffic, the bad economic and social position of women, the ignorance and vanity of girls, the corrupting influences of immoral literature, and of drinking habits and they tried to point out how much worse things would be if there were no regulation. But their words lacked the ring of conviction and earnestness. An overcoming faith is impossible to the man who clings to the doctrine of a "necessary evil." A vote was taken, but all the honors of the debate remained with the Abolitionists.

Mr. Coote, the founder of the International Movement against the White Slave Traffic, rejoiced greatly in this debate, which goes far to justify his long-standing conviction that it is through this movement that the nations will ultimately be led to abandon the Regulation system.

DETROIT SEX HYGIENE CAMPAIGN.

F. H. FINN,

President Detroit Federation Men's Church Organizations.

THE educational campaign on sex hygiene recently conducted in Detroit reached almost every inhabitant with at least the prime facts regarding the physical dangers and social cost of venereal disease. It came on the heels of a census report which shows a prodigious growth in industries and population in one of our older cities—for Detroit was founded by Cadillac more than 200 years ago—and fits in well with the growing civic consciousness which has recently found practical expression in many ways.

The campaign had its origin in a meeting of physicians and social workers over a year ago, followed by several later conferences, to discuss methods of combating venereal diseases. In the meantime a Federation of Men's Church Organizations was forming, which was formally organized in the early summer. Sex hygiene was one of the lines of social service proposed at the organization, and the two groups quickly got together ona program suggested by the federation. The Pastors' Conference, an organization of evangelical ministers, and the Federation of Women's Clubs promptly accepted an invitation to co-operate.

The Young Men's Christian Association had previously engaged Professor Winfield Scott Hall of Northwestern University for a series of talks on the subject, and this plan was pooled with the other for a general campaign in charge of a citizens' committee representing the organizations named above and several others. The chairman was Dr. Rollin H. Stevens, and the secretary Eugen C. Foster, who is boys' secretary of the Y. M. C. A.

On the Sunday preceding the campaign, publicity in the two morning newspapers began with a half page article describing the plan, giving the reasons for it and backed by the strong list of organizations taking part. For the next three days these papers and the three published in the evening had each day a carefully prepared article on the need for sex hygiene and what it means in the conservation of the race. The public was thus fully prepared for Dr. Hall's lectures, which came thick and fast.

This was probably the most strenuous campaign Dr. Hall ever engaged in, and while it was wearing he gave himself unreservedly to it, he captivated his audiences with his gracious manner,

his vigorous presentation of a difficult message and his successful appeal to all that is noble and best in man and woman.

Following Dr. Hall's campaign, the Federation of Men's Church Organizations, the Federation of Women's Clubs and the Industrial Department of the Y. W. C. A. took up the important task of carrying the propaganda into local churches, clubs, school buildings, factories—wherever a hearing can be secured. Several physicians, both men and women, have volunteered as speakers, and as a result of this follow-up work an even greater number will hear the sex hygiene message than Dr. Hall was able to reach.

The campaign thus is not ended, but in fact only begun, and in order to put it on a permanent basis and to affiliate it with the national organization, it has been incorporated as the Detroit Society for Sex Hygiene. Dr. Stevens, who was chairman of the citizens' committee, becomes president. The vice presidents are the Rt. Rev. Charles D. Williams, Episcopal bishop of Michigan; Mrs. George Y. Caron, and D. W. Springer. The treasurer is D. M. Ferry, Jr. The executive and advisory committees are made up of representatives of the various organizations and commissions working in solid phalanx against this evil.

It remains to be said that without the help of the five daily newspapers the campaign could scarcely have been so successful as it was. The whole daily press of Detroit—by name, the Free Press, the News-Tribune, the News, the Journal and the Times—is thus placed solidly in the small but growing list of newspapers which have the courage to speak out frankly on a subject for which there is crying need of publicity.

"No joy for which thy hungering soul has panted,
No hope it cherishes through waiting years,
But, if thou dost deserve it, shall be granted;
For with each passionate wish the blessing nears.

The thing thou cravest so waits in the distance,
Wrapt in the silences unseen and dumb—
Essential to thy soul and thy existence,
Live worthy of it, call, and it shall come."

By Miss Mabel F. Dedrick, Missionary, Moody Church, Chicago.

UNLESS there is a great awakening and revival along the line of purity and rescue work, in the Church of God today,—unless a change takes place among so-called Christians, God will hold them responsible at the Judgment Day for the downfall and ruin of many a dear girl.

There are very few churches (thank God for some) where a welcome awaits the fallen. I mean a real welcome, and for this very reason few of these girls would care to go. In my work in almost every section of Chicago I have known many of these girls who attend church services.

Even though a girl may be redeemed from a life of sin, the attitude of most professing Christians is, "Yes you are certainly welcome. How wonderfully you have been saved! but we must remember, though, what your life has been, and we cannot mingle too much with you." Or in other words, her past is never forgotten. Jesus said, "Your sins and iniquities will be remembered no more against you," and "As far as the east is from the west, so far have I removed their transgressions from them." If Jesus Christ, the Son of God, the Holy and pure and spotless One could say, "I will remember them no more" and can forget a poor girl's past, surely we dare not set ourselves up, as greater than He.

PHYSICIANS ORGANIZE FOR MEDICAL SOCIOLOGY.

RECOGNIZING the intimate relationship between disease and the social-economic system of today, a number of public-spirited physicians of New York, headed by the venerable Dr. Jacobi as honorary president, have lately organized the American Society of Medical Sociology, which it is hoped will help solve the difficulties long felt by conscientious physicians in dealing with those forms of disease in which the cure lies in improving conditions.

This society plans to include in its membership social workers as well as physicians and to make an unbiased study of all problems of a medico-sociological character, presenting the results frankly and fearlessly regardless of either prejudice or special interests.



"Melody, both vocal and instrumental, is for the raising up of men's hearts, and the sweetening their affections towards God."—Richard Hooker.

RICHARD WAGNER has said that "music is to the other arts, considered as a whole, what religion is to the church." And if the character of a people may be judged by their religious tendencies may it not be safely said that the character as well as the temperament of a nation can be judged by its national music? For music is the unconfined expression that reveals the intense sensibility, the language of the heart that is characteristic of the ardent and impassioned temperament, and expressive of the genuine tone of feeling that is predominant in every person.

The more provincial the person the more susceptible is he to external influences and necessarily more capable for feeling that must find expression in the simplest and most natural language. Music being as it is the language of joy as well as sorrow, and the inherent mode of expression that comes to the aid of the enraptured and the oppressed, it is intuitively that one turns to song in order to give freedom to the sensations that possess him.

Then it may not seem inconsistent to say that music is the exclusive property of the peasantry—the descendants of the ancient inhabitants of a country. The upper class are of another race,—a race who claims no true national music; or, if anything seeming to approach music, so essentially different that the relationship appears forced and therefore of no adequate value.

Among the many nations whose music shows this fact to be incontrovertible are the Irish. Their music has ever been a music made and preserved by the peasants. It is the peasants who have suffered and sung, and who have produced not only the songs of

the country but all the music of Ireland, and have touched it with a tender, mystic melancholy that is the inherent characteristic of the Celt. Even when he has laughed he has expressed the feeling of joy with tears in it. In nearly all of the most rollicking drinking songs and dance tunes may be discovered an underlying stratum of grief.

The history of music in Ireland, unfortunately, has never attracted the attention of many writers of musical history as the similar histories of other nations have; and when we read that as far back as the Fifth century that the music of Ireland was in advance of that of any other country of Europe, and that they were among the first nations to develop a knowledge of harmony and descant or primitive counter-point, it is with a feeling of little faith that we are inclined to accept the information.

Gaelc is believed to be one of the oldest of tongues, but it is written that

"Music first on earth was heard
In Gaelic accents deep,
When Jubal in his oxter squeezed
The blether of a sheep."

Jubal is spoken of in the Bible as being the "Father of all such as handle the harp and organ." (Gen. iv, 21.) From the earliest times the Gaelic bards have sung in rhyme, rarely in blank verse; the word song implying verse chanted or sung. The sacred rites and incantations of the Druids were given in rhyme, in this respect differing from Greek verse, which was rhythmic but not rhymic.

As early as the Fifth century the Irish had their folk-songs, war songs, religious songs and dance tunes. They were among the first people to make use of the diatonic scale, which is employed to the present day. And to them is due the credit for the earliest development of musical form and the furthering of the knowledge of music throughout Europe, having given to the continent the first teachers for the country's flourishing abbeys.

That the primitive Celts were a musical people has been learned from the writings of Hecataeus, an Egyptian historian who lived about 500 B. C. Writing of Ireland, he says: "There is a city, whose citizens are most of them harpers, who, playing upon the harp, chant sacred hymns to Apollo in the temple." Previous to the conversion of the pagan Irish to Christianity by St. Patrick in the year 32 A. D., the Druids had made use of music in their mystical ceremonies and also had formed a species of musical notation by means of hieroglyphics inscribed upon what is now known as the Ogam stones. An old manuscript states that

Cormac Mac Art, Ard Righ na h-Eireann, or high King of Ireland, 254-277 A. D., had "a band of music to soften his pillow and solace him in time of relaxation."

The Irish monks were the first to adopt the "neumes," a species of characters used to represent tones and inflections. As far back as the year 592 allusion is made to the "cronan," a sort of ground-bass or pedal-point, which was spoken of as "the most excellent of music." It has been described as "a low murmuring accompaniment or chorus, which, from its name "cronan" (the Gaelic word for purr), must have been produced in the throat like the purring of a cat."

Previous to the coming of the Normans to Ireland they used the following musical instruments: the "cruit," or small harp, and the "clearseac," or large bardic harp; the "cuislenna," or bagpipe; the "feadan," or fife; the "stoc" and "sturgan," two species of trumpets; the "guthbuinne," or horn; and stringed instruments called the timpan, psalterium and ochttedash. The most popular of all these was the harp, and it took its place as the national instrument. The old Irish cruit was originally an instrument of three or four strings, while the clearseac was the large harp of mediaeval Ireland, such as the one that may be seen at Trinity college, Dublin, said to have belonged to Brian Boru, king of all Ireland, 1003-1014.

To the existence of the many minstrels and bards Ireland owes its high place as the most musical country of mediavel times. In the Sixth century were held the famous "Feis Ceol," or music festivals, at Tara, the seat of all learning and culture and the residence of the high king. These were often attended by more than a thousand bards, so the old accounts tell us. These bards occupied an exalted position in the country, being second only to the kings and nobles. There were six orders of bards, of which the ollavs were the highest. Bardism in those days was hereditary and schools were kept up for the special training necessary for the profession; and each king and noble maintained his ollav and lesser bard. These conditions made possible the widespread use of the harp and the great proficiency in performing upon it.

Many references are made in the old manuscripts to the harp and harp-playing. In the year 1183, the Welsh monk and historian, Giraldus Cambrensis, wrote: "The Irish are incomparably more skillful than any other nation I have ever seen. For their manner of playing the cruit, clearceac and timpan, unlike that of the Britons, to which I am accustomed, is not slow and harsh, but lively and rapid, while the melody is both sweet and pleasing. It is astonishing that in such a complex and rapid move-

ment of the fingers the musical proportions (as to rhythm) can be preserved and that throughout the difficult modulations on their various instruments the harmony, notwithstanding shakes and slurs, and variously interwined organizing, is completely observed."

It is then not inappropriate that the coat of arms of Erin and her flag as well should give the harp the place of prominence, being the one nation that has used a musical instrument in this symbolic way. They were a nation of harpers and they have given to the world harp music. They invented an art that was practically their own. They had a vocabulary of technical terms differing from all other nations. Many related to the method of playing the harp, while others described particular styles of compositon. The minstrels of the Thirteenth century visited Wales and Scotland and were received at the courts of those countries with great honors. At a later date the bards became so numerous and caused such turbulence and strife that legal enactments were passed against them, so that where they had been independent they now had to exist as best they could among the poorer classes. They continued to be persecuted which necessarily lessened the number of harps and harpers in Ireland, gradually declining in numbers until they had almost finally died out in the late Eighteenth century. A revival of harping was started a-foot in the Nineteenth century, which lasted about twenty years, and at the present time the Feis Ceol and other societies are making successful attempts to keep the spirit alive.

With composers of other nations the harp has been given much prominence in the orchestra. The stately and appealing sweetness of the voice of the harp seems to have produced no effect on some of the composers of the old school, for many of them have almost ignored it. among them Bach, Handel, Hayden, Weber and others. Berlioz, in "Childe Harold," makes the harp and the horn unite inimitating a bell; in St. Saens' "Danse Macabre," skeletons come forth after the harps have struck the hour of midnight; Wagner masses six harps and weaves into them a harmony of inexpressible sweetness in "Das Rheingold"; and in the operas "Aida" and "Herodiade," the effect in the sacred chants and dances are achieved largely with the harps assisted by flutes.

Apart from the harpers and pipers of Ireland the Irish church and monasteries from earliest times made much progress in organ music, some of the organs having been installed as early as 1375. During the Reformation many of them were torn out and destroyed, and there is a record of the restoration of the organ in St. Patrick's cathedral, Dublin, in 1661, which city at

that time was very musical. A manuscript of the time states that in the year 1552, morality plays were performed, which were "accompanied with organe playing and songes very aptly." Trinity college, which was founded in 1593, conferred its first degree in music in 1610. In 1676 Thomas Duffet published a good collection of Irish songs, entitled "New Poems, Songs, Prologues and Epilogues." The Hibernian Catch Club, founded in 1679, is still flourishing and is the oldest existing musical societies. It is also interesting to learn that the first performance of Handel's "Messiah" was given in Dublin in 1742.

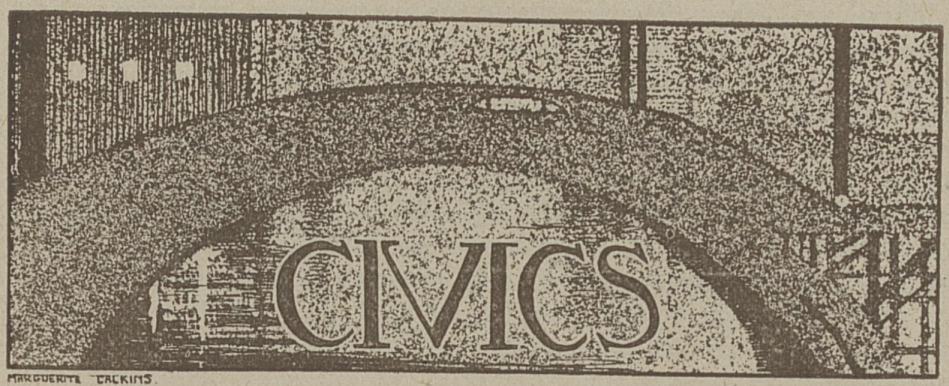
From the beginning of the Nineteenth century, Irish music, other than the remnants of folk-music, has had no existence apart from that of England. Many of her composers, as well, as her great men of letters are regarded by the greater number of people as Englishmen, among this number of composers of later days who have attained world-wide reputations, being Sir Arthur Seymour Sullivan (1842-1900), and Mrs. Mary Rhodes, better known by her pen name Guy D'Hardelot, a name taken from Chateau d'Hardelot, near Boulogne-sur-Mer, France, where she resided for many years. Sullivan's comic operas "Pinafore" and "Mikado" have been played in nearly every large city of the world, and Mme. D'Hardelot's songs may be found on the programs of song recitals wherever music is known. Other noted Irish composers are: John Field (1782-1837), who was the creator of the nocturne; Michael William Balfe (1808-1870), who attained popularity with his operas "Bohemian Girl" and "Lurline"; William Vincent Wallace (1812-1865), the composer of the opera "Maritana"; Patrick Sasrfield Gilmore (1829-1892), the famous bandmaster; Mary Ann Virginia Gabriel (1825-1877), whose songs attained a wide popularity, among the best known, "In the Gloaming"and "Somebody's Darling"; Sir Charles Villiers Stanford (1852-), the composer of the opera "Shamus O'Brien," and the incidental music for Tennyson's "Queen Mary," first produced in 1876; Thomas Ryan (1827-), orchestral player and author of "Recollections of An Old Musician," a book telling many incidents of the Mendelssohn Quartet Club, organized in Boston, Mass, in 1849, the first string chamber-music society of artistic standing in this country; Harry Plunket Greene (1865-), the Irish basso, who has established a lasting reputation in Germany, England and America; Mrs. Adela Maddison, whose opera "The Talisman" has been accepted by the Leipzig Grand Opera management, and John MacCormack, one of the recent acquisitions of the Chicago Grand Opera Company, who is destined to take his place among the great tenors of the grand opera stage.

These are only a few from out the many noted musicians that have sung the glories of Erin; and what the future holds for Ireland remains to be seen. The Celtic revival of the present day is doing much to re-establish a love for all things Irish, especially along artistic lines. Two of the latter day poets, William Butler Yeats and Herbert Trench, and Fiona MacLeod, the Scottish Geal (the late William Sharp), have caught the true Celtic spirit and it is not at all improbable that the fair isle of song will produce a composer imbuded with the mystic flame that flickers but never dies out.

After Mme. Nordica has built her opera auditorium at Deal, N. J., which she intends for summer use, let us hope that she will produce the operas in English. Nothing could be more appropriate, opera sung in English in an opera house built by an American in an American city. It would seem that she would have little trouble in securing the co-operation of the tenor Alessandro Bonci were she so inclined, for we read of his earnest efforts to have opera sung in English. He is now making a tour, singing his songs in English in order to ascertain whether American audiences will stand for music sung in the mother tongue.

Can we deny that there is an unending charm about the German waltz when we read information to this effect: A Berlin newspaper recently announced a competition amongst German musicians for the compositon of a waltz. It has now received 4200 waltzes. SEANGAN NI-H-EIBLIN.

"We are drawing near
Unatlased boundaries of a larger sphere
With awe I wait as science leads us on
Into the full effulgence of the dawn."



Mrs. Edwin F. Moulton, Chairman.

The continued interest in civic improvement in all parts of our country, is just cause of congratulation to the vast army of civic workers—composed of women's, men's and children's organizations. Through their combined effort there is being evolved a new order of civic life, changing our municipalities from the heretofore distinct city atmosyphere to that of the home—the larger home for all the people.

Former ideals of better civic conditions are no longer dreams of future achievements, but present day realities.

While civic improvement has become a vital issue in many of our larger cities, and interest is already manifested in many of the smaller ones, the civic department wishes to emphasize the importance of solving civic problems in all of our smaller municipalities. Here is the opportunity of starting our future cities right, and in so doing, assuring better developed cities.

Too frequently the idea prevails that because a town or village is permanently small, it has no civic possibiltes, thus often over-looking natural features, the preservation and improvement of which would transform the commonplace town or village to one of great beauty. In towns and villages individual effort will often lead to concerted action that brings surprising results.

We recommend the holding of public conferences on cvic subjects, where men and women may talk over local and state civic problems and seek discussion as to the best methods of solving them.

Civics has become such a comprehensive term that it is impossible to more than touch upon some of the things that it implies. Perhaps it is sufficient to note that every phase of the subject is now being promoted by the federated clubs.

Municipal housecleaning is becoming an annual event wherever health and cleanliness is sought after, and is proving an enemy to disease. New clubs cannot find any department of civic work whch will arouse greater interest than the observance of a Municipal House-Cleaning Day. The city housecleaning, with the co-operation of the authorities, provides opportunity for the efforts of all the citizens, men, women and children, and in their united labors for health and cleanliness in their home towns they often receive the first impulse to work for moral and civil righteousness. Literature upon this important subject may be obtained by writing to the Civic Club, 1524 Locust street, Philadelphia, Pa.

We suggest a campaign of education regardng the enforcement of city ordinances pertaining to clean streets and alleys; expectoration; overcrowding sidewalks; projecting signs and so forth.

Favorable progress is being made along the following lines: Protection of meat and food stuff and the careful handling and delivery of the same; abatement of smoke; suppression of useless noise; warfare on the disease-carrying fly, mosquito and rat; elimination of billboards, proving that persistent and well-directed effort will overcome civic evils.

Through the efforts of clubs, many rest rooms are being established and maintained in towns and villages, for the comfort of rural women and children.

The subject of civics is being extended by placing civic topics on the majority of club calendars.

Clubs are seeking improved surroundings for home and public buildings, by endeavoring to have artistic effects prevail on the outside as well as the insde of them.

Arbor Day reports show that planting is becoming, as it should, the true observance of this important holiday. Hundreds of trees are now planted annually by clubs.

Parks are a necessity for the health and pleasure of the people as well as a factory for beauty, therefore let us endeavor to have more of them. Especially the open spaces in the center and throughout the city and villages.

Several clubs have recently purchased and laid out parks.

The importance of having proper waste disposal isalso claiming the attention of clubs, and several towns owe their present sanitary conditions to the initiative having been inaugurated by clubs in this vital part of city and town keeping.

We ask all clubs to take a more decided stand against the billboard and poster method of advertising. Upon application to this department a model law and methods of enforcement will be

furnished.

Recognizing that physical and mental ability depend upon health, we urge the clubs to labor zealously for supervised play and playgrounds.

That the civic conditions of the next generation may excel those of the present, it is essential that our public schools instruct our youth in good citizenship. This may be done by establishing Junior Republic or School City Clubs in the upper, and Junior Civic Leagues or Leagues of Good Citizenship in the lower grades.

This department advocates the use of school buildings for social centers wherever conditions demand it. This phase of civics would afford increased social opportunities in rural districts where there are few central gathering places.

To designate any one phase as the fundamental requirement in a movement so pregnant with vital issues as the civic movement, is most difficult, but authorities on civics agree that a city plan is a fundamental requirement. Could this department secure universal interest in city planning, an impetus would be given to civic betterment that ultimately would lay the cornerstone for future municipal and civic art.

The practical applications of civic art are various—including proper location of public buildings, correct placing of fountains and statuary, artistic signs, lamp posts, refuse receptacles, limitations of building lines. It is the study of civic art that helps us secure the artistic effect in everything that pertains to the embellishment of the city or village.

City federations, federated clubs of town or city, are important factors in state and the general federation. Recent civic reports show conclusively the power they wield as a civic force in all parts of the United States. Their motto might well be, "In union there is strength." If your town or city clubs are not federated, we urge the importance of such an organization.

Let every club work zealously for a "Safe and Sane" Fourth of July. Every locality has its own local history that can be portrayed with great interest.

We recommend for your earnest consideration the appointment of all municipal office holders, including teachers, by the merit system.

Finally, we all desire to dwell withn clean, attractive and artistic cities and villages, and this is possible by uniting our forces that we may continue to make "a long pull, a strong pull and a pull all together" for all those things that make for civic righteousness.

WIDER USES FOR THE SCHOOL HOUSE.

WE ARE gradually getting to understand what a great amount of good, hitherto undiscovered can be gotten out of the public school building. In many rural districts years ago, the spelling bees held in the country school house afforded an interesting, educational and social evening for the neighborhood. But most communities have given up the spelling contests—and save for the seven school hours a day the buildings have been closed; not until settlement workers—thought to make of the public's property social centers for the neighborhoods use have we awakened to the possibilities for good which the school buildings afford. Many churches have opened their doors—as social centers—but to the public school buildings we look for the greatest good to the largest numbers. In cities the saloons have afforded the only recreation place for working men. With the larger use of the school houses with their well lighted and warm rooms, where reading, games and various forms of entertainment and education as well, fill up the evening hours, much real progress can be made in moral conditions.

No other organization is entitled to more credit in the development of social science throughout the country than the General Federation of Women's Clubs, whose influence extends over this entire country. From its inception the social science department has been of paramount importance. Probably every advanced movement of social reform made in the past ten years was first discussed in the social science department of some woman's club. Child labor, childhood protection, police matrons, sanitary housing, pure food, social betterment are only a few of the subjects under this head receiving the attention of the federation.

CIVIL SERVICE REFORM.

Mrs. I. B. Oakly.

At the meeting of the General Federation of Women's Clubs in Cincinnati last summer, it was resolved with enthusiasm, to continue the Civil Service Reform Committee, and under its present historic name. No other decision was possible. The women of the Federation, who work so zealousy for better social economic conditions, are realizing that their efforts are impeded and

often thwarted by incompetent or partisan officials. "What is the use," they ask, "of securing legislation against adulterated foods or child labor, if the enforcement of the laws must be left to inspectors, who are appointed solely for their political activities? Why devote time and labor to improving the conditions in prisons, asylums, and almshouses, if the first requisite for those who have the management of these institutions is, that they support a certain political party? Why have working committees on street cleaning and smoke prevention, if street commissioners and smoke inspectors are expected to work harder for their party than for municipal cleanliness?"

The reform of the civil service; the placing it upon an efficient and unpartisan basis, is the very foundation stone of every other reform.

"How shall we interest our members in civil service reform?" is a question that comes to this committee from many clubs. In the very same way that you interest them in any other live topic,—by holding meetings, by dstributing literature; by talking in season and out of season.

Mrs. Decker and her committee did splendid work the last two years in arousing interest throughout the whole Federation. This interest must not be allowed to slacken. I suggest that the Sate Civil Service Reform Committee in States that have no civil service law—and only New York, Massachusetts, Wisconsin and New Jersey have such laws—ask the co-operation of leading men of the State, in getting before the legislature a bill providing for competitive examinations in all appointive State offices. The Civil Service Reform Commttees in the various town and city clubs, can help the State committee by sending official and personal petitions to the members of the legislature in favor of such a bll.

They can also study the condition of the civil service in their own communities and demonstrate the need of trained and unpartisan officials, in every department of the government. They can hold meetings to explain and popularize the principles of the merit system.

Mrs. Decker's committee published last year for the study of the subject, a series of programs which have been widely used and are still in active demand. They can be obtained from Miss Anna L. Clark, the vice chairman. The Women's Auxiliary to the Massachusetts Civil Service Reform Association—secretary, Miss Marian C. Nichols, 55 Mt. Verney street, Boston, and the Women's Auxiliary to the New York Association—secretary, Miss Jean Disbrow, 46 E. 82d street, New York City, will send helpful literature at nominal prices to any club.

Now is the golden moment to press upon public attention the necessity of an unfettered and unpartisan office holding class. We have just emerged from a hot campaign in which charges of graft, and official crookedness, and special illegal prvileges were fastened upon both political parties.

The only way to redeem our cities and purify our civil service, is to eliminate every trace of political favoritism, and establish an impartial, unpartisan system of competitive examinations for office holders.

I regret that I shall not be at home this wnter to take my share of the work. I had arranged a winter abroad before I knew that Mrs. Moore desired me to become chaiman of the Civil Service Reform Committee. But Mrs. Moore has given me leave of absence for the winter and has appointed as vice chairman, Miss Anna L. Clark of Boonville, Mo. Miss Clark has been identified with the committee for several years, and is well known to the Federated Clubs for her effective organizing work during the two years she was chairman. She will be the responsible head of the committee this winter, and all State and club chairmen can consult her on any point connected with the work.

I shall relieve Miss Clark next winter and shall endeavor to carry out any plan she may have formulated. I shall hope that the different State Federations will invite me to ther annual meetings and give me the opportunity to tell of the work of the Civil Service Reform Committee, and to show that honest and efficient government is impossible without an honest, efficient and unpartisan officeholding class.

SOUNDING THE KNELL OF COMMON DRINKING CUP

EXAMINATIONS in Hartford of 2000 children suffering from sore throats, showed in nearly a third true diphtheria germs. In Minnesota the inspection of throats of thousands of apparently healthy people disclosed virulent diphtheria germs in nearly 1 per cent. Such discoviries led to agitation against the common drinking cup.

Recently the Survey noted that drinking utensils for common use are prohibited in streets, public parks, hotels, theaters, public schools, railroad stations, trains and ferryboats in seven states. In California the pupils publicly smashed and buried every common drinking vessel in each school building the day the new rule went into effect. Sixteen railroad companies now provide individual drinking cups. Forty state boards of health have condemned the public cup.

"WIDER USE OF THE SCHOOL PLANT,"

By Clarence Arthur Perry. Illustrated. Price, Prepaid, $1.25.

PUBLIC money pays for our costly, handsome, well-equipped school buildings. To get the best results from this investment they must be kept open longer than seven hours a day. In many cities the day-instruction is now supplemented by other activities which yield large dividends in social and civic service.

The community owns the schoolhouse. It is the natural neighborhood center, day and evening, the year round. It can be used effectively for a surprising number and variety of gatherings. It can serve the whole neighborhood and bring back to the taxpayers who paid for it a rich return in recreation, education and good citizenship.

The department of child hygiene of the Russell Sage foundation, commissioned Mr. Perry to do this work. He has brought the hard-won experience of many cities which have opened their schools to the people. He gives a practical outline of organization, cost and administration of "wider use." The introduction is by Dr. Luther H. Gulick.

School extension of this sort was given a special session at the last meeting of the National Municipal League and has been widely discussed by Public Education Associations, Settlements and other organizations. Mr. Perry's book furnishes just the information needed to give the movement impetus. The chapter titles tell the story:

"The Wider Use," "Evening Schools," "Evening Schools Abroad," "Promotion of Attendance at Evening Schools," "Vacation School," "School Playgrounds," "Public Lectures and Entertainments," "Evening Recreation Centers," "Social Centers," "Organized Athletics, Games and Folk Dancing," "Meetings in School Houses," "Social Betterment Through Wider Use."

PRACTICAL CLUB WORK.

It is expected that work will be started immediately on the model village, the project to which the Friday Morning Club is lending its influence, and which is to be located on municipal land, a tract of twenty acres in the foothills west of Buena Vista street, the use of which has been granted by the city. This is one of the most practical of the Twentieth century forward movements, and places Los Angeles and its club women well in the van of municipal reformative enterprises.



DEPARTMENT OF MUSIC.

Mrs. Lawrence Maxwell, Chairman.
Mrs. Moore, Advisory Member from the Board for the Music Department.

ALLOW me to commend the work which follows from the chairman of our new Department of Music.

The convention at Cincinnati urged so strongly the formation of this department that we are hopeful the work of special clubs and departments will warrant the expense of physical and financial energy.

We believe the General Federation should take up such work from an educational viewpoint, and the chairman and myself are perfectly in accord as to the aim of such work in the Federation.

We are fortunate in securing as chairman one, whose environment is so fitted to the position and whose efforts will always be toward the best in music for America.

The new Department of Music of the General Federation was created at the Biennial of 1910, with Mrs. Maxwell of Ohio, chairman; Mrs. Fryberger of Minnesota, vice chairman, and Mrs. Duncan, North Carolina; Mrs. Howe, Iowa; Mrs. MacAllister, Rhode Island, members of the committee.

The early plans merely insure a firm foundation upon which we may build. Recognizing that there is music in every heart and in every town, we would gather the material for our structure, not alone from a finished product, but of young and growing timber, all with the touch of nature's hand, ready for the molding.

We would encourage the continued formation of musical clubs and their membership in the General and State Federations, that

they may receive the greatest benefit from uniformity of work, through progressive programs, offered by the department for each month's study during the club season; they in turn giving to others the benefits of co-operation, and together exercise the most persistent measures in obtaining the highest standard; we would encourage the best of training in the public schools, the most worshipful music inthe churches, and among the neglected and poor, let us, by practical plans, give opportunity of study, disseminating the pure in music.

We believe that every State should have its standing Committee of Music, allowing time at its annual meeting for report and conference; the clubs working through the State and with the General Federation Department should, with united action and influence, make the cultural opportunities yield great intellectual understanding, wide interest and enjoyment.

The cultivation of the "speaking voice" at home and in public is a great need, and women's clubs may truly become reformers in the formation of study classes in this art. We recommend that the universal law of harmony be preserved in the making of programs, by music interspersed not incongruous to the subject matter, nor impairing its artistic unity. The right hand of fellowship should be extended to all American composers, lending aid to the introduction and production of all compositons of artistic merit. We hope that there is among our 800,000 members, a woman of genius to whom we may give honor, at the biennial of 1912, under the administration of Mrs. Moore, herself a musician, and that we may also produce evidence for the necessities of our existence as a department, and the making of our work national in import.

In accordance with instructions given by the bieninal convention, the board under legal advice, formulated a plan for the inception and the perpeuation of an endowment fund, the income of which is to be used for carrying out the general purposes of the Federation. It is interesting and encouraging to note that state federations and individual clubs and club members have already contributed to the fund. This fund will be in charge of a committee to be composed of the president, treasurer and three other members.

Sixteen clubs have been admitted to the federation since the last biennial, and many applications are awaiting action by the membership committee.

THE PRESIDENT'S MESSAGE.

May the year 1911 bring to you fulfillment of hopes and plans, —great growth to you and great gain to those whom you endeavor to assist.

Associate with those whose faiths are large—with those who believe, and whose business it is, to make you believe. From such alone will you receive inspiration and power to grow!

Work always with an eye single to the end in view, and you will surely attain it.

Work to make others happy and you will bring happiness into your own life in large measure.

A long pull and a strong pull all together!

May I take this opportunity to thank the states in convention for most thoughtful messages of good will and loyalty. The telegrams came often when other states were assembled and fully appreciated the messages.

It was a matter of regret that I was obliged to send the last letter at a time when I could only mention the visit to Columbus, Ga. I speak of it now that I may refer to the fine work the Board of Education carries on in that city for the industrial training of the negroes. Few of us realize the sympathetic effort, physical, mental and financial, put into this training. It was the pleasure of the president of the board and the superintendent of schools to give an entire morning, that we might realize what the South is doing for the solution of its problem. This privilege came to me at the suggestion of the club women, all interested in the work.

Recently we heard, in clear, forceful argument, the detailed problems of the Pacific Coast and of the intermountain states. I am impressed with the way all the problems are being met, and with the part women are taking in solving what is often to be of more vital influence upon their lives than upon any other.

As I journey from one part of the country to another the philosophical impression is not in the least mixed; there is a glad praise in my heart for the union of forces among women; it makes no difference if it be North or South, West or East, the women are one united, helpful influence.

If at times I find some holding to the prejudices of former years, the quick interpretation is that they have not met, and rubbed off sharp corners against the opinions of others.

Let there be no "Southern Federation of Women's Clubs!" Let us come to the council at Memphis as sisters solving the prob-

lems of women and children throughout the country. States should consider their local needs; but we will work as a united federation for the uplift of all.

The enthusiasm of these visits, the contact with the best women everywhere, the mutual acquaintance, have made me very optimistic; against this, to may amazement, I realize we are not raising the endowment we have so much at heart, so much needed to carry on the very work of which I speak; in fact there are many things we are leaving undone.

Let us make one resolution for the new year, not for new plans, but to carry out what we pledged at the convention in Cincinnati. Read your report, refresh your memory by marking the resolutions you are sure you voted for; then mark all the rest, as being the vote of the majority, and of course you stand by the "majority."

Florida placed me in such happy mood; we worked well together, and the climate was perfect.

The clubs I saw, very large and flourishing in Jacksonville, very young and enthusiastic in Ocala, are dong verything they are expected to do, and then a great deal more—so that I came toward the Northland ready to give thanks, November 24, "for all that we have received."

I shall add only special commendation of the department chairmen and ther co-workers. Write to them often for suggestions, and let me know if they don't answer! From letters to me I know they are full of plans, which need your help in carrying them out.

We are sad at the resignations this year and voice again our sincere sympathy in illness.

We have acted upon the loss that came to the federation through the death of our honorary vice president, Mrs. Howe; and as I write the news is received of the death of Mrs. Royle, in Salt Lake City, from whom there came such a cheery letter at the time of the board meeting.

In the midst of life we are in death. Let us so live that when the night cometh we may lay ourselves down to pleasant dreams, sure that the Lord is in His Heaven.

Faithfully yours, EVA PERRY MOORE.

THE General Federation of Women's Clubs recognizing the great need for its members taking up the subject of Social Hygiene have added this work to its Department of Public Health. Under the able chairmanship of Dr. Rachelle S. Yarros (Hull House, Chicago) there is sure to be splendid work done during the year and it is hoped all women who are interested and can help will take up the work.

SOCIAL HYGIENE COMMITTEE.

PURPOSE.

The social hygiene campaign of education is for the purpose of restricting the spread of social diseases among the innocent, especially women and children, and incidentally to raise the standard of clean, wholesome living for all the people. It gives information as to the disasters, remote and immediate, entailed by these diseases, as well as their prevention. The great obstacle to prevention is ignorance.

PREVENTION.

Adults can be reached best by lectures and pamphlets treating honestly and frankly with the present state of affairs. Parents, in addition, must be urged and prepared to instruct their children early enough to save them from the possibility of infection. The only fundationtal preventive of the spread of this disease is proper knowledge and sexual purity. The education of the children is most urgent.

The committee will endeavor to issue a list of books and pamphlets dealing with the medical as well as the moral side of the subject.

PLAN OF CAMPAIGN.

The Health Committee of the General Federation of Women's Clubs hopes each club in the Federation will appoint a Social Hygiene Committee, whose duty it shall be:

(a) To have a series of conferences or a study class in which they shall endeavor to gain a knowledge of the physical and moral aspects of the question, in order to place a proper value on efforts in this field.

(b) To provide proper lectures on the subject for their own club as well as for other associations.

(c) If there is a Social Hygiene Soicety in that place, to co-operate with it as far as possible, and to engage the aid of the local Medical Association in providing lecturers and lectures.

(d) Endeavor to reach school teachers collectively, and interest the school authorities in the proper education of the chil-

dren in their classes on these important subjects, which are so vital to their future happiness.

(e) To report to the Health Department of the General Federation of Women's Clubs at the end of the year on the work done and on the success of schemes for school instruction.

Uniformity of organization contributes to unity of purpose, and it is therefore suggested that state health departments be formed on the lines of the General Federation Department. In addition to the state and club committees (consisting of one chairman and members for each division of work) one health chairman for each congressional district, and one for each city, will form important links in the chain.

The club chairman interested in any special line may receive advice from the special chairman for that subject in state and general federation committees. Lists of related organizations and their organs, stereopticon slides, graphaphone records, exhibition material, speakers, reading references, outlines of sermons and lectures, programs for health days and plans for monthly campaigns will be furnished on application.

The bureau of information, Mrs. Mary I. Wood, Portsmouth, N. H., will co-operate with all health committees, and will lend the health library presented by Mrs. Rufus Williams.

In addition to securing a strong constituency within the club working co-operatively with other committees, the distinctive fields for women's club work lies in inspiring and informing those in a community who can "bring things to pass."

The club is not primarily a relief organization, but it may develop a group of intelligently interested women who can lead in the organization of local charity forces or may stimulate a higher grade of charity effort in the community.

"Thus the distinctive relationship between club health work and the community is not so much that the club does the work, as that the club leads others to do the work—the high mission of a club thus being to set up standards, suggest ideas, spread information and provide leadership."

To produce such leadership, a study of fundamental principles, salient facts and practicable working plans is needed.

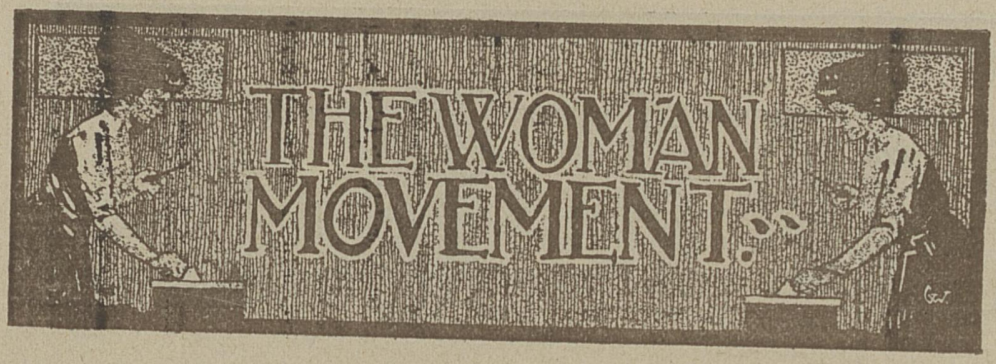
It is suggested that health workers should seek information from club organs and officials, various national associations and their publications, local health boards and social workers.

It is well to plan a systematic campaign of publicity and execute it in detail from month to month. The plan may comprehend all the health topics in which a club is interested or it might with profit be devoted to an intensive study of but one topic.



CRAFT work is being taken up by many women's clubs. A committee decides upon what particular work their efforts shall be centered. Some easily learned open work embroidery, hooked rugs, or baskets, make a most satisfactory beginning, which can be broadened out as the club sees fit. The sale of these articles can be made to bring in a tidy income to the club and an additional good can be done by permitting deserving girls to learn the art, thus paving a way for them to earn a living. The Whitter Home Association of Amesbury, Mass., is a small society in a country town, whose chief work is in basketry, in which appreciable progress has been made. There are also classes in jewelry, metal work, tooling leather, embroidery and in netting. This club wants to know if women's clubs can not be asked to help in the formation of classes in these lines of craftsmanship and believes clubs should assist with an appropriation of funds for starting this work. Clubs interested could likely get valuable information from this earnest band of women, if they wish to follow up this thought.

American women have made the work of miniature painting most successful. Among the pioneers in awakening interest in this work is Isabel Smith, who was studying art in Paris at the time when Queen Wilhelmina came to purchase her coronation robes. She was the only artist permitted to paint a portrait of the queen at this time. She was given several sittings and painted a miniature showing the little Dutch queen in her royal robes. This was an honor greatly appreciated by the American girl, who was at that time just beginning her artistic career. Afterwards Mrs. Smith, who was a native of Ohio, painted a miniature of President McKinley, which was always worn by Mrs. McKinley as her favorite brooch. A copy of this miniature and a similar one of President Faure of France were framed together and received honorable mention at the Paris Expositon.



EX-GOV. JAMES H. BRADY of Idaho has issued the call for a convention of the women of the five enfranchised States to form a national organization of women voters to help the women of the East and South in their efforts to secure the ballot.

His call is as follows:

"Whereas, on November 8, 1910, the electors of the State of Washington voted a constitutional amendment giving the women of the State the right of suffrage, making five States west of the Missouri river that have placed this God-given right in their hands, I, James H. Brady, governor of the State of Idaho and chairman of the advisory board of the Washington campaign committee, believe the time has arrived when the women of the West should extend a helping hand to their sisters in the Eastern and other States in securing the ballot.

"I hereby call a convention to be held in the city of Tacoma, Wash., on January 14, 1911, for the purpose of organizing an association of national scope of the women voters of America. And I hereby appoint, with full power to act on all matters coming before the same, and hereby respectfully request the governors of all the States where women have the right of suffrage to appoint, one delegate to said convention, with authority to organize a national association."

The governors of Wyoming, Colorado, Utah and Idaho have appointed delegates.

Governor Shafroth of Colorado lately attended the Trans-Mississippi Congress at San Antonio, Texas. His wife accompanied him, and she was interviewed by the San Antonio Daily Press. It says:

The word suffragist conveys an especially militant idea to the minds of some people. That Mrs. Shafroth wears a delicate shade of gray violet broadcloth, artistically touched with gold, will be a surprise to them. And she positively refuses to have

her photograph in the paper, or rather, she very courteously intimated that she would not approve of it.

Those conversant with "the latest thing in suffragists," however, the beautiful woman with brains, expect to be informed that Mrs. Shafroth is charming. They were taught to look for that characteristic by pretty Peggy O'Brien, who, in the recent campaign, smiled her husband, Martin Littleton, into Congress. Everyone knows now, in fact, that suffragists are charming. They have to be if they are to make good politicians. And yet, Mrs. Shafroth isn't a politician.

"Oh, no," she said, "I am not a politician. I only vote. I always vote, in fact. And ever since I was a young girl, according to the strong principles of my father before me, I have been a suffragist.

"Well," she continued, laughingly, to a question she had probably answered a thousand times before, "there are hundreds of reasons why women should vote. The most important is that the ballot makes them more free, more generally human, I mean," And she laughed again with a reminiscent twinkle in her eyes. "O course," she said, "there are suffragists and suffragists. Quite as large a percentage of women as men do not care two straws for the ballot. Statistics show that the ratio in equal suffrage States of voters among the men as a class, and women, averages practically the same. But women who favor the ballot use it intellingently. And the feminine sixth sense of subtlety, applied to politics, is proving a revelation to masculine campaigners.

"Why," she said with enthusiasm, "you should have seen the women work during the campaign just closed. They had four candidates to put into office, and they put them there. In Colorado the political campaign is fast and furious. It lasts only two weeks, and from the minute action begins the swirl of events never slows down. Society women open their homes for political caucuses, secret committees of women ferret out the designs of opposing factions, and there is so much planning and rapid inter-play of forces going on between men and women interested in the same causes that one is reminded of the scintillant days of salon regime in France."

It seems that the women do nothing so gross as most people imagine. They invite the "political people" to dinner. In their beautiful homes they influence by all the force of artistic surroundings, lovely gowns and the subtleties of many keen individualities.

"Take them away from home." asked Mrs. Shafroth indignantly. "Why bless you, politics keeps women at home. I've no

patience with the false attitude anti-suffragists strike when they assert that giving women the ballot causes them to destroy the peace of home. The institution of the home is the most vitally imporant requisite to politics in the equal suffrage districts. The home is the place where the most effectual campaigning is done.

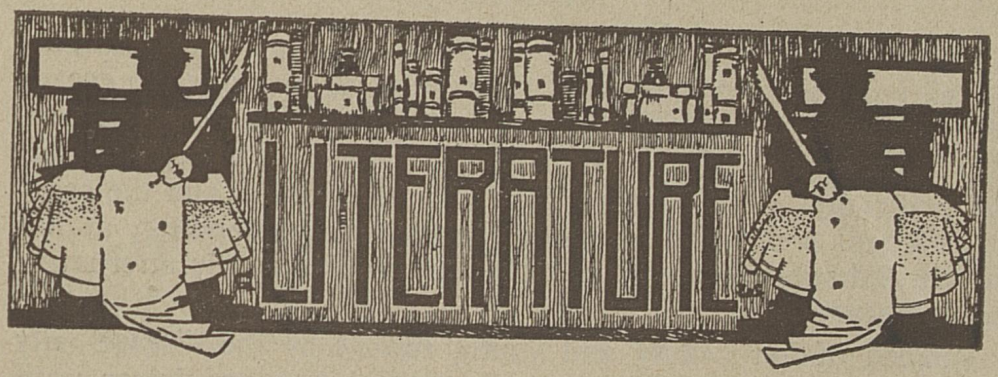
"All suffragists are disgusted with the policy of publications that irreverent politicians style 'God save the home' magazines. Their gross misrepresentation of condition in suffragist States is nothing short of criminal."

Mrs. Shafroth said other very interesting things. She has four active suffragist sons and a husband who endorse her sentiments. Mrs. Shafroth, however, is in no sense a "politician." She has a home, the executive mansion of Colorado. Mrs. Shafroth only votes.

Governor Shafroth is said to favor the choice of a Colorado woman for Congress if a fourth Congressional district is established in that State. "We are bound to get the fourth Congressman," the governor is reported as saying, in the Denver Express. "Unless there is a constitutional obstacle, and I know of none, there are women in this State who could adequately fill the position." Mrs. Katherine Williamson, Mrs. Mary C. C. Bradford, and Mrs. Sarah Platt Decker are all spoken of for the place.

An unprecedented case of woman's competency, in the legal arena has recently aroused the attenton of the Parisians. A young woman lawyer, Mrs. Dr. Ismarod, has undertaken to defend a deserter before a military tribunal. She experienced no difficulty to be admitted to this truly unique function.

It was something I do not wish to see again, but I shall never forget the heroism of those slightly-built women as they flung themselves against the police cordons in their attempt to reach the House of Commons. It was horrible to see them lying maimed and broken in the roadway. But they will get the vote—make no mistake about that.—C. N. Desmond Shaw in The Coming Nation.



THE House of Bondage by Reginald Wright Kauffman. (Moffat Yard & Co. Price $1.35 net.)

This book is an exposition of the White Slave Traffic with all its accompanying train of evils. For the benefit of those who desire nothing stronger or more soul-stirring than a mild historical novel or "happy-ending" romance, it should be stated that this not a "perfectly grand" or "pretty" story; notwithstanding this, it is a book that should be read by every man, woman, boy and girl in the country. It presents a picture of a world Inferno.

Mr. Kaufman states in his preface that the book is intended "for three classes of readers and no more. It is intended for those who have to bring up children, and for those who have to bring up themselves, and for those who, in order that they may think of bettering the weaker, are, on their own part, strong enough to begin that task by bearing a knowledge of the truth. For it is the truth only that I have told. Throughout this narrative there is no incident that is not a daily commonplace in the life of the underworld of every large city. * * * I have written only what I have myself seen and myself heard, and I set it down for none but those who may profit by it."

"The House of Bondage" deals with the experiences of Mary Denbigh, a 16-year-old girl from a little village. She is lured to New York by a professional "pimp" or cadet under promise of marriage. On their arrival in Gotham he takes her to a house of prostitution and sells her to the keeper. Her forced entrance into a life of shame and continued slavery are told with a vividness and realism that beggars description. The words start up from the pages like tongues of flame and burn their way deep into the reader's consciousness, leaving an indelible impression. And they leave no room for doubt or denial. There is something in the statements that makes one instinctively not only feel but know that they are true—that the descriptions are photographic studies from life.

Mary, or Violet, as she is re-christened soon after her brutally forced entrance into the ranks of prostitution, manages to escape from the house, and attempts to earn her living as a servant. Her efforts to raise herself from the depths to which she has fallen through no fault of her own are unsuccessful, and the reader will feel a thrill of pity—and perhaps understanding, at her failure and subsequent return to the streets as the only alternative against starvation.

Robbed of her beauty and youth, racked by the disease only too common to her profession, she sinks lower and lower until one wonders if there is no limit to the depths of human degredation. She attempts to commit suicide, but finds that the life that has taken from her everything that makes life worth while has also robbed her of the courage to die. The story breaks off short, but little imagination is required to supply the end.

Mr. Kauffman's book has aroused widespread interest and praise. We quote from a few of the many reviews appearing in papers and magazines. The Current Literature says, in part: "Mr. Kauffman has attempted in this novel what Shaw and Hardy have attempted in drama. His figures are individual, human—all too human; we can see them and touch them. They linger with us after we close the book. Yet we realize that they are all merely pawns in the grim game of destiny, hurled hither and thither by a cruel and unfathomable will. The Greek idea of fate hovers over this book, but as in Hardy's 'Dynasts' there is something bigger and better, the far-off hope of an ultimate melioration, a final and equitable settlement with the gods that be. Mr. Kauffman himself hints at Socialism as the solution, but he is too consummate an artist to force his economical creed upon his readers."

"His Book," remarks Willam Marion Reedy in the St. Louis Mirror, "is a bomb under the social and economical system that we all support. * * * It shows that we have the great social evil, even as we have tuberculosis and typhoid, because what belongs to all has been appropriated by a few. Mr. Kauffman is a Socialist, and I should say, a sane one. He doesn't preach. He lets his cross-section of life drive home the argument. It is a terrible down-grade that Mary or Violet goes in Gotham. Than her final plight there can be no deeper hell; street-walker, preyed on by the police, deprived of her earnings on the pave by the "cadets," drinking to forget, going hungry and cold, robbed by the owners of the dismal rooms she occupies. Mr. Kauffman's realism here goes to the very foundations of our pity. And the real climax of the book, in Violet's awful revenge upon Max,

who trapped her into the life that destroys her, is—well, I should say Homeric. Deliberately she lures him to her embraces when a physician has told her that she is desperately diseased and then, pushing him out of the room, tells him, 'You're done for, too.'"

Edward Markham in the New York American says: "Mr. Kauffman has given here a book that blurs the eyes and stirs the heart with the pity and terror of it. With nobility of manner, with a passionate sincerity that touches the subject as by fire, in a purity that burns away all impurity. The story gives the shuddering details of those dark ways of doom, drives home the awfulness of it and the condition that make it possible. * * * Only some terrific personal experience taking the heart by violence, or some piercing prophet cry from pulpit or platform, or some merciless home-thrust from a book that (like this one) is a sword for fighteousness—only some such happening can overthrow the terrific inertia of spirit, the snake-charmed trance of feeling that permits society to stand acquiescently before our ignominious social wrong that calls to the very stones for redress."

Collier's Weekly recommends that everyone in the country read this book, especially every girl. "Such modest limit we set, for the present, to the carrying power of our voice. Moved, but hesitant. For the book is likely to engender less light than heat in swarms of perfectly estimable, stodgy-minded folk. There be those aplenty whom it will revolt as an unseemly unveiling of life's oldest mysteries—as if that could be a mystery which can be unveiled! And as if the true mysteries, the unspeakable mysteries, which veil the springing of new life from love, were not treated more irreverently, to say the least, by every husband who in the hour of his woman's humiliation gives rein to the beast inside of him. But that, of course, is different? He's legalized, sealed by license and ring and book, to rule her. * * * 'The House of of Bondage,' like 'The Jungle' and Charles Reade's brave outpourings and all the procession of fiction-buttered tracts may have its day. A useful day, we hope, for as a document, a piece of evidence, it is revoltingly sincere and useful. As living letters, though it misses the thin spire of truth where winged words must perch to be seen of men, and stark, utter truth is the one source of life for letters."

"Wild Oats," by James Oppenheim. (B. W. Huebsch.) Foreword by Edward Bok. Price $1.20 net.

This novel is akin to "The House of Bondage" in so far as subject matter is concerned, the former taking up in detail what the latter only hints at, namely, the terrible harvest reaped by innocent women and children through man's sowing of wild oats. The subject is treated in fictional form, the author doubtless realizing that it would reach a wider circle of readers and accomplish more good as a novel than as a tract.

"Wild Oats" is the story of a young girl who falls in love with and marries a man with a past. As a consequence, her own health is destroyed and her child is born blind. This, of course, is the bare outline of the novel.

This book is a plea for boys and girls—a plea that they be taught some of the truths of life instead of being left in ignorance so that when confronted by the effects of their wrong-doing, they may have some other reason than the heartbreaking cry, "I didn't know!"

"What Diantha Did." A novel by Charlotte Perkins Gilman. (The Charlton Co.) Price $1.00.

Mrs. Gilman's story, "What Diantha Did," which has been running as a serial in her magazine "The Forerunner," is out in book form. It is a problem novel certainly, for it deals with the greatest bugbear of housekeepers—the servant problem. It is a novel with a moral and a purpose.

Mrs. Gilman here shows the practical working out, by a most engaging young heroine, of the theories regarding the solution of the housekeeping problem which the author has already made known to the public through her social studies "Woman and Economics" and "The Home." Diantha, a girl with "a genius for housekeeping," undertakes to organize the households of a community along the lines suggested by Mrs. Gilman in those former works, with consequences amusing, sensational, humorous and sentimental. The story is laid in Southern California and abounds in color, atmosphere and vivid characterization of local types. It contains, moreover, a most convincing array of facts and figures in regard to the experiment frankly designed to be of practical use to other Dianthas disposed to embark on similar ventures.

Woman's Era has received a little booklet by Alice Hubbard containing two short articles. The first is an interview by Sophie Irene Loeb on woman as mother and homekeeper. Mrs. Hubbard advances some very original ideas on this subject. She advocates, not a mother's pension, but a mother tax. She believes that mothers should be "paid from a general tax wages for their work of motherhood." The second paper is called "The Basis of Marriage." In it Mrs. Hubbard points out that the only rock foundation upon which a successful and happy marriage can be built is intellectual friendship and mutuality in all interests of life.

"Remnants of Noah's Ham," by Robard Emmet Ua Cinneidig. (Myers' Printing House, New Orleans.) With illustrations by the author. Price $1.00.

There are some few books which are so perfect in their way, —which give so faultless and realistic a portrayal of certain classes or races of humans that all criticism must fail to convey half their charm and interest. Such a book is the latest volume of poems from the pen of Robard Emmet Ua Cinneidig. The following is the foreword to "his little sketches of negro life":

"The peculiarities and happy-go-lucky nature of the every-day type of negro, have, of recent years attracted the attention of some writers of fiction and many writers of popular songs, the kind commonly designated 'ragtime.' But unfortunately, in most cases, as refers to the song-writers, they have shown only one side of the negro character; that side being the unattractive one.

These little sketches of negro life which I offer to all who would learn something more of these entertaining people, are meant to show the better side of the negro nature in contra-distinction to the rough, belligerent side which is familiar to many who have seen the portrayals of the minstrel platform, and to many more who have listened to the modern 'coon song' melodies which have taken so strong a hold on the general public.

The negro is not wholly devoid of sentiment or imagination, or even poetic feeling, as he is often declared to be; and these little sketches are meant to convey some idea of these characteristics of which they are possesed in no small degree.

That they are a naturally gifted musical people is learned from their rhythmic manner of speaking, their euphonious way of

pronouncing, or rather mispronouncing words, and their fluent way of making what the French call 'liaison.'

These quaint and original traits have been carefully observed, and I have employed the phonetic spelling of words as they pronounce them.

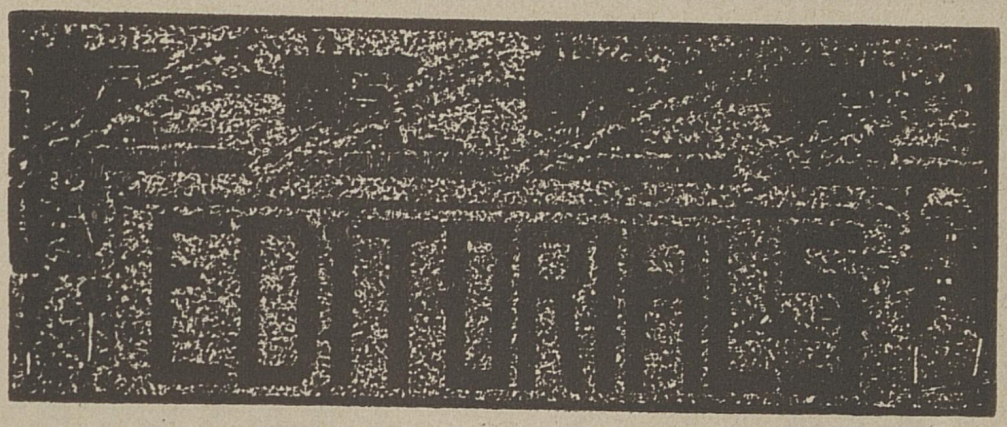
The types portrayed here are types which I have known personally, and whose characteristic I have studied with interest in order to give them a faithful presentation 'mongst de w'ite-folks.'"

We can only add that it is a long time since the negro has had so sympathetic an interpreter as Mr. Cinneidig.

Among the late books tending to moral uplift, none stands-out in bolder relief than Lillian Whiting's "Life Transfigured." A deep student she has brought to the subject much that keeps in the intrepertation of perplexing questions that have ever faced the seeker after truth at some stage of his wanderings. "The transfigueration of life involves no mystic phenomena, no spectacular process; it lies simply in recognizing, in the common experiences of every day the divine leading. This is its transmutation. * * Our essential day is within our own keeping, it is the day created by the quality of our thoughts. * * * Life is transfigured, when one attains that higher view that enables us to recognize that its texture is made up of interwoven cause and effect. Man sets up his own causes, the element of destiny that then passes beyond his control is that of their effects."

This is the karma of the Eastern philosophy and while not adopting all that this philosophy teaches the writer has gleaned the truth as she sees it from many different schools of thought.

A chapter, "In the Ether of Space," the space in which one must search for the conditions that surround the next phase of life immediately following the change we call death, gives results of scientific research bearing upon this subject. Chapters on "Extension of Consciousness," "Will and Desire," give us many splendid thoughts to carry with us and all in all the book is very much worth while, as is every thing which comes from the pen of this gifted woman.



THE GENERAL DELIVERY PROBLEM.

Any one who has taken the trouble to observe the usual patrons of the general delivery windows in the postoffices of any of the large cities and nearly all the smaller ones of 50,000 and over will be struck by the large number of young women and girls, still in their "teens" who should be receiving their letters at their home address. There must be a reason for this large patronage of this part of the postoffice and no other sound reason can be attributed but the fact that a class of correspondence is being carried on that is desired should not be known by the "home folks" and would be classed as undesirable by the majority of mothers and canont be said to be for the moral good of the community.

Scores of girls with romantic ideas and imbued with the belief that it will be great fun to carry on a correspondence with men who are constantly on the watch for this class of girls and who, by flattery and treating them to some of the good things of the world gradually entice them away from the fostering care of the home ties with glittering promises of fine clothes and plenty of money to spend and there is no question but the postoffice is a very prominent factor, though unwittingly, in the continual supply of young girls to recruit the ranks of the white slave traffic.

It should not be a very difficult matter for the proper legislation or regulation to be made for no mail to be delivered at the general delivery to young girls, that when calling for such mail they be compelled to give their home address and have mail delivered there, otherwise send it to that monument to the carelessness of the nation, the Dead Letter Office.

A great many girls receive mail at the general delivery under assumed names and just as many under their real names; some reputable (?) newspapers help along this class of correspondence by the advertisements they accept money for in their "personal" columns; to be sure it makes business for the papers and "Uncle Sam" and it also makes business for the train of leeches who are growing fat on the moral laxity of the nation; girls who are reported missing from homes can often be found to have had the "beginning of the end" at the general relivery window.

It is such an innocent looking affair; just a plain opening a few feet square with its rows of little pigeon holes inside, neatly arranged for sorting out the letters with a system so yours can be readily found without much loss of time; but small as it is; it is a tremendous force for good or evil and it is being used about as much for the one as the other and when there is popular demand that it be used only for the original purpose which was intended a change will be made by the postoffice department in being an accessory to the spread of vice in this country.

Is the general delivery worth looking into?

"Then, whatever winds may blow,
Some heart is glad to have it so.
My little bark is not alone
Ten thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
May drive another with the shock
Of doom, upon some hidden rock,
So I do not dare to pray
For winds to waft me on my way:
But leave it to a Higher Will
To stay or speed me—trusting still
That he who launched my little bark
Will never, never fail,
Whatever breezes may prevail,
To bring me, every danger past,
Into the desired haven at last.
Then whatever winds may blow,
My heart is glad to have it so.
Blow it east or blow it west,
The winds that blows—that wind is best."

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