

# The Herald of the Star

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

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# Song for the World-Temple of Beauty

Lift the Bowl of Beauty up !  
Pour into its shining cup  
Fairest visions, brightest dreams,  
In pellucid crystal streams,  
Till it brim and overflow,  
Solace for all mortal woe.

Comrades ! Brothers, Sisters, come !  
Lips by parching grief made dumb,  
Eyes grown dim with tears unshed,  
Weary feet and toil-bent head—  
Let the whole world share and sup.  
Lift the Bowl of Beauty up !

Lift the Bowl of Beauty high !  
See the stars and flow'rs that lie  
Floating in the rainbow foam—  
Here, ye sorrowful, is home !  
Enter Beauty's quiet shrine,  
Kneel and take the draught divine.

Let there be no lonely heart  
Left to grieve and thirst apart.  
All must drink and all must share  
Wine of Beauty bright and rare,  
In whose radiant bubbles gleam  
Golden sparks of life supreme.

Lift the Bowl of Beauty up !  
Now its wide, transparent cup  
Holds the stars and moon and sun,  
Blending all their rays in one.  
Till it cover earth and sky  
Lift the Bowl of Beauty high !

Pass the Bowl of Beauty round !  
All the world is holy ground.  
Every heart with joy is filled,  
Every soul is calm and stilled,  
Every brow with light is crown'd—  
Pass the Bowl of Beauty round !

EVA M. MARTIN.



# EDITORIAL NOTES

**I**N spite of the Peace Conference there are, we are told, no less than twenty-three wars, of greater or lesser dimensions going on, at the moment, in various parts of the world; and in addition to all these is the still more embittered warfare, open or latent, which is dividing the inner life of nearly every nation. Of a truth, the spirit of strife and hatred is abroad amongst men, and the recent great war was only one chapter in a greater struggle whose end cannot yet be foreseen. The ordinary observer of the world's life to-day has some excuse for feeling a kind of despair at what he sees about him. Outwardly, we seem to be approaching nearer and nearer to chaos. Most of the institutions in which we have been accustomed to place our trust are evidently crumbling, and the fear is growing ever stronger in men's minds that mankind, as a whole, is approaching one of those periods of general upheaval and confusion which have, through the ages, been the most horrible episodes in history. The decay of system means the decay of authority; and when once authority has been destroyed, there is almost invariably an interlude of madness and cruelty before things settle down once more into systematised form. Such an interlude has already been witnessed in Russia. Is it to come to the world in general? That is the question which many are asking to-day.

We believe that, in one form or another it must,—our view being that the end of an age and the beginning of a new cycle involve something much more serious than we are accustomed to imagine. The changes that must come at such a time are drastic changes. They are also quite inevitable for behind them are all the forces of Nature. The foundations which have to be laid, at such a crisis, are foundations which must remain firm and solid for centuries and millennia, for they have to sustain the weight of the edifice of a new order. Nothing comparable to the present turning point in world-history has been witnessed since the foundations of European civilisation were laid by the joint forces of Christianity and Imperial Rome. It is doubtful whether even that great reshaping was as important as that which is now taking place. The area to be dealt with is now many times larger. It is no longer a part of the world, but a whole world, which has to be remodelled; and every public question, involved in such a re-ordering, is to-day infinitely more complex. At that time the new order could be effected by a simple process of drawing everything into relation with a single controlling centre. Rome was, both spiritually and materially, the point round which the life of the whole area of reconstruction grouped itself. To-day, there is no such common centre; nor is it conceivable that there ever can be.

The world of to-morrow must come into being by a process of diffusion—by the spreading of a new idea, or principle of life, over vast areas comprising every possible kind of variety and difference that can divide mankind. How is this to come about? The suggestion which we put forward is that it can only come about by the emergence of a common Religion. But of that more some other time. What we are concerned with at the moment is the vastness of the present world-crisis and its bearing upon the disturbances of the hour.

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We think that it should be realised that the general upheaval, at the present time, stands, and must stand, in exact relation to the end which it is designed to bring about. Given the goal, there must be precisely as much force applied to the world as is necessary to drive it onward to that goal. The one thing which could in any way diminish that force would be the willing co-operation of mankind in general with the changing spirit of the age. But experience shows—and it is showing very clearly to-day—that this co-operation is very far from being forthcoming. Those who looked for a new spirit in society after the war have already had their disillusionment. It would be hard to point to any country to-day and to say: "Here is a people, purified and ennobled by what it has been through, living in the light of the greater ideals which war revealed." On the contrary, there are evident everywhere symptoms of reaction. The mad pursuit of wealth and pleasure is no less than it was before war broke out. In some respects it is more feverish and more blatant than ever. High ideals in public life are not a whit more apparent than they were before. The spirit of distrust and separatism among nations has not abated. Is it not at the root of many of the deplorable mistakes of the Peace Conference? Taking everything together, the onlooker might well be excused for saying that the war, with all its enormous sacrifices, has had no visible spiritual result. But, although

superficially right—if we apply purely ethical standards—he would really be wrong from the point of view of that deeper science of dynamics which governs the evolution of mankind. The war may not have reformed the life of nations and individuals, but it has released forces which, in the fulness of time, must do so. The world is not, from this point of view, the same as it was. It is totally different. And the difference lies, not in any immediate ethical or social improvement, but in the fact that it is now a seething cauldron of creative and destructive forces, where before it was in a state of comparative inertia. And it is these forces which are creating the world-wide disturbances which fill the onlooker with such alarm.

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A certain amount of detachment, combined with a very real faith in a purpose behind history, is necessary before we can view all this with the truly philosophic eye. We must believe—to put the matter simply—that whatever happens is *intended* and that it is a necessary means to a good end; and we must try to look at it quite apart from the effect which it may have upon ourselves as individuals. The believer in Reincarnation has the advantage here. Whatever this present life may be, he feels assured that he will enjoy the fruits of all this long travail in his future sojourns on the physical earth. The seed is being sown, not for a posterity with whom he and his fellows have no concern, but for themselves—for they will be the posterity in question. The belief is thus a reassuring and a comforting one. But, even for those who cannot accept this particular belief, the thought that a definite scientific process is being worked out towards a beneficent and foreseen goal, will be (if they can rise to it) not without its strengthening effect. For such a thought the HERALD OF THE STAR stands. Its view is that the glories of the future which lies before mankind are such as to necessitate a vast transitional upheaval before they can become capable of realisation. The

age which is dawning, it holds, will be an age so splendid that the very foundations of human society have to be shaken in order to permit it to come into being. All the chaos and anguish of to-day are only the birth-throes which precede the emergence of a new order, in comparison with which our boasted civilisation of to-day will seem mean, barbarous and most unbeautiful. The time is before us when all things, verily, will be made new; and all that we see to-day shows that the Spirit of God is even now at work.

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The last phrase is a significant one, because it puts us on the track of a formula which may help us to analyse the present world-situation and to see a little how we stand in relation to it. When we say that "the Spirit of God is at work," we imply that the real meaning of the crisis, through which the world is passing, is that things are being reshaped by a Divine Purpose with a view to the realisation of a definite aim or end. We imply also that the purpose is irresistible, because it is Divine, and that, therefore, in one way or another, it must sooner or later be realised upon earth. Finally we imply that it is a beneficent purpose and that the end to be achieved is one which is necessary for the evolution of mankind. This is the view which any mystical student of history must hold; it is the view upon which the *HERALD OF THE STAR* has always based its interpretation of the present world-movement. That is why no note of pessimism has ever been sounded in these pages. *THE HERALD OF THE STAR* has always been firm in its conviction that all the changes, which are going on so rapidly around us, are necessary changes and directed towards a necessary end, that the happiness of the world depends upon that end being achieved, and that nothing can possibly prevent its achievement in the fulness of time because the Great Will has so ordered it. For this reason, the Magazine stands for a high optimism. However dark the outlook may apparently be, it is convinced that all is fundamentally well and that the darkness is only temporary.

That there is danger and misery and suffering in the world to-day, it does not deny; but it seeks to interpret these in the light of the phrase, used here, and of the formula of which that phrase puts us in possession.

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What is that formula? Simply this:— that, if it be true that the Divine Will is visibly working to-day towards an appointed end, there are only three alternatives before mankind. It can co-operate; it can resist; or it can be indifferent. Nothing can turn that Will aside from its purpose, but the effect of the pressure of that purpose upon human life will necessarily be very different, according to the attitude which men assume towards it. Supposing, for example, the great purpose were to be recognised, understood and accepted by humanity as a whole, and were to be met by willing co-operation, there would be little or no suffering connected with its process of self-realisation. The suffering comes, in every case, from indifference or resistance. If people are indifferent, they must be stung or frightened into taking an interest. If they resist, their resistance must be broken and crushed. That is the simple solution of the problem, the moment we accept the existence of a Divine Will and a divinely appointed end; and it helps us, in a great measure, to understand what is happening in the world to-day. It is the well-considered view of *THE HERALD OF THE STAR* that there is no suffering at the present time anywhere in the world, which cannot, upon examination, be found to arise from the existence either of a condition of rigidity, which definitely resists the remoulding force of the Spirit, or of a dulness which refuses to take account of it; and all the darkness and menace of the times are merely the necessary means adopted for breaking down the resistance and awakening the dulness into greater clearness of perception.

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This, in its turn, enables us to see more precisely the function of those destructive forces, at work in the world at this time

from which the menace of the future seems chiefly to proceed. What is the true interpretation of this spirit of anarchy which seems to be threatening the very foundations of civilised life? It is not, assuredly, that the world of the future is to be built up on the principles professed by those who embody this spirit. That would be a contradiction in terms, for a destructive force cannot build. Nor does it mean that all that repels the thinking man in the current social movement—its materialism, its selfish grasping, its crude class-hatred, its vindictiveness, its love of disorder for disorder's sake, its lack of the finer and more spiritual elements—is destined to be the spirit of the new age. Interpreted in the light of our formula, its purpose is far other than this. It is simply a weapon in the hands of the Divine Will, designed to bring about, through fear, pain and discomfort, what might, in ideal conditions, be brought about happily and peacefully through co-operation. The spirit of fierce grasping will only retain its power until a spirit of willing giving is awakened. The use of hatred is to arouse love, of selfishness to awaken unselfishness, of separation to give birth to brotherhood. Out of the negative must eventually arise the positive; and, until the positive be born, the negative must continue to plunge the world into disorder. The secret of the whole thing is to be found in the one word, Co-operation. Only when the movement of co-operation begins will the world pass into a happier and a fairer time.

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It is not, therefore, the Lenins and the Trotskys and the hard-bitten labour leaders all the world over, who are destined to be the builders of the New Era. Their task is essentially destructive; it is so to batter at the conditions to which society has grown accustomed that it will sooner or later awake to the necessity of re-ordering those conditions. The task, we think, extends even further. It is to plunge the world into so much unhappiness, so much confusion and despair, that there will grow up a universal demand

for new ideals, which shall take up all that the destructive movement is doing and turn it, by a great spiritual revolution, into a movement of construction. Some day the question must be asked, wrung from the human spirit by agony and despair:—"Why need we go through all this terrible struggle, clinging to what we possess and only surrendering it to threats and force, when the whole thing could be settled at once by voluntary giving?" It will also be seen that to yield involuntarily and only after desperate resistance brings ruin in its wake, whereas to give voluntarily disarms the recipient and exalts the position of the giver. What has been the fate, through history, of those who have fought to the last ditch against reform and justice? Not only to be stripped of all they possess but to be destroyed as well. What, on the other hand, has been the fate of those who have sacrificed themselves to others, who have given in a spirit of spontaneous love? Universal love and honour, whether at the moment or later, when they have come to be recognised for what they really were. It is still true, even in connection with our social problems, that "hatred ceaseth not by hatred; hatred ceaseth only by love." That is the great revolution which the future has to bring with it—the revolution which is destined to be really constructive and to make the new age possible. Only in this way can the great movement of hatred and division, which is convulsing the world to-day, ever be disarmed; and the real purpose of the movement, in the light of the formula which has been suggested, is to reduce things to such a state that this great revolution will be seen to be the only course open to a world made bankrupt by the spirit of the age which is dying.

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All this, of course, THE HERALD OF THE STAR naturally links up with its belief in the coming of a great World-Teacher. The world is not ready for such a Teacher at the moment. But the time will come when such a Teacher will come to it as its only possible Saviour from chaos

and death. It will have to be shown that the ideals which it has so glibly expressed for centuries through the formalities of its many religions are, after all, true ideals, that they are of living power and can no longer be relegated with impunity to far-off regions of theory and lip-service; and the function of the Great Teacher, as we conceive it, will be to bring this home to the consciousness of mankind—not to preach a brand-new set of ideals, for this is impossible, but simply to reveal the fact that the eternal truths *are* eternal truths, true for the world of to-day just as much as for the world of a legendary antiquity.

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The great constructive movement, therefore, the movement of *giving*, we believe will date from the beginning of a great spiritual revival; and we have history to support us in the belief that every revival must have its Revivalist, its great initiating force. Taken in connection with this belief, we hold that the present-day troubles of the world are all meant, by a process of suffering and purgation, to bring mankind to a point

where it will be almost driven to listen to the voice of Divine Wisdom, when once more It shall speak in articulate accents to men. Once again, in its long history, humanity is coming face to face with the deeper things of life. Desperately is it struggling to avoid this confrontation and to continue in the old easy and unthinking ways. But the Great Cycle has come round and the Day of Judgment is near; not a Day of Judgment in the conventionally accepted sense, but a Day of Discrimination, when it will definitely have to choose between the false and the true. Too long our civilisation has lived upon lies—false values, false conceptions, hypocrisies and self-cheatings. The day is at hand when its eyes must at length be opened. And all the turmoil and upheaval of the present time is only the first pressure of the overwhelming reality. No civilisation ever fell but by its own inherent weaknesses. Wherever there is disorder there is cause for disorder. It rests with us, in the years which are coming, to find out where those weaknesses lie and to discover the nature of that cause.

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#### NOTICES.

1. Contributors to the HERALD OF THE STAR are asked to note that, in order to enable the printers to cope with the large amount of work on their hands, all MSS. should reach the Editor by the 5th of the month previous to that in which they are due to appear. An article, for example, which is to appear in the September number should be sent in by August 5th. The Editor will be grateful if writers will make a point of observing this rule.

2. The question as to what should be done with Reports sent in by National Representatives of the Order of the Star in the East is at present under consideration. There are certain difficulties in the way of printing them in the HERALD OF THE STAR, which has already too little space at its disposal; and it is possible that something after the nature of the INTERNATIONAL BULLETIN may shortly be revived. An announcement on this matter will be made in the August number of the Magazine.

# Universal Co-Masonry

By LADY EMILY LUTYENS

*[Some of our readers may not be aware that there exists a Masonic Order which admits women to its membership. This is the Order of Universal Co-Masonry, about which Lady Emily Lutyens, herself a Mason, writes the following interesting article. In addition to the great innovation of admitting women, the Co-Masonic Order is doing much to revive a knowledge of the mystic truths which underlie the great Masonic ceremonies and initiations.]*

**T**HERE are certain great problems of life which present themselves to every intelligent mind.

Sooner or later we all begin to ask ourselves the question as to what man is in his essential nature, what is the goal of existence, and what lies, if anything, on the other side of death. Religion and philosophy have each in their turn attempted to give answers to these questions. All through the ages religions have sought to explain to man the mysteries of his own nature, and have mapped out for him the path to be followed and the conditions which await him on the other side of death, but the fact remains that men and women are still seeking an answer to these questions. We have to recognise the fact that there is a great variety of temperament amongst men and women, and that that which is an inspiration and help to one brings no comfort or enlightenment to another person of a different temperament. It has been very beautifully expressed in an Eastern scripture, "The roads to God are as many as the lives of the children of men."

There are obviously many different ways by which men arrive at the solution of these great problems, and we have to recognise that religion is not the way for all of them. Men and women have sometimes been driven out of organised religion by things which shock their moral sense or do not satisfy their intellect.

In Freemasonry, many have found the inspiration they could not derive from organised religion. To many men, I admit, Masonry means an opportunity for banquets and an outlet for the exercise

of benevolence rather than an incentive to noble living. But there are many men, though they are still in the minority, who recognise that Masonry has been to them the greatest inspiration of their lives, that they have found in its ritual and teaching the answer to those problems that they have sought in vain in religion and philosophy.

If this be true of Masonry as it is worked in men's lodges, it is perhaps even more true of Masonry as it exists in the Co-Masonic Order, because women, rightly, I think, are supposed to have more intuition than men, to be of a more religious temperament. So when women came into Masonry they brought with them that power of spiritual interpretation, and Masonry became to them a real and living force.

Many men will be surprised to hear of women being Freemasons because, up to the present, they have in the Grand Lodges confined their membership to men only; but in 1881 a certain French Lodge, working under the Scottish Rite, initiated a woman. As, in that particular Obedience, no law existed against the admission of women, there was nothing unlawful in the proceeding, but it was certainly irregular, and the Lodge that had so acted was suspended. As, however, once a Mason is always a Mason, one of the members of this Lodge, Dr. Georges Martin, with the assistance of other brothers, formed themselves into a Co-Masonic Lodge. A great many women Masons have friends among men Masons, and they can speak to one another as initiated Masons, and although the Grand Lodge of England does not recognise women,

many individual Masons do, and are willing to co-operate with the Co-Masonic movement.

From whence was Freemasonry derived? We in the Co-Masonic Order believe that it owes its origin to the ancient mysteries of Egypt and carries on the same great tradition and teaching presented under more or less the same form as they have existed through countless ages.

Perhaps to many the idea of the mysteries may seem unfamiliar, but in all the ancient religions of the world there was an esoteric as well as an exoteric faith. That was true of Christianity in its early days, as well as of the religions of the past; of Egypt, Greece, Rome, and India. There was always an exoteric teaching that was given out to the multitude, doctrines they could absorb and find helpful, but at the same time there existed an inner school of teaching, in which the higher teachings of religion and science were presented to those who had testified by their earnestness of life and purpose that they were ready to receive this esoteric knowledge; and these people were called initiates, and the esoteric teaching was known as the mysteries and was imparted under a vow of secrecy. This teaching was given only to the more devoted members of the faith, those who had offered themselves for the service of humanity, and it was intended to help them in their spiritual evolution.

That was the case also in the early days of Christianity before the Gnostics were driven out of the Church. We read in the accounts of the early Church Fathers of the existence of the Mysteries of Jesus, and St. Clement and Origen refer to these mysteries and explain that teachings were given in them which were not communicated to the general public. In later days it has been the boast of Christians that there is nothing in their religion that a child could not understand. If that be so, it is a condemnation of the faith, and far truer is it that although all religions have shallows in which a child can wade, they must have depths in which a giant cannot swim. So also with

Christianity. In the early days it had its inner schools, and to-day the Church is the poorer because this deeper knowledge has dropped out.

The form of the mysteries varied according to whether they took place in Egypt, Greece, India, or in the Christian Church, but the teaching was very generally the same, and the method of imparting it was on the same lines. That teaching was given by means of a dramatic presentation of the great truths of life and death. Man was taught by means of these representations first to understand the purpose and goal of life, and secondly to understand more of the conditions which await every soul on the other side of the great change we call death. In Freemasonry this tradition is still preserved, and the great truths of life and death are dramatically presented in its ritual.

Some object to the fact that Masonry is a secret association. They ask why vows of secrecy should be taken? Why, if Freemasonry contains so much that is helpful to mankind, should it be secret?

In one sense Masonry is no longer a secret society, because everything that is exoteric in Masonry has been published. It is possible to buy books which tell about the rituals of Masonry, which describe the various degrees, which give much information about the outer form of Masonry. To that extent Masonry is no longer secret. But even if the books are read few would be any wiser, because everything that can be published about Masonry represents only the outer form, and it is the inner spirit which gives life.

I think there is a purpose in the secrecy in which Masonry was and is still veiled at the present day. In the first place, if the knowledge of the powers latent in man were to be distributed indiscriminately, a very bad use might be made of those powers, for it is a fact which is known to all who have themselves developed these powers, or who have come into contact with others in whom they are developed, that they are very real; that when we speak of men as initiated in the great mysteries of life, we mean that they

are men and women who have come to understand the great powers of humanity and something of the truer, deeper psychism, and therefore that does represent a very real power. If that power could be acquired by men still living in the world and desiring only to attain wealth or power or something for themselves, the acquisition of these powers might become a very dangerous weapon. It has been said knowledge is power; but knowledge and power, unless applied to the service of humanity, may become very dangerous. Knowledge by itself is not necessarily helpful, and so if these subtler powers could be acquired too easily by men not trained in unselfish desire for service, it might do more harm than good. This is one reason for secrecy with regard to the ancient mysteries of Freemasonry.

There is perhaps yet another reason. I do not believe that any knowledge is appreciated unless it is gained by a certain amount of search and trouble. Truly was it said by a Teacher of old, "Seek, and ye shall find; knock, and it shall be opened to you; ask, and ye shall receive." In the small things of life, how little people value the things they can have for nothing. Try to organise a lecture or a concert, and you know that you may have the best music or the best lecturer and invite people to attend free, and the room or hall will probably be half full. Charge a price for admission, and very often you have a much better audience. That is based on a law of psychology, that we all value the things we have made an effort to acquire. What prompts the scientist to devote his life to research? The desire to penetrate into the unknown to lift the veil from the face of Nature. It is exactly the same with spiritual knowledge: we value it a great deal more if it appears beyond our reach. If we have to make a great effort to attain it we shall value it the more. Though the exoteric side of Masonry is obtainable in books, nothing is to be gained from their study alone. To get to the heart of Freemasonry you must become a Mason, and it is only by that means you will be able

to understand the living and true spirit of Masonry, otherwise you can only touch the outer form. That, I think, is the great reason why secrecy has been preserved through the ages with regard to that system of morality veiled in allegory and illustrated by symbols which we call Freemasonry.

At the same time, we have to realise that there are people who resent the idea of being called upon to take a vow of silence and fidelity towards something about which they know nothing. Here I can only say that sometimes it is good for us and necessary to take something on trust. No one can enter the ranks of Freemasons without being first made to realise that they come to give rather than to receive, that Masonic knowledge is not intended for the mere gratification of curiosity, but as an aid to duty and service. He who would go in search of the jewel of Freemasonry must try to discover what it is that has made Freemasons a living power by which men are helped to serve their fellow-men better. If ever you find men and women who, because of the faith that is in them, are more noble minded and selfless, you know that these people have found something real, living and true, and therefore, I say, that we have to take on trust the fact that in Freemasonry there is to be found a source of inspiration for the living of a true and noble life. Those who have sought have found, to those who have knocked at the door of the temple, to them it has been opened; and in Freemasonry they have found a system which has guided and helped them to live their life more fully.

In Freemasonry and its ritual and teachings man is taught first of all to understand the great mystery of his own nature: what he is, and the Divine source from which he has sprung; he is taught how to guide that human nature which we all find so difficult to manage; in his hand is placed the clue which will guide him through the labyrinth of life. Wisdom is given to him to plan out his life under the direction of the Great Architect of the Universe; Strength to endure

through temptation and difficulty; Beauty to harmonise the rough places of life; and in course of time he is trained to become a corner-stone in the temple of humanity. Not only does he learn how to live, but also how to die; he learns that death is merely a passage into a larger life. For those who have become Masons and truly understand the meaning of Freemasonry, death has lost its terrors; the great enemy has been faced and overcome.

But not only has Freemasonry a teaching for the individual soul, it has also a message for society as a whole; not only does it teach us how to build and plan our own little individual universe, but if only its principles could be applied to the social problems of the present time men might be aided to build a new world and to bring Cosmos out of the present chaos, for in the constitution of Freemasonry you have the perfect blending of autocracy and democracy. You have all that makes democracy useful and inevitable for the evolution of the human soul, for democracy is based on the idea of the equal responsibility of all citizens in the Government of their country, and such responsibility is of enormous educative value.

In Freemasonry we recognise the fundamental brotherhood of man, and all in a lodge of Freemasons, no matter to what sex or class they may belong in the outer world, meet on the floor of the Lodge as brothers, sharing an equal responsibility for the good government of the Lodge. But those elected by the brethren to rule over the Lodge reign with undisputed and unquestioned authority. The youngest apprentice may aspire to the Master's Chair. The Hierarchical principle is fitly recognised in a Masonic Lodge working through a true Democracy. Masonry recognises the true principle of Brotherhood, which consists not in equality but in the recognition of elder and younger brothers, having each his allotted part to play in the life of the family.

The difficulty in the outer world is to find out who *are* the elder and who the younger. There is only one test of age in spiritual development, and that is that the more evolved are those who are ready to take up the duties of service. The men and women who clamour for their rights are still the children of the world's family. Go into any nursery and there you will find the same thing happening as in the world to-day. All are clamouring for the same toy, fighting for possession. Then perhaps an older brother or sister will come in, one grown up, who settles the difference not by claiming the toy for himself, but by throwing his whole energy into harmonising the warring elements and bringing order out of strife. That is the duty of the elder brother.

Exactly the same is true in the larger life of the world. Whenever you see someone living not for himself, but for others, that person is one of the elder brethren of humanity.

Freemasonry is before all things a true Brotherhood. Amongst men Masons, a great deal of charitable work is carried on, and wonderful institutions have been built up for the relief of poverty and distress. This is also true of our Co-Masonic Order, not so much in a material sense, for we are at present not a wealthy body; but it is true that all who enter a Lodge of Freemasons realise the fact that they are entering a real brotherhood and can always claim the guidance and help of their brother Masons.

It is difficult in some ways to speak of Freemasonry, because one can speak and write of all that is exoteric and not tell anything. All that can be said is that there exists in the world to-day a Fraternity, holding a teaching full of guidance and comfort for men; a Fraternity in which men and women can meet on an equal footing and study and work together how best to help the world, a Fraternity which has given them the key to the mysteries of life, so that for them henceforth life has become intelligible and death negligible.

LADY EMILY LUTYENS

# Citizenship Through Regional Survey

## An Experiment in a Lambeth Slum School

By CAPT. VALENTINE BELL

(Formerly on the staff of an L.C.C. School in Lambeth; has served with the Expeditionary Force since 1916, and is now attached to a Field Ambulance in France.)

“YOU have had, so far as it goes, what is called an excellent Board School Training. You can read and write and multiply sixty-four by thirty-seven in your head, and you can repeat the Kings of England. If you had been fortunate and gone to a Public School they would have stuffed your brain full of Greek verbs and damned facts about triangles. But of the meaning of life, the value of life, the art of life, you would never have had a glimmering perception.”

This quotation from W. J. Locke's *The Belovéd Vagabond*, although too dogmatic and open to objection, has caused me, as an Elementary Teacher, to think. Before the war it was difficult to judge fairly on educational matters when one's environment was mainly enclosed by the four walls of the schoolroom. But after the four years spent with the Army in France the teacher should be able to see the effects of his teaching, for daily he has met and mixed with hundreds of those who have passed through the schools, from the Primary to the University. And candidly, I feel that I must confess that there is much truth in the above excerpt. It has been so patent during the months following the Armistice. The turmoil of battle being over, men have been thrown a good deal upon their own resources. Owing to a faulty education the days

have been tedious, because the average man cannot amuse himself. The attractions of the estaminet, the cinema, the concert-party, the various forms of sport, cannot cure his ennui, and the cry goes up continually: “I'm fed up with this life! The sooner I'm demobilised the better!” He is demobilised: and then, when the novelty of being home again has worn off, letters come back to his old comrades saying that he is “fed up” with civil life and wishes he were out again.

This is one question that has occurred to me again and again whilst a teacher temporarily off duty: How can I go back to the schoolroom and help my pupils to gain some knowledge of the value and art of life? I am convinced that a part of the way of help is to train the child to take an interest in his surroundings. The school has savoured too much of the cloister, and there is a great need for connecting up the child's *inside* school life with that which he spends outside and which is by far the greater part of his existence. This can be done only by the teacher himself taking an active interest in the locality in which he works. He should know it better than his pupils; but how often do we find in our large cities that the teacher has little interest in the environment of his school except as the place where he earns his bread and butter!

The absolute necessity of "knowing my district" in order to improve my teaching in a slum school at Lambeth was brought home to me very forcibly some years ago. I was troubled over the out-of-school life of my boys, who were running wild in the streets and serving a good apprenticeship to typical hooliganism. I realised for the first time that, as far as this class of child was concerned, I was *in loco parentis*, and that it was my duty to exert my influence out of school if possible. I resolved to set them the task of surveying their district during their spare time. To accomplish this, the class was divided into groups of three or four, generally chums, and each group was given a definite task. At first I had no object in view except teaching them how to occupy their leisure hours, and to acquire information that would be useful to them in after-life, but very soon I discovered that I had found a means of securing the interest of my class, and that the results of the expeditions were invaluable as a means of approach to the ordinary subjects on the time-table. Moreover, as time went on, I was convinced that the "Survey" method was a practical way of teaching citizenship.

After some months of experience method began to appear, so that, when a new set of pupils came under my charge, I was able to work out a Survey of Lambeth on a definite plan. The starting-point was always a sound knowledge of the Map of the District and the views to be seen from the windows of the top floor of the school. (It was the continual explanation of this panorama that aroused in the poor children that desire to go beyond their squalid surroundings.)

Some idea of the outdoor tasks may be gained from the following. I taught my boys to watch digging operations and to find out what kinds of soil were turned up. To visit neighbouring boroughs and to note the differences, *e.g.*, the naming of streets, dress of borough officials, paving of roads, and class of houses. To visit local open spaces and to find out the names of trees and flowers. To insert on a graphed street-plan the position of

churches, places of amusement, and public buildings. To bring in lists of dates noted on houses and other buildings. To note the tram and 'bus routes, with the numbers and destinations. To make lists of prices in the shopping centres. To write down the names of places seen on boxes and tins in the shop windows or on stalls. To find out the factories and their work. To watch from the Albert Embankment the barges and lighters, and to write down their cargoes.

The undermentioned exercises in detail are typical of those set for out-of-school work :

#### OUR LOCAL AUTHORITIES

1. Find out what Bodies have authority in Lambeth. If possible, find out the extent of their authority.

2. Walk from Westminster Bridge to "The Horns," Kennington, and answer the following questions :

Who looks after Westminster Bridge?

Who is responsible for the upkeep of the Pier?

Who controls the Tramway System?

Who controls St. Thomas' Hospital?

Who owns Kennington Road Baths?

Who manages Brook Street Infirmary?

Who is responsible for the paving, cleaning, and lighting of the road?

Under whose authority is the Police Station?

Who looks after the Fire Alarms?

Who controls the Water Supply?

Who owns the Horse Trough at Kennington Cross?

Who is responsible for the Underground Convenience there?

Who is responsible for Kennington Road School and the Fire Station?

Who manages Kennington Park?

3. Find out who controls Prince's Road Workhouse, Stockwell Fever Hospital, King's College Hospital, the Norwood Schools, the Ambulances, the Mortuary in High Street, Vauxhall Park, the Archbishop's Park, St. John's Burial Ground.

4. Find out who represents the

Borough in Parliament and on the L.C.C. Who are the members for your Ward on the Borough Council and the Board of Guardians?

At the same time a collection was made of old maps, pictures, postcards, and photographs of the district. These were mounted systematically on large sheets of brown paper, and, as illustrating the information that the children acquired, formed an Elementary Survey of Lambeth which proved to be a valuable piece of teaching apparatus. The sheets included the following:

1. The Ordnance Map of the District. (Explanation of conventional signs.)
2. Views taken in all directions from the top floor of the school showing prominent buildings, *e.g.*, churches, factories, gasometers.
3. London before the houses. Maps and pictures to illustrate the same.
4. The Simple Geology of the District.
5. The Growth of the District as seen from old maps, which were arranged in chronological order.
6. Old Views of the District.
7. Facts Gleaned from the Parish Registers.
8. The Streets. Photographs and postcards showing style of houses and when built.
9. The Public Houses. Value of the names, *e.g.*, The Old Bridge House, the Black Prince, the Jolly Gardeners, the Two Sawyers.
10. The Amusements of the District: Cricket, Football, etc. Comparison with amusements of our forefathers; Vauxhall Gardens, etc.
11. The Good and Bad Influences at work in the district—Recreation Grounds, Home Gardening, Churches, Scouts, etc.; Picture Palaces, Boxing Shows, Public Houses, etc.
12. The Means of Communication—Railways, Trams, Tubes, and Buses. Maps of same.
13. The Open Spaces and Recreation Grounds: Various features compared.

14. The Local Industries—decayed, decaying, and modern. Causes of growth and decay.

15. The Important Buildings—Town Hall, Library, Public Baths, etc.

16. The Local Authorities: Work of the L.C.C., Borough Council, Board of Guardians, etc.

17. The Feeding of the Locality: Markets, Shopping Centres, Stalls, Milk Supply, etc.

18. The Health of the District: Report of the Medical Officer of Health, Graphs of Birth and Death Rates.

19. The Education of the District: The Schools, Evening Institutes, Polytechnics, etc.; Private Ventures.

20. Our Thames: Facts and Views of Bridges, etc.

The teacher can easily see the value of such work apart from a sound initial training in citizenship. By utilising the material thus gathered in the ordinary school work, the Arithmetic, Writing, Reading, Geography, and History Lessons were all enhanced and made more interesting. In fact, there was hardly a lesson that could not be approached by some local information that would at once secure the interest of the class.

But the chief point I realised was that the children were beginning to have some idea of the meaning of life. They became aware of the fact that they were members of a society, and that the world extended far beyond the narrow confines of Lambeth. Yet, to understand that world, they had to take an interest in their own surroundings.

The effects of such training for good have been proved when I have met these little "surveyors," now men in the Army, and I have listened with delight to their descriptions of the places they have visited during their sojourn in France or some other theatre of war. It is for this reason that I desire that Regional Survey should be a part of every child's education.

As the result of the terrible crisis through which the world is passing, there is little doubt that an intensive study will

be made of Social Science, and it is to the real live citizen that the Survey Method should commend itself as a logical and scientific training for that study. Such a training, I dare suggest, would lead the various classes to understand one another better in peace time, just as the whirlpool of war has thrown them together during the past four years to their better understanding. It would also

lead to the killing of that obnoxious habit of regarding the various newspapers as infallible, and forming one's opinions on their articles instead of thinking for oneself. Such facts as were brought out at the recent Coal Inquiry would be public property; in short, a citizen would be a live citizen, and would know what was taking place outside his own little sphere.

VALENTINE BELL (Capt.)

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### THE LIGHT BEYOND.

*"..... the truth shall make you free."*

ST. JOHN, viii. 32.

Caught in the meshes of pain  
Wrought by the loom of desire,  
Tortured by dreams Thou wouldst fain  
Cleanse from our minds in Thy fire.  
Lord of the living, we die! Behold how Thine Image doth wane  
In Thine Own as we cease to aspire!

Lies are the webs that we weave  
Veiling our likeness to Thee.  
Dark grows Thy light as we leave  
Truth for the un-true, and flee  
Far from our birthright. Oh blind! for lo! to a mirage we cleave  
And are sightless while thinking we see!

Yet Lord, we know we shall rise  
Only through ways Thou hast trod.  
Wisdom! Thou makest us wise.  
Love! We will bend to Thy rod.  
Slayer of sin and of death! At last we shall see with our eyes  
And behold us reflexions of GOD!

CONSTANCE E. BRITTON.

# Children's Libraries and Reading Rooms

By WILLIAM T. BEESTON

(*Chief Librarian of the Free Library, Wolverhampton.*)

“G I'E us one with *plenty of blood* in, Mister, please!” These were words which set me thinking deeply. There was a touch of something very human in them, both pathetic and humorous. This request was the means of producing one of the finest things for the boys and girls of a town—namely, a children's library and reading room.

The boy who gave utterance to those words was a tiny tot of tender years, who, some fourteen years ago, came up to the library counter, and, when I asked what I could do for him, removed his cap, scratched his head, and said: “Gi'e us one with plenty of blood in, Mister, please!”

A book chosen for the boy, he went away, leaving me to my own thoughts. I made up my mind that I would do something for the juvenile life of the town when the opportune moment came. In the meantime I determined to try an experiment upon that boy, and to follow his career. I used to talk with him and interest myself in many ways—too numerous to mention here—and I feel proud of the fact that by patient and individual help that boy has lifted himself from the “rut,” and is now holding a position of some importance in the locality. He is a polished speaker, and has risen far above the surroundings in which he finds himself in his daily life. This has taken fourteen years: I am repaid. Now what of the future?

All efforts in the educational world must offer just this individual aid in order to raise the men and women of the future to that standard of excellence we so much crave and aspire to for them. These

efforts must be made in such a manner as to produce the best results, and there must be no compromise.

With the advent of a new era in our nation's history, when our energies are being directed towards the making good of the loss of life this gigantic struggle of nations has brought about; when we are setting up monuments in memory of sacrifices made; when minds are working for the betterment of Empires; when Governments are seeking to secure peace among peoples; when societies are forming themselves into organised bodies for the binding up of wounds, the world must seek means of raising the educational standard. Feeling the necessity for a higher mode of living and for loftier ideals, we search our thoughts for knowledge where it would be best to begin educational reconstruction.

Before launching out upon any definite programme of campaign, we must first have ideals, and a spirit of enterprise to attain within a reasonable distance of those ideals. If we set not before us a goal, our efforts will be vague and worthless. However good may be the intentions of man or woman, if they have no ideal, no fixed goal, there will be no result worthy of mention.

The public libraries throughout the land can be of inestimable use to the people, and it is particularly with reference to the growing life of our towns that I shall confine myself in this article.

In our own work of reconstruction I am more than convinced that public library authorities can do much in this direction by catering for the child, and library funds could not possibly be spent upon anything of so lasting a benefit as upon

the children's education. Therefore, the provision of children's libraries should be one of the first duties of educational reconstruction. A properly organised department, adapted specially for the children, and worked on modern lines, is an essential to every up-to-date public library.

The chief difficulty at the present time is that section of the public who have fixed rules and regulations of life, for reforms of any description are to them anathema. Arriving at a certain age, the brain seems to refuse to accept new ideas and to understand the subtle changes and energies of the younger generation; but while the view of the older generation should be treated with respect, the necessity of the younger must be admitted, and the desired reforms introduced. The future must be faced boldly, and reformers must be prepared for opposition when it comes. Realising the indebtedness owed by libraries to old supporters, and acknowledging their help in the past, attention must be turned to the young life of the town, and a scheme prepared for the fulfilment of any ideals we may possess. It is necessary to gain first the sympathies of the Committee and through it to cause enthusiasm to permeate the Council. Then to work with a will!

The Librarian of the future must necessarily be an organiser as well as a literary person. Library authorities must see to it that in new appointments only the trained specialist is considered, and that he is paid adequately in accordance with the position he holds.

Public libraries have at last been mentioned in the House, and a recognition of their possibilities as an educational force is about to be granted. Libraries have a future before them of the highest service to the nation, and although they do not lighten the financial burden of a town's expenditure, there is no fund which so serves a community as a whole. Bearing these facts in mind, let us consider procedure.

It is largely a matter of opinion in what way public library authorities should go

to work in creating a juvenile department, but it is essential that this department be in a separate room, so that attention may be given to the children entirely without molestation or hindrance. Committees will say: "It is all very well, but we have no room, and our present income is insufficient to meet the demands of the general library." The reply is, that with a little forethought a scheme could be evolved that would serve the purpose well.

How many notice, I wonder, the waste of space in the provision of huge magazine and news-rooms? Valuable space is, and always has been, devoted to readers of this class of literature, and the very vitals of the library are cramped for want of room in the public lending and reference departments. Take the average magazine room. Does it not invariably cover the same area as that of the Lending Library, where many more scores of people congregate? To my mind it is a short-sighted policy. In any magazine room what is found? That the "un'esirable" looks upon this department as his abode! Does he read? Nay! his thoughts are on rest, and rest he gets as soon as the caretaker is away. Of course, there are good readers as well, but my point is, that a concentration of magazines and newspapers in one room is ample for the demand. Cannot these rooms be put to better advantage without taking away the usefulness of the institution?

At a recent Conference of the Library Association one of the resolutions passed was:

"The creation in the child of intellectual interests, which are furthered by a love of books, is an urgent national need; while it is the business of the school to foster the desire to know, it is the business of the library to give adequate opportunity for the satisfaction of this desire; library work with children ought to be the basis of all other library work; reading rooms should be provided in all public libraries, where children may read books in attractive surroundings, with the sym-

pathetic and tactful help of trained children's librarians; but such provision will be largely futile except under the conditions which experience has shown to be essential to success."

The United States has done a great deal for the child in the provision of rooms, and it is encouraging that we in Great Britain are now awaking to the fact that there has been a great wastage of space.

Perhaps—and I am quite safe in this surmise—the chief reason for the lack of any organised system for providing this special department for the children has been the miserable pittance that public libraries have had to exist upon. With the abolition of the penny rate limit, to which it is hoped Parliament will shortly give its sanction—since a united effort is being made by a large number of local authorities to get this limit removed—much of the good work libraries are pledging themselves to perform will be possible of achievement.

Assuming that finances are good, I think that one of the most important things to aim at in dealing with children is to correlate school and library, and library and business. The system that I have had recently passed by our Local Education Committee, is, that arrangements are to be made that the scholars of the upper standards of the council schools are to visit the library in school hours, when the advantages of using this particular department are to be explained to them, and talks are to be given to them on what books to read, and on how to read.

It is of interest, also, to add that another scheme for bridging the gulf between library and technical school is the holding of a series of chats to be given by local tradesmen and manufacturers upon the various trades of the district, each talk to be illustrated by models, apparatus, etc., supplied by the speaker, thus impressing the information indelibly upon the child's mind.

My reason for suggesting this scheme was, that the interest which parents

should show, and which, alas! is only too rare in the lowlier walks of life, in the future of the child, should be manifested by the Librarian. In the average lowly home too little attention is given to the question, "What shall my boy and girl be when they grow up?" I feel assured that such a scheme of correlation cannot help but be of inestimable benefit. Some boy, for instance, may be so much impressed by a talk on electrical engineering that he will desire to become an electrical engineer, and it is, and should be, the aim of all who bring into being Children's Libraries, to foster the boy's reading and to encourage it into channels which it is hoped will carry him far.

The Librarian should watch for the boy and girl who read with concentration and interest while in the library, and then should make it his business and pleasure to have little personal chats with them on things other than books and reading, so gaining their confidence unconsciously to themselves. Finding out what school they attend, the Librarian might write to the Headmaster to enquire in what subject the boy or girl is proficient; having this knowledge he can set to work. First, the story-book will naturally be suggested, and at a later date among the books recommended will be one elementary treatise, told in simple language, upon the subject which the Headmaster stated was the boy's or girl's strong point. By these means may be encouraged the pursuit of further knowledge, and aid given in making the best of the boy or girl through the teacher's transmission of the knowledge of the child's abilities.

This brings us to the very important point that Librarians cannot work out their ideals unless they have the help of teachers; I would suggest that where possible, a teacher should be appointed a member of the Public Library Committee.

Education authorities in England realise that in school should be taught the art of reading, and a taste for good literature cultivated; but there comes the

time when the child uses his ability as he will, and here a well organised municipal children's library can meet the needs and interests of its readers and become a stepping-stone to the adult library and Technical School.

It is essential that a children's library should be in very pleasant surroundings. The walls should be hung with pictures, flowers should adorn the room, plenty of space should be given, ventilation should be good, with freedom as far as possible.

A certain amount of the idea of proprietorship should be fostered: "This is our library! These are our magazines!" This cannot help but have a very beneficial effect upon the child-mind.

Viscount Bryce, O.M., recently said: "The school and the library may be regarded as twin stars revolving round one another, both illuminating, in their several ways, the community in which they shine, and each giving and receiving light from the other."

WILLIAM T. BEESTON

*[The above article gives practical suggestion of educational work that might be fostered with advantage by teachers and parents—the work of stirring up Library officials to establish a children's department in Public Libraries. It is a task especially suited to teachers, whose knowledge of the needs of a child's mind is more accurate than that of even parents. Representations to Library Committees might be made by parents and teachers together, and active interest maintained until the department was an accomplished fact. Once thoroughly in working order, the children might be relied on to keep their part of the Library vigorous.—EDITOR.]*

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### THE DARK HOUR.

Too great a Cause we serve! Hand, heart and brain,  
 How can they cope with this titanic coil,  
 This too vast burthen of an Age? What toil,  
 But, sinking 'neath the intolerable strain,  
 Must swoon to naught?—We burst our hearts in vain,  
 Seeking, thro' all this tangled time, the clue.  
 That one, clear master-thread of Right and True,  
 How shall we find it in this 'wilderling skein?

And so it falls that we, who fain would seek  
 To be a torch to this dark age, a guide  
 To all who wander,—we, who would impress  
 A purpose on the world's wide aimlessness—  
 Can but look on.—Alas! We are too weak;  
 We, too, need light—and is not light denied?

W.

# A New Age

## A Protest

By NELLIE H. BALDWIN

**T**HE May HERALD OF THE STAR in its editorials provides very painful reading for idealists who have cherished the belief that at least *one* publication in the world would be unbiassed, fair, unprejudiced and able to deal with great world issues and problems in a spirit so compassionate that though one might not agree with the statements made, at least he would feel that no wrong had been done.

The editorials in referring to "Bolshevism" (the name Russia appears to have been unnecessarily avoided) say: "Bolshevism, judged from one point of view, is a mere orgy of insanity, bloodshed and cruelty." Thousands of us in America, compelled to wait all too long for true reports from the Soviet Republic of Russia, feel very well assured now that such a statement as the above just quoted is a gross exaggeration, if not utterly false, and quite worthy of utterance by the slave editor of a great metropolitan newspaper such as is published in England, France, Italy and America. Indeed, everyone who reads the papers is well accustomed to reading just such articles, which newspapermen now know to be false. How strange, then, to read such things in a publication which surely ought to, if it does not, endeavour in all of its articles, above all in its editorials, to "*be able to ask His blessing upon all that we try to do for Him and in His name.*" Perhaps, however, the HERALD OF THE STAR is not trying to follow the six points necessary for membership in the Order of the Star in the East, but leaves that for individuals only.

It is not necessary in this article to cite statements and reports of which there are now many, and which cannot be put aside, as to what is going on in the Soviet Republic of Russia; the British, of all people, are able to secure the truth about Russia if they wish to know it. It is far more difficult for us in America to learn the truth of what is going on in Europe, now that British propoganda has taken the place of German propoganda, thus controlling our Press and our avenues for securing information to an extent far too great.

To quote again from the HERALD OF THE STAR: "A new civilisation, if it is to be born, must be, in the literal interpretation of the word, a *new* civilisation," and, in the same paragraph, the editor asks, after stating that "Bolshevism is the only thorough-going idealism in the world." "Why not," we shall some day be driven to ask, "invent another idealism, just as thorough-going, but more in keeping with the demands of the Spirit and with ordinary common sense?"

The writer has read the "Program of the Communist International" adopted at Moscow, March 2nd to 6th, 1919, and quotes the following paragraph which outlines the purpose of Bolshevism, or communism:—

"Humanity, with its entire culture now lying in ruins, faces danger of complete destruction. There is only one power which can save it—the power of the proletariat. The old capitalistic 'order' can exist no longer. This ultimate result of the capitalistic mode of production is chaos—a chaos to be overcome only by the great producing class, the proletariat.

It is the proletariat which must establish real order, the order of communism. It must end the domination of capital, make war impossible, wipe out state boundaries, transform the whole world into one co-operative commonwealth, and bring about real human brotherhood and freedom. World Capitalism prepares itself for the final battle."

Why seek another ideal? Mr. C. Jinarajadasa told us some time ago that a class war would follow the great war, and in America at least the signs are all about us, not that it *will come*, but that it is *here now!* And the vital question for every member of the Order of the Star in the East, every lover of humanity, every person who wishes to aid in bringing about such changes in our social state as will insure the natural and normal development of every human being, and creature, for that matter—the vital question is that each one shall search his heart and ask where he stands. We were not left to make *no* choice in the great war, but *had* to choose, and if we chose wrongly, to suffer for it; and so it should be now; so, indeed, it *will* be; every one *must* choose where he will stand; will he stand for the preservation of the old, dying order, or will he help to bring in the new? And he can test his heart by his attitude towards the Soviet Republic of Russia. Does anyone object to being so tested? If he chooses to condemn Soviet Russia, then he is either ignorant, cowardly, or prefers the old order; why? Because communism is as old as the world; it is not a new principle. The many communities which flourished about the time the Great Teacher visited the world before, in the person of Jesus, were governed by that principle; if we may accept, in the light of history, any of the words in the Gospels as having come from Him, did He not indicate the holding of all things in common as the true basis of social life? And what is the situation in Russia? Quoting again from the program of March:—

"The Dictatorship of the Proletariat does not in any way call for partition of the means of production and exchange;

rather, on the contrary, its aim is further to centralise the forces of production and to subject all of production to a symmetrical plan. As the first steps toward socialisation of the entire economic system may be mentioned: the socialisation of the great banks which now control production; the taking over by the State power of the proletariat of all government-controlled economic utilities; the transferring of all communal enterprises; the socialising of the syndicated and trustified units of production, as well as all other branches of production in which the degree of concentration and centralisation of capital makes this technically practicable; the socialising of agricultural estates and their conversion into co-operative establishments.

"As far as the smaller enterprises are concerned, the proletariat must gradually unite them, according to the degree of their importance. It must be particularly emphasised that small properties will in no way be expropriated and that property owners who are not exploiters of labour will not be forcibly dispossessed. This element will gradually be drawn into the socialistic organisation through the force of example, through practical demonstration of the superiority of the new order of things, and the regulation by which the small farmers and the petty bourgeoisie of the cities will be freed from economic bondage to usurious capital and landlordism, and from tax burdens (especially by annulment of the national debts), etc."

It is a great pity that a magazine such as the HERALD OF THE STAR, which, above all others, should stand clean and free from control by the selfish, has not already published the entire "Program of the Communist International" from which quotations have been made; it is a document well worth studying, as indeed all of the writings of Lenin and Trotsky are. It is a great pity, too, that frank and fair articles about Premier Lenin, his life, his writings, his plans, as well as those of Leon Trotsky and other able members of the cabinet of educated and cultured men which represent Soviet

Russia, have not appeared in the HERALD OF THE STAR. Surely, we do not expect the Great Spiritual Teacher to visit the world in the form of a man and fail to go to Soviet Russia and become acquainted with these very great men, do we?

By the way, the HERALD refers to Bolshevism as a "frenzy." The above quotations hardly sound frenzied, but very calm and sane. But really the most ludicrous of all is the statement in the HERALD that the "extravagances and extremes," such as those quoted, have "caught hold of the savage and sullen elements in the various countries, and have already manifested in an extravagance of Hatred." If the editor means that the extravagance of Hatred is manifested by the proletariat (or wage-earners), then he (or she) is mistaken *as yet*; but if the editor means that Hatred is in evidence, he is quite correct; it exists in the most extravagant forms, at least, in America (in the United States), among the capitalist classes; the propaganda against Soviet Russia, which has been going on ever since Lenin and Trotsky took hold of affairs in Russia a year and a half ago, is steadily increasing in venom and violence; a well-organised method has even been set forth to prostitute the moving pictures to help increase hatred against Bolshevism, Socialism, I.W.W.'ism, radical organised labourism, etc., etc., and is even now in operation. There can be but one result—to cause greater cohesion among all these bodies, which are still isolated but are every day coming nearer together.

Pardon the writer for intimating that the name Russia was not mentioned in the HERALD editorials; it is mentioned particularly in connection with the coming of a great spiritual figure, with the statement that we should witness that country,

were such a one to appear there, swept up by a great religious revival. The writer is moved to inquire just what is the history of great religious revivals, or of the coming of great spiritual Teachers? Mr. Mead, in "Fragments of a Faith Forgotten," does not suggest any great religious revival as growing out of the work of the Master Jesus; it is true the "sullen" and poor and discontented followed Him, if the records are to be accepted; by the way, how curious it is that the Jewish people have always cherished above all others the ideal of "freedom," and Jewish people who are poor and oppressed are found supporting the present great revolutionary movement with great ardor, in strange contrast to the very wealthy Jewish capitalists who reign so powerfully in the "Invisible Empire" of financial affairs.

One could forgive the editor, almost, for his cruel and unkind and false statements, or mis-statements, because here and there he says such beautiful things. It is strange, however, that the editor looks with such dread and horror upon Bolshevism, when those of us who have tried very hard indeed to find out what it is, welcome it with outstretched hands as that which we have been waiting for; when we beg our governments to "recognise" the Soviet Republic of Russia before it is too late, although we hope and pray it may never be too late; that though unrecognised, they may still triumph, knowing that in that triumph we, too, shall share, through overcoming in our own country the things which must be overcome if a *new* civilisation is ever to dawn for us.

NELLIE H. BALDWIN.

7426, Crandon Street, Chicago, Ill.,  
U.S.A.

*(The above criticism rests entirely on the alleged untruth of the reports of Bolshevist cruelties and atrocities in Russia. It would have been strengthened if the writer had given evidence to show that they are false. So far as our own judgment is concerned, there seems to be an overwhelming mass of evidence to indicate that they are true. The "Herald of the Star" is firmly convinced that the existing social order must be radically changed; but it does not believe in the dictatorship of a fanatical minority, such as that which apparently exists in Russia to-day. Its ideal is the free co-operation of all classes for the benefit of the community.—EDITOR.)*

# From a Country Study

Some Notes on Life and Letters

By S. L. BENSUSAN

**T**HERE are in the English year just a few days that are made for reflection, brief seasons like those when if the ancients were right, the kingfisher brooded over her eggs on seas that never a storm could stir. The normal labours of the day are performed in most tranquil conditions, and it seems permissible for one who looks on for an hour after some after honest labour with hoe or fork, to turn from the consideration of concrete matters to those abstract ideas of life that are so much more absorbing. Such an occasion has come to me as I write. It is a perfect day in early summer. Work is being carried on all round in silent and unobtrusive fashion, and deep content with the Earth Mother is expressed by every living thing that moves upon her bosom or above it.

In the garden, a quaint pleasure place fashioned out of a sloping meadow and surrounded on all sides by pasture land and orchard, there is a great symphony in progress. At first as one listens, with a vague content that soothes rather than exercises the mind, it is extremely difficult to note anything more than the universal harmony that results. Then, as the spirit of enquiry persists—it will do even on a fine summer afternoon when the body is tired and the mind is fresh—one begins almost unconsciously at first to analyse the elaborate synthesis. The ear trained by long habitude to distinguish between the country's normal sounds first recognises the larks, whose song outpoured high up above the rest seems to play the part of flute or piccolo in the universal orchestra. Then the whitethroat, the garden warbler, the

wren, the hedge-sparrow make themselves distinctly heard so that the blackbird and thrush are no longer permitted to claim more than their proper share of appreciation. It is their failing that they are inclined to challenge other singers, the blackbird being by far the most delightful offender. How often in the still nights will he awake to passionate contest with the nightingale who strives in vain to sing him down?

Crossing these delicious harmonies come from time to time shrill harsher cries of cock pheasant, woodpecker, cuckoo and jay, while from red-tiled roof and close-thatched barn, sparrows supply the ground bass. They set it going long before the dew was leaving the grass, and will continue some time after more desirable songsters have gone to rest. One knows that some of our visitors not only sing for their pleasure but destroy countless insects for their food. Others who are with us all the year round, but have no distinctive song, do far more harm than good. I have the sparrow in my mind now, in his brief season of usefulness when he does gather a few noxious insects with which to feed a hungry brood.

## BIRDS AND LETTERS.<sup>1</sup>

But I did not set out to write a paper on natural history; it is not in my mind to do so. The first thought that came to me as I listened this morning to the encompassing songs was that there is a certain comparison possible and even permissible between birds and men of Letters. Literature, too, has its overpowering voices that all acclaim. The lark's song is with us all the time, and so, too, are Shelley's poems, to take the first voice of similar

timbre that comes to mind. The nightingale is with us for a little while, so, too, was Keats. There are harsh tones in Birdland and Bookland. A cock-pheasant was calling a moment ago, perhaps some of us confess the raucous note with the brilliant plumage and believe that such a distinguished bird must have something to say worth the hearing. Certainly there are in literature ugly voices from which none can escape, and for which some perhaps have a genuine liking. There is, too, in the world of Letters as in the world of birds an undersong, and not until we have learned to heed it can we guide our dreams to the heart of things. Here as there, are songs to which we must listen with great care lest they elude us. The rare writer, the man whose message is not the less vital because it was never intended for the crowd, has something in common with the blackcap, the garden-warbler, or the wren, and many another who sings unseen and has a tiny utterance that may well be overpowered by more fluent birds. I think it would be possible to push the analogy further, though I am content for the moment to leave it here as far as direct comparison between the writer and the songster is concerned.

#### NATURE'S POETS.

There is another side to the question—a comparison between the functions of bird and man. At the moment as I write I can see the hay-tier busy on last year's stack releasing the fragrance captured from a bygone summer, cutting out the shapely trusses and preparing them for service. Over the hedge the ploughman moves in charge of the team that is his pride and care, ridging the ground for the late, last crop of the season. In the garden an old man who has grown grey in its service is helping the summer to fill this corner of the land with many-coloured gifts. All the varied work is being done by experts who rejoice in their capacity to do full justice to their calling; through this capacity their self-respect is nourished. It is for workers who stand so near to the primal needs of mankind that Birdland

grants with wondrous prodigality the gift of song. They are as silent, these listeners, as Mother Earth herself, but they appreciate the graces that a late June day brings in its train, and if the crowning gift of song were withheld they would be quick to notice and regret the loss. It is not many summers ago since the old man turned to me and said that of all the months of sunshine he liked August the least because it was so quiet. He had noticed year after year that August brings silence to Birdland even though he did not understand the reason, did not realise that a great part of the music that greets us in spring and summer is a tribute to the mating season, and that the season over, the music dies away. Much of our most lyrical efforts in literature are either due to the spring time and early summer of the writers or in the lives of those of whom they write. And we know that if spring is in the heart of those of whom we read, it must have dwelt in the parent heart of those who called them into being. My mind harks back to the scene in *Richard Feverel*, where Richard meets by the river bank the girl whose tragic destiny is so strangely at variance with the hour that lives in the heart of all Meredith's lovers. No man in whose heart the spring reigned no longer could have given us that scene. It breathes something of the spirit of the idylls of Theocritus.

#### THE SINGERS OF THE CITIES.

We may not all of us work in the open, we cannot all be in touch with the Earth Mother. Industrialism has divorced us from her, not without offering compensation, but still with considerable loss of much that we can ill spare. Here I find a further analogy between the writer and the bird, for it seems to me that the writer serves the dweller in the town and city much as the bird serves the toiler in field and garden. The maker of great books supplies a song of life, and it may be heard all over the world, no city being too crowded, no street too grimy, no room too small to hold the perfect utterance in all the beauty that remains for ever aloof from material

things. The writer dies, and his message, if it has in it the qualities that make for survival, dwells immortal in the printed page to claim the laughter, the love, the tears of generations yet unborn. The songster dies, but his offspring repeat the song throughout the ages, so that the nightingale's song that inspired Regnault de Coucy's love for the Lady of Fayel in the Crusader's times may be heard still to this day, the song that Ruth had heard many centuries before "amid the alien corn," the song that moved Keats to rapture a hundred years ago. It is with us still, and will remain for our children's children. I think that much of the finest literature, to say nothing of lyric poetry, is a reflection, even though a far-off one, of bird-song, and that we may in the quiet of our garden or study liken the great literary men and women past and present to the birds around us.

#### OUR OWN JUDGMENT.

I think we are a little too apt to accept what we call our opinions of books ready-made and second-hand. We are more apt to ask ourselves what others like than to search for what has the deepest personal appeal. We read many books for no better reason than that good judges like them, and we fail sometimes to find occasion to read what would appeal to us more. An author's message is to me or it is not. There can be no half measures. If he has written for me I am bound to respond, and the courage of my convictions is all that is needed to make for my complete and lasting enjoyment. I would like to take from my bookshelves every book I have ever bought just because I felt it ought to be there, and leave only those to which I turn again and again. Unfortunately, the effort demanded is too severe for one who holds nearly all books with serious purpose in some regard. It is hard to turn away from old friends whatever their shortcomings, particularly in the country, where one's best friends are books, for you shall find no respect for literature in rural England. I remember going many years ago to the sale of a clergyman's effects, and towards the close

his little library was brought in, a dozen bundles, tied so loosely with string that more than one came to pieces. The audience roared with laughter in which the auctioneer joined, at this merry jest. Bundles went for one, two or three shillings I bought them all, to the immense amusement of all present. Five out of every six I gave to a man who told me he was not "a scholar," but he wanted a cheap line to fill an empty bookcase left him by a deceased aunt. The remainder are on my shelves to this day, a little mark of respect to a man I never knew, paid because there was ample evidence that his poor collection was dear to him. I am sure he could not have liked all of them. I expect his plight was similar to mine. They came to offer him of their best, and it was not possible, in such circumstances, for a gentleman to refuse them the little gift of house room and an occasional dusting.

#### "THE UNDYING FIRE."

H. G. Wells is so prolific a writer that one cannot avoid the fear of being disappointed. Other men must allow their minds to lie fallow, his appears to permit of continuous cropping. "The Undying Fire" would serve as description of his intellect as well as a title for his latest book (Cassell's). We have the story of a man who suffered much as Job suffered, who was tormented by loss, disappointment, evil disease, nagging wife, and foolish friends, who saw all the currents of human life turned away and the spirit of Satan appearing to triumph over the Spirit of God. In the face of all that, confused, perplexed, disheartened, he stuck to his Faith, refused to part with it for any of the conventional beliefs of his tormentors. And in the end it was well with him, even as it was with him who dwelt of old time in the land of Uz. At any season a work so full of piercing thought, so deeply informed by the spirit of optimism would be of very great value to the world; to-day it must come as a breath of sea air to the toil-spent slum dweller. Let us be frank, we have made this beautiful world a slum, a place of physical, mental and moral sickness and of despair, it needs a man of

Mr. Wells's transcendent gift to tell us bluntly that we and not God have willed the existing conditions and that it is for us to alter them.

Through the mouth of his Job, Mr. Wells makes a savage onslaught upon spiritualism even while his restless, agile mind is forcing its way to new planes of thought, fresh conceptions of the universe, unaccustomed theories of "*le grand peut-etre*." I think that he will change his present view point for it is quite clear that he is greatly concerned with the problem of life and after life, and that there is no mental peace for him in the phases marked by "God the Invisible King" and "The Undying Fire." "All this personal immortality of which you talk is a mockery of our personalities. . . . It is all a matter of little mean things, small differences, slight defects."

Here of course he is at fault, but his problems as I see them are no more than a revolt against the impact of the unexpected. A scientist, presumably an agnostic, but a man with what Oliver Wendell Holmes called a "three-decker brain," he protests fiercely against the idea that, whether he admits it or no, challenges the old materialism. His faith grows stronger or his thought pierces deeper down towards the heart of things, but he will choose his own time and his own way to such measure of assurance as it is within his gift to grasp. I think that the "The Undying Fire" will add to the large circle of his admirers, that it will be found full of strength and help and comfort in times when we shall need all we can muster of both

#### ONE WHO STANDS ALOOF.

Perhaps the books that appeal most to the men and women whose chief labour in life is self-expression are those written by people who have never shrunk from sacrifice for their ideas. Such a book is "The Cutting of an Agate," by W. B. Yeats (Macmillan), a collection of remarkable essays of which only one has been written since the war. Of nine papers two are prefaces to the plays and poems of the late John M. Synge, another is apparently

a preface to a selection from Spencer's "Faerie Queene." There is little surface quality about any of them. Mr. Yeats writes as one unconscious of his public; he has complete faith in his own views of art and life, and if you do not share them the fault or misfortune is yours. There is no sympathy here, no outstretched hand to help the wayfarer, nothing more than certain dogmatic reflection upon art and life and drama, and the literary renaissance in Ireland. Only this and nothing else, the reader may say to himself before the book has him in thrall, but by the time he is half-way through he is conscious of "the little more and how much it is." Here is no mere making of books or essays, here rather is a philosophy of life expressed by a man who undoubtedly believes he has helped Ireland to find her soul. Intolerant of a large section of his own people, it follows naturally enough that he has a certain hard disdain for the English as rough, practical, unsympathetic folk without artistic perception of first-hand kind. He does not say as much, but there is that in these papers which says it for him. He has brooding fancies, there is in his mental make-up more than a little of the mystic, but his mysticism is not of the hopeful kind. "All art is dream," he writes, "and what the day is done with is dreaming ripe, and what art has moulded religion accepts, and in the end all is in the wine cup, all is the drunken fantasy, and the grapes begin to stammer." One is not concerned with the measure of nonsense crowded into this curious statement, for though it may be gross error to most of us it is truth to Mr. Yeats. He measures life and art by the aid of certain perceptive faculties that are intensely narrow and personal, and it is the special value of this book that it presents these new aspects and valuations with a sincerity that goes a long way to atone for their crudities or subtleties.

#### UNKNOWN IRELAND.

There is in Ireland a world that was never clearly visible to any but Irishmen, perhaps only to a minority of these. Conquest blinds, and the English-

## FROM A COUNTRY STUDY

man has passed it by. Yeats and Synge, Lionel Johnson, and Lady Gregory have done much to discover the soul of modern Ireland, or perhaps it would be fairer to say that they have introduced their Ireland to England and America. If they err at all—and I write of them as though all were living, for their work outlives those who have gone before—it is because they appear to believe that what is true of and for Ireland or a part of it is of universal validity. But theirs is a world with a poetry, emotions, a moral standard of its own, a quaint blend of fancy, wit, kindness, roguery and indifference to the things that most men prize, a world remote, aloof, and not readily accessible. It has its own idols and they may be false, but at least they are not to be found in the market place, and men do not worship for material gain. The little group of writers among whom Mr. Yeats is an acknowledged leader is turning prose, poetry, and drama to the service of people who have hitherto escaped from the overwhelming forces of western civilisation. Mr. Yeats would remodel the stage, he would remove the obvious and give double work to the imagination. The Celt may respond easily, the Anglo-Saxon will only do so with difficulty. The convictions Mr. Yeats utters may prove to be wrong, but he will not be charged with lacking in the courage of them. This angry David of the Western Island challenges the Goliath of conventional art in whatever guise he may elect to appear, nor is his confidence surprising, for he slings stones with skill. He is singularly sure of himself, and his praise of John M. Synge will live as long as that author's fame—perhaps longer.

"The Cutting of an Agate" is essentially a book to be read by all who wish to understand something of the Irish renaissance and its leaders. Even though the views set out are not to be lightly accepted, they are the finely-wrought expression of a man with strong convictions and a singularly polished prose style. He leaves me vividly conscious of one who strives to his chosen end, turning neither to the right nor to the left, content to endure

hardship and misunderstanding if necessary, but determined that in no circumstances will he make any concession to the Philistines. Surely it is by the efforts of men like Mr. Yeats that new movements come to maturity. They ensure a triumph for their views though they may not live to see it; they sow, and rest content with the thought that there shall be a harvest. The history of Ireland is a tragic one enough, but if there should come a period of rest and content, if the outstanding problems are capable of solution, the theatre that Mr. Yeats envisages in these essays will doubtless become a national force. If Ireland is not to be placated, Mr. Yeats will still be sure of a cultivated and enthusiastic minority, and it is hard to resist the belief that this would content him. He has written of the birth of a movement, its growth must wait upon events.

Two pleasant books of verse have filled a leisured hour. One is "Rupert Brooke's Grave," by Mr. C. E. Byles (Erksine Macdonald, Ltd.), and the other is "Knights Adventurers," by Mr. Llewellyn E. Williams, of the Royal Engineers (Simpkin, Marshall). Mr. Byles is a classical scholar and finds a great appeal in the thought of Rupert Brooke at rest in Skyros, where of old Thetis hid the young Achilles to save him from the Trojan War and the fate that lay beyond. He is not always of one quality; he cannot always avoid Fleet Street, and the mood of that famous thoroughfare is felt now and again, but at his best Mr. Byles is very good indeed. He has a cultivated mind and a feeling for the appropriate thought, he responds to popular emotions with a genuine enthusiasm. His book is bound to please, and will provide a welcome gift to those who like to see how a scholar with a gift for verse can embellish a conventional theme.

Mr. Williams wields a very spirited pen; it will be interesting to see whether peace dulls the fine edge. If it does not we shall have a welcome addition to the choir of young singers. That he is young is shown by his susceptibility to outside influences to accepted models. These mould his

moods, but the moods themselves are not derived from poetry : they are born of the stress of battle, of crowding and conflicting emotions, of contact with such actualities as were undreamt of only five years ago. He sees things clearly, and contrives to tell all he has to say with a becoming

reticence, as in "The Gunner," and with a certain strength of significant remembrance as in "Fear." At the moment he has not mastered his medium, but there is ample suggestion that he will do so if peace, too, has its inspirations.

S. L. BENSUSAN.

#### A SPRING LAMENT

The Spring is born in field and lane,  
 Yet do I sigh and muse apart ;  
 For there's a Spring that I would fain  
 See born within my troubled heart ;  
 Yet, seeking ever, in despair  
 Find only numbing winter there.

The beauty of this rapturous hour,  
 This stir of life in herb and tree,—  
 Is there no corresponding power  
 That, haply found, might wake in me  
 A joy as fair, as pure, as high  
 As that which shines in yonder sky ?

The Love, that is the soul of Spring,  
 Hath it no counterpart, to shed  
 New vigour on the heart and bring  
 Unto a weary soul, half-dead,  
 The sweet fulfilment, fresh and green,  
 Of all, it dreams, it might have been ?

K.

#### MANY WHO ARE RICH.

Your life is full—is full of empty things.  
 All things are yours, all things but happiness.  
 So life from boredom but to boredom swings,  
 And though all things are yours, yet none can bless.

Leisure is yours ; but leisure brings no joys  
 To those who shirk the turmoil and the strife.  
 And wealth that gives you jewels, gives you toys,  
 Alas ! can buy no deepening of life.

Your restless appetites you gratify,  
 And each unnatural fancy satiate ;  
 But even as they leap to life, they die  
 Of surfeit, and a starving void create.

And so the uncontented years roll on,  
 No happiness you know, so none can give ;  
 Until you realise, when they are gone,  
 You'd time for all things, but no time to live.

JOHN BATEMAN.

# The Social Movement

## Notes for the Month

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

**N**O apology is made for returning to the subject of the Coal Commission, for not only is that body concerned with the biggest single industrial problem of the present day, but it really holds the key to the solution of many of our industrial troubles in the future. The coalowners have now awakened to the fact that if nationalisation should result, they will be deprived of the control that they exercised over this industry in the past; and however good the compensation they receive, it will not make up to them what they lose in being divested of their control over the production and sale of a raw material out of which every few years could be squeezed vast profits in one shape or another. Some of the big interests have said, almost jauntily, that with labour and general conditions as they are to-day, they themselves would be much better off if the mines were nationalised, but they are spending large sums on advertising reports of meetings of shareholders which they have called for the purpose of protesting against nationalisation, and if this is done to their own detriment and out of regard for the interests of the country, the coalowners—and the shareholders, whose money they are spending in the manner indicated—are, indeed, self-sacrificing patriots.

### ADVERTISED OPINIONS.

Some of these companies are quite small concerns, but they have apparently decided simultaneously to advertise long accounts of their annual meetings, in which the speeches are filled with abuse of the interim report of the Coal Commission signed by the Chairman, Mr. Justice

Sankey, and three of his colleagues, who, be it noted, were *not* the representatives of the miners. One paragraph in this report which has aroused the ire of the big coal mining interests is that reading:—

“ Even upon the evidence already given, the present system of ownership and working in the coal industry stands condemned, and some other system must be substituted for it ”;

and the speeches of the Chairman and others at these shareholders' meetings are filled with abuse and arguments—in which, again, a strange similarity with those uttered by speakers at other meetings has to be noted—tending to show how ruinous it will be to the community and the country if the coal mines do not continue under the control of the present owners. One thing has to be noted about some of these annual general meetings which betokens, to put it mildly, a lack of ingenuousness; hitherto, one has never come across the report of an annual general meeting in which reference was not made to the financial results of the year, but in the case of some of these coal companies, this particular information is being omitted altogether in some instances, and skated over very lightly in others. Thus, in the report of the meeting of the thirtieth Annual General Meeting of the Lothian Coal Co., Ltd., advertised at length early this week, the only reference to the Company's highly successful operations is contained in the sentence “ the Chairman, in moving the adoption of the report, a summary of which has been published, said . . . . ” The Chairman said a good deal, but he did not or, at any rate, the advertised report of the meeting did not mention it—congratulate

the shareholders, as is usual on these occasions, upon the highly successful results which accrued to them, viz., 20 per cent. free of income tax (equivalent to about 28 per cent.) as compared with 15 per cent. free of income tax in the previous year, 25 per cent. for the preceding nine months, 15 per cent. for the preceding year, and 5 per cent. during one or two years prior to the war.

#### A VICIOUS ARGUMENT.

At the same meeting, another speaker based his opposition to nationalisation on the fact that it would add very grievously to the burdens of poor people in the shape of small consumers and would react on the general industries of the country. Carried out to its logical conclusion, the arguments of many of these gentlemen appear to be that, as a cheap coal supply is desirable for many other industries, it is essential that the conditions of the workers in that basic industry should not be improved to a degree which would render the successful carrying on of the other industries difficult. This favourite argument can be used of almost every industry, in turn, and it is vicious in principle, however small the number of people affected; in the case of the coal mining industry, however, with its million or so of workers it really amounts to stating that something like one-tenth or one-twelfth of the population (that is reckoning that each mine worker has three or four dependents) are to live under deplorable conditions in order that other sections of the community may benefit.

Another factor is overlooked by the gentlemen who so furiously oppose any drastic change in the industry as at present carried on, and this is that if there is no such drastic change, they will have to deal with a body of workers who are so disaffected as to render chronic a state of disturbance and low production. Presumably the coal owners' remedy for this is force, and if that is in their minds, I wish them joy of it. Knowledge of the great fortunes made by the people controlling the coal mining industry is not a factor contributing to peace in that trade.

#### AN APOLOGY.

I am afraid that that objectionable little word "I" occurs more frequently in these monthly notes than is desirable, but a person who is actively engaged in social reform movements must necessarily describe his own impressions and experiences; and to endeavour to conceal that fact by avoiding the use of the first person singular is liable to weaken the effect, without securing any compensating advantage. This, by the way of apology for the following notes.

#### COAL MINERS' LIVES.

Early in June I spent a few days among the South Wales coal miners in response to invitations I had received to address a series of meetings of those workers in a string of mining villages that encumber one of the glorious valleys of the Southern portion of the Principality. A few days' stay among these workers, reinforced by conversations with relatives and friends in the vicinity, has been more helpful to an understanding of the lives of these people than all the newspaper articles I have read.

In the neighbourhood one calls these congeries of houses "mining villages," but the population of each of them varies from between 10,000 to 16,000, and it is difficult to say where one commences and another begins. The first thing that strikes one about them is their remoteness. This is partly due to the configuration of the country, but the transport "facilities" appear to have been arranged with the deliberate intention of accentuating rather than alleviating these disadvantages. The valley winds its way over the hills some twelve or fifteen miles to one of these villages, and Swansea, the nearest big town, is perhaps twenty miles distant. To get to it is an expensive and lengthy operation, for although there is a railway down the valley, trains are slow, infrequent and costly, and on the one day of the week when the miners are sure of a free day, viz., Sunday, there are no trains at all! But how about Saturday afternoon? one might inquire. By the time the mine

worker is home and has washed, it is past three o'clock ; the Swansea train (which, incidentally, involves a change and wait at Neath) leaves at about five o'clock, and the last train back from Swansea leaves a few hours later. To cut a long story short, the mine worker in the villages I have in mind, who wishes to visit the one great town anywhere near him, finds he is restricted to a two hours' visit on a Saturday afternoon at a very heavy cost. Small wonder, therefore, if he now and again takes an ordinary week-day off.

#### GENERAL CONDITIONS.

These may sound small matters, but it is the small things of life which are so important, and the most appalling thing about these mining centres is the dreadful dulness of the lives of the people, whose public pleasures are limited to chapels and one cinema. Since the Sankey award of a few weeks ago, wages are not so bad, but the mistake most people make—and in this they are usually misled by the Press and interested parties—is to take one week's high earnings and to multiply it by 52, as representing a year's wages. Days on which there is no work are so common that there is an established code of signals from the hooters to indicate to the population that there will be no work on the following day. This may be caused by the shortage of wagons, by the fact that ships have not been able to load, by an inrush of water, a breakdown of machinery or an accident. Furthermore, in the case of public holidays or a day off, the miner has to pay for his own leisure by foregoing his wage. He also has to pay various charges in connection with his tools, etc., so that his true annual wage is a great deal less than the fancy pictures so often painted for us.

As to housing conditions, I was shown a continuous row of over sixty cottages, the sole water supply to which consisted of four communal stand-pipes in the street. Imagine what it means for a woman to have to walk some distance down the street in all weathers carrying heavy vessels to obtain every drop of water used ; and in miners' households a good deal

of water is required. There are other features in connection with these houses which had perhaps better not be mentioned. Some of the men boasted that they were all Bolshevik in this portion of Wales. This statement is, of course, exaggerated, and I found large audiences composed wholly of miners and their wives to be most sympathetic towards the constructive policy of the Labour Party ; but I admit that the state of mind of these men and women startled me, and the fact that the shareholders meetings never make any reference to this state of affairs is equally perturbing, whether such silence be due to ignorance or intention.

#### THE RESTORATION OF TRADE UNION CONDITIONS.

It is gratifying to learn that a Bill has now been prepared which carries out the promise of the Government to the Trade Unions that at the end of the war, all infringements of Trade Union regulations and customs in skilled occupations that had been made during the war should be modified, and it is still more gratifying to learn that the Trade Union representatives are satisfied that the Bill does carry out this undertaking. There is usually a sounder basis for these customs that have sprung up in trades than the superficial critic realises, but there is no doubt that many of them do impede production and that, in the national interest, it is desirable they should be modified. On the other hand, how can one expect organised workers to agree to give up things which they have won as the result of hardly fought struggles extending over many years, unless they are satisfied that they will share fully in such increased production, instead of finding many of their number put out of employment as a result ? It seems to me that this difficulty cannot be settled until the community frankly recognises the right of every citizen to demand employment and that, if the community cannot provide him with employment (an unthinkable thing, if it were properly organised ; but too common an occurrence, alas, in the

present unco-ordinated state of society), he and his dependents shall be entitled to full maintenance.

#### THE FINANCIAL OUTLOOK.

All this, of course, involves money, and a great deal more will be needed for the social reforms which are necessary. The financial position of the country is already sufficiently precarious, but the happy-go-lucky financial policy pursued by our present rulers makes thoughtful people, with some knowledge of economics, extremely perturbed. The £250,000,000 of new money asked for by the Chancellor of the Exchequer is an entirely new Loan to meet expenses which have to be provided for, and is a clear addition to the borrowings brought about by the war. Instead, however, of putting a heavy tax upon the wealthy, we go on piling up debt upon debt, with the result that the country is drunk upon borrowed money, expenditure on personal luxury is even more lavish than it was before the war, and the day of reckoning is simply postponed. Any suggestions of coping with the situation such as a levy upon capital (excepting, of course, that too large proportion of the population whose capital is not worth taking into account for this purpose, say, totals below £2,000) is attacked by the big interests as fiercely as are the proposals to modify the conditions under which the coal mining industry is carried on. The result of this is for inflation to continue and for the cost of living to increase instead of decrease, so it is small wonder if the mass of the population is gradually becoming more and more revolutionary. That these are not the jaundiced opinions of an embittered person is proved by the following extracts from two City journals of the highest standing.

*The Statist*, in its issue of June 7th, wrote :—

Suppose we go on as we are asked to go on now adding year by year to a crushing debt, where shall we be in ten years time? Or are we merely amusing the public by talking of planting a great population upon the land and by promising houses that will protect the health and the brains of the population in the future? Or are we, also, playing the fool when we talk of abolishing the Poor Law? Is all that mere talk? And if it is not mere talk, how are we to get on? Is it real statesmanship to ask a gentleman of the very best intentions, no doubt, to undertake to do what, we mean no disrespect when we say, he is as utterly incapable of doing as a baby? Is England absolutely without a man capable of dealing with its finances? We boast of being the leading business people in the world. Is there not amongst the whole business population of the United Kingdom one single man capable of regulating the finances of the Empire? We are steering straight for bankruptcy if we continue this sort of thing. We have fought a war at enormous cost, and at a terrible loss of life, with utter incompetence, to speak quite frankly; and now we appear resolved to carry on our peace policy with equal absurdity. We do not ask any man capable of taking care of our finances to come forward; and so we are drifting from danger to danger. It is time we should recognise how we stand. The debt is enormous, and must be reduced somehow or other. If it is not, the dangers we have experienced up to now will be seen to be mere trifles compared with what is coming.

And this from the leading article in *The Economist* of the same date :—

To stint ourselves to lend money to a Government with such achievements to its credit is not a cheering duty. But it can be done if we remember that the country is a much bigger thing than the men who are now ruling us, and that the needs of the country require a great response to the loan. Its terms are to be announced on Thursday next, and every possible pound of real saved money will be wanted.

The Loans now offered to the public give investors quite unnecessarily favourable terms, thus tending still further to increase the share of national production taken by the propertied classes, and also to a higher cost of living.

A. EMIL DAVIES.

# Humanitarian Notes

By G. COLMORE

*"Inaction in a deed of mercy becomes an action in a deadly sin."*

## DOGS AND THE HOUSE OF COMMONS.

The Dogs' Protection Bill has been defeated in the House of Commons; not technically, but in effect, by means of an amendment which enacts that dogs may still be vivisected, provided an extra certificate be obtained. The object of the Bill has been defeated, *in* the House of Commons, but not *by* the House of Commons; it has been defeated by the power of the Government, which, espousing the cause of vivisection, put pressure upon its followers and forced the amendment through.

## THE SIGNIFICANCE OF THE BILL.

The action of the Government reveals a strong vivisectional bias on the part of its members, and the strong influence exercised in Government departments by the vivisectional fraternity; but the fact that the Government was obliged to put its full weight into the vivisection scale in order to ensure its dipping, reveals also that the House, had the voting been free, might have given a preponderating measure of support to the Bill. And behind the House is the country, whether on the whole against or in favour of the Bill it is not possible to say, but evincing an unprecedented amount of interest in it; indeed, if viewed only as an instrument of propaganda, the Dogs' Protection Bill has rendered invaluable service. It is a service the effects of which cannot be computed at the moment, for, besides the ventilation of the whole question of vivisection which has been brought about, seeds have been sown of intellectual enquiry and moral appeal which later will produce a harvest.

## THE THIRTEEN PREFECTS.

In this connection a letter which appeared in the *Daily Telegraph* of May 20th, is significant, and it is a pleasure to reprint it in full:—

### SCHOOLBOYS AND THE DOGS.

TO THE EDITOR OF THE *Daily Telegraph*.

SIR—We should be grateful if you would give us the chance of telling your readers that the schoolboys of Great Britain are on the dogs' side in the present controversy. We think it neither fair nor sporting that man should take the animal which loves and trusts him most to vivisect in the hope of scientific gain. All disease is the outcome of man's disobedience to the laws of God or nature, and to endeavour to avert the natural consequences of breaking these laws by cutting alive and doing to death hundreds of dogs seems to us not only extremely unjust, but to spell the very negation of God Himself. We do not believe that the secrets of health and happiness are to be thus wrested from an all-merciful Creator, but are only to be found by universal obedience to the known and common-sense laws of health and morality.

As it is forbidden to man to enrich himself by theft or free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means, to fight the battles of humanity with the weapons of hell. We believe with all our hearts that mercy is better than sacrifice, and goodness greater than knowledge, and that a time is surely coming when even homeless dogs shall be secure from vivisection. Yours truly,

THE THIRTEEN PREFECTS OF  
ONE ENGLISH SCHOOL.

May 19th.

If the boys of to-day can feel and reason as truly and clearly as the thirteen prefects, we need have no doubt as to the men of to-morrow.

### A BAD NAME.

The rabies scare still continues. The proverb, "Give a dog a bad name and hang it," should now run, "Give a dog

a bad name and muzzle it." But muzzling seemingly is not enough; in certain districts dogs must be led as well as muzzled when they are in the streets, and must be muzzled not in streets only, but in the gardens and back yards of their owners. It is the burglar's opportunity! For him the field is free; the watch-dog can barely bark and most certainly cannot bite. It is well to protect the public, but of the many ills to which flesh, individually and collectively, is heir, some are abundantly possible while others are distinctly problematical; and certain it is that rabies is more rare than robbery. Few and far between are the days on which the newspapers give no accounts of thieving of one kind or another; but throughout the weeks of the rabies scare, no single case of hydrophobia has occurred.

#### THE MUZZLING ORDER.

Is this immunity due to the muzzling order? Hardly, since sporting dogs, even in infected areas, are allowed to remain unmuzzled; as also are performing dogs—of all the canine species, one would think, the most likely, taking their conditions and their sufferings into account, to become rabid. Moreover rabies, according to the official pronouncements, is not confined to dogs: cats, horses, pigs, have been declared to be rabid, and these cannot be muzzled. In this connection an interesting question arises: How is rabies communicated? And upon this question follow two others. If the disease is conveyed by biting, how does it arise in animals not bitten? But if it is conveyed by means other than biting, how can it be stamped out by muzzling, even universal muzzling?

#### THE PASTEUR TREATMENT.

The Pasteur treatment of hydrophobia is based on the assumption that the disease in man can only be caused by the bite of a rabid animal, and it is claimed that persons thus bitten (or licked) who have been subjected to the treatment, are secure from the consequences which would otherwise ensue. The claim is a

bold one in view of the facts, a few of which it is well to set out at this juncture, when England is apparently to be added to the countries in which Pasteur Institutes are established. There are facts which stand out boldly from the mass of conflicting evidence furnished by the supporters of Pasteurism and their opponents. The first is that of the people bitten by animals reputedly rabid, extraordinarily few die from hydrophobia. The second is that of the people bitten by rabid animals and who have not undergone the Pasteur treatment, the greater number do not develop the disease. The third is that many people who have been subjected to the Pasteur treatment do not escape, but on the contrary incur the very disease against which they have been inoculated.

#### STATISTICS.

The first of these facts emerges from a wide field of observation; and in connection with it another fact, one which has an important bearing upon the compiling and correctness of statistics, must be taken into account, the fact, namely, that many reputedly rabid animals are not rabid at all. The rarity of rabies and the many complaints which are frequently mistaken for it conduce to bring about false diagnosis; and the *post mortem* test, relied on as being decisive by the upholders of Pasteurism, is declared by authorities amongst its opponents to be fallacious. Many cases, therefore, cited as those of persons who have been saved from a terrible death by means of the Pasteur treatment, have never run any risk of that death—save through the influence of that malign and potent force, fear—but nevertheless have gone to swell the statistics of the "cures." But even amongst persons bitten by animals unquestionably rabid, the percentage of deaths from hydrophobia is remarkably small. Some authorities put it at five per cent. Some at six per cent., some much higher, as high even as seventeen per cent. Dr. Kishensky, in statistics compiled from the results of three hundred and seven cases of people

bitten by undoubtedly rabid dogs, and who were under medical observation in the Catherine Hospital at Moscow for at least six weeks, gives the mortality as only two decimal six per cent.

#### PARALYTIC HYDROPHOBIA.

As regards the large number of bitten people who do not develop hydrophobia, the late Dr. Charles Bell Taylor, a student of Pasteur's methods, has left it on record that out of over eight thousand patients treated at the London hospitals for more or less severe bites by dogs, some of whom were rabid, some suspected of being rabid, and some healthy, not one suffered any ill consequences; and the treatment given had nothing to do with Pasteurism. On the other hand there are numbers of cases on record in which patients after receiving the Pasteur treatment have died from hydrophobia, and, be it noted, paralytic hydrophobia, that is to say, the same kind of hydrophobia as that induced in the rabbits through which is passed the virus with which human beings are inoculated. These facts are curiously at variance with the statement recently made in the British press that the deaths from hydrophobia when the Pasteur treatment has been applied are only one per cent.; as is also the fact that after Monsieur Pasteur's treatment was established in France the annual death rate from hydrophobia became higher than before it was introduced.

#### THE ROOT OF THE MATTER.

It may be that a time will come when the public will look beyond statements to the facts and the truths (for one fact does not make a truth any more than one swallow makes a summer) which lie behind statements; it may be—nay, it most certainly will be—that a time will come when men and women will understand that God is truly a righteous God and that His righteousness is consistent; that His plan for the world's evolution is a plan that hangs together and does not make progress march hand in hand with love in one direction and with cruelty in another; that the laws of morality, of hygiene, and of happiness

are manifestations of one basic law and can never be in conflict; and that love is of that great law the directing force as well as the fulfilment. Thus it is that the pain, the terror and the misery inflicted on dogs and rabbits in order to obtain material for the Pasteur treatment condemn that treatment at the very outset; and to those who really believe that God's guidance of the world is the unfolding of a plan and not the muddled happenings of fortuity, it seems inevitable that Pasteur by his efforts, however well meant (and his motives, no doubt, were excellent) should have, as declared by Dr. A. Lutaud, of Paris, created a new disease rather than destroyed an existing one.

#### HYDROPHOBIA AND TETANUS.

There are authorities who maintain that hydrophobia as a specific disease does not exist, and that the hydrophobia which sometimes results from the bite of a rabid animal is simply a species of tetanus. Dr. Charles Bell Taylor tells us that Baron Larrey, the great French surgeon saw "numerous cases of hydrophobia, or at any rate a like disease, occasioned by gun-shot wounds . . . and it is well known that similar symptoms may at any time be induced by irritation of the medulla, or by the presence of tumours or neoplastic growths.' He goes on to say that, as many diseases in dogs are mistaken for rabies, so in the human being many diseases have been mistaken for hydrophobia.

"The anomalous symptoms, accompanied with delirium, which sometimes come on in certain inflammatory conditions of the heart and its membranes have been mistaken for hydrophobia; as have also diseases of the throat, stomach and oesophagus, cerebro-spinal meningitis, tetanus, epilepsy, acute mania, alcoholism, hysteria, and various other diseases; in fact there is so much doubt about the disease, that it is impossible to say whether the deaths attributed to hydrophobia have really been due to that cause."

The doing of the right for right's sake—that is to say, the keeping of the law of love—is veritably safer than the

breaking of the law for fear's sake ; this is true in medicine as in all other matters.

The following letter has been received in reference, as will be seen, to some emarks of mine in the Humanitarian Notes for April.

THE FRUIT FARM,  
GREAT GLEN. NEAR LEICESTER.

THE EDITOR, "HERALD OF THE STAR."

DEAR SIR,—Belonging to the much abused agri-horticultural section of the community, about "the bird and crops" question, I wish to point out a serious mis-statement of facts in the writing of G. Colmore in the April STAR. The writer states (page 206, bottom of first column), "It is a popular error which supports the view that birds are destructive agents in connection with crops. Certainly they are destructive, but what they destroy are pests, *not the crops!*"

I enclose two cuttings from the trade journal, "The Fruit Grower," for May 8th, 1919. Please print a digest of them (or else quote fully) as a comment on the above statement.

Here, woodpigeons during last autumn and winter destroyed a quarter of an acre of turnips, over half an acre of spring cabbage (not one left), seriously damaged three-quarters of an acre of young swedes for eating purposes, beside destroying savoys and other green stuff ready for market. In the neighbourhood the same tribe cleared absolutely about half an acre of brussel sprouts. Last year rooks and jackdaws dug up half-grown potatoes, and after a few pecks left them in the field, row after row being served the same. Starlings in flights of 50's and 100's settled on cherries, plums, and other fruit, destroying by pecks for market, treble the amount of whole fruit finished; while blackbirds, thrushes, linnets, etc., etc., join the fun. Under these conditions there is small wonder at growers vowing vengeance. If G. Colmore—or anyone else—had to pay wages, and get their bread and butter (the latter if and when possible) by growing crops, and see their birds clear in a few hours what has cost pounds in cash and months of labour to produce, and on which one is depending for the where-withal, G. Colmore would vow vengeance—as we do. By all means preserve hawks, owls, swallows, etc., but pests——!!

While on the subject of slaughter, rabbits, partridges, and allied tribes are also a source of worry and trouble to growers of crops by their destructive tastes—at the crops' expense.

Nothing holds up any case to ridicule more than mis-statements of easily ascertained facts, and as a member of the STAR I would suggest that in future G. Colmore would make certain she is writing "the Truth, the Whole Truth, and Nothing but the Truth."

Yours faithfully,

JOHN P. BRAWN.

Having given Mr. Brawn's letter, it is only right that I should give also some extracts from articles enclosed with the letter and corroborative of his contentions. The name of the paper in which these articles appeared is not mentioned, and they are too long to print in full; but I quote the passages which Mr. Brawn has underlined.

"Their (the wood pigeons') record is mainly bad. In the *Journal* of the Board of Agriculture for August, 1918, there is a record given of the contents of the crop of one of these birds: of barley grains there were 561, clover leaves 113, rye grass seeds 986, clover seeds 808, and large numbers of flower buds of weeds, mainly charlock. . . . It is notable, too, that there were no insects present in the bird's crop.

Collinge . . . gives certain figures . . . and the summary shows that 62 per cent. of the food was injurious to agriculture . . . 36.5 per cent. of a neutral nature, and only 1.5 per cent. (slugs and insects) beneficial."

"The buds (fruit) forwarded by our correspondents were carefully counted, many of them half opened, and we found 226. . . . If the record of a single wood pigeon can be so serious from the fruit grower's aspect, what sort of havoc would 60 or 70 birds be likely to do if left to themselves?"

In remarking on the above letter and quotations, I should like first of all to assure Mr. Brawn that I have an open mind and welcome both criticism and information from those who, like himself, are in a position to offer either the one or the other or both. Secondly, I would like to assure him, and also all readers of these pages, that every statement I make, in which fact and not opinions are concerned, is made on expert authority. Doctors differ, as we know, and there are many domains, besides that of medicine, in which the conclusions of authorities are at variance. The question of the virtues and vices of birds seems to be one in which this is pre-eminently the case, judging by the controversies which from time to time take place in

the press. In these controversies the point of dispute is not usually whether all birds are harmful or harmless, but which species of birds are to be regarded as the villains of the piece. One disputant upholds tits and decries blackbirds, another commends blackbirds, has little to say for tits, but condemns owls; a third declares owls to be amongst the most useful of birds; and so on.

It is possible that this conflict of opinion is due to varying conditions in different localities, that in certain districts there may be a super-abundance of a particular species of bird, that as the balance of nature is often upset—and frequently by the interposition of man himself—any one kind of bird or beast may multiply to an excessive extent. Mr. Brawn especially condemns wood pigeons, and I am bound to accept his statement that there are too many wood pigeons in his part of the world; nevertheless, if I wished to enter into controversy with him—which is the last thing I desire to do with a fellow member of the Star—I could quote first rate testimony to the wood pigeons' value and the number of noxious weeds which they destroy, as also to the value of the other birds mentioned in his letter.

But even were I certain of being able to convince Mr. Brawn that the wood pigeons which attack his crops do less harm and more good than is immediately obvious, I should hardly attempt so to convince him, because his evidence, valuable as it is, does not affect the main contention which I put forward in the April number of the HERALD OF THE STAR. That contention was—and remains—that birds are the allies and not the enemies of agriculturists, and without birds agriculture would be impossible. Many beneficent factors in nature there are which at times prove harmful. Crops have been badly damaged by too much rain or too long a spell of sunshine. Yet none there is who would contend that rain is inimical to agriculture, and none, even in sun-scorched lands, who would wish to be rid of the sun. I did not say, in speaking of the value of birds, that they

never take any proportion of the crops, but only—in the sentence following the one quoted by Mr. Brawn—that what they take is immensely more than compensated for by what they destroy. I believe this to be essentially true; I believe that the wholesale destruction of birds would mean, not the preservation of crops, but that there would be no crops either to preserve or destroy; and the expert evidence in support of this contention and the disastrous results experienced in countries where wholesale destruction has been carried out, are, I think, sufficient to absolve me from the charge of misstatement.

But what I want readers to understand is that I am not concerned with methods of carrying on agriculture or any other industry *in themselves*, but only as they affect a particular attitude; it is with an attitude that I am concerned, a certain mental and moral outlook on the evolutionary processes; in other words on the relations between God and His universe. This attitude I have tried to indicate in the paragraph above, headed "The Basic Law." It is an attitude which reverences life in all forms and forbids destruction of life either wanton, selfish or superstitious; an attitude reasonable and sane, which does not debar Mr. Brawn or anybody else from curbing the undue increase of any species of bird or beast when that increase threatens the good of the whole, any more than it would interfere with the enormous destruction by birds of the rapidly increasing insectivorous and weed pests which, without that destruction, would multiply to an overwhelming extent; but an attitude refined and discriminating, which does positively and emphatically forbid the slaughter—and the cruelty associated with that slaughter—of birds and beasts for mere trade or fashion's sake; and an attitude which postulates that the teachings of Christianity and of all the great religions are given to the world as guides to conduct, and not as pious opinions.

G. COLMORE.

# Educational Notes

## PRIVATE SCHOOLS.

**T**HE passing of the Education Act of 1918 at a time when the struggle between the forces of militarism and liberty was at its fiercest, is of the greatest significance. The Fisher Act was the result of the realisation that a better form of education was a national need. The British nation understood that educational provision was as essential to national life as the provision of its Navy or its Army. Now, in 1919, this realisation has carried the question of education to the forefront of all problems of reconstruction. In the Fisher Act there is a very serious omission. This is the omission of private schools from the pension scheme for teachers.

We do not doubt that there is a very large number of private schools in existence to-day, schools started, usually, by women who have no real right to be called educational experts, the excuse for which is one of convenience only. In many places parents have no choice for their children but between the Board School and the inefficient private school. In other cases parents are forced, through having inadequate means, to send their children to the moderate local private school instead of to the more expensive boarding school. In both these circumstances, the local private school is the dictator—parents and children have no option but to make the best of such instruction as may be offered. This is not always, not even often, efficient or up-to-date.

On the other hand, there are private enterprises which are of incalculable benefit to education, as much by their failure, it would seem, as by their success. They are in a position to pioneer and to experiment such as no other type of school is in. Failure presaged, they have struck out boldly, have worked ardently and

courageously, hoping against hope, and gradually have won through to comparative or assured success. Some the strong tide of convention has sucked under, yet their failure has shown to other adventuring barques where the powerful adverse currents draw.

Let us consider, for instance, the case of the Bedales School at Petersfield, Hants. This school was started five-and-twenty years ago, and its inspiration is contained in the words: "Labour, art, worship, love—these make men's lives." Its basic principles are three: the first, co-education; the second, a wide range of occupations; the third, attention to matters of bodily, mental and spiritual health. Briefly, Bedales stands for a way of living for each individual, these individuals bound together by common traditions and common ideals. Freshness of mind, cleanness of feeling, something to live for and to work for—these the school gives. It teaches its children, boys and girls, the meaning of a community of aim, the value of a combination of their different methods and points of view. In the problems of reconstruction before us now, Britain will need all the help that both sexes can give; but it must be the help of men and women who have learned to think along similar lines, to speak the same language, to bring mutual respect and a consciousness of common aims and efforts.

Steps are being taken now to ensure the permanence of Bedales to extend its influence, by the formation of a Bedales Trust, with the incorporation of the school as its first duty. The Trust will extend the educational work by founding other schools, by keeping in touch with other educational movements, and by lectures, discussions, writings. It will have, as the ground work of its plan, as the foundation of its building, the Education of Life. We may leave the Bedales School here—it has won through.

But there are others, many others, started more recently, struggling for very life, yet with the chance of a similar success, which now find their hopes darkened, their purpose killed, by the new Education Act.

Teachers in this type of school necessarily must be efficient; were they at work in a State-aided school they would benefit by the new School Teachers (Superannuation) Act; teaching, however, in a private enterprise, they are denied such benefit. One can see at a glance the fate of the small private school.

The College of Preceptors has not been slow to take advantage of this condition of affairs, and has offered itself as a centre for common action on behalf of such schools. Non-State-aided schools are invited to affiliate themselves to the College, which hopes to offer to the public and to the Education Authorities a satisfactory guarantee of efficiency. The College will press the claims of teachers in non-State-aided schools to share in the benefits of the (Superannuation) Act, or, alternatively, will promote an endeavour to arrange an independent pensions scheme for such teachers.

It may be questioned whether this action on the part of the College of Preceptors is one which will be of real benefit to teachers. It might very well prove the line of least resistance to many, and, should the College succeed in arranging an "Independent Pensions Scheme," would prove a large stumbling block in the way of recognition by the State of efficient teachers. There should be no medium between State and teacher; there should be no need for any person or institution to press the rights of efficient teachers in private schools to share in the benefits of the School Teachers' (Superannuation) Act. It would be of far greater value to teacher and State should the Board of Education be brought to recognise a private school as efficient, and count the services rendered in such a school by efficient teachers as entitling them to the benefits of the new Act.

#### SECONDARY SCHOOLS ASSOCIATION.

Sir Philip Magnus, M.P., presiding at the Annual Meeting of the Secondary Schools Association, stated that the objects of the Association were more directly connected with conditions affecting the administration of secondary schools than with the particular kind of education provided. The Association is concerned in the preservation of different types of schools as essential features of our national system of education. It had realised that the largely increased grants to be given to schools fulfilling all the regulations of the Board of Education, would render it very difficult for other schools, unable by reason of their aims or constitution to fulfil some of the required regulations, to continue to exist side by side with recognised and State-aided schools. The Secondary Schools Association had approached the Board of Education with the request that the particular regulations referred to should be omitted, or so modified before being re-issued, as to remove the grievance complained of. The Association hopes that concessions may be extended to include qualified teachers from a large number of efficient schools in the grant of State pensions. Should the Act be enforced unmodified in this particular, it would mean the crushing out of existence of more than 100 schools because of old clauses in endowments which force them to give some kind of denominational instruction.

Mr. J. A. R. Marriott, M.P., Fellow of Worcester College, Oxford, addressed the meeting on "Democracy and Education." He said that the English-speaking nations were trying an experiment without precedent or parallel in the history of the world—the experiment of a world-empire to be governed by a democracy. The British form of democracy has emerged triumphant from its struggle with autocracy, but a much severer test awaits it, since the difficulty of winning a war is small as compared with the difficulty of consolidating a peace. Every period of war during the last 150 years has been followed by an intensely critical period at

home, and it seems that the period after this war will be all the more critical as the material and moral strain during it was more terrible than any attending any previous war. Mr. Marriott believed the whole structure of representative democracy to be far more seriously menaced than most were aware of, and he urged that very serious consideration be given to all new propositions, and that they be not hastily embraced and the old abandoned.

Lord Melbourne had said: "It is tiresome to discuss education, it is tiresome to educate, and it is tiresome to be educated." But Mr. Marriott was not of that opinion. The only effective weapon with which to meet the many perils ahead is a really liberal education, the machinery for which is provided in the Education Act of 1918. But what is desired for the citizen rulers of the future is, above all, culture, which, Huxley said, certainly means something quite different from learning or technical skill. On educational reconstruction are dependent all other reconstructions, and educational reconstruction must include the building of character. Teachers must provide their pupils with that moral, intellectual and political equipment which will carry them and the empire safely through the dangers ahead. It is the spirit in which work is done that counts; this is a truth that must be taught to every child, for there is no task or work "beneath" anyone provided it is carried out in the spirit of service. It is necessary to find the right teachers, men and women of high character and spirituality, since in their hands is placed the training of the citizens of the future.

#### NURSERY SCHOOLS.

When regarding with pity the little pinched stunted bodies of poor city children, to how many people does the thought occur that perhaps this pitiable condition is as much due to starvation of the soul as mal-nutrition of the body? Hitherto, this has not occurred to many, but of late years those who stoop to catch a glance of the eyes of these our slum children have puzzled over the

expression of bright hunger in them, an alert questioning and appeal that is not of the body, but of the soul. Recognising this hunger as of the soul, educators have been turning their attention to the problem of teaching babies, and have been satisfied that this interpretation of the starvation seen in the eyes, as in the bodies, of poor children, must be, at least so far, correct. We have Dr. Montessori's observations made in her Children's House in the poorest quarter of Rome: "All these children are so much improved in their general *nutrition* (after some time in the school) as to present a notably different appearance from their former state, and from the condition in which their brothers still remain. Many weakly ones have been organically strengthened; a great many who were lymphatic have been cured; and in general the children have gained flesh and become ruddy to such an extent that they look like the children of wealthy parents living in the country." The problem of the Nursery School is essentially (not incidentally) an educational problem.

The Board of Education has issued its Regulations for Nursery Schools. The prefatory memorandum grants power to local education authorities to

- (1.)—Supply or aid the supply of Nursery Schools for children over two and under five years of age, or such later age as may be approved by the Board of Education, whose attendance at such a school is necessary or desirable for their healthy physical and mental development.
- (2.)—Attend to the health, nourishment, and physical welfare of children attending Nursery Schools.

The Nursery School has a two-fold function: First, the close personal care and medical supervision of each individual child; Second, definite physical, mental, and social training, involving the cultivation of good habits in the widest sense, under the guidance of a skilled and intelligent teacher, and the orderly association of children of various ages and occupation.

It is to be noted that the word "social" is used, and not the word "spiritual." Education authorities post round the word "spiritual," yet it is of vital importance that nursery, as well as all other schools, should have a living spiritual education. Social is not enough. It is a long step in the right direction, however.

The Nursery School will provide the child with a stimulating environment, especially the child from the congested areas of large towns. It is not necessary to enlarge upon the need for teaching thorough personal cleanliness, or for providing children with proper meals. Stress is laid on the importance of an open-air life, whether in a garden or a playground, or on a roof; on physical exercise and group games. The school should be under the supervision of a medical officer, to prevent the admission of physically unsuitable children, to prevent the development of physical defects or ailments, to avoid the spread of infectious diseases, to create and develop healthy habits of life. The school nurse should have a definite responsibility for the hygiene of the school, including the cleanliness of the children and the suitability of their clothing and footwear. Health records should be kept, and transferred when the child enters an ordinary school.

Thus are the physical surroundings to be regulated. It is to be hoped that the teachers to be in charge of Nursery Schools *will* be chosen for their "skill" and "intelligence," and that, having both these qualities, they will be given latitude for individual work. There is just the danger of over-organisation, of the starting of these Nursery Schools, not on the basis of the free home, but on the basis of the inspected institution. Time will show. It must be confessed, that, admirable as they are, the Board of Education regulations do not take into consideration the individuality of the child; and the Nursery School, so far, bids fair to turn out orderly little batches of healthy little children, with washed faces and clean pinafores, and little minds working in Board of Education

grooves. But let us proceed to the training of these little minds.

The Nursery School is to prepare children to begin the work of the elementary school with "well formed habits," and with minds alert and eager to learn, and unspoiled by premature attempts to teach what is unsuitable." It seems a rather sad thing that these little toddlers of two and three are already marked out for the "work" of the elementary school, and must have "well formed habits." The more we study this the less we like it. But here is a good point: "The children should be taught to use their voices naturally, without harshness, and to articulate clearly and correctly." This is especially necessary for children from the very poor districts of a town, who, at the age of five, frequently are almost incoherent in speech, their mothers not having time to talk to them. Music, singing, and talking should be encouraged, and surroundings provided for giving the child, frequently brought up in a narrow environment, something to talk about. In Wales the language of the Nursery School should be the language of the home.

These little folk, too, are to have a certain amount of handwork, which should be so devised as to provide (a) for repetition, (b) for variety in form and nature, (c) for tasks that can be completed in themselves at once, or in one, or at most two, lessons. Handwork should have a purpose.

Another aim will be to teach the children to notice broad differences in colour, form and size; to listen with attention and respond to quiet questions, to distinguish different sounds, to prefer pleasant sounds rather than noise. Here one is tempted to wonder how a child, whose desire to create noise has been considerably strengthened through frustration, *can* be taught to prefer pleasant sounds, until he has had his heart's content of noise. The child will be taught to interpret shape, size and texture through his fingers, to carry utensils carefully, to treat flowers gently; to distinguish scents; to judge weights. He will be

trained in balance and equilibrium, and a sense of rhythm will be fostered through music.

This Montessori principle will go hand-in-hand with another—that of social service, by which the child's manners will be trained, and he will be taught to help himself, and to help others. Should these principles be carried out in a broad spirit, they will more than counteract any trend towards a strictly regulated institution. So much depends on the teacher. Comparatively speaking, it is an easy task to guide children who live and move like little automatons, and by no means an easy one to give them scope for individual interpretation of life. Should these nursery schools be founded on these almost Montessori ideals of mental and social training, there must be a revolution in the organisation of elementary schools.

It will be seen that the teachers for nursery schools must not only be women of special calibre, but must also undergo a highly specialised training. The nursery school, for even its minor assistants, should draw upon a class of women who are teachers and mothers by *vocation*, rather than by profession, for on them lies the responsibility of placing the child-feet on that right course which leads towards good citizenship.

#### CRAFTS.

It is interesting to note that the temporary reorganisation of the cotton spinning, cotton weaving and engineering departments of the Bolton Technical School, has been approved. Principals, lecturers and demonstrators have been appointed at salaries of £400 a year for principals, £350 for chief lecturers, and £175 rising to £220 for assistant lecturers and demonstrators. These classes will be taken advantage of by demobilised men, for whom special intensive courses have been arranged.

#### TEACHERS AS MAGISTRATES.

The Lancashire County Teachers' Association is taking steps to secure the nomination of suitable candidates for the magisterial bench, so that the opportunities for rendering public service, on the part of its members, may be enlarged. The teachers who are now occasionally appointed to the bench, almost invariably receive their appointment on account of qualifications other than professional, and the feeling is unanimous among Lancashire teachers that direct recognition of professional service in this respect would have a valuable influence in raising the status of the teaching office.

#### THE TEACHER IN JAPAN.

Japan has in operation a detailed system whereby its teachers are made and kept efficient. The Empire is divided into 47 prefectures, the governor of each of which appoints all his teachers. He has under him a secretary of education, who in turn supervises prefectural inspectors, these working in with district or city school inspectors. Summer schools are held every year at normal schools or district centres, to which teachers are sent by the authorities; success in the examination at the end of a course assisting a teacher to promotion. Teachers may also attend special training classes, and, for the time, are exempted from their school duties.

One of the most important details of the scheme is, that subsequent industry is allowed to make up for first insufficiency. A lesson might well be learned from this by our own education authorities, who condemn a teacher, for partial failure in one examination, to the monotonous routine of elementary instruction. Tokyo and Osaka recently sent teachers to the United States, that their knowledge of education might be broadened.

# The Woman's Observatory

By "FEMINA."

*(A monthly record of events in the world of women.)*

THE remarkable scenes all along the route through which Nurse Cavell was borne on her last journey showed, in unmistakable fashion, how deeply her noble life and death have stirred the heart of England. Nothing is more certain than that her name will have a permanent place on the long roll of "Great Englishwomen." Her last message to the nurses who had shared her heroic labours was full of that calm, unselfconscious devotion which was, apparently, the mainspring of all her actions; the secret of her life, and no less of her death. The hymn "Abide With Me," repeated by her in her last hour and sung at the impressive memorial services at Westminster and Norwich, showed faith—the "live" and truly Christian faith which works by love—to be another secret source of the power within her, going even deeper than the outward devotion to duty which welled up beside it in visible, vital deeds. Buried with more than royal honours and throned in a people's heart—shrined, as a patron saint, in the memory of nurses and soldiers particularly—it is nevertheless true that her best memorial will be her own immortal words "Patriotism is not enough. There must be no hatred or bitterness against anyone." Would that the war-worn nations had ears to hear that message!

\* \* \*

The passing into law of the Nurses' Registration Bill, with any amendments which the organised nursing associations through their representatives may suggest, would be a particularly graceful tribute to the memory of the devoted woman who, more than any other since Florence Nightingale, has added glory to the

nursing profession. At present, in spite of its cordial reception in both Houses, there is a chance that the Bill may be "hung up." It is possible, however, that it may be made a Government measure and pressed forward accordingly.

\* \* \*

The Peace terms were a profound disappointment to democratic and spiritually-minded women everywhere. The one redeeming feature of the Treaty was the League of Nations Covenant, which certainly represents a long step forward in internationalism. The Labour Covenant incorporated with it, coupled with Article XVIII. ("daylight diplomacy": Point I. of the famous Fourteen), contains a seed which may yet grow into a tree with leaves for the healing of the nations. But that rests largely with the nations themselves; and chiefly with the democracies. The instrument is ready to their hands: it is for them to use, improve and perfect it. Public-spirited women have a great "propaganda" work to do in this connection.

\* \* \*

Apart from the general character of the Treaty, women have certainly no reason for discontent with their own position in it. Never has the sex received such full and cordial recognition in any similar Treaty or Convention; usually it has not been recognised at all. Every position in connection with the League of Nations, as already recorded here, is to be open to women as to men; and the Labour Charter includes special provisions for care of maternity, safeguards for women and children in industry, "equal pay for equal work," provisions, etc. No doubt this is largely owing to the fact that one of the "Big Four"

mainly responsible for the Treaty—President Wilson—is quite the most ardent and eloquent advocate of the Feminist cause to be found among the world's leading statesmen.

\* \* \*

The iniquity of the blockade still goes on at the time of writing; but it is refreshing to note that the voices of women of all classes are being raised against it. Recently Lady Bonham Carter and many other high-placed Society women laid a special protest and petition before Mr. Bonar Law; and Miss Muriel Lester organised a little band of girls and women who, dressed in black as a sign of national mourning for a national crime, and headed by a girl carrying a wooden cross, marched from Bow to Westminster with a similar protest and appeal. The appalling revelations of famine and its attendant diseases in enemy countries (80 per cent. of the children of one German town alone are said to have died) should lead every woman to make her voice heard on the matter. When ALL women speak even statesmen must hear.

\* \* \*

At the historic scene when the Peace Treaty was handed to the German envoys one woman was present; Miss Claire Alison, one of the most brilliant members of the vast secretarial staff engaged for Conference duty. Probably it is the first time in history that woman has "won in" on one of the memorable occasions when the map of the world is altered. But Miss Alison was there, to quote a contemporary, "by reason of her superlative abilities." She was selected to do secretarial work at Versailles, and especially to report the speech of the chief envoy in German, solely because she could do the work better than anyone else. By a remarkable linguistic gift, perfected by long study, she had "made herself so proficient" that when the question arose as to the choice of a "special reporter" of the proceedings there was practically no one else for it. Miss Alison, it is interesting to learn, is the daughter of an Anglican curate,

the Rev. H. S. Alison, of Holy Trinity, Selhurst. She knows French, German, Italian, Spanish, Dutch—and, of course, English—intimately, and can write French and German shorthand according to the special systems in vogue in those countries. Her ability is said to be no more remarkable than her modesty. Seldom is one so gifted as diffident about her gifts as Miss Claire Alison, whose presence at the Peace Assembly has won a new triumph for her sex.

\* \* \*

Are women Justices coming in with women lawyers? The Justices of the Peace (Qualification of Women) Bill has passed its second reading in the House of Lords at the time these notes are written. In moving the second reading Earl Beauchamp said he thought that women Justices would be "of great assistance in dealing with cases affecting young girls, women and children." So we think.

\* \* \*

About a dozen enterprising American women, fresh from a successful attempt to "link up" the women of France, Belgium and Italy with their own countrywomen, came to London recently to add Englishwomen to the list. They hope to establish industrial internationalism among women, with a view to political internationalism later on. An industrial World Federation of women should help the world's peace amazingly. One to America, again! It is astonishing how she is taking the lead in such matters.

\* \* \*

The suffrage cause marches. On May 10th a Women's Suffrage Bill passed the Dutch Second Chamber; on the 20th the French Chamber of Deputies decided, by 344 votes to 97, that the women of France and Algeria should be allowed to vote and to be nominated for all elected bodies; and on the same date President Wilson appealed to Congress to complete the emancipation of American womanhood. More of this, and its result in the States, next month.

"FEMINA."

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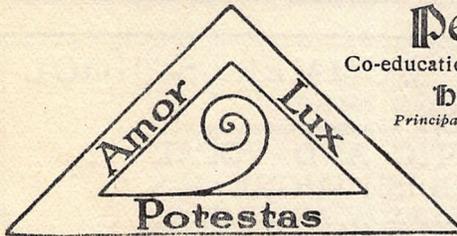
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