

Des Moines Women's Club.

Annual.

1896-1897.

Mrs. Robert Rose Peters, President.

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Letter of
MRS. A. B. CUMMINS,
Retiring President,
Introducing
MRS. R. R. PETERS,
President-elect.

2 Teinfalt Strasse,

Vienna, Austria, Sept. 1, 1896.

My Dear Sisters of the Des Moines Women's Club:

Time and tide await no man, and as the 30th of September draws near, day by day, I realize that I cannot reach Des Moines by that time, and so surely as the day arrives, so surely will a goodly number of the members of the club be in their places ready for officers' day.

Winwood Redde says: "While the individual man is an insoluble puzzle, in the aggregate he becomes a mathematical certainty;" so, while I cannot name the individuals who will occupy the chairs on that day, they are sure to be filled. A feeling of regret comes over me and a longing to be with you, for, while my trip is full of pleasure, there are times when home and friends seem so much more than all the world beside.

I do not wish to shirk the closing duties of my year, but I assure you that from this distance they look formidable. Then, too, after living in the realms of romance and the history of the middle ages for three months--looking up dates in castles, cathedrals and museums, lazily moving up the Rhine, finding by

my ever faithful Baedeker that such a castle was built in 1200, was destroyed by the French in 1600, was presented to the Crown Prince in 1800, who caused it to be restored, and now belongs to the emperor of Germany--after visiting churches, castles and art galleries, where the decorations, the paintings and rare tapestries bear the dates 1300, 1500 and 1700--I find it difficult to imagine myself back in the modern city of Des Moines, with no old churches decorated and hung with work done by the old masters centuries ago, with no statues in bronze or marble of eminent statesmen or soldiers (only our much maligned Soldiers' monument), with no imposing fountains representing something of general interest to all of us as citizens of Des Moines, with no art galleries or museums filled with a few originals and numberless copies of the art treasures of the world. However, I must check myself, and turn my thoughts back to the room where the eleven pictures and two pieces of statuary decorate the fresh, pretty room known as the club parlor, and form a nucleus for what we hope some day to be an art gallery for the good people of Des Moines. I confess to you privately (although I would be sorry to have the whole club know how I feel about it), that an art gallery looks like much more of an undertaking after seeing

something of the art of the world, but console myself with the thought that each one I have seen must have had a beginning.

In passing through gallery after gallery many times Mrs. Windsor and I have stood before a picture and said: "How I would like that picture for the club! What a pleasure and education a few fine pictures would be!" But if we cannot do much in the way of art in our generation, let us turn our attention to nature. Let us make an effort to come into closer relation to the present and the lives that touch us on every hand. I wish I could paint with my pen, as an artist paints a picture from nature, the impress the life and the ways of the people of the different countries I have visited have made upon me. But I am not a good painter, and can only refer you to D'Amicia, who has described both the countries and the people in such a true and lifelike way.

Although we would do well to copy many things from other countries, and our own faults stand out glaringly before them in many ways, if my visit benefits me in no other way I will go back appreciating my home and my country as I never did before. Does not Max O'Rell say that it is the next thing to heaven to have

been born an American woman? I believe he is right, for in no country is she accorded the position, in no country is she shown the gallantry and chivalry that the bravest and highest-minded men in the world (the American men) instinctively give to her. Every woman in America can be a woman of refinement; she can be clean and neat, no matter what her occupation. But think of a woman helping a dog or cow to haul a milk or vegetable wagon, as they do in Holland and Germany. Think of them working in the field with their babes swathed in roll after roll of clothing, so they can be put aside and require no attention. Think of the barmaids, the women who carry such heavy loads on head and back. Think of never having a man get up to give you his seat in a car or step aside for you to pass in a crowded doorway or street corner. And yet they talk over here of our not having time for sentiment and domesticities of affection. They charge us with the evolution of the peripatetic household, and fear that our example will cause the nations of Europe to change their easy-going ways. I was surprised to find the wide-spread impression that prevails over here in regard to the home life of American families. While in England I was asked if it were true that most of our people

lived in boarding-houses and entertained by giving surprise parties. Where do they get such ideas? Where there is so much smoke there must be a little fire, and it is just possible that our women are not quite as willing to be housekeepers and homemakers as our grandmothers were.

I admire the English woman for the executive ability which she shows in the management of her store-room and her servants, as well as for her fine physique, her health and her well-trained voice; and the signs of the times show that she is not an unimportant factor in the political life of her country. I admire the Dutch woman for her comfortable and picturesque dress, and there is something very womanly and genuine about the German woman. Looking at them one thinks of white bed linen laid between sweet smelling herbs; of appetizing dishes being cooked for supper; of polished furniture and floors and shining brass--a real home.

I had no thought of writing such a gossip letter when I sat down, and must shake myself again and send my thoughts over more than 4,000 miles of land and sea to be with you and the duty of the day.

My position the last year has caused me to be the central figure in whatever of success or failure has come to the club, but I can only claim the same credit which is due to each of you who has fulfilled her duty, however small, to the best of her ability. I shall always be glad that the opportunity came to me to see how loyal 200 women could be to each other. I am sure no president could have had a more efficient and willing corps of officers. There has been no shirking, and everything possible was done to relieve me. The chairmen of committees took charge of their days without friction or worry to me. Those who had papers to read were always ready, making each afternoon seem better than the preceding one. I want to take this opportunity to thank each of you for your hearty co-operation in everything undertaken during the year, for I assure you that without your ever ready word of praise, your extreme kindness in criticism and your tender sympathy, the year would have seemed a failure.

My successor, Mrs. R. R. Peters, is known to all of you as one of the best workers in the club, and one who will take hold of the work with energy, with experience, and with a love for it which will aid her greatly. May I bespeak for her the same loyalty that you have given me? It seems like such an unnecessary

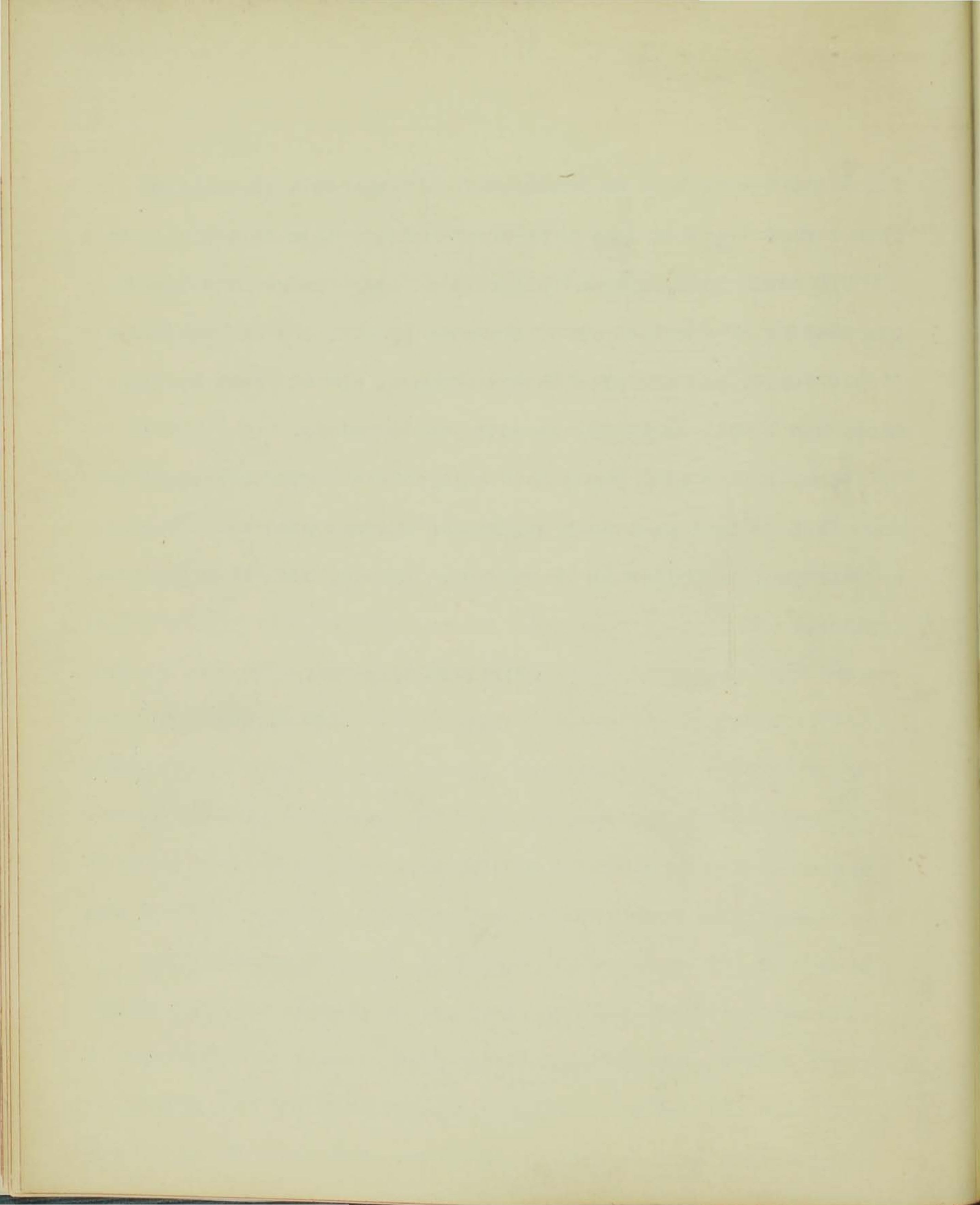
formality for me at this distance to attempt to introduce her that I will leave it to the person who reads this letter.

It would give me great pleasure to hear the reports given, the reading of the history of the year by Mrs. Day in her inimitable style, and the president's address, but the loss is all mine, and I will certainly be with you in spirit.

Now, let me wish you a most enjoyable and profitable afternoon, let me hope that many afternoons may not pass until I can be with you, and allow me to subscribe myself, with love and affection,

Fraternally yours,

Ida L. Cummins.



I N A U G U R A L A D D R E S S ,

by

MRS. ROBERT ROSE PETERS,

to

THE DES MOINES WOMEN'S CLUB,

Officers' Day, September Thirteenth,

1896.

Members of the Des Moines Women's Club:

Ladies.-

You are most ably represented here to-day in the person of your first vice-president, whose generous good wishes prompted as they are by the heart and not as mere matter of form are most gratefully and thankfully acknowledged.

Let me thank you all for your cordial greeting. I trust that my devotion to your interests may serve as proof of my appreciation of the honor you have conferred upon me. We regret the absence of the retiring president Mrs. A. B. Cummins, but her words of kind remembrance from another continent shall be a token to us of her renewed enthusiasm in club work upon her return.

President Cummins was a masterful and efficient leader whose example it will be more than difficult to imitate-a presiding officer whose charming personality there can be no hope of equalling. Under her guidance the club made notable growth and the close of her term of faithful service, through her unremitting efforts, saw the society safely installed in its first definite home.

This will not be a year of reform-that is unnecessary-but we will hope for a year of progress.

The acquisition of permanent quarters has opened the way to a wider plain for effective co-operation between the members.

The first problem will be in respect to the degree in which the membership shall be increased. There can be no better countersign than the "greatest good to the greatest number," but always under the restriction imposed by the by-laws. This is far from throwing wide the lists. That the greatest good to all may obtain it is essential that judicious discrimination be used. Each, however, of the one hundred and ninety-five members should possess two among her acquaintances who would be benefitted by and who would in turn be an honor and credit to the club. It is greatly to be desired that all should use their full prerogative this year toward introducing new members into the ranks. It may be thought that so great an accession in numbers cannot be properly assimilated. Neither could it under the present system.

Last spring most discouraging difficulties were met in obtaining chairmen for the standing committees. And yet it is an honor to be elected to the chairmanship of a committee! When honors go begging the machinery requires re-adjusting and re-modeling or demoralization inevitably follows.

The Board should no longer elect the chairmen. Each committee constitutes a working department of fair proportion and should be entitled to the privilege of electing its own chairmen, and also any subordinate officer or clerk that it may

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consider essential to its own inner development, provided that nothing is done which conflicts with duty toward the parent society.

For the orderly working of this plan, there should be a by-law making choice of committee by each member imperative before some specified date. As this rule would apply equally to all, it cannot be considered arbitrary, and if the chairmen were to be elected thus, there would be an added incentive toward indicating a preference in time for a voice in that election.

Election by a committee would presuppose the consent of the candidates, and the very fact that the chairmen were the result of their own selection of the fittest, would be sufficient guarantee of the loyalty of the members.

Disloyalty toward the officers of their own election, are not notable features of women's societies. After the perfecting of its organization each committee can confine its efforts to the two meetings for which it is responsible to the general club, and practically disband for the remainder of the year, or what would be far more profitable, enter into regular study as a class.

Study classes are organized frequently among the women's club members in different neighborhoods-how much better it

would be to centralize these classes, distribute them through the committees according to the line to be pursued, and leave it to the individual member as to whether she will enroll as a student or simply become a member of that particular committee in which she is most interested.

There will be many who, for obvious reasons, will not care to become registered students, but who will derive both pleasure and benefit from the association with those who are engaged in the study course. Provision being thus made for all tastes and talents, the women's club will gain continually in influence and practical educative force.

One of the most necessary classes-one that should be under skilfull leadership-is that upon parlimentary practices; this cannot be organized too soon.

There is a degree of interest manifest what augurs well for the future, in the social economics committee. There seems to be however, in the absence of any definite expression upon the subject, a restlessness undercurrent of opinion as to the advisability of practical, pecuniary co-operation with the social settlement of the King's Daughters.

There are many worthy benevolences with which the women's club could doubtless associate itself were it advisable to enter into partnership. The Social Settlement, The Christian

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Home, The Children's Home, The Home for the Aged and Infirm, The Y. W. C. A., The Sunbeam Mission-each is of first importance in its respective line of work, but each is separate and distinct from all the others. The women's club is also a corporation whose objects are worthy of the highest rank, but like the others, its first duty lies at home, its members are tacitly bound to not divert its strength into other channels.

Our committee heretofore upon the program has been abandoned and an advance method adopted for filling its time. The fifteen minutes for current topics will henceforth be devoted to free discussion of any subject that may interest the club. It is hoped that greater benefit will be derived by thus bringing to the front only the freshest and most interesting current events. The privilege of discussion belongs equally to all. If this quarter hour is to be used advantageously, no hesitation should be shown by any member however recently she may have become such, in availing herself of this opportunity for expressing her sentiments.

The special advocates of the Riverside Park who inaugurated a wide interest in the conversion of the reviled river banks into places of refreshing beauty and utility, should never cease the struggle until the gravel of the walks is crunching beneath their feet, the vines and grass growing

beneath the fostering care of the city authorities, and the park fund of the women's club judiciously expended.

In the meantime, there is another detail in municipal housekeeping that can be profitably discussed,-that of the attaching of waste baskets to the lamp posts, each basket containing a legibly inscribed invitation to an ever changing public, to place therein, all its superfluous papers, also its banana and orange peelings. Doubtless the club as one voice would be willing to exert its influence in this direction.

OUR CLUB HOME.

All things seem possible in the way of salutary development where there is a well ordered home. Here the interests of the various members are focused, this is, the pivotal point of the club's universe.

Success in all departments is to a great extent dependent upon the method with which the home is conducted. The latch string should be out continually and within should be the prerequisites of club domestic life. The writing desk should be thoroughly equipped,-the stationery should bear the club letter head,-the table should contain a few copies at least, of the leading periodicals, the old by-law(if it was a by-law) should be revised, placing an obligation upon each member of donating a plate, cup and spoon toward the furnishing of the china closet

and a telephone should be introduced.

For the sake both of economy and convenience, the rooms between the parlors and elevator should be leased. This would give seating capacity for any ordinary club occasion outside of the regular meetings. If the room west of the front parlor could be acquired in addition it would make possible the holding of the regular meetings within the club quarters, in which event the auditorium could be dispensed with entirely.

In this way provision would be made also, for various study classes, committee and Board meetings, while the parlors proper would be left free for the use of the general membership. There is yet another reason for desiring this additional space; woman is essentially social and hospitable- she must possess a banqueting room in which to entertain her friends for pleasure- also for profit. Unutterable happiness is to be derived through giving profitable entertainments.

If the Household Economics committee for instance, should serve suppers at stated intervals to those of the club women who gave their orders in advance, how profitably delightful the result might be. We trust the experiment may be tried, for in the cold, short winter days it would be cheering to occasionally gather about our own feminine board after the club meetings. If this society is to be economically administered each

member will need to lend a hand for the present, toward keeping the home open daily. If each one in turn according to her place alphabetically in the club directory, will either be promptly at the door at 10 A.M. to keep open house for that one day until 5 P.M. or send a substitute, the services and the consequent salary of a custodian can be dispensed with. If any one is delinquent of course there will be a serious jar in the machinery, but where there is so much interest in the welfare of the club, there is likely to be harmony of action.

THE UNITED SOCIETY.

While each committee is fulfilling its individual mission, let none forget that the object to which this club has repeatedly pledged itself is an art gallery for the public benefit. Respect the day of small beginnings! He who carefully draws the moist and fertile soil over the acorn's brown and glossy shell, does so with the hope that his children and his children's children may rest beneath its shade, content if he but have the assurance that its rootlets are striking deep and its vigorous shoot forcing upward in sturdy growth.

Be diligent, courageous, hopeful! Other generations are in the future and if they are to be aided by their progenitors- if they are to be other than self made in art, we of the present must perform our duty according to our opportunity.

Willingly or not, we are at the parting of the ways! The celebration of our tenth anniversary was the unread prophecy of this- the entrance into our club home brought the promised land in view. To-day the narrow and tortuous paths of the untried club experiments are behind us- to-day our faces are turned toward broader landscapes.

To-day we take up anew and more fully our responsibility as women pledged to the betterment of humanity-through devotion to artistic and literary culture, practical application of theory to the problems of household and social economy, serious research for the best methods in education, persevering endeavor toward a greater intimacy with philosophy and science, accession of wisdom from the garnered messages of history, attempts at more facile expression and clearer reasoning in the spontaneous discussion of current events and a tenderer, more thoughtful, more courteous sisterhood through the amenities of the social committee.

For the future this increasing responsibility will be upon us- may we behold it in its varied phases and bear it onward earnestly and happily!

May we recognize that once assumed it is no more to be lightly treated and cast aside than other duties which a kind and beneficent Father has permitted us to impose upon 27

ourselves for the ultimate good of mankind!

-- H I S T O R Y --

of

D E S M O I N E S W O M E N ' S C L U B ,

Chapter VIII,

by

MRS. JAMES G. DAY,

HISTORIAN.

September 29th, 1897.

--oooOooo--

C H A P T E R VIII.

Ghosts, shadows and spirits existed before history began and are inseparable from it. These appear and depart,-re-appear and depart again, the receding shadows becoming less and dim.

Every age has its ghosts, every country and organization its spirit and each its shades and shadows.

True history is a reflection of the spirit of the time which it represents, and the spirit is adjudged by facts, which are often misunderstood. The facts are known, and from the individual point of view, different conclusions have been reached. So history is the conclusion of the historian from the premises of given facts.

The spirit which prevades at a certain time whether it be an inquiring spirit, a progressive spirit, a hospitable spirit, a holy spirit, a political, philanthropic or patriotic spirit, is the spirit of the Des Moines Women's Club, and the spirit of the Club is the sum of the forces of the individual members.

If time would permit we might view with interest the passing panorama of the past twelve years. There we would see the ghosts of our ten Presidents, each bearing the symbol of her administration. And there also are the ghosts of the eight secretaries with their records all "signed, sealed and delivered ." No organization ever had a more efficient and

faithful corps of officials than they.

A group of ghosts, standing apart, looking careworn even at this distance, are the six Treasurers. The first Treasurer cannot be distinctly discerned but it seems as though Treasurer Dickinson and Treasurer Gatch, carried the funds in their pockets. Conspicuous in this group is Treasurer Clarke with six shadows, casting a shadow for each year of service. She holds tightly in her hand the cash accounts and receipts, as she had no official book. Then there is a faint figure in this group, greatly resembling Mrs. Witmer, with her face towards Europe.

Then there is Treasurer Walker still appearing as of yore. Dignified, self-possessed and affable, with her closed books all marked O. K. She has two shadows, -and there in the foreground plainly to be seen, is the alert young business Treasurer Whisenand, with lock and key to which is attached her motto guard well. And there too, is the ghost of the Historian with seven shadows, holding in her right hand her coat of arms, a Cinderella slipper upon which is engraved "For whomsoever it fits" and in her left hand is a -a--resignation.

And Oh! the officials and committees, so many, so varied, so important and so very able and all possessing the greatest of executive ability. Some of these ghosts have ten and twelve shadows, the ghost Abdill having about twenty.

The panorama shows a great and varied scene. The activities and great conservatism of the past, have made possible the gratifying results of the influential present.

Our present began a year ago to-day, and although surrounded with flowers and friends and with everything arranged to insure a perfect day, the "lost chord" was again missing. And yet, in results, it was most truly found. Our beloved President still lingered in foreign lands, much to our regret. Yet our Vice President, Mrs. Harry West, most ably wielded the gavel and read the gracious words to the club from our retiring President, Mrs. A. B. Cummins. President West with noble words and sentiments presented the gavel to the incoming chief official.

President Peters accepted it most courteously, paying high tribute to her predecessor and then expressing in terms not to be misunderstood, that the keynote of the administration was to be progress, the policy of the year, and the countersign "the greatest good to the greatest number." She expressed the healthy sentiment that the "Women's Club is a corporation and its objects worthy of the highest rank, and its first duty is, not to divert its strength into other channels." And now, at the close of the year, we realize that her devotion to club interests has been almost an absorption; that she has been not only a presiding officer with

knowledge of parliamentary rules, but she has been a promoter, a leader with superior executive ability.

During the year there was a revival in the Club, of the Art spirit, in justice to those who subscribed to the Y.M.C.A. building, with the view of establishing an Art gallery open to the public free, at least once a week. This was declared to be the clubs specific benevolence. Different opinions have always existed in the club with regard to the purchasing of pictures, some objecting to anything except originals and many preferring a good copy of a fine painting to the originals we could afford to buy. However we have in our Art nucleus, both originals and copies. In December (23rd) 1896, the club added to its collection, one more original "A Summer Afternoon" by Prof. Charles A. Cumming.

Mrs. Fay Atkins Weaver presented as a Christmas Gift to the Club, an exquisite water color painting, "Gold and Brown", by Mr. Clarence P. Graham. For this beautiful reminder of autumn, the club sent thanks and greetings to the donor, a friend who is not a member of the club.

At this time the Board requested the printing Committee to catalogue our Art treasures, affixing the names of the donors, which was done most satisfactorily.

One of the Red letter days of the year was (March 17th, 1897) our annual business meeting. It was exceedingly well managed and arranged and proved successful and harmonious in

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every detail. The election of officers is always interesting and sometimes even more than that. This being the first time the club had the privilege of electing its President, great interest was centered upon the democratic method. The candidates for President were the three receiving the highest number of votes when the ballot was cast for members of the board.

The names of the three candidates were printed in the Australian ballot form and were distributed at the door. The President appointed three tellers who were seated upon the platform. The "ballot box" was a decorated basket, placed upon the edge of the platform. The seats on the north side of the auditorium were kept clear. When the voting began, the members seated upon the south side were called upon to cast their ballot as they should pass the polls in single file, then to seat themselves on the north. This system was carried on successfully, the vote being cast by sections, thus avoiding confusion and permitting a reseating of the voters without difficulty. The result was, that the one hundred and ten members who were present that day, only had two walks to the polls, as Mrs. Reichard was elected President on the second ballot. The method proved so satisfactory that the privilege has been enlarged.

It is the nature of all organizations to have under-

standings and arrangements about elections and sometimes it requires a little of the sagacity of the politician to compass these arrangements and understandings but there was very little of it in this election.

Our hearts have been burdened with sympathy and sorrow many times during the year.

The name of Mrs. Eva Harrington Begun has been added to our list of In Memoriam. Her life went out (September 19th, 1897 aged 46 years) ere it had reached its prime. She was serene, affable, cultured and forceful. The world was made better by her living and we will sadly miss her.

We lost one of our beloved charter members, a grand and noble woman, an influence for every good, when Mrs. Mary H. Wright died. Her broad minded philosophy about the every day affairs of life, her spiritual mindedness, and her pure religious life were great and strong and helpful to all who came within her influence. Her's was a grand character.

With tenderest words of sympathy, the club appropriately sent an anchor formed of bay leaves, a symbol of Hope and of Victory.

Three of our most honored members were sorely stricken when Mr. Durley, Mr. Park and Col. Gatch died. The Club most deeply sympathized with their bereaved widows and sent flow-

ers which faintly expressed the tender and deep sorrow we all felt for them.

The most notable change in the by-laws consists in turning over to each Committee the duty of electing its own chairman, this being an important step towards changing the Committees into Departments. There seems to still be a difference of opinion as to the advisability of adopting the plan of Departments.

Club culture is becoming more than top dressing and many think the Department plan secures the best opportunities for subsoiling and deep ploughing, while others ask "are we keeping true the balance between the nearer and the wider duties?" at the same time, admitting that the inspiration for study and broader views is greater in the Department plan, yet recognize that the day is still only twenty-four hours long.

Yet after all it is "not so much what we do that makes us tired, as what we cannot do, yet want to". as our beloved Dr. Stewart used to say.

But whether the Club has Departments or the good old way of Committees, it will still be like the reduction of a fraction to its lowest term:-it changes its form without altering its value" and we are also recognizing that character is of more value than literary attainments and that knowledge in-

creases the capacity for enjoyment.

The Club parlors were kept open the entire year. The members alphabetically taking charge from ten o'clock until five. It has been proved to the satisfaction of some at least that there is, as yet, no demand for an open club, or rather open quarters. The President was there every day except when she was entertaining the grippe for a few days in January.

The Room Committee has been well drilled as agents and curators, having had all the annoyances of the Real Estate agents without the per cent. The Committee has been successful in renting the Club parlors to four of the choice clubs of the city, and of subletting them for Receptions for both afternoon and evening. The object in renting the parlors was not so much to make money (although there was no particular objection to that) as it was to make the home of the Des Moines Women's Club a Club center. Another thing was proved to the satisfaction of some, that the present quarters are not large enough for special occasions. It has also been verified that it is difficult to harmonize a thousand dollar taste with a five hundred dollar purse.

We all believe in rotation of honors if not of work. At a meeting of the Board, a motion was made to accept a resignation just read, with regrets. President Peters with more candor than usual in such cases, said, "A motion was made to

accept the resignation of the Historian with thanks." Then for once the Board became hilarious but "truth will out",- even from a board meeting.

There has been an effort from the organization of the club, to encourage discussions and impromptu speaking. Current Topics was thought to be the best plan to inspire extemporaneous and informal speaking but it did not prove to be so, as it is most difficult to tell news that everybody knows and if a correct understanding of any public question was given, it required study and a prepared paper;-so current topics failed in its original purpose and has been omitted. Extemporaneous talking is admissible and desirable but extemporaneous thinking, never. We have had more prepared extemporaneous addresses than ever before, which is indeed great progress.

The 2nd Biennial of the Iowa Federation of Women's Club met in Dubuque May fifth and sixth, 1897 and Des Moines was largely represented. There was no need of our being there, for our delegate Miss Elizabeth K. Matthews presented such a vivid, complete and satisfactory report of it, which was supplemented by other reports that we knew just all about it. We could afford to miss the pyrotechnic display of feeling and the surprises, as we had plenty of that even at this distance. We are all learning how to utilize a disappointment

and that is progress. The ability and influence of this club was recognized for there was a member from this club, on each ticket for Vice President, so that whatever the result, this club would be ably represented and honored.

President Peters is now Vice President of the Iowa Federation of Women's clubs.

The first courtesy of the year was a reception given (October 22nd, 1896) by President Peters in the Club parlors, to which the Des Moines Women's Club and the Chapter of the Daughters of the American Revolution of this city, were invited to meet Mrs. D. N. Cooley of Dubuque, State Regent of the Daughters of the American Revolution.

It was a delightful tea-party, a welcome and compliment to all, a blending of sociability with patriotism. Although the tea used, was some left over from the Boston tea-party, yet the descendants of the patriots present, seemed to enjoy it, and the ordinary club members always do.

On the afternoon of January twenty seventh (1897) the social committee combined with the club to tender a Reception to the National Woman's Suffrage Convention. The members of the Club and two hundred and fifty guests were present. The cold was intense, which heightened the warmth, brilliancy and beauty of the Club parlors.

It was a delightful privilege to meet these cultured

minds,-these able representatives of the cause of woman suffrage.

While the club as a whole does not endorse the policy of Woman Suffrage, yet it does endorse most heartily and cordially the sentiment of honoring earnest, intelligent representative women, and the Club honored itself in honoring this convention.

A mooted question as to whether Lucy Stone ever wore Bloomers in public, was settled that afternoon by her husband Henry Blackwell. In reply to a question he said:-"Yes, Lucy Stone wore bloomers in public for three years, and then concluded that the good resulting from it, did not justify the crucifixion and so gave them up."

On January thirteenth(1897) just two weeks before this elegant Reception, the social committee and Club gave a most delightful reception in the Club parlors in honor of the Executive Board of the Iowa Federation of Women's Clubs, to which the Federated Clubs and the Women's Press Club were invited. It is believed they were all there and enjoyed it too. A mandolin orchestra enlivened the conversation, which is always freer when accompanied by music.

Miss Jane Addams, founder of Hull House in Chicago (and cousin of President Reichenbach) lectured under the auspices of the Club, March twenty-sixth (1897) The subject was "Social

conscience". While not a financial success, it was a success nevertheless. She turned on the light where it was needed, explaining that Charity was only one manifestation of social conscience but not the highest, -to enlarge life's privileges for others, is far better.

To be progressive without being aggressive is a fine art or better, a power.

The work of every committee was of a high order. Many able papers were read of far more than local interest. The subjects were illustrated by the trophies of our travelers from Mexico, South America, China, Japan and Germany, which always vivifies the subject.

Music has received special attention from every Committee during the year and just such music too, as Dr. Tilden said in his eloquent lecture before the Club, would "sing the world into harmony."

Two of the new Committees have crowned themselves with glory. The Household Economics Committee representing the real in life, was not only instructive but most delightful. How nice and comfortable the Bride's kitchen did look that day! Everything seemed so convenient and complete.

Two toasts have been offered in the Club. One of water, but this year it was scientific milk and I was thankful that the milk was not sterilized. It always seemed that the normal

gastric juice could attend to the foreigners supposed to be in the milk, and the process that destroys the harmful, will also destroy the needful.

Anything that dignifies domestic science is a help in the right direction.

The Music and Drama committee last May(twelfth 1897) presented an amusing and enjoyable drama which seemed to meet the needs of many. Seventy-six visitors and every member of the Club who could possibly be there constituted the delighted audience. It is again proved that most persons would rather be amused than instructed and actually need it more. (Most of us know more than we think we do,anyhow), but we do need rejuvenating and recreating. The innovation was timely and welcome.

Mr. Risser had kindly loaned the Club a piano for so long, that it became a necessity and it was decided to create a fund for this special purpose. The first thing that seemed available was the opportunity of selling tickets on commission for the annual meeting of the League of American Wheelman. (July fifth and sixth,1897) Over thirty dollars was realized for the piano fund, and is the nebula of this specific object.

Our state song,"The Wild Rose of Iowa" by Major Byers, was sung for the first time(June ninth 1897) before a Des

Moines audience, by Miss Josephine Wallace, one of Iowa's sweetest singers. The club was enthusiastic and delighted and called for a repitition.

The song is charming and the sentiments beautiful and loyal. (But oh! you just ought to hear the Iowa Farmers making sulphurous suggestions about that very same "Wild Rose of Iowa" for lovely as it is, to them it is a perfect pest.)

The Reidelsberger concert was a most elegant entertainment, enjoyed by every one present. It was also quite a financial success.

The greatest day of the year and the most successful financially in the history of the club was Trolley day, the Twenty-fourth day of June, Eighteen hundred ninety-seven.

In May, President Peters suggested to the Board of Directors that the Club charter the Electric Street railway system for one day, conduct it on a strictly business basis and present the proceeds to that noblest of objects, the "Home for the Aged". The President expressed her willingness to undertake to do the hard work, if the Club would provide the conductors and other assistants.

The Board was greatly interested in the proposition and finally on the second day of June, endorsed President Peters suggestion, with but one dissenting vote. Yet opposition is quite as necessary as brakes and counter-currents. The mem-

bers of the Board, including the dissenter, worked early and late to make the stupendous undertaking a success.

The club parlors for two weeks preceding June twenty-fourth and for several days after, were headquarters for some of the busiest women in the city. The organizing, systematizing, preparing the time card, and every other minutia, brought out all the business qualities of the women engaged. The results proved what system will accomplish.

No one can imagine the amount of work it took to systematize the work of that one day. Two hundred and fifty conductors, substitutes and extras were to be assigned their places and time, which was no small item of the business.

The street car station never before presented such a holiday appearance as it did the day the Women's Club took charge of the thirty-two regular cars and the launch Zatilla. The Committees were all there, and there was the counting room, the badge committee, the car dispatchers, with the Chairman of all the club committees.

The social committee served wafers and lemonade to the club members and the valued assistants.

Mrs. Watrous and her twenty-five flower girls paid the highest interest on investment, unless perhaps we except our two little boy friends, Emory Marshall and Clark Souers who went into the lemonade business that day and paid into this

fund all their profits, two dollars and thirteen cents. The proprietors apologetically declared that the amount would have been greater but their clerk Marshall Souers, who, while he charged nothing for his services, drank so much lemonade that it cut down the profits of the business.

Bless the dear boys. Clerk and all!

The entire city was in sympathy with the object and everybody decided to take a ride.

The officials of the railway company were both thoughtful and enthusiastic. Enough cannot be said of Manager Hippee's painstaking efforts to make the success it was. The Railway employees were all that could be desired in courtesy and care.

The workers were tired but felt rested when they learned that after all the expenses were paid, and they were no trifles, the Club had the honor and pleasure of presenting a thousand dollars to the Home for the Aged.

I take great pleasure mingled with regret, in handing over the precious documents of the Historical collection, to the newly elected Historian, Mrs. Daisy Ankeney Green, with whose ability and genial qualities you are already familiar.

Hoping and believing that she will enjoy the position for which she is so amply qualified, and that the club will be as kind, helpful and generous to her as it has ever been

to the retiring historian, who now finally and for the
eighth time will say

Good Bye.

Mrs. James G. Day,

Historian.

September 29th, 1897.

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Report of Delegate,

Miss Elizabeth K. Matthews,

Of the second biennial of the Iowa Federation of Women's Clubs,

Held at Dubuque, Iowa, May 5th & 6th,

1897.

2 Madam President, Members of the Des Moines Women's Club:-

Permit me at the out set to acknowledge my appreciation of the trust imposed upon me as your chosen representative at The Second Biennial of the Iowa Federation of Women's Clubs.

I wish I could bring to you the inspiration gained, the hearty handshake and heartfelt expressions exchanged. As I cannot do this, the report in words must needs suffice, while you, as companions, go with me (in imagination) through the two days and evenings, so well spent at the I. F. W. C. in Dubuque, May 5th and 6th, 1897.

The special car over the Chicago, Great Western which bore twenty club women from Des Moines on that bright Tuesday morning, May 4th, was reinforced by relays from Marshalltown, Cedar Falls, Waterloo, Carroll and other points.

On our arrival in Dubuque, the committee from the Dubuque Ladies Literary Association met us at the station with carriages and we soon found ourselves received into homes whose environments were alike hospitable and generous.

Tuesday evening after our conference with the credential committee, eight o'clock found us in the lobby of the Julien House at an open meeting of the executive board, the chairmen of the standing committees and the presidents of the Federated Clubs. The session was devoted to three minute discussions of matters of interest to clubs. The following program:

"The Chautauqua Course," - Mrs. Helen Hawley, Manchester.

"Value of University Extension", - Mrs. Milton Remley,
Iowa City.

"Department Clubs", - Mrs. R. R. Peters, Des Moines.

"Parliamentary Law and Business Methods," - Mrs. Frank
Lester, Creston.

"Household Economics," - Mrs. G. F. VanVechten, Cedar Rapids.

"Original Work," - Mrs. G. H. Richardson, Belmond; Mrs.
Mrs. Jessie D. Payne, Nevada.

"Benevolent and Philanthropic Work," - Mrs. Anna Pew,
Le Mars; Mrs. Clara Burnham, Vinton.

"Large and Small Clubs," - Mrs. J. L. Bracken, Tama;
Mrs. Maria L. Bibbs, Boone.

"Work for Libraries," - Mrs. D. W. Norris, Grinnell.

"Village Life and Our Relations to it," - Mrs. C. F.

Fowler, Waterloo.

"Extemporaneous Speaking," - Mrs. K. C. Taylor, Ottumwa.

"Civic Clubs," - Mrs. Ada Langworthy Collier, Dubuque.

"City Federations," Mrs. C. D. VanVechten, Cedar Rapids.

"Village Improvement Clubs," - Mrs. Charles Enfield,

Jefferson; Mrs. Emma Allen, Estherville.

"How may the Federation Become More Useful to the Clubs," -

Mrs. Ella Burke, Carroll.

While the entire program was interesting special mention might be made with pardonable pride of our President Mrs. R. R. Peters, who spoke on "Department Clubs," in a clear, convincing manner.

Wednesday morning at 9:30 the second biennial of the Iowa Federation of Women's Clubs commenced its sessions in the Second Presbyterian Church with the assemblage of over six hundred women, half of whom were accredited delegates and visiting club women. The platform was beautified with a wealth of green foliage and flowers which filled the large edifice with their fragrance. Upon it were seated Mrs. Henrotin, President of the G. F. W. C., Mrs. Howe, President I. F. W. C., and the executive board, Mesdames Cogswell, Baily, Thayer, Collier, and Miss Dixon. The delegations were designated by cards attached

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to the book racks.

As a gathering of representative Iowa womanhood it was a proud vision for those who love our state and admire its progressive daughters.

Mrs. Anna B. Howe presided with mingled graciousness and vivacity. Mrs. Poor of the D. L. L. A., invoked the divine presence and blessing. Mrs. B. B. Richards, President of the D. L. L. A., in her "Welcome", paid a tribute to Iowa in a beautiful word picture dwelling upon the prosperity and intelligence of her people. She left the thought with us that it was the spirit of work needed-- the main idea should be the greatest good for the greatest number. In closing she said "I again express our gratification at your advent in our city. You all remember in Alice in Wonderland, that gem of child literature, the Cheshire cat, whose remarkable smile remained when the cat herself had vanished. Our Association resolves itself into an impersonated smile this morning to beam our satisfaction at your presence and into a great hand clasp to bid you welcome."

Mrs. Howe responded in a brief, cordial manner.

Mrs. Anna R. Snelling president of the Marshalltown Woman's Club, then presented Mrs. Howe for the Federation with a mahogany gavel, the gift of the Marshalltown Clubs.

Mrs. F. L. Gibbs of Dubuque, Chairman Credential Committee, read the names in a clear distinct tone.

Mrs. Alice C. Baily of Des Moines, Recording Secretary, gave a complete report showing much work had been accomplished.

She reported the membership at last biennial, 1895, 99

Number clubs joined since 78

Number clubs disorganized 3

Present club membership in good standing 174.

with five thousand individual membership.

Mrs. Jessie M. Thayer, Chariton, Corresponding Secretary, read an interesting report showing that the small club is the typical club as it is in majority. Majority of clubs doing literary work. Seven clubs have departments. A few have organized City Federation.

Cedar Rapids leads in Federated Clubs,-- 12

Marshalltown and Des Moines next, 11

The "Year Books" sent out show the majority of clubs in good condition. It was pointed out that the issue of a satisfactory directory was made impossible by the great difference in the times of selection of officers of the various clubs.

The Treasurer, Miss Mabel V. Dixon, of Ottumwa, congratulated the ladies on the business promptness and accuracy displayed by the clubs, and in the fact that all the annual dues were in three weeks ago.

The Auditor, Mrs. Ada L. Collier, Dubuque , reported that she had examined all accounts and found them perfect and most neatly and accurately kept. She said the Federation had solved and more than solved the problem long ago propounded by Thackeray, "How to live on nothing a year." The Federation had not only lived on nothing a year, but had saved something out of it.

Mrs. Collier reported the work of the Federation in having the age of consent changed by the legislature. She said that they had been greatly helped by the aid and advice of certain good men and she believed that whenever a good woman was engaged in a good work, she would find some good man at her side to help--a sentiment received with applause.

In the address of the President, Mrs. Howe, she reviewed the work done by the different committees and stated that the board had not accomplished all it had anticipated-- "Labor with what zeal you will something will remain undone." She said no reason can be given for such a great organization existing if it cannot be of use to the club members, to the state and to the country.

We have seen the need of more working committees. One to prepare "Outlines of Study" would be useful. The General Federation asks for an Educational Committee to cooperate with them: - 'That the united influence of Women's Clubs may be

exerted for the betterment of the state system of education from the kindergarten to the university.' Is there any way in which this end can be attained more easily than by placing women upon our school boards? The reason for this is obvious; are not the mothers as alive to the demands of their children as the fathers?

Another valuable agent in the federation would be an art interchange to provide art clubs with photographs and stereoptican slides. We should have more art clubs, and art clubs should render more assistance. "

Again speaking of the object of clubs she said, "May we not regard it as happily settled and think of the mixed club as the golden ideal of the future? If man was not intended to live alone, much less was woman, and if we have swung too far to one side let us swing back, not forgetting, 'the woman's cause is man's: they rise and sink together,' both moving toward one goal."

The committee on Reciprocity Bureau, reported through its chairman, Dr. Mary W. Cogswell, of Cedar Rapids, one hundred ten names, one hundred fifty-three papers, over one hundred calls were received for papers or lectures, ninety-one read or delivered (not different papers), fifty-seven loaned, twenty-eight read for expenses.

The Des Moines Women's Club has been well represented 48

and Mrs. Cogswell told me a paper by Mrs. Hillis "Our Grandmothers vs The New Woman," was read fourteen times.

Report of Historical Record by Mrs. Maria Weed of West Union. She told of the inception of the Federation at Marshalltown in the autumn of 1892, and the permanent organization in April, 1893, at Des Moines, with Mrs. J. G. Berryhill as its first president.

"The federation idea met with enthusiastic response from clubs in every part of the state, and during the four years of its existence the Federation has steadily increased in numbers, until now it has the largest number belonging to any State Federation. Clubs applying for membership must show that no sectarian or political test is required, and while the distinctly humanitarian movements may be recognized, the chief purpose is not philanthropic or technical, but social, literary, artistic or scientific culture.

The political constitution of the Federation is like that of the United States Senate, where Arizona has just as many votes as New York. Each club is entitled to two delegates, one of whom is its president and any club containing over ten women over eighteen years of age, is entitled to just as large a representation as the Des Moines Women's Club or the D. L. L. A., with their hundreds of members. Meetings of the Federation are held biennially. The first biennial meeting, held in

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Cedar Rapids in 1895, proved so great a stimulus to all who attended that Iowa club women are looking forward with anticipation to the biennial now in session here by invitation of the Dubuque Ladies' Literary Association. At these biennial meetings the work undertaken by the federated clubs is carefully reviewed that the actual achievements of the federation may be ascertained."

City federations have been formed, village improvement and municipal reforms, and encouragement for libraries.

In alluding to the different clubs she said "The Des Moines Women's Club has at present a membership of nearly two hundred bright progressive women and is one of the most active clubs in the state. It is constantly contributing to the intellectual and social life of Des Moines and wields an extended influence, an influence wisely directed and applied."

At the conclusion of her report an extract from a letter written by Mrs. J. C. Croly of New York to Mrs. James G. Day, our club historian, was read and elicited applause as it complimented the I. F. W. C. in regard to its numerical strength, prosperous condition and high standing in G. F. W. C.

Report of journalistic work by Mrs. Harriett C. Towner, Corning, Iowa, was short and to the point. While the I. F. W. C. has no organ of its own, the columns of the Midland Monthly are open to its contributions.

Report of committee on library work by Mrs. Alice G. Fletcher, Marshalltown. Four libraries have been established by women's clubs, viz., Marshalltown, Audubon, Glenwood and Oskaloosa.

The passage of the traveling library bill last winter could not have been secured without their assistance, and all Iowa club women feel a pardonable pride in the state traveling library, which sent out its first traveling section the first of March.

Glenwood was the first to apply for an order but it was sent to Corning as Judge Towner and Mr. Mitchell of Corning were instrumental in having the bill passed.

The members of this committee, which has given us such a record of womanly interest in the importance and growth of libraries are Mrs. Alice G. Fletcher, Marshalltown, Mrs. Esther F. Sabin, Des Moines; Mrs. Martha H. Bangs, Carroll.

The report of the delegate to biennial meeting of G.F.W.C. at Louisville, Ky., May, 1896, was given by Mrs. Mary Cogswell of Cedar Rapids, with masterly condensation and sparkling wit.

Mrs. Henrotin, President G. F. W. C. was introduced and made a few remarks showing her intense interest of the workings of the federation.

She said it was thought necessary to have work in the different departments going on at same time as the G. F. W. C.

and consequently it would be necessary in the future to appoint five delegates to represent each state federation in order to get the work as presented in each department. The next bien-nial of the G. F. W. C. will meet in Denver, Colorado, June 22, 1898, and continue one week. She hoped for a large delegation from Iowa.

The delegates elected to represent Iowa aside from the president were Mesdames. Marion Tredway of Dubuque; Maria C. Bibbs, of Boone, George W. Jones of Le Mars, and J. S. Clark of Des Moines.

The time having arrived for the election of officers a nominating committee of five were elected, consisting of Mrs. Richards, Dubuque, Mrs. Barry, Manchester, Mrs. Lawton, Cedar Rapids, Mrs. Clay, Cedar Falls, Mrs. Risser, Des Moines, two hundred and forty-nine delegates voting.

The officers elected were President, Mrs. Emma VanVechten, Cedar Rapids; Vice President, Mrs. R. R. Peters, Des Moines; Recording Secretary, Mrs. J. E. Blythe, Mason City; Corresponding Secretary, Miss Jessie B. Waite, Burlington; Treasurer, Miss Mabel V. Dixon, Ottumwa; Auditor, Mrs. Helen Hawley, Manchester.

It was also decided to increase the dues for each club, making an annual due of two dollars payable the first of February.

Calendar exchange and exhibit. This was a place much sought for and a goodly array of calendars were on exhibition and a few exhibits. The Des Moines Women's Club may well feel proud over its history, so well represented by its historian, Mrs. James G. Day. Many were the compliments heard and numerous notes taken and incentives given birth toward having a club history of individual clubs.

I have thus dwelt somewhat at length on the business believing that it is well to know the why, what and how of the federation, or in short the power behind the throne. Business first and pleasure afterwards. We will now pass to the literary feature of the federation.

It was noticeable that the majority of speakers spoke without use of manuscript; also that the president, in making up the program had chosen subjects alive to the occasion, represented by speakers from clubs both large and small towns, villages and cities. Mrs. Harriett Towner of Corning gave the first paper on "Relation of Art to Life," in which she said "Not only are the school rooms to be beautified, but the influence of all the surroundings on the minds of the children must be considered and these must be such as will help them to understand that which is beautiful and true.

Mrs. Maria Weed of West Union, was the next speaker on "Why?" "The sphinx may be said to be the patron saint of our

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race, as well as of our age, and the interrogation mark its symbol. Inquiry is the natural reaching out of latent powers--the instinctive groping toward the light of faculties and energies which are destined to become potent factors in a world rich in opportunities."

An illustrated talk on Parliamentary Law, by Mrs. Lee, of Chicago, was given close attention. She gave in an exceedingly entertaining manner some of the intricacies in which the chair and floor sometimes find themselves. The talk was much appreciated. The exercises of this session were interspersed with choice music, instrumental and vocal, from the "Friday Club" of Jefferson (Miss Fory) and Literary Society of Waterloo, Miss Bratnober.

Ten minute addresses were the order and Mrs. Mary A. Doggett of Manchester, gave some pointed remarks on "Here and Now." Mrs. Doggett suggested that when the ladies returned home they should form clubs of young girls and "inspire them with true ideals of life, its duties and its possibilities."

Mrs. Chase, of Cedar Falls, was introduced as the lady who was hostess of the Iowa building at the Columbian exposition. Mrs. Chase's paper was historical, giving some account of women's work in Iowa for fifty years---work educational and religious, work philanthropic, in hospitals and orphans' homes, work in the learned professions and in art and in journalism.

She spoke of women farmers, who enjoy the right of being taxed, and may some time have the right to say how much and for what they shall be taxed. Last of all, she mentioned the one most important work of women--that of making homes.

A song of Mrs. Turner's of Corning, Iowa, was given next by request.

Mrs. McElroy of Newton, Iowa, on Village Improvement, was practical, direct and sensible. She said she hoped the Federation would arrange a uniform course of study for the clubs, and she also hoped it would build a "summer rest" for "social and intellectual enjoyment." In conclusion she said "Our impelling sentiment should be forward, forward, but not too forward."

Mrs. Howe introduced Mrs. Marion Tredway of Dubuque, as the person to whom the Federation was largely indebted for their delightful entertainment. Her address was witty, clearly reasoned and most happily expressed. Her subject was "Literature in Early Education," and her speech, delivered without notes, was most clearly conceived, well arranged and convincingly reasoned.

Miss Frances Wyman of the Burlington Musical Club, sat down to her own magnificent Chickering Grand and gave the assembly a musical entertainment of the first order. The lovely music rolled out in great billowing waves or rippled and danced

or flowed majestic. All had an opportunity to feel what music of the highest class performed with consummate skill on a first class instrument really is capable of being.

The address of Mrs. James E. Blythe, President of Mason City Sorosis was a harmony of rhetoric and thought, sympathetic with her subject, "The Message of Music."

Mrs. Seerley was the able president of Women's Day of the Burlington Semi-Centennial.

Mrs. Seerley, President of the Burlington Federation of Women's Clubs, gave an address on "Our Point of View," which was a discussion of the new woman question from the standpoint of conservative common sense. She avoided the extremes of those who are predicting the ruin of home life and of those "who look to the Women's Clubs for the solution of all problems which perplex the reformer." There can be no real conflict between the two for it was the need of the home that first called into existence the women's club.

Thursday evening brought a fitting close to the meetings so thoroughly enjoyed.

Mrs. Demming and Mrs. Wilson of Dubuque, on two pianos, played Chopin's Rondo with taste, feeling and faultless execution.

Mrs. Grace Wilbur Trout of Chicago, but in her girlhood an Iowan, delivered a sparkling lecture on "Our Girls and Boys."

Mrs. Trout has the easy manner of the practical public speaker. Her lecture was full of humor and sudden witty turns. Her contention was that it was well for the boy that his mother should be a club woman, and so keep pace with the times, with the progress of intelligence and with the boy's growing mind and knowledge.

Prof. Martha Foote Crow of Chicago, a former Iowan, having been prevented from coming, Miss Wadsworth of Chicago, gave a most interesting and enlightning talk on "Shakespeare and the Bible."

Mrs. Henrotin gave an informal and most intersting talk of ten minutes instead of her intended address. She told of her vision ten years hence, "It is not good for man to be alone" therefore let him come into the clubs and share their benefits.

After music and a report of committee on resolutions, Mrs. Howe in a few fitting remarks introduced the new president. The audience rose and sang "America" and the second biennial came to an end.

The social functions were many. The principal one, a large reception tendered Wednesday evening by the D. L. L. A., in honor of Federation guests was a scene of splendor in the Elks' parlors, metamorphosed into a bower of foliage and flowers and made resplendent with radiant women, handsomely gowned.

Mrs. Cooley, assisted by the Monday Club, gave a reception

at her home Thursday from four to six, which was enjoyed by hundreds.

Mrs. Ada Langworthy Collier, of Dubuque, ex-board member, gave a rose luncheon at the Julien House Friday at one o'clock, in honor of the retiring board, the newly elected officers, the officers of the D. L. L. A., and a few visiting guests.

Letters and telegrams of congratulation and friendship were read as follows:

A telegram of greeting from Virginia Berryhill, San Francisco.

Missouri and Kansas Federation sent greetings.

Wisconsin Federation sent congratulations and greetings and thanks for help rendered.

Maine, F. W. C. sent greetings, saying that we are two souls with but a single thought, and that the finest paper at the general biennial was Mrs. Berryhill's of Iowa.

Colorado W. F. C., sent a hearty invitation to be present at the general biennial in Denver.

An invitation from Women's Club at Burlington to entertain the next biennial of I. F. W. C.

An invitation from the Midland Chautauqua of Des Moines, to be present Women's Club day, July 17th.

A telegram from the legislature asking the choice of the Federation for a state flower. The selection made was wild

rose.

Our hostess,--Dubuque Ladies' Literary Association. Words fail to express the appreciation of the assembled club women of the untiring energy spent to make the Federation a success, which it most certainly was, and to the ladies who entertained us so royally in their homes, the highest praise is spoken. The many attentions given to the I. F. W. C. by the Dubuque people, will linger as an "oasis" in the hearts and minds of the representatives of that organization. The weather was ideal. I quote from a Dubuque paper: "We hope that Dubuque has observed that our first really genuine, trustworthy sunshine, our first real spring, has come with the federation. Obviously the sunlight of our guests' presence has wrought the lovely miracle."

In closing permit me to again speak of my appreciation of the pleasant duty assigned me which I have endeavored to fulfill.

In order to do what we as the Des Moines Women's Club can toward giving more to the I. F. W. C. let us ever be loyal to our colors--the object of this federation, which reads:

"Article II.--Object. Its object shall be to bring into communication with one another various women's clubs throughout the state, that they may compare methods of work, and become mutually helpful."

Let us keep burning within and without the injunction
laid upon us by our esteemed president G. F. W. C., Mrs. Ellen
Henrotin,

"The philosophy of organization is unity--

Unity is law, and law is God."

C H I N E S E A N D J A P A N E S E

C E R A M I C S .

BY

E L L E N C . B O W E N .

OCT. 14, 1896.

C H I N E S E A N D J A P A N E S E

C E R A M I C S.

When treating a special subject, a study of which requires an extensive acquaintance with the history of a people, their geographical position and their relations to the civilized world, the only means of presenting such a subject with a great degree of interest and intelligence to the hearers is personal contact with a place or things to be described. But Dresser in his masterful work says that when he started for China and Japan he thought his knowledge of their ceramics tolerably perfect, but when he returned after having visited almost numberless potteries came to the conclusion that even his knowledge of Chinese and Japanese ceramics was limited.

It may have been less confusing for the writer of this paper to have secured her limited knowledge of these subjects in the quiet solitude of the Iowa State Library

As the eye glances over the map of the Eastern Hemisphere we find an Empire--great in its civilization--China--so long a mystery to us,--opened at last by violence. In close proximity we see the beautiful islands of Nippon--the

sun's source--known to us as Japan. A strange mysterious country, interesting to all lovers of the Beautiful in nature and ^mart. A land pleasantly undulating and richly wooded--picturesque villages they must be, nestled in the valleys, houses of bamboo, above which tower the palm trees. In art we lay aside our familiar ideas in form and law, yet find in Japanese art exquisite delicacy in sentiment and execution.

While neighbors one would naturally expect to find great similiarity in the manners and customs, therefore, in the art of China and Japan. Such, however, is not the case, for few if any bonds of sympathy exist. There is but little doubt that intercourse existed to some extent at an early period between the two countries, but however that may be it has not affected their arts, for there is an entire lack of copying on either side. The Chinese, as we know, have always been a self-opinionated and conservative people, thinking nothing right but what is found within the boundaries of the Celestial Empire. While the Japanese, from their intense love of nature and understanding of the beautiful, have had but little to learn from the conceit of their neighbor.

The obscurity which surrounds the language and traditions of China inclines one to mark with an interrogation

point, every affirmation regarding her porcelain. Not that the study of Chinese ceramics has not been as extensive as circumstances would allow, but there is rather a want of absolute fact and a seeming lack of sympathetic intercourse--so contradictory have been many of the statements by different authors, whose opinions must have been formed according to his own temperament or the nature of his education, as must needs be in the absence of a criterion.

To China, undoubtedly, we are indebted for the first discovery of porcelain, which Chinese authorities place about two centuries before the Christian era, and that of pottery twenty-six hundred and ninety-eight years before Christ. Although this last statement is doubted by Jacquemart, and other writers, the art, however, re-mounts to the highest antiquity.

When the Dutch and Portugese traders were driven in a distressed ship to this scarcely known of land in 1542 they were surprised at the civilization and the perfection of the potter's art. They immediately opened commercial relations with China and Japan to secure these art treasures and to learn if possible the method of their manufacture. But the Chinese kept their secret pretending the porcelain was made

of egg shells and seashells mixed together with other ingredients in given proportions, then buried for eighty or one hundred years. Europe, for sometime led astray by the fictions, endeavored in vain to discover the composition of their white paste. It will be interesting to the admirers of the Delft ware to note that when these traders introduced into Europe the "Nankin" from China and the "Old Japan" the demand was so great that it finally led to the establishment of the Delft manufactory in the low lands of Holland, where, at first, only imitations of the Chinese and Japanese wares were made.

To enumerate and classify the enormous number of wares found in China would involve too much intricacy to be of interest to my hearers. The fact of their existence in large quantities is proved by the frequent appearance in shop windows, the class found there, however, is rarely of the order which meets the approval of collectors, yet some of this over-production bears the mark of originality and taste.

A study of the fantastic and grotesque is indispensable to the appreciation and understanding of the soul of a people who, weary of monotonous beauty, have found pleasure in a wealth of ugliness.

China offers a peculiarity in her potter's art. The

history and religion of the country leave their impress upon her plastic art in the fantastic beings symbolizing her gods and heroes.

Enormous vessels in vase form play an important part in public and private ceremonies. Upon the altars to their gods are placed the most exquisite vases containing consecrated wines and flowers. Porcelains have their share in matters of state, being bestowed as rewards for services rendered the government. Wishes for happiness and long life are expressed upon these vases.

The first specimens of Chinese faience were not porcelain but rather a paste, extremely hard, deep brown in color, wanting in translucency--the special characteristic of porcelain--but received a coating of reddish grey, or sea green, to conceal the color of the paste.

Among the most characteristic wares of the Chinese is the old crackle. This net work of small cracks at regular distances is not in the glaze itself, but produced by the material underneath, making fine or coarse crackle at their selection. This is crackle. To orientals considered a decoration, to our potters ranked as one of the great faults in potting.

The chrysanthemum and lily are the most used floral decorations and are faithfully executed, while landscape sketching with introduction of figures in the background, larger than figures of the same natural size in the foreground, are faults in perspective noticeable to every observer.

A ware most effectively refined and beautiful is known as the "grains of rice", devoid of color under a casual glance, it would pass for plain white ware, but a closer inspection shows the material under the enamel to be a fine white tracing, which is just a shade or two darker than the surface, produced by no color, but variation in the thickness of the enamel.

As a triumph to the genius of the ceramic artists of the Celestial Empire a mention must not be neglected of the Porcelain Tower of Nankin, known to everyone who remembers the pictures in her geography. This tower is known to the Chinese as the "Temple of Gratitude." It is designed with artistice effect, ninety feet at the base, it towers two hundred and sixty-three feet. It is octagon in shape and composed of porcelain bricks. The curved roof which bespeaks the Chinese aversion to regularity, the little bells dangling from the curved projections of each story delight the mind of this fantastic loving people. This tower before its

destruction was regarded as the most magnificent work in the East.

This vast Empire where the arts have flourished before the West made her ascendancy, although lacking in civilization, as we understand it, should she be aroused from ancestral sleep and complete with modern progress, this nation, superbly gifted and possessing unique advantages, to what might it not attain?

Li Hung Chang, the strongest pillar of the Imperial throne, has been mainly responsible for whatever western knowledge and invention China has seen fit to adopt. So upon returning to his home he may, with a skillfulness-that is to be expected of his abilities-arouse China-stupefied with the pride of the past- to the expediency of lowering her barriers. What a magnificent future might be developed for this unlovely but admirable people.

We cannot glance over the wide field of Japanese art without feeling the subtle harmony and the simplicity which it displays. There is a clear, coherent idea underlying every effort in the beautifying of that which is useful as well as ornamental, in which is expressed the Philosophy of her art.

We are first impressed with the brilliant color and

exquisite finish in the productions of competent artists, presenting characteristics which distinguish it from other nations of the East. There is a simple grace and softness--a reflex of orientalism--certainly not nature exactly imitated,--but imitation is not the supreme aim of art,--nor art as we understand it, but a something dreamy and ideal, a simple manifestation of thought under form.

Let us hastily gather a few facts upon Japanese government, for we must clearly comprehend the general political and intellectual condition of the times when her plastic art received the greatest impetus. The supreme ruler was the "Mikado" looked upon as the "Son of Heaven" dwelt in gilded captivity. Below him came the vassal princes, to which an analogy can be drawn to the feudal organization which existed in Europe during the middle ages. These great families, while always professing a nominal respect for the divine authority of the Mikado, practically usurped his power. They were intelligent and distinguished themselves by the patronage of the arts, establishing and maintaining potteries, which have caused the ceramics of Japan to become a distinctive national art, as was sculpture in Greece, painting and music in Italy and in Germany.

29 I would like to say that by ceramics I mean not only the

art of potting, but its subsequent decoration, under which, we observe not only the mechanical but the creative side of the potter's art.

While potting of a rude kind was made at an early date, it was not until artisans from Korea were taken to Japan that any important step was made in her ceramics. The Koreans having learned potting from Chinese experts and bringing their knowledge to mingle with that of Japanese originality, have produced works which have placed her ceramics so high in Occidental esteem.

Kioto, the old city of the Mikados, one can imagine having been invested with a charm peculiar to itself, a center of interest to the poetic and artistic nature of this oriental people. As the heart of the nation it diffused the life blood of art in its thoughts and creations. It was here that one of the most celebrated wares was made by a Korean artist. It is merely a common, black earthen ware, covered with a monochrome and glaze rudely potted by hand. But there is a charm in this ware, on account of the smoothness of the glaze, the peculiar property of keeping fluids hot, and the pleasant flavor which it imparts to tea. This K Kioto ware was especially valued for its use at the "Tea Drinking Ceremony" established in the 16th century by Taiko 74

Sama, "The Napoleon of Japan." Such was his delight in the use of the ware that he caused a golden seal, "Raku"/ meaning enjoyment, to be placed upon each piece.

The "Tea Drinking Ceremony" which this Japanese here established, has left its influence upon the ceramics of the country. On this occasion the rare things of the household are used and Japanese pride is manifest in possessing some articles made by celebrated makers.

This ceremony, peculiar to Japan, is a fashionable affair where secret plots have been concocted, even revolutions of Japan have been planned at these gatherings.

I am indebted to Bowes, the English connoisseur, for a report of this interesting ceremony, issued by the Japanese government. "Ever since the earliest periods of its cultivation, tea has been highly esteemed in Japan on account of its beneficial effect on the mind and body of man, and soon became one of the necessaries of life as well as an indispensable accessory of any friendly gathering. It is offered to welcome the visitor in any Japanese home an from morning until night everything is kept in readiness for its preparation. As it possesses no intoxicating properties it constitutes the most suitable beverage for a quiet party, whose

numbers desire to unite in peaceful and intimate conversation.

They were held upon a veranda, facing some retired corner of the garden, and the space where the guests sat was enclosed by screens. The number of guests to be present on such occasions was fixed at the celestial number of five. A small garden arranged so as to resemble as closely as possible a natural landscape, giving an idea of peacefulness and seclusion, constitutes the indispensable scenery. The ceremony which is observed at these parties is long and tiresome, lasting from six to eight hours."

During the last of the 16th century the feudal prince of Satsuma invaded Corea, bringing home with him a certain number of porcelain makers and their families. He placed them at the capital of his province, where, after many trials, they succeeded in making the now famous Satsuma ware. It was manufactured regardless of cost for the prince's own use in his realm and as presents which he bestowed. These circumstances brought it to perfection. With the establishment of this pottery the ceramic art was fairly begun. "Old Satsuma", now rare even in Japan, was usually made in small pieces as bowls and teapots, decorated with domestic fowls, chrysanthemums and conventional ornaments, which formed

bonds around the object. Bowes states that Satsuma ware is of a pale velvety like color. Its surface presents a fine net work of cracks. It is distinguished by the rich and subdued coloring, the beauty of its reds and greens, the solidity of the dull gold pencilling and the refined and delicate outlines. Whatever can be conceived by inventive genius, taste and perseverance is here accomplished.

The popularity which the wares of Satsuma attained led to the establishment of a pottery at the province of Owata. It bears a close resemblance to Satsuma, only the imitation is a deeper yellow and the general color scheme stronger. Some of this ware exhibits drawings, which touched by the spirit of a master, has been passed in Europe as genuine Satsuma.

The next great seats of porcelain are at Owari and Mino, where most of the blue and white wares are made similar in character and ornament.

The "Old Japan", to which an allusion was made in the introduction is the oldest specimen of Japanese pottery in Europe. Peculiarities of this ware consist in its adoption of red, blue and gold, the massing together of Chrysanthemum and peony so as to conceal the entire surface with a scroll work, or to fill panels divided by conventional ornament.

Black is sometimes used as an entire back-ground upon which brightly colored and gilded decoration stands out with great effect.

Old blue enters largely into the decoration of the Hizen ware, the floral and conventional designs are executed in a bold and artistic manner. The blue is intense, almost

black in the shadow and a cold purple in the light. It is placed among the choicest specimens of the collector.

The variety known as the Hawthorne ware, the name of the favorite and symbolical tree of Japan, is an example of the Hizen ware, which reverses the usual custom, having the flowers painted in white upon a blue background.

In the province of Kaga is established a pottery characterized by the decoration of gold upon a deep red background. The choicest examples show an ivory tint, the glaze is soft to the eye and touch, the red is of a singular depth and refinement. Audsley says, "that fine 'Old Kaga' ware is the most scarce of all ceramic productions.

There are many wares made in the minor provinces of Japan which bear the evidence that her ceramic artist sees nature in a novel manner, his refined temperament causes him to avoid anything material, gross or ugly. His vision

receives the most delicate impressions of those phases of nature which he chooses to observe and what he sees he renders with a simplicity as mysterious as it is effective. His processes are not to be explained. They are arrived at by instinct. He is keenly alive to the most exquisite color harmonies. His art is unlike anything before. A genius so varied, so individual, has evoked divers opinions. There is one point, however, critics have agreed upon, that Japanese art is unclassifiable.

To China we are indebted for the discovery of the art of making porcelain, for the beautiful wares of "Nankin", "Grains of rice", and her effective crackle. Her people are characterized by their inventive genius and practical qualities, not possessing the artistic nature of the Japanese who have given to the art world those marvellous productions from the potteries of Kioto, Satsuma, Owato, Mino, Ovari, Kaga, Hizen and the Old Japan.

Chinese and Japanese pottery are confounded by the great majority of people. Yet there are many dissimilarities. In China pottery is a profession, in Japan an art. In one it is an industrial production upon which many hands have left a trace of their work, in the other it is an individual creation stamped with genius.

We may ask why the Japanese, tranquilly isolated for so long a time from all foreign influences, have possessed in themselves inherent tendencies toward art, and an intuitive idea of the Beautiful. How these currents of mind and feeling originate are as profound a mystery as the origin of man himself. But this we know, that their genius lies deep in ancestral blood, ideas developed by action and external conditions in a measure, but I cannot reduce it to the material and sensual belongings of a people as taught by Taine in his "Philosophy of Art."

What is the future of Japan? Every material and aesthetic condition is wrapped in the mystery of her evolution. To-day we read of her as intoxicated with modern civilization, too anxious to adopt the new spirit, where the old would better meet her requirements.

More European, day by day. Her women decked in the latest Parisian fashions. Manners and tastes are modified to conform to Western ideas. The art future of Japan is uncertain, more uncertain, I mean, than human affairs in general.

It is conceded that Japanese ceramics show a marked degradation in spirit and form during the past twenty years.

The debasing tendency of stamping the decoration on pottery introduced from Europe is gaining too rapidly the approval of a hitherto art loving people. But we need not necessarily take a gloomy view of Japan's future, Because she has experinced a period of bloom, decay will not necessarily follow. Japanese art may be in a Transition state; the result we may anticipate with satisfaction. For in the grafting of Oriental taste and matchless genius upon the developed civilization of the Occident, we may reasonably, from an artistic stand point, expect Kapan to attain to the acme of aesthetic conception.

--÷Ellen C. Bowen÷--

MARKS AND MONOGRAMS
ON
POTTERY AND PORCELAIN.

WINNIE EWING COFFIN,

OCTOBER 14, 1896.

Longfellow in his beautiful poem, Keramos, thus pictures the potter:

"Sumptuously was he arrayed
In magnificent attire
Of sable tissue flaked with fire.
Like a magician he appeared,
A conjurer without book or beard;
And while he plied his magic art--
For it was magical to me--
I stood in silence and apart,
And wondered more and more to see
The shapeless, lifeless mass of clay
Rise to meet the master's hand,
And now contract and now expand,
And even his slightest touch obey."

Pottery--the art of moulding and hardening clay--may claim to be the mother of all arts. This far antiquity of the potter's art commands for it no ordinary attention. Intimately associated as it is with every nation within and without the pale of continuous history, bearing as it does in many instances the history of extinct peoples, it is full of interest and instruction, whether regarded in the light of a science, or as a medium for the expression of art.

Pottery owes nothing of its beauty or serviceableness to its material, for that is but the dust beneath our feet, and everything to the hand that fashions it, and

to the mind that directs that hand; so it is that it comes to have an interest so purely human: it is a bit of man's work with no adventitious aid whatever. If the form is beautiful, or quaint, or ugly, it is that the plastic clay has followed and exactly reproduced the conception in the maker's mind; it is formless, without coherence, and almost colorless,--it takes the form, and the consistency, and the color that are ideal with the man who transforms the gray earth into a piece of pottery, and when he has done this, his handiwork lasts forever. The most frail of man's productions is yet the most permanent.

Distinctive impressions on the soft clay used by the potter naturally came into use when his work displayed a superiority in manipulation and decoration; when in fact, pottery did not merely subserve utility, but soared above the wants and added to the luxuries of human taste. Like the gem engraver, the potter would seek to immortalize his own labor in the fragile material he used; and the result of this desire is a system of potters' marks and monograms extending from the earliest ages,

even down to this century. A history of these marks would almost be a history of pottery and porcelain. Before the time of Christ, the Chinese and Japanese made pottery and impressed their marks thereon. The stamps found upon Chinese porcelain are of two sorts: one in Chinese words or letters, designating the period or reign in which it was made; the others by letters or paintings, indicating the painter of the piece, its special use, or place of manufacture. The Japanese marks are the crests of the nobles or the names of the provinces where the ware was fabricated.

Etruscan vases, made about 1050 B.C., bear marks designating their manufacture, and antiquarians have rescued from oblivion and recorded upwards of six hundred names of Roman potters, which they have found from time to time inscribed on fragments, the debris of Roman settlements in Europe.

The oldest fictile ware of Europe, the Italian-Maolica, was produced in Tuscany, under the patronage of its Royal Dukes, from about 1420 to 1631. Such distinguished artists as Bernardino and the Carracci painted on these

works, and Raphael himself furnished some of the designs. They were often dated, and marked with the initial or names of their decorators. Sometimes the place of manufacture was added, as, Gubbio, Pesaro, or Urbino. Thus a plate in the Marlborough House collection is marked, F.X.A.R., which are the initials of Francesco Xanto Avello Rovigo, one of the painters who copied from the designs of Raphael. Another plate in the same collection, marked, 1525, Mo. Go. Ugubbio., representing St Francis receiving the stigma, was painted by Maestro Giorgio in 1525 at Gubbio.



Delft ware dates back to 1600. The first Delft ware was decorated in Rome, and this was marked with three notches around the rim on the back of the plate. When they began to decorate in blue, they used as their distinguishing stamps, either a rose, a clock, or a hatchet, impressed. The Delft potters have never made china for table service. All of their products, both old and modern, are fashioned into plaques, tiles, lamps, vases, and ornamental pieces, and all of these command large prices. A Delft lamp would sell in Amsterdam for \$75.00.

In 1850, all the potteries at Delft were closed, but

the recent craze for this ware has caused them to rekindle their furnace fires, and the porcelain now sent forth from this quaint Dutch city bears a mark which very much resembles an inverted collar button with a German F, and the word Delft below. But the conservative potters of old Holland cannot turn their wheels rapidly enough to furnish every American household with a liberal supply of Delft; and so the more progressive potters of Europe have come to their aid, and by every steamer from France and from Germany, they send us cargoes of porcelain, decorated with a bit of sea and a charming windmill, and stamped on the bottom in blue color the word "Delft". The old Plateel backers of the guild of St. Luke in the ancient town of Delft, must rest uneasy in their graves, because of this desecration.

The finest of all porcelain ever known, the Henri-Deux ware, of only which fifty-six pieces exist, was unmarked save by the royal coat of arms of the persons for whom it was designed. These were Henri II, Francis I, The Dauphin, Anne of Montmorency, and a few other French nobles.

The early German potters of the Seventeenth and Eighteenth centuries dated their fabriques, and frequently used

initials.

The French potters of the same period were usually under the patronage of royalty and nobles, and used as their stamp, the armorial bearings of these patrons. The large majority of these 17th and 18th century potteries have long since ceased, and their wares, bought at fabulous prices, are now preserved in museums and private collections, and as one is never likely to meet with them in a commercial way, it is hardly so profitable to concern ourselves with this aristocracy of china, as with its lineal descendant, - Modern Porcelain.



In 1697, in a little town near Dresden, was commenced the manufacture of the ware which bears the name of that city. It adopted at the outset, and has ever since retained, as its distinguishing mark, the crossed electoral swords, usually in blue. At different times, additional marks have been added to the swords. Sometimes a crown; for a while, the letters A.R. for August Rex.; and often the initials of the decorators. The mark of the swords has also been appropriated by other factories, but to-day, it stands forth boldly as the herald of true Dresden. The Imperial Man-



ufactory of Vienna was established in 1718, under royal protection, but the ware was always sold at such a price as to prevent its ever becoming an article of commerce, consequently it was a great annual expense to the State, and was discontinued in 1864. Some of the principal workmen still continue to decorate porcelain as a means of subsistence, and the ware is still called Vienna Imperial. The mark used since 1774 is the Shield of Austria, done in blue. This shield is of the shape of a thimble with two lines running parallel with the lower edge of the shield.



The Royal Copenhagen porcelain has been made in Denmark since 1772. These famous potteries, long controlled by the King, have achieved a reputation that makes the excellence of their wares known the world over. The unique beauty of this porcelain is the blending of colors under the glaze. Three wavy, parallel lines of blue, signifying sound, the Great and Little Belt, is the stamp of Copenhagen.



The Sevres potters affixed marks to their world renowned wares which is almost an education in French history to master. In 1753, they used the double L, the cypher of King Louis, and in the lower curves of the letters placed

the letter "A". In the year following the letter "B" was placed there to indicate that the object bearing that mark was made in 1754. And thus regularly, year by year, a consecutive letter of the alphabet was placed there until the letter "Z" was reached in the year 1776. All works from this factory can, therefore, be dated by reckoning these letters as years. In 1777, they began a double alphabet and used two A's, continuing a duplicate alphabet until 1794, when RR was ~~reached~~ the mark. The Revolution beginning a new epoch in the eyes of its rulers, from this time until the close of the century, the pottery was marked in blue with the letters F.R. entwined or R.F. in plain capitals for Republique Francaise. The Consular epoch from 1800 to 1804 was marked M.Nle (to indicate Manufacture Nationale), and the word Sevres in small Roman letters beneath. The Imperial epoch was noted from 1804 to 1809 by M. Imp lede Sevres, and from 1810 to 1814 by Napoleon's crowned eagle. Under Louis XVIII, the double L was again used, this time with the word Sevres and the fleur-de-lis within the lower curves of the letters. Under Charles X, the double C, sometimes alone, again with the fleur-de-lis, often crowned. Louis Philip's reign was represented by the fleur-de-lis

and later by the cypher L.P. The second Republican epoch from 1848 to 1851 was marked R.F.S.51, and the Imperial epoch following was represented by the eagle and S.52. In the reign of Napoleon III, a crowned N.S.54 was used, and with the third Republic, again came into use the letters R.F. Sevres and the year of the manufacture. It is to be hoped that this mark may endure.

At Limoges, in France, many potteries have been in operation for several hundred years, and the name of the city has come to be applied to the ware manufactured there.

The modern potters of Limoges mark their fabrics with their name or initials. Haviland & Co. use their name in full and also the initials H. & Co. L. Tressmaines & Vogt have their initials T.V. upon a bell above the word Limoges. M.R. is the mark of Redon, and J.P. above an L, that of Pouyat.

The oldest of English potteries is that of an early manufactory called the Derby Pot. Works, situated upon Cock-Pit Hill. In 1751, it absorbed the works at Chelsea. The Chelsea mark was an anchor, and the union of the two wares was denoted by the crossing of the Italic D with this Chel-

sea anchor, and the ware so marked was called Chelsea-Derby, while the ware which bore a crown was called Crown-Derby. The double Italic D, surmounted by a crown, is their modern stamp.



The Worcester factory was established in the same year as that at Derby, through the exertions of Dr. Wall. The Chinese and Japanese wares were chiefly imitated, and the imitations carried so far, as to fabricate the marks seen on Oriental china. When a mark was used to designate their own ware, a crescent in blue was painted beneath the glaze. Much of the early ware also bears a wavy mark, apparently a W for the name of the city or that of Dr. Wall. Since 1852, the present mark has been in use. It is a crowned circle, inside of the circle is a scroll in which the letter W is plainly visible at the four points, and in the center, the crescent and the figures 51 for 1751, the date of the beginning of its manufacture.



Coalport in Colebrook Dale, Shropshire, had a manufactory as early as 1780. Afterwards, the famous potteries of Caughley, Swansea, and Nantgar were consolidated with it. They mark their works in plain English--Coalport--or the

monogram C.D. for Colebrook-Dale.

Mintons, established at Stoke upon Trent, in 1790, has had a variety of marks; but since 1865, they have used a globe beneath a crown, with the word Minton impressed in the center of the globe.

Copeland ware has been in use since 1800. It is still one of the most important china manufactories in the kingdom. The best artists and modellers are employed, and the products equal in every respect those of the Sevres works. The mark is usually painted very minutely in chrome-green. It is a square of geometrical design, with the word Spode, the name of the founder, above, and Copeland below.

The Cauldon Works, dating back to 1813, mark their fabrications simply "Cauldon Ware", and Doulton pottery, made at Lambeth, is plainly stamped Doulton.

The Irish Belleek is a more recent ware and was first fabricated in 1857. Their mark is printed or sterrated in red, brown, or green, and represents one of the Irish round towers, with a greyhound on one side, a harp on the other, and the whole entwined with a shamrock.

Probably the best known Ceramic productions of the





ROOKWOOD
AMERICA

U.S. are those from the Rookwood pottery, near Cincinnati. From 1880 to 1882, they marked their productions with the figure of a kiln with a branch on either side and a rook on each branch. In the year 1882, a small kiln was impressed. The word "Rookwood" and the year was used from '83 to '86. In June, '86, the present mark was adopted. It is a monogram R.P., the R being inverted, and the upright limb of the P serving also for the upright limb of the inverted R. In 1887, a flame point was placed above the monogram to indicate that year, and one point has been added each year since, so that pieces made in 1896 will possess ten points.

Ott&Brewer of Trenton, N.J., mark most of their ware with their name in full or the initials O.&B. A crown pierced with a sword, with the word Bellek above and O.& B. below, is the mark their fine egg-shell Bellek ware.

The Willetts Manufacturing Co., also of Trenton, mark their Bellek with a small twisted snake and Willetts below the device.

The Ceramic Art Co. of the same place also manufacture Bellek. Their ware is distinguished by a palette with the letters C.A.C. scrolled together. Lonhuda ware bears



CERAMIC ART
AMERICA

a double L on a shield. And the art-works made by the Pauline Art Co. of Edgerton, Wis., are marked with a crown impressed or printed.

The earliest mark of the Cincinnati Art Pottery Co. was a little turtle. Later, it was discovered that an Indian name for turtle was "Kezonta", which was added to the device about 1886.

The Chelsea Pottery at Chelsea, Mass., has adopted for its stamp the four leaf clover, with the letters C.P.U.S., one on each petal.

The use of marks properly belongs to a past age, and partakes of the secrecy or whim which characterized it. It was a fashion at an earlier ~~age~~ period thus to mark every work of art, but it is a taste now exploded. As a rule, the modern potters are either sending their works into the world unmarked or are claiming the credit of their labors by placing their names thereon. The objection to the use of marks is at once apparent in the fact that very few persons know or can remember the great variety adopted; and moreover, it is of course, far easier to imitate a mark than anything else upon a good piece, and spurious marks



upon spurious pieces abound, are commoner indeed than genuine marks.

Milk

Read before The Des Moines Women's Club

October 28, 1896.

by

Mrs. E. H. Carter.

My topic is Milk-- a little word but a large subject for fifteen minutes. Some facts though not new are worthy of being twice told. The subject is an important one because the article enters so largely into our daily life and is so universal in its application. The quantity of milk used in the United States both in its original form and its products, butter and cheese, is enormous, and attests its importance as an article of food. Especially it is of critical moment because of the large number of infants who are artificially fed, and whose sole dependence for life itself is upon it.

Its other uses are of less weight, but eliminate milk and butter from the culinary department and a cook is handicapped, indeed. Milk is composed (cameron's analysis) of

87 parts water.

3 1/2 parts fat.

4 3/4 parts casein and albumen.

A parts sugar.

.7 parts ash.

.18 gases in solution-- oxygen, nitrogen, carbon dioxide and sulphuretted hydrogen.

Thus it is that pure milk contains all the elements required by the human body. It will sustain life longer in adults than any known food. By pure milk is meant the natural product of healthy, well-fed cows, properly cared for.

It is estimated that one-third of all children die before they are three years old, and one of the leading causes of infant mortality is unwholesome milk. In Berlin all physicians are required, in registering deaths of children under one year of age, to state in their certificates whether the child was naturally nursed or artificially fed. In a record of 10,000 deaths nearly 8,000 were fed artificially. In England out of 1,000 deaths 970 were artificially fed. Bavaria and other parts of the German Empire show an equally startling per cent. In this country statistics are not so carefully compiled. In view of these facts it is pertinent to inquire, why this frightful mortality from the use of an article so well adapted by nature to the growth and development of the body. The bottle from which the milk is taken must bear its share of responsibility, which is not small. Some physicians are so radical in their belief as to contend that it is almost a physical impossibility

to keep them in wholesome condition.

Human Milk, its closest analogue, is the only food prepared by nature for the most critical period of life, and from nine to twelve months all the marvelous developments of infancy are best promoted by its sole use. It is not straining a point to say that a great deal is done to unfit this article as a substitute for the natural food,--milking under such conditions as to render it impossible to obtain a clean, sweet product.

Many states now have dairy laws which are intended to protect the people against the fraud adulteration only, and in some places it is measurably successful. In this state the law is that milk containing less than three pounds of butter fat to each 100 pounds of milk, is to be considered skimmed milk, the sale of which is prohibited unless advertised and sold as such.

The report of tests made by State Dairy Commissioner Boardman, for our own city, appears in the daily papers from time to time.

Samples are collected from dealers while in the act of delivering to their customers, but these tests simply show the per cent of butter fat contained. Even where there is a rigid and apparently efficient inspection and the butter fat is up to the required

per cent, the examination is not expected to reach further.

The commercial rather than the sanitary interests of the people are gaurded.

Dairy Commissioner Boardman in his last report to the Governor, says that the tests made in '96 gave an average of four per cent. and upwards, and that he did not expect much more improvement in the average richness of the milk sold in the cities of our state, as milk testing four per cent. of butter fat is of high quality, and the improvement in the future would be in the direction of better sanitation.

Inanition is the cause of many deaths among artificially fed children, the milk having been largely deprived of its nutritious properties by the addition of water, for the child needs a rich per cent of butter fat for its growth. But while butter fat is an essential element there are other conditions of vastly more importance. Little or no effort has ever been made to determine the condition of the cows giving the milk, whether healthy and free from disease; or to examine the food and water given them; or the sanitary condition of the stables; or the character of the water used in washing the buckets and

cans, if not for diluting the milk; or the sanitary condition of the dairyman's family, (instances are known where sickness followed a milk route, caused by contagious disease in the family of the proprietor); or to examine the methods used in milking; or the habits of those caring for the milk. All these contribute greatly to the healthfulness of the product. It is when correct conditions are violated that the milk is crowded with active colonies of bacteria. A strong and vigorous digestion will, in a measure, protect the consumer. Pure milk from a healthy cow contains no bacteria; contamination comes from external sources. The milker seldom makes a cleanly toilet before milking. I remember an experience we once had. We were in need of a stable man, and from a number of applicants we chose one whose chief recommendation was that he had worked in a dairy for years, because we considered the care of the family cow of much greater importance than that of the horses, milk being the chief article of diet of one little two-year-old member of the household. Although the animal was given an abundance of clean bedding every night, in the morning she was led out to an inclosure which we called the cow-lot, where the

milking was done. It was our habit, or desire rather, that she should be brushed off to prevent any loose hairs, hay or other refuse from falling into the bucket and the udder washed with warm water and dried with a clean cloth. As I gave the tools to the new man, I incidentally called his attention to the soap and towels for his own use. I shall never forget his expressions either facial or verbal. He said that in years of dairy experience, it was the first time that he had ever been asked to even wash his hands, muchless, to curry and wash a cow. He said other things which led me to believe that perhaps the requirements were more than he could comply with, so his service as a milkman were dispensed with, and I immediately entered into a successful treaty with a Scotch woman, then in our employ, and for five short and restful years she did the milking. For some time I had been possessed of a lurking suspicion which was fast becoming a settled conviction that all milkmen should be women.

The proper care of a family cow, for the best product, is no unimportant matter, and should receive the watchful attention of the housekeeper, for it has been my experience and observation that no woman can hire, for money, persons who will take a

greater interest in her household management than she does herself. The cow should be of a kindly disposition and then receive the most gentle treatment, never being kicked or beaten or roughly handled or ill-treated in any way--this in the interest of the milk, not for humane reasons. Infants are made sick by milk from cross, ill-natured, fretful, worried animals. Cows should be led not driven, and they are not built to run. Neither is it intended that they should be kept in warm barns, they are necessarily out-of-door animals. They must have sunshine, and ought to have an inclosure large enough to roam at will, for they must exercise. Some are kept in small ill-ventilated stalls filled with dust from hay. The shelter should be a covered shed protected from north and west exposures, provided with plenty of clean bedding. She should always have access to good water.

Her food should be grains and their products, with salt and hay, and pasturage in season. Never, never--I want to emphasize that--should she be given waste from the kitchen or scraps from the table. A cow is naturally dainty about her food; she does not pine for decayed apples and her digestive apparatus was not constructed with a view to dissolving grease. Some cows are given

dish-water. As to vegetables, there are a few kinds which do not effect the milk deleteriously. But I knew of a case in which a strong six-month-old child was taken suddenly and seriously ill; he was completely prostrated, his whole system being poisoned apparently without cause, but on investigation at the food-supply it was learned that the cow had broken into the onion garden, and had partaken generously of that succulent vegetable.

The little fellow had a hard struggle in consequence.

Milk is infected by varying changes of temperature, especially a higher temperature, which greatly favors the multiplication of bacteria. Even if it has reached the household of the consumer in good condition, it may become infected by the carelessness of the inmates. Milk is highly absorbent. If kept uncovered in a refrigerator with meats and various kinds of vegetables -- onions, turnips, cabbage -- it will absorb odors from them. It is also sensitive to flavors. If kept in vessels from which the tin is worn the "tintaste" can be recognized. The best dishes are well-glazed earthen or porcelain, or glass. Tin is good so long as the iron is well covered. Wooden dishes are objectionable.

It is the custom in some places to leave the milk in dishes on

the doorstep early in the morning; it often remains there for hours, exposed to heat dust and insects. This is bad practice.

If allowed to stand in warm air even for a few minutes the time it will keep sweet is shortened. Pure as milk may be in its natural state it is a perishable product. The changes which bother the housekeeper most are due to its tendency to sour -- caused by the action of minute organisms. Various chemicals are sometimes added to prevent its souring, but while a few advocate their use the weight of opinion is against them. The yellow shade of the milk is chiefly due to its fat, but as this constituent is of a deeper shade in the milk of some cows than in others, the most yellow milk is not necessarily the richest and it is unsafe to judge by color alone; besides artificial coloring material is sometimes used. No sediment should appear in the bottom of the vessel -- another fact to be emphasized.

When milk is poured into a glass, if good, it should cling a little and not run off like water. When allowed to stand quietly for several hours cream should rise naturally, and if the separation is thoroughly effected it should be from one-eighth to one-fifth the whole quantity. Some persons desire to get milk cheap

and it is not an unknown thing among customers to demand such large measure for their money that the dealer is obliged to "extend" the article to meet the requirements and prevent loss of trade. The only sensible thing for the housekeeper to do is to willingly pay a fair price and insist on good milk in return.

Buyers should remember that at the highest prices usual anywhere good milk is about the cheapest article of food that can be purchased. Many infants are fed on sterilized milk, though no one contends that milk thus treated can compare with the natural product in a normal condition; but the process is extremely easy and many mothers, appreciating the difficulties of obtaining a pure article, and the dangers to which their little ones are exposed from raw milk from unknown sources, use this simple precaution. There are many disadvantages in sterilized milk.

If a sufficient degree of heat is used to kill all infectious germs, a scum appears on the top, which is the albumen coagulated by the heat. If a high degree of heat is used the sugar is scorched and forms a brown deposit in the bottom of the vessel.

Milk is made up of a multitude of cells. Those which form the cream or fat cells, the others are of the nature of white blood

corpuscles. All of these cells, with the exception of the fat cells, are living and retain their vitality for a considerable time after the milk has been drawn from the gland. There is reason for supposing that when fresh milk is taken into the stomach the living cells at once enter into the blood stream without any process of digestion. The chemical result of boiling is to kill all these living cells as well as to coagulate the albuminoid constituents. The physiological result of boiling is that all the constituents of the milk must be digested before they can be absorbed into the system, besides the distinct loss of the living cells of fresh milk. The vitality is necessarily lowered in infants that are fed on sterilized milk.

A bill provided for state inspection of dairies, creameries and cheese factories was presented in the last session of the general assembly, but it failed to become a law. But the extry session changed the dairy laws in many particulars and enlarged the duties of the commissioner materially. The new law, it goes into effect October 1st. is in eighteen sections. It provides among many other things that dealers shall maintain their premises and utensils in a clean and hygienic condition; and that it

shall be unlawful to sell unclean or unwholesome milk, and provides for the enforcement of these provisions with a penalty attachment. One section has to do with the food and care of the animal. Another section makes it obligatory for dealers to obtain a permit when selling in cities of more than ten thousand inhabitants. While the new law may not be all that might be desired it is certainly in the right direction, and will greatly benefit the city consumer.

There are remedies for unwholesome milk -- education, agitation, legislation. Intelligent and strictest cleanliness of animals, vessels, milkmen, and all surroundings should be the aim and the results of the use of impure milk taught in the homes and schools; and the advocacy of the importance of legislation for a sanitary examination.

There convened in the city of Buffalo last September an assembly known as the American Public Health Association. The delegates were sanitarians, scientific and medical men from Canada, the United States and Mexico -- every province in the Dominion of Canada, every state in the Republic of Mexico, and almost every one of the United States was represented.

Iowa had four representatives, two of whom the President and Secretary of our State Board of Health being from our own city.

It was a gathering of perhaps as advanced thinkers along certain lines as has ever assembled in this country.

Among the many subjects engaging their attention during the four days session, the two which excited the most animated, interested and spirited discussions were milk -- I believe they called it "Scientific Lactation" -- and the bicycle.

"Scientific Lactation" was discussed at length, and they not only recommended but urged that laws be made and rigidly enforced, providing for a sanitary inspection of all dairies.

I am aware that I have made some hard and unwelcome statements, many of which, perhaps, will not meet with unanimous reception, but I think they will bear the strong light of investigation.

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"THE MAN OF THE HOUSE"

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By

Daisy Ankeny Green

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Household economics embraces multitudinous topics, and here they are being ably discussed, from the philosophies and poetry of home-making to garbage. Our women's hearts have swelled with pride and satisfaction as our sphere in all its phases has been shown to us in graceful language and flattering lights.

But there is one subject that is seldom mentioned, and I have wondered how we could say so much and avoid it; for it is a subject dealing directly with our hearts and homes--the cause and effect of our best efforts. Why should we not talk of the Man of the House? First and above all, it is for his benefit and comfort and pleasure that we study and discuss these questions. He is as truly a part of household economics as he is--the least economical part of the household. Every woman is as certain as a three weeks' bride that she has the best husband in the world. Every mother knows she couldn't stand it for a minute if her son was as mean as the boy next door. Every daughter is sure her father's honor and integrity are worthy of emulation. Every sister is ready to defer to her brother in his judgment of men and things. Woe

is she who is dubious of these facts.

In consideration of the audience, I take "discretion to be the better part of valor," and am inclined to extol his virtues, and put his faults--on the same shelf we leave ours when we come to Club. This may be Woman's Age, but man has by no means outlived his usefulness as a household convenience. It has been suggested that if he would bear the heavier burden of housekeeping it would simplify the question of domestic service and exercise his muscle at the same time.

Passing over his usefulness in this direction, and leaving his business life to the judgment of the outside world, let us, as the home-maker, give him credit for "ideals whose interests are by no means limited to the things that perish."

We will all agree with Dr. Smiles, who says, "A man's real character will always be more visible to his household than anywhere else, and his practical wisdom will be better exhibited by the manner in which he bears rule there, than even in the larger affairs of business or public life. His whole mind may be in his business; but if he would be happy, his whole heart must be in his home. It is there that his genuine qualities most surely display themselves: there that

he shows his truthfulness, his love, his sympathy, his consideration for others, his uprightness, his manliness--in a word, his character."

In Mrs. Cummins' letter she recalls Max O'Rell's saying, that "the nearest Heaven is to be born an American woman." It was left for a clever French woman to say: "That woman is nearest to Heaven who gets an American husband." So the sides of the house can congratulate one another, and by mutual endeavor, sustain the enviable reputation they bear abroad. There are common responsibilities and separate duties that are not easy to clearly define. It is necessary that a good stock of common sense and self-control be equally divided. Dr. Parkhurst has written a series of papers in this line of thought, and I quote from one entitled "The Father's Domestic Headship." Had it been allowable, I should like to have read it entire, and saved myself the trouble of showing you quotation marks while keeping up a semblance of originality.

"Still no urgency with which I have pressed the matter of woman's domestic accountability has been intended to relieve the other sex of an equal, not to say paramount, accountability in the same field. The head of the family is

not the mother, but the father. The husband is the house-
 band--a mode of representation which exhibits the home as
 securing its final unity and stability in and around the
 father. In every well-ordered household the man will defer
 to the woman and the woman will defer to the man, and there
 will be a good deal of domestic reciprocity that will admit
 of being pleasantly illustrated by what is known in astronomy
 as binary stars, wherein each member of a stellar couplet
 bends to the other and revolves about the other. But when we
 have amplified all that we consistently can along that line
 it yet remains that it is the man, and not the woman, that is
 intended to be the house-band, and that the husband and
 father is the point of final determination. The Bible
 teaches us that this is so. All men know that this is so.
 Most women know that this is so, and such women as do not,
 have presentiments to that effect and go about with voices
 pitched sufficiently high to dull and deaden the note of
 those presentiments. I should have no object in denying that
 the instances are numerous wherein, as matter of fact, the
 mother is more distinctively the controlling and shaping
 energy of the family than the father, and better fitted to be

such, which is only to say--what everybody knows--that there are masculine women and effeminate men. Nature sometimes tumbles together, in one bundle of individuality, physiological elements that belong to one sex and temperamental ingredients that are the property of the other. But the purposes of nature are not to be inferred from her mistakes, and her regular productions indicate it as her intention that the father should be that determinative column of strength in which not only the wife and mother shall win her best support but around which mother and children both shall secure the finished coherency of perfect familyhood. If in this representation there is a dash of ideality, yet the lines here drawn cannot be said to be widely out of parallelism with the transparent intention of God's word; and it will certainly be found that the sweetest and strongest homes are those in which the criterion thus stated comes nearest to its realization."

It is upon this point of yielding the headship or proprietorship, or whatever you would call it, that much depends. If the wife accept, as a cheerful duty, the subservience of her inclinations in devotion to his interests and ambitions, then she is only fulfilling his expectations in

making a home for him and making him its master. Not long since I heard a woman say: "All women love to be martyrs." If this be true, and the yielding costs her bitterness and regret and a sacrifice of individuality, then it is a martyrdom. This alleged martyrdom is given as an excuse for the alleged "New Woman" remaining in single blessedness. "Bear and Forbear" is said to be the golden rule of married life. If sometimes we are inclined to believe the hear in the majority, there may be hope and consolation in the fact that a man's nature changes every seven years. No man wants his wife to be his echo, or his slave, but, rather, an equal companion. Let our man of the house have a care how he creates martyrs. It is in his power to regulate this feature. Let him, like Thomas Moore, "win all hearts to obedience by his gentleness." Let him wield this wand of headship so delicately that she will say, with Lillian Bell, "I do not in the least mind being dependent upon men--provided that men are nice enough." Let him see to it that he is nice enough.

No vice or no virtue is distinctly peculiar to sex. There are men and men. So there are women and women, and many and great exceptions to all rules. The man of the house is not necessarily the husband. There are instances of most

loyal devotion on parts of sons. Sir Isaac Newton, who was an only child, remained unmarried that he might care for his mother, who in her maternal fondness found no sympathy for his attachments, and wrung her hands and wept at the mention of his marriage. So he "obeyed, venerated, and watched over her to the last hour of her life," and found himself too old and too strongly wedded to his science for beginning a domestic life.

We read how "Charles Lamb very heroically sacrificed his matrimonial prospects for the sake of his sister Mary. The dreams of a happy life with his first and only love, Anna, he set aside in order that he might nurse, nurse and work for the poor insane sister, on whom he lavished all the interest and tenderness which a man would otherwise have given to a wife and children." And Whittier's school-girl love grew weary of waiting after the care of his father's large family fell upon his shoulders. Jean Paul said, "Blessed is that man whose mother has made all mothers beautiful." I would change it to suit my subject--Blessed is that man whose father has made all fathers just and true and manly. While it may not sound as sweet, the truth remains as important. It is in this capacity that a duty falls upon the man of the

house, a duty and a dignity that he has no right to shirk, or consign entirely to the mother. No doubt you have all heard a father say, "O I'll leave the child to his mother." You may draw your own conclusions, while I resort again to Dr. Parkhurst:

"While, perforce of ordinary circumstance, the father's duties will hold him considerably apart from the contacts of home life, yet whatever successes he may achieve outside will not atone for any failure on his part to regard his home as the prime sphere of his obligation and the point around which his devotements will cluster in distinguished earnestness and constancy. Whatever he may have achieved in his art, trade, profession or other engagement, the man who stands at the head of a household has been, in the broad sense of the term, a failure, if he has not been a true husband and a wise, strong and devoted father. It cannot be a successful home where the mother looks after the children and the father looks after his business. The most productive services rendered are always personal, and any amount of exertion expended outside in providing for the necessities of the home will not take the place of that tutorial ministry which comes only by the direct and continuous contact of father

with child. However complete a woman may be as a mother, there are qualities of character which the father will communicate to his children that the mother will be less able to do, as well as less intended to do."

"It is the father who makes out the point of connection between the home and the great outside world, with its large purposes and passionate competitions. While the home is the mother's world, the world has also to be the father's home, and it is the relation which he sustains toward the world, and the character with which he comports himself in it, that will go far toward determining whether the children, particularly the sons, as they come to mature years, will subject the world to the behests of large and sterling principle, or whether they will become themselves slaves of the world, torn by its distractions and dragged at the wheel of its despotizing ambitions. It is life and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy."

If home demands the whole of woman, then it demands the best there is in man. Conceding him the domestic

headship, we urge his co-operation in all that pertains to the house and home. Household economics deals as much with him as any one else. Its mission is not alone searching for his heart through the medium of his stomach, nor catering to the aesthetic part of his nature; but through the channels of good health and correct living, wield an influence that makes better all with whom he comes in contact. Be he husband, father, son or brother, he will be filled with ardor for the best good of all his household.

I would propose a toast x x x x To the Man of the House, to whose loyalty, sympathy and generous support we owe it, that

"Where we live is home--
Home that our feet may leave,
But not our hearts."

Our Children

read

By Mrs. James S. Clark

Before the Des Moines Womens Club

October 28th, 1896.

OUR CHILDREN.

Just fifty years ago, Hawthorne writing from the "Old Manse," said he believed "the great want of mankind was sleep.--The world needs an 'age-longnap.' There is a morbid activity, and it is preternaturally awake. This sleep would restore us to the simple perfection of what is right, and the single hearted purpose to achieve it, which has been lost in the weary activity of brain, and torpor or passion of heart." If this was true then, how very much more is it true to-day. Men are weary with toiling--competition in all business keeps them on incessant strain. Women are busy at home and abroad--where once they had one duty, they now have a dozen. Children have not escaped the infection--school life is a great strain upon them, and added to that demand upon their brain and nerves are a thousand others.

Kant has given us a golden rule for health. "Eight hours for sleep, eight hours for work, and eight hours for play." Work is doing a thing because we are obliged to. Play is doing a thing because we like to, and there is a great deal more of ones true self in what one does because he likes to. Froebel understood this when he invented systematic play.

We must first teach our children to do some work and make it a pleasure to them--offer a reward if necessary, and change it to some other before it grows irksome--for no one can do well what they hate to do--it takes the grace of an old christian to do that.

We want the young to work with enthusiasm--there are plenty of people who are half doing their work with a grim sense of doing their duty.

The work should always precede the play. "Our time is like our money, when we change a guinea the shillings escape as things of small account--when we break a day by idleness in the morning, the rest of the hours lose their importance in our eyes." To play always, means ennui, and that is harder to bear than over work.

Our Puritan grandmothers believed in "early to bed and early to rise." They also were workers and taught their children to work, but play was frivolity with them many times. But the sin of neglecting the amusements of our children cannot be often laid at the door of the present generation. Thackery said, "I never saw people on better terms with each other--more frank, affectionate and cordial than the parents and grown up young folks in the United States--and why? Because the children were spoiled, to be sure--I say to you, get the confidence of yours before the day comes of revolt and independence--after which love returneth not."

A wise woman tells us she would rather have it said of her when she dies that she was a good mother, than that men should get together and exploit her deeds as poet, reformer, artist or story teller. She would rather feel the "dew-fall" of a child's loving tear upon her face than wear a laureate's crown--and she adds a boy needs a good mother who can talk with him and answer his ques-

tions--who is responsive and "get-at-able"--to make her boy pure she must do more than read the Bible and pray with him--she must live with him as comrade and closest friend.

We must study our children. The eldest is apt to be a dutiful child--a duty full child--a care taker--life begins too seriously. It is very needful that that one has pleasant recreation. One child would give all her time to art--it is her amusement--in cultivating that gift, be it painting, drawing or music, you may be fitting her for her life's work. One boy is always asking to go some where. He must be amused at home. It is time well spent for there are ten temptations for that boy where there is one for the home lover--

"Stay- stay at home and rest

Home keeping hearts are happiest."

Mothers too, some times do not realize in their hurry and worry that a half hour spent with a restless, fretful child in finding it some pleasant occupation may be hours saved to her--as well as rest to the weary nerves of mother and child.

Then there is the dreamer to be looked after. The imaginative child creates its own world and you think spares you much. But that child must give you more care than the others. Its little brain will over work its body. You must amuse it with practical things--You must develop its reasoning faculties. It will be either your pride or your sorrow.

Then there is the little girl who is altogether practical--she sews and she cooks--she cleans house and she is laundress--she cuts paper in making dresses for paper dolls. She keeps the whole house stirred up, but it is a part of her education, and you must submit.

There is the little naturalist that goes to the woods and fills the house with rubbish, including not only stones,--but frogs and toads and pinching bugs often times. He takes patience But do not destroy or throw away his treasures. You may be spoiling a future Agassiz or Darwin--we are told "Many a clever boy has been flogged into a dunce--and many an original composition been corrected into mediocrity."

Then there is the mechanical boy. He must investigate all mechanical devices. It seems almost a fault some times--bordering on destructiveness or mischievousness. But let us watch him carefully before we chide. Then there is the child who must unburden its mind to some one or it will boil over. There is no one who can be so good a listener, and adviser as the mother. To the child fond of pets, do not deny the doves, the rabbits, the chickens, the dog or the cat, it cultivates the heart.

"He prayeth best who loveth best
All things both great and small
For the dear Lord who loveth us
He made and loveth all."

If the family is small, the mother's duties are greater--she must take the place of many to the one or two children--she must be many sided--and must study to make herself interesting. If the family is large, she has a great work to do in keeping it harmonious. She must cultivate tact--large families are bound to be either very happy or very unhappy,--and the first is so easy. They can play games--they can dance--they can be little clubs all by themselves, for reading together, for story telling, or for writing little reviews or essays--the girls will play baseball--even a game of mild foot ball with their brothers, and it develops them in more ways than one. The little brothers will play dolls with their sisters--it makes them gentle and kind--better fathers some day, no doubt.

"The bravest are the tenderest,

The loving are the daring."

The true secret of happiness in the home is politeness. Not a formal affair that you put on and off with your best clothes, but a kindness of heart that makes you gentle and courteous to all--and most of all to the ones you love best. Walter Scott was said to be a gentleman even to his dogs. The object of being in this world at all, is for the formation of character--the one duty of parents is to form the character of their children--in other words their habits--a child must be taught that "What a man soweth,

that shall he also reap." He must be taught not to live for himself only, but that he must help bear his brother's burden. If he thinks only of himself, his whole horizon is diminished. He stands between his own soul and God. In his work, and in his play he must be reminded that "character attained in this life, crosses the threshold of ETERNITY."

T H E S C H O O L O F T H E F U T U R E.

----- By -----

Sarah M. Loring,

Read

----- November 11, 1897.-----

Des Moines Women's Club.

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Isaiah says "Prophecy not unto us right things, speak unto us smooth things", but the poet tells us

"The future's great veil our breath fitfully flaps,
And behind it broods ever the mighty Perhaps."

Possessing neither the prophet's vision nor the fortune teller's shrewdness, nor the witch's concoctions, we can make no claim to the foretelling of future events and conditions.

With the eyes of a dreamer we might picture visions of the future tinted with the most roseate hues, fulfilling the individual desire of each fond parent, and making the special hobby of each teacher possible, thus having perfect conditions, perfect children, and perfect teachers with iron nerves, boundless knowledge and angelic dispositions.

This might be the ideal picture, for the realm of the dreamer of dreams is boundless. But all this would be fruitless, for we are dealing with a practical subject.

Judging from the progress which our schools have made, and the tendencies toward distinct and radical changes now being manifested, the question really becomes- what may we hope, strive for, and reasonably expect our school of the future to be. That there are defects in our present system all fully realize, but that the faults of one teacher, or the short-comings of one school should be imputed to the entire profession and the whole system, is not just. That there

are limitations and difficulties in overcoming present defects no one can more fully realize than the teacher himself. To correct any present errors, to bring about the highest results, there must be united effort on the part of the home and school.

We believe that the majority of parents are interested in, and in sympathy with the present school system; that teachers as a class are thoroughly in earnest, devoted to their work, aiming for the highest, and are ever ready to make any possible improvement; but if this sympathy, appreciation and interest on the part of the teacher and parent were more frequently and openly manifested to each other, doubtless improvements and reforms would be more surely and promptly realized.

Progress in education has ever been a plant of slow but strong and enduring growth. A Froebel, Pestalozzi or Spencer has sowed the seeds of true philosophy and practice years ago. Its growth has been encouraged from time to time, by the educators who towered above their contemporaries, until its fruits and blossoms are widely enjoyed.

Glancing at the history of education, the beacon lights in its philosophy and practice have ever been students of nature, and the more accurately they have interpreted the laws of action and development of the child's mind, the more satisfactory have been the results.

Noting one or two marked features of progress, we see that the undue cultivation of the memory, the encouragement of prodigies is a thing of the past. Public sentiment coincides with the opinion of the eminent scientist Huxley, who said, that precocious children are like early risers; conceited all the forenoon, and stupid all the afternoon.

We must note the present tendencies pointing toward the future. Educational thought is being strongly influenced by the philosophy of the eminent German educator, Herbart, who lived during this century. His thoughts on the correlation or logical order of studies and the doctrine of interest are being widely studied by progressive educators, as also is his entire philosophy, aiming at the highest development of the child as a moral and social being.

The question - what the child shall study, when and how long, is bound to be wisely settled. The best educators in our colleges and public schools have been studying this question carefully, especially the past two or three years. National committees from both of these classes have been appointed, and their reports published. They recommend that Latin be introduced earlier in the course, thus bringing language to the child at an earlier age when he can best master forms. They also would be glad to see German and French given, at least as an elective, to young children, the younger the better. They also recommend the shortening of the

work in arithmetic, and in its place a modified form of algebra, in the grammar school. This shortening is very desirable, thus giving only the most practical features of arithmetic, the higher mathematics being much better for mental discipline.

We believe it would be better to require a less number of branches and more thorough drill upon these, but you can readily see how difficult it would be to make this change when parents are of widely different tastes, one desiring this branch taught, another that.

The demand for only practical studies is a mistaken idea. The best training is that which gives the child power and discipline of mind to cope with various difficulties.

It has been well said that "Our school work is the building up and leading out of minds, and not the teaching of crafts and techniques to get a living with, that whatever has a high educational value has a high practical value, since nothing is of more practical moment than the training of minds."

Americans are sometimes accused of being materialistic. It is said that the love of the almighty dollar is a national disease. This may be the cause of the demand for practical studies. It is this same demand, together with the cost of maintaining the specialties of music and drawing, that is the reason for their being ruled out of some

schools of late.

It is not the object of these specialists to train artists and musicians, although they encourage them, but there is a high disciplinary value in the training of the eye, hand and voice as well as a strong moral influence, especially in the study of music.

The friends of education have lately been moved by a great wave that has given a special impetus to the study of science. It has extended from the little people in the primaries to college walls. This has been followed by another wave bearing high the classics and modern languages. The movement, especially in favor of Latin, seems to be a reaction against the current of opposition to the classics of a few years ago.

This worthy recognition of languages bespeaks the literary tastes of the people as well as their good sense in acknowledging the disciplinary value of such study, with the accompanying gain in the knowledge of English, which is one of the best results of studying any foreign language.

More time and place has been granted the study of English of late years, but we hope the school of the future will yield the rightful position, the seat of honor to this, the most important branch; more time being given to it both in the grades and high school, thus making possible much original work on the part of the pupils.

How worthy of far more extended study in its noble poets, fine novelists, and grand essayists is the English literature, so rich, deep and varied, that it has no acknowledged superior, and but one peer - the German literature.- What is more important than that a child should use, and not abuse, his mother tongue? When you meet a stranger what more than his language suggests the extent of his culture and education.

Mere wordiness, or the use of big words, is far from my thought. I have in mind pure, simple, correct English. You all recall with pleasure the lectures of Mr. Henry Clapp, of Boston, and his mastery of refined, elegant English. His fine discrimination of words, exact use of adjectives and large vocabulary were remarkable.

If a child uses good English it must have its effect, not only in his manners, but his morals. You recollect the idea DuMaurier maintained in showing Trilby's moral improvement following upon her acquisition of good English.

What taste brings larger returns of pleasure and profit in after life than that for good reading, where intellectual wanderings, pleasures and feasts are granted to all? Where create and cultivate this taste better than in school? There are other questions that we should consider as vital to the best condition of our schools as the studies taught, and in the minds of some they are of even greater importance.

One defect in the present system is especially deplorable. The individual is not sufficiently recognized in our graded and class system.

The bright child, capable of speedier advancement, is obliged to keep the pace set by the majority of the class, or what is equally deplorable, a mind naturally slow in development is urged to a greater speed than nature intended, the result being discouragement or superficial work.

Again, a pupil of special tastes, it may be for literature or natural science, cannot advance as he has the ability to do in this branch, being hindered by the fact that he is deficient in some other line,- mathematics, it may be.

The satisfactory adjustment of such cases to the present system is impossible.

Organization and plan are necessary elements in school economy. My criticism is of that rigid system from which some schools never deviate. Such is the tendency of all, but it is true that in the best schools where the superintendent is superior to system, concessions are frequently made, and pupils are not held rigidly to requirements.

The desire on the part of the teacher to encourage independent thinking and investigation is now hampered; for how is it possible to develop the individual disposition or taste of each of forty or more children in the lower grades, or in high school work, with class divisions, each having from

twenty-five to forty pupils whom the teacher sees once a day for forty minutes only? To fulfill this demand for the good of the individual, she must possess the strength of a Hercules, the wisdom of a Solomon and the disposition of a Saint, and then with the limitation of time, perform a miracle. Because of these defects is it necessary to discard the class system entirely? By no means, for it has its advantages which must be recognized and retained. There is a healthy, stimulating influence that comes from mind meeting mind in the same work, as well as a commendable enthusiasm which must be encouraged.

We hope the school of the future will maintain a combination of the class and individual plan. That is, the class consisting of small groups capable of the same speed in one branch, but not necessarily in all branches, and the sifting and regrouping frequently occurring affording both class and individual recitation.

This, you see, would require a greater teaching force, which, it is probable, public sentiment would not sanction at present. But the future may bring financial developments that will make it possible. The health of our boys and girls is to receive much more practical attention. Gymnasiums and athletics will not be sufficient, though important in promoting it. It is to be hoped that future architecture can solve the problem of ventilation. It has long been agitated,

but still many school rooms are poorly ventilated. The cause of defective eye sight in so many boys and girls is to be learned. Some educators are advocating a more extended course in physiology and hygiene. If the boys and girls only followed the laws of hygiene already taught them, there would be encouragement for extending this course.

We might learn a lesson from the French in this respect. In some of the wards of Paris, physicians inspect the eyes, ears and digestion of each child, keeping notes of it, and giving suggestions to both teacher and parent respecting the, diet, regimen, exercise and study. They also inspect buildings and grounds.

Each school building, especially in the lower grades, should have a bath room. The cause of much foul air would thus be lessened, as well as the spread of children's diseases during an epidemic. The poor little unfortunates who rarely, if ever, enjoy the privilege of a bath at home, would thus learn a lesson much more civilizing than any lesson learned from books. As cleanliness is next to godliness, what is more practical than teaching neatness, which must affect the child's manners and morals and establish correct habits for life?

May all buildings have large, sunny play grounds with trees and flowers. Some educators are now advocating gardens where children will take care of their own plots of

ground, and study nature from watching the growth therein. America is behind other countries in this respect. France, Germany and Australia already having these gardens.

We expect the school of the future to recognize the needs of boys and girls distinctively as well as those which are common to both. The girls should have the best health, strength and finest physique possible. They should have a fine gymnasium, with a scientific instructor. This need is now recognized in our best girl's colleges, but so far the public school has paid little attention to it. Then we will see the number of pale-faced, hollow-chested, round-shouldered girls greatly reduced.

Dr. Weir Mitchell, the highest authority on nervous diseases, states that if a girl does not study too hard between the ages of nine and seventeen, she can study as much as she wishes after this. Her health and physical development at this time is of paramount importance. Better a thousand times take a year or two longer before graduating, or never complete the course, than to be overtaxed and weakened for life. Should all the charges of failing health of girls be laid upon the school? The home and social life impairs health quite as much as the school.

The ability of a child for mental effort and the highest development of its powers depends greatly upon the sanitary conditions at home, upon the character of his food and

clothing, the amount and regularity of sleep, and the absence of all exciting and distracting conditions.

We hope in the near future the social life of school boys and girls will not be permitted to usurp that of young ladies and gentlemen. The standards and ideas of Europe, in some respects, might well be adopted here. There, simplicity of dress, manners, social customs and pleasures of boys and girls are indicative of the highest culture, breeding and social position.

Why this difference in numbers? It is not that the girls need the culture and education more than the boys. Is it not that in too many cases the almighty dollar rules? The boy goes to work. Is it not too often that the boy is not understood, appreciated, and given work adapted to his capacity and condition at that time, and so held in this line of work?

This is the critical, precarious age for the boy mentally and morally; for physically, the greatest changes are then taking place. At no time in his life does he so urgently need tactful, sympathetic, decisive discipline and wise training. He is neither child nor man, and naturally objects to restraint and supervision, but especially needs that of the right kind. Growing so fast physically, his mind seems to come to a standstill. Scientific investigation shows that at about fourteen a boy's brain only weighs as

much as a child of four. What shall he be given to do, is the perplexing problem for many parents and teachers? A short time before he excelled in his work, and now he has no love for study. What shall be done with him now? In too many cases he leaves school just at this crisis, in this lawless, chaotic, apparently ungovernable stage, never to return.

This is a great mistake. Were he to leave for only a year, for other work, it would not be so deplorable, but to leave forever is a wrong to himself. This school of the future should especially meet the needs of the boy at this peculiar stage of his development. For two or three years (the age and time varying somewhat), the strong grip of close mental application must not be expected. Then his time must be employed in some other way.

The school should give military drill to every boy from fourteen to eighteen. The discipline of the will, and the training of the body to prompt and exact obedience is indispensable. This school will also give all boys of this age manual training. This is the time when the eye and hand should be skillfully trained, and as far as possible, an opportunity be given for the boy to learn a trade, either in connection with school work or outside. If the old Emperor, William of Germany, had all of his sons, royal princes, learn trades, how much more necessary and sensible it is that

every American boy should learn one. He may never desire, or need, to use it, but the training and resource it gives to him is its own reward.

May this ideal school give the boy the best equipped gymnasium so that his will, muscles, and this large body, which has come to him so surprisingly fast, may be under his control. Science tells us that the period of greatest growth of a boy is from fourteen to sixteen years.

He should have enough work to keep in touch with the student life and retain the habit of study, and do all that he can do well, but if too much is required, and branches for which he has no taste, it will prove disastrous, giving him an everlasting dislike for school and books. Here is the necessity for great wisdom in directing what he studies.

If the boy is a small, wiry subject without the very desirable averdupois of his age, the problem is not so perplexing, for his physical growth does not arrest his mental development. Care, however, should then be taken that his mental growth is not arresting his physical development.

With this training, when the boy leaves school at the age of eighteen or twenty, he has had discipline of mind and body - a good foundation for his life work. If he enters college with the habit and taste for study, and a good physique, he had had good preparation for the most rigid mental discipline. As the nation is in much greater need of honest

and honorable, rather than of intellectual men, let us hope for this future product.

However, moral instruction is one of the very perplexing problems which we hope the future may solve. This instruction is now given incidentally. How to increase the moral influence, especially upon those who have none at home, without having it become religious instruction, is the problem.

This suggests the question of government in the future school. The national and home government must be mirrored somewhat in the school. All sometimes have their upheavals. Kate Douglas Wiggin, in her happy vein, tells of the little boy who, seating himself in school, draws a sigh of relief because he is to be rid of the responsibility of governing the whole family for a time, and is to be governed himself.

High respect for authority is not a national trait. The home and school must emphasize this characteristic if we would have the best citizens. Nothing is so necessary for the foundation of a strong, upright character as the lesson of prompt, exact obedience in the child. It means obedience to law as a man, and obedience to the higher laws of God as a moral being.

That discipline is best which best prepares boys and girls to control themselves as men and women, but one must learn exact obedience to authority before he can rise to

the dignity of controlling himself, both qualifications being necessary in preparing him for the greater responsibility of controlling others. True greatness has for its very foundation the control of one's powers. George Elliott says "Genius is little more than a great capacity for receiving discipline."

We would be proud to have courtesy recognized as a national trait, but this will never be, until children are trained to feel, and exhibit in their manners, respect for superiors, pity for the weak, and veneration for old age. Politeness seems to attain its highest growth in monarchical lands, for European children are extremely courteous. The principles of freedom and equality seem not most conducive to the cultivation of veneration and good manners.

Is it not true that the practical and material questions of life have so consumed the thought of our people that enough attention has not been given to refining influences? May our schoolroom walls, often now so bare, be covered with the best in art, making them bright and attractive, for to many a boy and girl this would be the only cheerful spot in their lives.

They who desire to cultivate American art, to develop the appreciation of the beautiful in a nation now considered lacking in this respect, can find no better field than in the schoolroom.

Why do Italy and France continue to give us such world-famed artists, and such lovers of the truly beautiful?

The grandest buildings, monuments and statues on the streets, and the most beautiful paintings in galleries and cathedrals are for all, rich and poor alike to enjoy. Doubtless this encourages the artistic taste.

The Lake View High School, of Chicago, has upon its walls photogravures and photographs of the finest in art and architecture that the old world affords. These came through the generosity and kindness of a friend of the school. Would that this worthy example might be universally followed!

Why is it that the multi-millionaires usually bestow their abundance upon Harvard, Chicago University and like institutions, already wealthy, when the public schools have so many greater and more urgent demands? The colleges are for the few, but the public schools being for the masses offer a much wider field for usefulness and influence. The public would not sanction the expenditure from its treasury of a large sum necessary for an art collection.

Not only the surroundings, but all the features of the school and its work are to be pleasant and attractive. This, with many children, is easy to accomplish, with others, it is the hardest problem the teacher has to solve.

The years of childhood and youth are intended to be as bright and happy as possible, at the same time busy and

useful. It is depressing to think that any boy or girl should attend school hating it and its work, for this attitude would leave a bad impression affecting all his later life. Boys and girls are naturally active, and like to work when it is rightly adapted to their capacity; not suggesting for a moment easy work or easy discipline. Most children prefer to be obliged to behave and to work, and the few others should be obliged to do so until they from habit may like it.

The scolding, nagging individual who creates the gloomy, depressing atmosphere of the school will not be allowed to cross the threshold of the schoolroom of the future, for the spirit of the school is often more potent in the formation of character than the lessons learned from books.

Another reason why it is most desirable that the work of the school be pleasant and interesting is, that at best, in many subjects, it is possible only to lay a foundation - to make a beginning, but if the love for the study, the desire for continued investigation is aroused, this beginning has fulfilled all requirements.

It is sometimes said that the function of our public schools is not to train mechanics and carpenters and those of various trades. Even if this is true, there are state institutions, supported at the public expense, for the training of farmers, teachers, dentists, doctors and lawyers. The

state should not do less, but if it does this, there is another class whose need is as urgent, if not more so, than any of these.

There is a crying need for a school for domestics, for the training of good cooks and maids. The vast majority of these come from a foreign land whose customs and ways of cooking are utterly unlike ours. They arrive here very ignorant, and many are of school age, but from poverty, or lack of desire, they do not enter our schools. If there were a good training school in every city, cultivating ideas of neatness, order and system, giving instruction in simple cooking, at least, what a boon this would be to American homes!

As to the public expense, the tax on the individual homes would be small compared with the waste and destruction now endured in the kitchen, to say nothing of the utter breaking of nerves and dispositions on the part of the home-keepers, as well as the injury to the health of whole families. How often the peace and happiness of the home life is endangered by the presence of incompetent help in the kitchen!

We believe the school of the future should cultivate this waste place, as well as improve its old domain. If this is not in the province of the public funds, let some private institution take it up, for the necessity is dire.

We can but speculate over the future conditions, and it is not impossible that the wildest imagination can hardly

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exceed the bounds of the probable. Since the magical wand of science has made the "X Rays" revelations, and later it has been vaguely rumored that there is a possibility of photographing the very thoughts in the brain, why not expect that in the future science will reveal directly the exact mental state of the child?

Volumes might be written concerning the teacher of the future, on the changes of customs, conditions and traditions, in order to evolve the ideal, but we must refrain, only hoping she may be far superior to her predecessor, and thus more worthy of implanting high ideals and arousing noble ambitions in the impressionable boy and girl.

The burden of making the future whatever it is to be, rests, not with the future, but with the present, for we know to-morrow is but the outgrowth, the result of to-day.

THE STORY OF A STATE

by

JANE HERVEY MARSHALL,

Read

November 25, 1897.

Des Moines Women's Club.

I wish to talk with you to-day about some of the influence which have led to the development of the moral and social life of Iowa. I did not know,-until I began the study,- that Iowa has no written history of her moral and social life, and only as it incidentally appears in other records, can it be learned.

Much has been written about the wonderful resources of our state, - indeed, for the last six months we have been surfeited with songs, speeches and newspaper articles. We have heard the expressive "Our great state", until we all believe that the name "Iowa" heads the list. - We have heard of our hay and our hogs, our coal and our cattle, but above all else, we have heard of our corn.

"If all the plants, excepting corn
Were compressed into one
For crowning of the king of earth
For the good that he has done,
King Maize would then be laurel wreathed,
And proudly would be worn
Amid the plaudits of the world
While the bloom is on the corn."
(Hussey.)

In the midst of all this congratulatory hand shaking, have we stopped long enough to ask ourselves to what we owe all this greatness? Have we remembered that all the comforts we have, and

the blessings we enjoy are largely due to the men and women who planted our splendid Iowa civilization? We cannot be too often reminded of the debt we owe them, and how much of the present prosperity is the result of past trial, and so we find very often much benefit is derived from recalling special events in history. We cannot re-live the past, but the past, however, has its lessons for the present and the future. Macauley suggests that history should be written biographically, - christian men of strong character, who gave their lives from youth on to the development of such marvelous American Commonwealths as have emerged from the wilderness in the past fifty years, cannot help becoming historical persons if they would.

"Let the names of early settlers
E'er be wreathed in brightest laurels.
Let their memories be cherished.
Tears for dead, and cheers for living.
They have smoothed life's rugged pathway
For the coming feet of children.
They have laid a good foundation,
Broad and deep, for coming thousands
Who will tread these fruitful valleys,
When the old world, gaunt and hungry,
Turns her longing eyes to Iowa,
Land of corn, wheat, milk and honey,
Kissed of God, by sun and shower."

Among those to whom we are very largely indebted for the influences most potent in shaping the character of our state, we find the members of the celebrated "Iowa Band". And who were they? If you will go with me to Andover, Mass. - at that time the center of Christian influence for all New England, - we will find there a class of young men just graduating, who have given much thought to their probable life work. It was a momentous question with them whether they should undertake work in New England, in the west, or in a foreign land. It was in the year 1843, and it is interesting to read how one, and another, and another decided to go to the territory of Iowa. - It was then considered a remote country, inhabited largely by Indians. The geographies spoke of it as a far away ^{land} toward the sundown. It seemed to young people as distant as Ceylon, or the Islands of the Pacific. - It was hardly thought at that time that civilization would go in that generation, much beyond the Mississippi river. The wife of one of this Iowa Band, was told by a friend that she was crazy in going to Iowa, and that he would as soon, or sooner, go to the west coast of Africa, but notwithstanding the remoteness of the land, these students had decided to go. The journey was made partly by rail, partly by canal, then by steamer, and what is still known in the farther west as prairie schooner. Three weeks from Albany to Burlington. Reaching Iowa they distributed themselves all over the state. -

The history of these early years of work is all interesting. Coming from a country that taught them that whatever else

they might go without, they would have roads, mills, schools and churches. Each had to adapt himself to his particular location. They may not have been men of unusual ability, but whatever seemed necessary for them to do, from presiding in a college, to building a barn, they undertook it and did the best they could, never losing sight for any length of time, of the great object for which they came. The ethical element never obscuring, or being obscured by the evangelical, and on the other hand, the evangelical being ever fortified and steadied by the ethical.

They came at just the right time. About fifteen counties were permeated by their influence, and made, in a measure, christian from the start. They urged that groups of families should settle together, - helping in the common school, - fixing the character of towns, - spreading the moral power of New England, and effectually aiding to save the west. - Thus was developed agricultural enterprises and skill, business ability and integrity. - Thus was blest this great central commonwealth of the nation, along a future whose limit cannot be foreseen.

This much and more did they accomplish. The records and educational statistics show as far as figures can, Iowa's honorable name abroad as a state, and also the motives which kept away many undesirable settlers, and brought in some of the best. From the first the settlements were so moral, that the people were unknown to officers of the county looking up delinquent debtors. The traditional moral excellence of New England came with them. Even then we hear that the times were very hard, and

the prospects of the cause of benevolence not very glowing.

The present inhabitants of Iowa know nothing of the poverty of its first settlers. They know what a poor man is, but a community of poor men they never saw. - "Come with me, favored children of ample homes", says the daughter of a settler, "into our cabin, twelve by sixteen feet, one window of three panes of glass, made to swing out on leather hinges, a leather strap to fasten it inside, a large fire place, with sod chimney, a loose floor, a slab door with wooden latch and leather string, an attic for store room, four narrow shelves for cupboard, with a curtain hung before it. Two bedsteads in opposite corners, with trundle underneath, The table in the center. - Everything moved twice a day, - chests containing our clothing piled up and night, and spread around in the morning for seats. In this home, thirteen of us lived, longed, and hoped, yes, and enjoyed. Some of the brightest, dearest, and saddest experiences of our lives came to us in that little cabin." "Rather than have one bliss forgot, Be all its griefs remembered too."

These little pioneer cabins, (some of them the homes of the Yale graduates) had extension possibilities, as did also the heads and hearts of the occupants. - One lady said that when she came to that dark speck of a cabin on the prairie, with such desolate dreariness all around, it looked so unlike home, it seemed as if all she had given up rushed through her mind with crushing force. - Although the homes were plain and small, we find in them generous, genuine hospitality. "Oh, yes, come in, you can

stop over night, and in the morning I will send a man with you to help you on your way." It was customary for those people to set before you such as they had, and never annoy you with apologies.

"Then all were neighbors, whether far or near,
And all were friends, no matter rich or poor.
Misfortune claimed the rudest settler's tear,
Distress and loss were yet of pity sure,
And joys were shared by every one the same.
To fair or feast, each soul was bid to come.
No child but heard the welcome strangers name,
No hearth so small but by it there was room."

(Byers)

The need of amusement they doubtless often felt, yet no one took an outing when the summer sun made labor hardest, and reading and a debating society furnished their winter recreation.

"Twas not their weddings gave them joy alone,
The quilting bee, with rude and simple cheer,
The husking corn, where many a bright eye shone,
The kiss to him who found the lucky ear."

(Byers.)

Is it any wonder that such an advance guard of civilization, composed of hard working men and women of such determined characters, has resulted in a state having for some time the lowest rate of illiteracy in the world?

To the choice christian women who presided in their homes,

a large proportion of the usefulness of their husbands is attributed. These young men and women planted seeds in Iowa which will grow and bear fruit as long as the nation shall live. Atheism and Mormonism were then striving to get possession of our fair state. - One boasted that Tom Paine's "Age of Reason" would soon take the place of the Bible in all the families of Iowa. Another, that Mormonism would rise to the sovereignty in church and state. But the passing years have left scarcely a trace of either.

The people were taught habits of industry, respect for right, and right integrity, kindness and devotion. They lent a fostering hand to the general interests of education in the common school department, also assisted in the location of academies throughout the state, and aimed to establish a college for the future Iowa, for they said, "There might as well not be a home or a living here, as no institution of learning." This determination led to the establishment of a school at Grinnell, which was the first incipient step towards founding Iowa College, which has been followed by many other colleges that will compare favorably with those in the Atlantic states.

With such energy is it any wonder that Iowa immediately took her place at the head of all the states in the union for general intelligence? This distinction rested upon causes reaching back of the schools, to the social standing of the original settlers, and the kind of immigrant population which arrived.

We have no compulsory school law, never have had, and consequently Iowa has lost the distinction which she for a time held of having the lowest rate of illiteracy of any state in the Union. Now, instead of being at the top, she occupies third place. Not being compelled to attend school, one-fourth (perhaps a larger number, one statement made it one-half) of the children of the school enrollment are allowed to withhold themselves altogether from the schools. If this is permitted to continue what will be the result? Evidently illiteracy will very much enlarge its borders, and our reputation for general intelligence will rapidly decline. We want to get the best possible results from our school system.

If the child is crippled, the man will be lame all his life. The public school knows no distinction of rich and poor. Without money and without price, it throws open its doors, and spreads the table of its bounty for all the children of the state.

But what shall the children be taught to-day? Two weeks ago, we had a most comprehensive paper on the school of the future, giving the regular curriculum of study, and its needs, with many helpful suggestions. In the school of to-day, we find a growing tendency to instill into the minds of the scholars a love of their Country, and loyalty to the Government.

"True patriotism is not a sentiment alone. It rules the life and stirs the emotions, so that love of Country becomes part of our existence: It is a good thing to raise the flag on every school house, - to cover every grave with flowers, and to

honor the memory of the heroic dead; but let us not forget the needs of the present. To develop this idea most effectively, there should be in the school room a teacher deeply in love with American institutions, imbued with an American spirit, and intent upon building up in the minds of the children a high ideal of intelligent christian citizenship, for true patriotism and true religion are closely allied. The soil in which the highest patriotism flourishes is a heart truly sensitive to the right, and fully conscious of personal responsibility."

The work of building the state along moral and social lines is not finished. It is still being carried forward. - Let us not simply rejoice in what has been done for us, - that we have so good a state, - that we are in such comfortable houses. Can we not help forward the work? As the workers came from the older states, and have brought to us these benefits, it is our part to take it up, and carry it to a higher ideal. As women of Des Moines, what can we do? We hear the questions of intemperance and kindred evils discussed, but they seem so far away we wonder if they are subjects in which we have any interest, or can exert any influence. I believe that whenever the women of education and culture take up the moral and social questions, and give to them their earnest attention, they can make of them just what they will.

But it is not only these abstract questions that demand consideration. As we look around us we see that the world is full of men and women who need encouragement and help.

"There are men in every station,
Toiling for their daily bread:
We oft pass them by with coldness:
They are not understood.
By and by, when we shall see them
In the sunlight, we shall say
Would that we had known you better
Ere the mists had cleared away."

(Hussey.)

We are all alike in the needs of our hearts, and in the great experiences of our lives. Every heart knows the cheer of hope, and every heart knows the depression of discouragement. If there are any of us who feel ourselves to be of keener minds and clearer thought than our acquaintance, shall we not use that gift to understand our acquaintance, and minister to them? Every day we lean on the love and sympathy of those about us. We ask them to give to us the gift of kind words, and the thoughtful deeds which we greatly need, and we in turn give to them, from the fountains of our hearts' affection. We are all rich, and we are all poor. Poor in our need of the ministrations of our friends - rich in our power to give to them what they ask of us. - It matters little that one needs food, and another needs clothing, and another fuel, and another earnest commendation. These are all gifts to needy human beings, and have made many a one happy for life.

One of the superstitions of the Seneca Indians is that they can send their love by a bird to their dead ones. When a maiden dies, they imprison a bird until it first begins to sing. They then load it with kisses and caresses, and set it at liberty over the grave of the maiden who had died, believing that it will not fold its wings, nor close its eyes, until it has flown to the Spirit-land and delivered its precious burden of affection to the loved and lost, and it is not uncommon for twenty or thirty birds to be loosed over the same grave.

Many a one would give all they have, if only they could send to the loved ones gone before, an expression of affection which might have been so easily made in life. - Let the song bird of soft looks, - of soft words, fly now. Now we know that they can reach, - and we shall have this great advantage, - the song birds will fly back to us again.

THE DISADVANTAGES OF THE POOR IN LARGE CITIES AND
OUR RESPONSIBILITIES TO THEM.

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READ BEFORE THE DES MOINES WOMENS' CLUB, NOV. 25th, 1896.

BY MRS. JULIA MORRIS AKIN.

.....

"The Disadvantages of the Poor in Large Cities and
Our Responsibilities to Them."

Read by Mrs. Julia Morris Akin, Nov. 25th, 1896.

In the rural districts where Nature's bosom offers to her children the nourishment needed for sustaining life the condition of the poor is not such to demand elaborate schemes for relief. But in the great cities conditions are vastly different. The poorer districts swarm with multitudes whose living is so precarious as to preclude any provision for future necessities.

Within the crowded confines of the tenement live sometimes hundreds of human beings, whose poorly lighted and badly ventilated rooms are miscalled homes. An entire family often occupying a single room, the only living, being a slender pittance, barely enough to sustain life. When sickness or misfortune comes there is no reserve on hand, and starvation or crime must follow unless some agency is near to help and speedily.

Each city and state recognizes the necessity of providing for the poor. A starving man is a desperate man, who at once becomes a menace to society at large. From poverty to crime is so short a step that help for the body and soul must be immediate.

Until very recent times Charity, while liberal in its expenditure was indiscriminate in its workings.

The annual Catalogue of the humane societies in New York is a fair sized octavo volume, it is but a tabulated list of institutions, but if one read between the lines it is a noble testimonial of the charity, sympathy and generosity of the wealthy classes of that great city. If each society worked alone the different organizations would overlap, foster indolence and increase the very evils they are formed to alleviate. With organization these dangers are reduced to a minimum.

A Registration Bureau is established. Here each private individual, Church or Society can send for information concerning the beneficiary. The New York Registration Bureau carried on its pages in 1895 the names of 150,000 families, and 500 Relief Societies and 2000 private individuals were co-operating to give the needed aid indicated in each instance. The vast sum of \$8,828,000 is expended annually in New York for Charities. \$33,000,000 is invested in asylums and homes for the Friendless and Orphans.

But while the expenditure is great the need is greater, it is estimated that in the city of London every 7th person receives assistance and 17,000,000 pounds annually give succor and relief to 400,000 needy souls. London is divided into 30 Poor Law Unions, governed by a board of Guardians elected annually by householders and owners of property. Each Poor Law Union has one or more workhouses, as well as a dispensary to provide medicine and aid in sickness. Each year over a million prescriptions are put up.

In both London and New York there are various Reformatory Institutions for both young and old. In New York these are situated on small islands in East River, Blackwell's, Wards' Randall's and Harts' islands, which latter contains an industrial school. One of the most successful charities in New York is the Children Aid Society founded in 1853 by Charles Loring Brace, its aim is to help friendless street children, especially boys, by sending them to country homes and by opening schools and lodging houses for them in the city. During its existence nearly 100,000 children have been sent to country homes.

The State Charity Association is composed mainly of women who have obtained from the Legislature power of compulsory inspection. Volunteer visitors visit regularly all public institutions and report their condition to the Public.

The Five Points House of Industry is built in a part of the city that was once the abode of thieves and cut-throats only, it has reformed the entire neighborhood, and the citizens within its shadow are peaceful and law-abiding.

In Paris the administration of Public Charity is entrusted to a responsible director under the authority of the Prefect of the Seine assisted by a board of supervision consisting of 20 membres. Private beneficence maintains a great variety of institutions. There are 30 day nurseries in the city and 14 in the suburbs capable of accommodating 2000 infants whose mothers go out to work and may leave their children under two years of age. 178

The Little Sisters of the Poor have five houses for old paupers for whom they collect scraps from the restaurants.

The Frères St. Jean de Dieu take care of children suffering from incurable diseases. A large number of institutions train orphans and destitute girls in industrial occupations, especially the use of the needle. Night Asylums offer shelter to the homeless.

Friendly Societies supported by ordinary contributions and State subsidies are numerous.

The Mont de Piété is a national pawn-broking establishment charging 9 per cent for working expenses and handing over all other proceeds to public charity funds. The Caisse d'Épargne or Saving's Bank is the complement of the Mont de Piété it was founded in 1818 in Paris. It began with 351 depositors, now it has over 500,000 whose deposits range from small amounts to 80 pounds the maximum.

While such magnificent sums are expended annually for the relief of the bodily wants of the poor, there is a higher and better charity which endeavors to restore the social relations which pauperism has forfeited. As an outcome of this we have College and University Settlements, Andover Houses, Hull Houses and neighborhood Guilds. This is the new ideal charity which asks for the restoration of brotherhood and equality, instead of doling out life's necessities in a way that only serves to emphasize the inequalities.

Edward Denison of London, whose life-work was among the poor said in later life, "I am almost forced to admit that all bodily aid to the poor is a mistake, build school-houses, frame clubs, give prizes, lend brains but give no money save what you sink in these enterprizes. The carping cares of poverty warp a man's soul and a woman's too for that matter, and any aid which calls out his better nature increases his self-respect, makes him feel that he has not forever forfeited his place among his fellow-men, is the charity which reaches beyond the body to the soul."

The experience of all who have worked among the poor goes to prove that constant help is deteriorating instead of elevating. There must be taught the philosophy of self-help and this will come the incentive to rise to better conditions. The prevention of crime is a greater charity than the reformation of the individual after the crime has been committed. Enlarge the schools, open the factories, gather the children in industrial schools and the prisons will no longer be overtaxed to accommodate the inmates.

In our own city organized charity is doing a noble work in upraising the fallen, protecting the fatherless, giving work to the needy, comfort to the aged, extending a helping hand to all who need encouragement. With the possession of wealth, power and influence comes the responsibility of sharing, in a certain measure these possessions with our fellow-men. God never created a selfish world, the degeneracy of man has made it so.

Money is the power that makes the various charitable organizations to carry out their plans for the betterment of their fellow creatures. A man or woman reclaimed from evil, made an honorable member of the community is a noble reward for much work and much money. When the world grows less selfish money, that does not first ask for an equivalent amount of pleasure and frivolity to compensate the giver for parting with it, will be donated for the enlargement of humane schemes. Charity Balls will not then be a necessity to save the poor from suffering and starvation. There will be other means of loosening the public purse-strings besides the toe of a dancing slipper.

This is a time of Thanksgiving...support our home charities, they are so varied that some one must be in accord with the sympathy of each...Let duty become a pleasure and liberality be the order of the day. Those who do not or cannot work can give out of their abundance to the different organizations which today especially ask for your help.

THE COURT OF THE CZAR,

by

Mrs. Mary C. Stetson,

Read December 9th, 1896,

Before the

DES MOINES WOMEN'S CLUB.

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THE COURT OF THE CZAR.

Mary C. Stetson.

About all the members of the History committee can hope to do for the ladies of the Club is to lift the filmy veil which the years weave over their memories; bring into view various figures and scenes which were familiar in their girlhood days; brush the dust from this bit of sculpture; turn this marble figure a little to the right that they may have a better view, and raise a curtain that this large painting of contending armies may be brought once more into sight.

It is not so much our mission to bring new things as to brighten up the treasures that they have.

How many pages of the history of any nation are written with pens dipped in the blood of both nobleman and peasant before the quiet days come when civilization has conquered and the swords are turned into ploughshares.

It was through Peter the Great in the seventeenth century that Russia really entered the arena of modern civilization and became of consequence in Europe. He was also the first to bear the proud title of Emperor of Russia.

When we study the career of Ivan, the Terrible, of the sixteenth century and gaze on the hordes of barbarians and savages who seemed to exist for the main purpose of fighting one another we look with admiration upon Peter the Great that he should have the courage to attempt to bring order out of chaos. He had the ferocious energy of his fathers but he expended it in a new channel and differed materially from the conservative members of the Aristocracy in that he had a great desire to introduce industrial arts among the people, and succeeded, unaided by any public sentiment.

Through his influence, fleets of sailing vessels took the place of galleys, he, himself, working in the ship yards in Holland, in order to introduce new methods.

The policy of the government was still quite vigorous in the seventeenth century and many conspirators were hung on gibbets on the streets and allowed to remain there during the cold weather as a ghastly warning to others. Men were beheaded and their heads and limbs fastened on spikes which were driven into posts on the principal thoroughfares. Too terrible to listen to, you say? In the nineteenth century in politics people are undermined in reputation, in health and in all that they hold dear; they are killed just as

effectually as in Peter's time. Sometimes refined cruelty causes the greater suffering. Strong men fall by the wayside, fair women grow pale and the waves of oblivion sweep over hopes which were fair and bright in the beginning.

Peter did not order executions for recreation as did his predecessors, but mainly in the interests of reform. Russia would not be led in any advance movement she had to be coerced.

At one time, Peter commanded that the sons of noblemen be sent out of the country on expeditions for sight seeing that on their return, the new ideas they would gain might be put into practice for the benefit of the nation.

Foreign customs have always been distasteful to the Russians and one young man was so incensed that upon his arrival in Venice he shut himself in a house for three months refusing to look upon the architectural beauties of this foreign city. This incident gives but an idea of the conservative element against which Peter had to strive.

The dominions of the Czar extended then, as now, through all the northern portions of Europe and Asia to the shores of the Icy sea. The climate near St. Petersburg is excessively cold in winter, and the short summers are correspondingly hot and dry. An occasional famine has come to be

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the rule although much is being done in the way of prevention.

Perhaps Peters greatest work was the founding of St. Petersburg as the new capital of the empire. He saw that he must have direct communication with the sea if he desired to compete with other nations. St. Petersburg was built upon a marsh. The work is considered one of the greatest feats of mechanical engineering the world has ever known. More than one hundred thousand workmen perished but Peter took up his abode with the laborers, had earth brought to fill the marshes and canals dug to carry away the stagnant waters. Whatever he attempted he made a success and the descendants of the people whom he obliged to serve him now worship his memory.

Peter gave Russia printing offices, botanical gardens, observatories, imperial libraries, colleges, a regular army, a fleet and six new provinces. But a greater service was the opening of the door of Russia to Western Europe and putting the people in touch with a civilization superior to the Bysantine standard which they had long accepted. Previously Russia had looked only to Constantinople for its models of art, architecture, literature and religion.

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By historians Peter is regarded as one of the three foremost men if not the foremost of modern times. His character was wholly undisciplined and full of the wildest and most extravagant contradictions and he can be judged fairly only as the disadvantages of his youth and the dominant purpose of his life are taken into account.

Court life under the rule of Peter was in every way the reverse of courtly. Women had been excluded. They lived in Oriental seclusion, in slavery, not in luxury. If one could no longer bear her lot but tried to free herself from her master with a dagger while he slept or when waking with a poisoned cup, her life always paid the forfeit.

Peter visited France and was especially charmed by the grace and refinement of the ladies of the court under the Orleans Regency, and being a true Russian he believed that his own women, given time and opportunity, could equal any others. His prophetic vision has been more than realized for added to other graces they have larger intellectual gifts. Peter had put away his first wife on account of her opposition to his reforms. Desiring to reorganize his court he saw that he must himself set the example of lawful marriage so he married the woman who had followed his fortunes

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and whose advice had often aided him in his diplomatic moves. She was crowned with great pomp and splendor at Moscow where she took the name of Catharine Alexievna.

Peter then issued an edict that the Aristocracy, Officers of state, merchants and nobles should bring their wives, daughters, mothers and sisters to his court. Paris fashions were introduced. Peter sent for a coat of rich blue silk fringed and betasselled and embroidered with gold.

The ladies were required to adopt a new style of head-dress, and the men to shave off their beards or pay a fine.

Peter was not of a conventional turn of mind so when he invited the ladies to come to the court and they sent their regrets, he took them at their word and despatched servants with carriages and commands to bring the ladies with or without suitable finery. On one occasion for arriving late a whole company of Peter's Ministers received a public whipping. What a precedent for late comers, the disturbers of Des Moines audiences!

In the eighteenth century the court of the two Annas was quite conspicuous. It was during the reign of Anna Ivanovna and the Regency of Anna Leopoldovna.

Empress Anna desired to make her court the most

brilliant in Europe but her courtiers had neither sufficient income nor the good taste to make other than a laughable appearance, at least to modern eyes.

It was a reign of untidiness no matter how gorgeous the attempt at display.

The ladies were as bad as the gentlemen there were ten sorry outfits to one becoming toilet. In the earlier years, there were few houses where everything was in complete harmony.

Many ruined themselves in order to appear well at court. Play was indulged in and fortunes won and lost in a night. Music was imported from Italy, also Italian and German comedies. Later on comedies and operas composed by favorites were first acted in the private theaters of the court after which professional actors presented them to the public in the ordinary theaters.

Empress Anna abolished entail as fathers of families wrung the last penny from their peasants in order to give a portion to their sons. By the help of German teachers the boys were educated and those who would not avail themselves of an education were forced to become sailors. At this time the weight of the taxes was such that the peasants said

"Cities governed by women do not endure; the walls built by women are never high." Others said "the corn did not grow because a woman ruled."

Anna had not then heard of the W. C. T. U. but she deplored the habit of drinking, so terribly prevalent in the times of Peter the Great when men dropped dead at festivals with the cup in their hands, and she did what she could to abate it.

There was a mixture of barbarism and the poor taste of Germany in the luxury which dazzled Russia.

Black coats were forbidden at court and every one appeared in brilliant raiment. No color was seen but light blue, pale green, yellow and pink. Old men came to the palace in delicate rose color costumes.

Peter the Great usually had a dozen jesters, Empress Anna had six. They were beaten if they refused to amuse the court in any way desired. Anna forced two princesses to gulp balls of pastry like a dog, also to crouch in pails and cackle like hens sitting on eggs.

Toward the end of the cold winter of 1739 Empress Anna having wearied of all mild forms of amusement, ordered a palace built entirely of ice. The chairs, mirrors and

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even the couches were made of this same cold material. Ice
cannon guarded the palace doors and were fired without
bursting.

One day after a wedding at the command of their sover-
eign a bride and groom were forced to spend the night in
this ice palace guards being stationed to prevent their
escape.

I believe that a fine ought to be imposed on any pri-
vate individual who leaves an unfinished story to the listen-
ers imagination. We are at the mercy of the historian! In
this instance after a lapse of one hundred and fifty seven
years I have wondered if this unhappy couple survived their
cruel wedding night! When you hear the north wind blow that
you may not be haunted by this incident, I have ventured to
assist our historian in his unfinished business!

The priest had said the magic words, a hundred years ago,
Which gave a nobleman his bride, a princess fair and good,
The wedding guests had gathered round the altar, where
they stood,

While many sweet voiced singers and musicians chanted low.

As suddenly, without warning, a hawk swoops from the sky
 So came the Empress Anna with a frown upon her face,
 At her command the bridal pair were hurried from the place
 Into her icy palace and none dared reason why.

I have wondered, looking back, through the long and misty
 years

If Empress Anna clothed them in their furs, Oh! who can
 tell,

But if there are some here who know the Russian nature well,
 You know they stepped into the palace proudly, without
 tears.

I can see the loyal bridegroom, his lady on his arm,
 Walking up and down the icy carpets, to and fro
 Seeking to encourage and to divert her from her woe,
 Hoping with a slowly chilling hope, to keep her warm.

I hear her plead for slumber for her tired drooping eyes,
 I note his look of anguish as he sees upon her bosom
 The stiffening bridal roses and he beats against his prison,
 But the ice is strong as iron and no one heeds his cries.

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As in dancing the Mazurka, he picks his darling up
She sleeps upon his shoulder and against his beating heart
While he marches as a soldier, hiding full well the smart
He feels, but he shudders as he sees death's bitter cup.

In a legend (it is said in prose) a Russian's desire
So ardent is he, chivalrous and full of emotion
He could overcome all in his way, on land on ocean
And still, so ardent is he, still set a town on fire.

But the palace of Russian ice gleams in the cold white
night,

Not even the love of a Russian can melt the solid bars,
But will the prayer of a Noble be heard beyond the Stars?
By the anguish of his pleading, will faith be changed to
sight?

The distant silver chimes strike one - two - on the frosty
air,

The bridegroom hears sweet music and the bride lifts up
her eyes,

Over her paling face comes a look of sad surprise,
And soon the stir of many feet sounds on the icy stair.

And as our brave doomed lovers stop to listen and to rest
 The silent guards are moving the icy guns aside,
 The wedding guests appear while the doors are opened wide,
 And Empress Anna comes to bless and say she was in jest!

No court in the world can approach that of the Russians of the nineteenth century in real display and elegance on festal occasions.

The court festivals are held at the winter palace in St. Petersburg. The leading French styles are followed but with certain Russian peculiarities, like the Russian head dress for the ladies and the high Russian boots with spurs for gentlemen which would not elsewhere be considered compatible with evening dress.

The court does not represent the government of Russia so much as its society.

The imperial household makes homes in smaller castles than the winter palace. Tsarskoe Selo is quite a famous country castle in a small village. Except on festal occasions court life is simpler than that of the average American moneyed family. On the street the ladies wear tailor made gowns. The dinner hour is at seven, after that the Czar and Czarina spend the evening together. Often they

occupy themselves in looking over new books, which come to them from many lands. An educated Russian often speaks from six to eight languages and it is the rule for them to understand three, either Russian, French and English or German.

The Czarina has a few ladies as companions beside the ladies in waiting.

When the little baby was born the Czarina mourned that it was only a girl. The Czar made this significant reply. If she were a boy she would belong to Russia, but as she is a girl she belongs to us!

The late Czar was highly esteemed by the better classes. During the famine he gave away nearly all his private fortune and the courses at dinner were reduced to three. The Czar said he was thankful for a dish of cabbage soup while so many poor people were starving.

The late Czar's widow still has a wonderful influence in Russia. She was a Danish princess and is much beloved by the people. When the late Czar drove out in an open carriage with the Empress by his side it is said she always held herself a little in front of her husband as if to shield him with her body. It was the left side, the one which held the heart which throbbed for her. She was often

called "The Angel of the Russian people" as they felt no dynamite could reach the Czar when she was with him.

The present Czarina is a German and the people are slow to accustom themselves to changes, and having never liked the Germans, possibly, because they have learned so much from them, they are a little suspicious yet as to what her influence will be with the head of the nation.

In the court of the Czars we find the absolute predominance of the military element. Military Russia appears in all its glory in the grand spring review in April. The Emperor rides on his horse reviewing the troops, while the Empress follows in an open barouche.

There are many different nationalities in the guards each wearing distinctive uniforms and each in turn seeming more gorgeous than any other.

The riding schools of the guards corps are in immense buildings well closed and heated where a regiment of cavalry can manoeuvre at ease in the depth of winter.

One can hardly conceive of the brilliancy of a ball at the winter palace. The guests defile between pickets of Chevalier Guards chosen from among the handsomest men in the regiment, giants in armor who stand as motionless as statues.

A lady is not allowed to present herself in black before the sovereign unless she is wearing mourning for one of the sovereigns relatives. It is all in the point of view!

Hundreds of carriages, with different names, deposit at the entrances shapeless bundles of furs which are metamorphosed as soon as they enter the vestibule.

Heavy cloaks fall from bare shoulders, trains of lace sweep over the marble steps and diamonds and gems glow in the mild June atmosphere. There is a brilliant array of uniforms while sabres and spurs clank over the floors. The Lancers appear in red jackets. Hussars in green, and Cossacks draped in their long tunics.

The Hussars of the Guard wear short white dolmans which hang from the shoulders and are embroidered with gold and bordered with sable fur. The Black Fox, Blue Siberian Fox and Sables are the finest Russian furs. There is a Russian maxim, "Tell me what furs he wears and I will tell you who he is." Finally there are the servants of the palace, the runners with their hats decorated with the long plumes of the time of Catharine and picturesque negroes in their rich Oriental costumes.

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Only one black coat may be seen, that of the minister of the United States.

At nine o'clock the private apartments of the palace open, the Emperor is announced. The ball is opened with the polonaise. It is not a dance, but a cadenced march, the traditional promenade which opens the ball. The Grand Marshal and the Grand Mistress take the head of the procession. The Emperor gives his hand to one of the Grand Duchesses, the Empress to the foreign ambassador who is the most prominent at the court at that time, and then other couples form and they proceed around the room.

In the front rank are the old portrait ladies, so called because they wear a miniature of the Empress in a setting of brilliants fastened to the corsage by a light blue ribbon. They are guardians of ancient etiquette and instruct the maids of honor in the traditions. The ball does not become really animated until the Mazurka the dashing Military and National dance.

The cavalier marks the rythm by striking the floor with the heel of his spurred boot. He raises his partner in his arms like a bird, dashes across the room in three bounds, deposits her at the other end, and falls on his

knees before her. One can but think how short a time it is since the Russians learned to bow the knee to woman!

Possibly the balls seem more magnificent by reason of the contrast between the warm atmosphere within the palace and the bitter cold without. The morning of the ball, blossoming camelias, myrtles and palm trees are brought to the palace in covered sleighs, and the large rooms look like gardens, so profuse are the decorations. Huge bonfires are built in the square surrounding the palace, where hundreds of coachmen warm themselves until two o'clock in the morning, when the Emperor retires and the ball is at an end.

SOME APPLICATIONS OF ELECTRICITY IN MEDICAL SCIENCE.

By

Jessie M. Ritchey,

----- Read -----

January 6, 1897.

Des Moines Women's Club.

We measure human progress by the results of man's endeavors. Each century receives an indellible stamp of the preceding centuries in its Literature, its Art and its Science. The 19th century is debtor to the age of Homer, to the Grecian era, to the Renaissance, to the Reformation, to the Elizabethan Period -- is debtor to Plato, to Phidias, Michael Angelo, to Shakespeare, to Spencer, to Newton, to Galen, and is debtor to every man who contrubutes his part to the world's fund of knowledge, either spiritually or materially. This century is discharging its debt through its art, its literature, its statesmanship, its philosophy and a vast fund of scientific lore, which will make the 19th century creditor to, shall I say the 30th century?--dare I say to the 40th? -- yes, to the 40th century and not require too great a stretch of the imagination either, for just about 25 centuries ago was conceived the first thought of the 19th century's child, electricity.

Surely, old Mother Nature was careful of this offspring, that she kept the germs nurtured in her bosom during such great changes in the affairs of human life. She witnessed the rise and fall of great nations; witnessed the building

of great schools of art and learning and saw their loss through deluges of darkness and ignorance, out from which came new religious impulse, new literature, new art, new nations, with higher conceptions of the value of humanity and man's needs. It seems as if God stayed the knowledge of electricity until man, the instrument, was ready for its creation. When man had learned the victories of peace and had laid the foundations securely in the knowledge of nature and nature's laws; had learned the folly of searching for Fountains of Eternal Youth; of searching for the magician's touch to turn silver into gold; when man had begun to experience human progress along the lines of humanitarianism; then and then only was earth ready for the birth of this giant child, clothed in invisible garments of a terrible power, yet so subtile, to delicate, so ephemeral, that it obeys man's every bidding -- a Mercury, sending in a flash across continents, under the seas, messages of peace and good will or words of disastrous alarm to people remote, linking in one chain of brotherhood prostrate Armenia, struggling Cuba and peaceful America; a Jove, snatching the thunderbolts from the heavens and turning them into terrible weapons of warfare, or sending them on mis-

sions of peace to drive the spirit of darkness out of the night. An invisible Pegasus, carrying loads of human freight - up hill, down hill, everywhere at a touch; turning the wheels of human progress; delving into earth's secrets -- a wizard who summons a voice or a face at command, who turns light into secret things heretofore invisible; an Ariel, who waves a magic wand and sends relief to the sufferer; restores new life to the paralytic, new hope to the worn and weary, makes men happier and women more beautiful.

Yes, a wonderful child in this 19th century's child. What a fairy tale it would all have been for the youth of Thale's time, if he could have prophesied that the delicate yellow amber which came up from the waves of the rough Baltic like Aphrodite from the foam of the sea, held within its yellow translucency, the secrets of the ages -- Electron, Thales called it - when he learned that it possessed subtle power to pick up little particles, it being negatively electric, we would say. But the observing old philosopher - one of the seven wise men of Greece, thought that it had a soul. Pliny observed the phenomenon and reasoned that rubbing it with the fingers endowed it with life.

Through all the passing ages down to the 17th century, this was all that was known of electricity. It was left to an Englishman, Gilbert, to begin the study of the phenomenon, the electric amber. From this time there was no lack of experimentors. An Englishman began the study of electricity as a science; to Prussians are we indebted for the first electric machine - but it was left to our own countryman, Benjamin Franklin, to identify the terrifying shocks of the Leyden jar with the lightning. We all know that story.

It was not until this time that the use of the new thing, electricity, was thought of for medical purposes. In making experiments it was discovered that the human system readily responded to electricity - the pulse was quickened, the limbs were moved, and the whole body was roused to new efforts: Then followed a time when it was expected that electricity would cure all aches and ailments to which the human frame was heir. But those who disobeyed Nature's laws, soon learned that electricity would not restore squandered vital forces. The only wonder is that with the crude instruments, and prevailing ignorance of electro physics, enough cures were performed to give hope to the investigating.

To-day, with the great amount of instruments, constructed with the skill and precision of the modern instrument maker, the physician has at his command the administration of electricity in as accurate and reliable dosage as if measured by the metric system. We know not whence it is or what it is, but we can only study and record the effects on the body toward the alleviation of suffering.

Electricity, in a few gentle touches, assists Nature by quickening the circulation, stirring up the nutritive processes; bringing about renewed activity into the cells of the body, stimulating the excretory organs to greater activity in the elimination of the worn out, dead cells and waste of the body; acts as either a stimulant to nerve force, or as a sedative to alleviate pain. It can not only assist in the recreation to new healthy tissues, but it can also be used to destroy morbid growths, cause tumors and like processes to be arrested and gradually disappear. The old King of Terrors, Rheumatism, is compelled to bow to the subtile electricity. So too, indigestion, constipation, paralysis, and all nerve disorders - all ailments peculiar to our own sex, especially improve under the use of medical electricity. The efforts of

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the medical world prior to the advent of electricity had been to alleviate pain and prevent disease. Drug medication has done little for the chronic ailments of the body. Electricity comes at a time when the world has been pretty thoroughly searched for plants possessing within their cells the subtle powers of restoring diseased tissue to health, and together with better knowledge of the laws of hygiene - fresh air, sunshine, has helped the chronic sufferer by assisting Nature to build the healthier tissues, in which the processes of nutrition are more perfectly carried on, so that the body is helped to resist the invasion of disease.

The currents most used in Medical Electricity are the Galvanic or the Continuous, the Faradic or the Interrupted, and the Franklinic, or Fractional electricity. Each has a field of activity peculiar to itself, and different physiological results obtained through their application on the body. - Wonderful as were the discoveries which resulted from the investigation of Benjamin Franklin -- these were not in the direction of usefulness. It was not until the discoveries made by Galvani that electricity received a new impulse. The world is indebted to the observing powers of a woman for

the discovery of Galvanic electricity. Madame Galvani, wife of the Professor of Anatomy at Bologna, observed that some frogs legs that happened to be on the table when sparks were drawn from an electric machine, drew up and acted as if they were alive. She called Galvani's attention to it, and he found that the frogs legs were thrown into violent contortions by the mere presence of two metals. He, being an anatomist, and not an electrician thought that it was some property of the nerves which caused the contractions, and not the metals. Volta, professor of Natural Philosophy of Como, proved that it was the metals which caused the phenomenon. By putting together sheets of zinc and copper, separated by wet cloths, he produced the first Galvanic battery. This was the beginning of the knowledge of the powers which resulted in the discovery of the telegraph, the telephone, and the phonograph. But it was left to Sir Humphrey Davy, who did much toward the advancement of electrical science, to discover that this current possessed the power of decomposing compounds. Chemistry became almost a new science with the advent of Galvanic electricity into the field. Things supposed to be elements were decomposed. New metals were discovered and the world was

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given a new impetus in the study of electrical science. It almost seemed as if the whole world was to be made over through the knowledge of this new form of electricity, galvanism.

What is the effect of galvanism on the tissues?

1st. Let us study its chemical property of decomposing compounds. When the poles of a galvanic battery are immersed in water, the water is broken into its component parts, and we find that the gas, oxygen, passes off at the positive pole, and hydrogen at the negative. In any compound, subject to electrolytic action, the acids are attracted to the positive pole, and the alkalies to the negative. This phenomenon is called electrolysis, and it takes place in any compound which is an electrolyte.

The human body is an electrolyte; therefore a chemical action takes place in the tissues, under the influence of the electric current. Chemically speaking, the human body might be compared to a solution of chloride of sodium (salt) and water. Under the action of the current, the salt is decomposed, the chloride and the oxygen are found at the positive pole, and the hydrogen and the sodium at the negative

pole. If sufficient current strength were used, the effect at the positive pole would be that of an acid caustic, and an alkaline caustic at the negative pole.

But the human body is more than a mere collection of electrolytes. It is a living tissue. All organized living protoplasm, whether vegetable or animal, is capable of being excited by the electric current -- therefore there is a physiological effect within the organized tissue other than the chemical decomposing effect of the electrolysis. Within the area of tissues, subject to the excitation of the current there is an irritation and stimulation of nerve, muscle and cells, which excites the tissues to their highest vital functions.

The electric energy is changed within the body into tissue energy -- bringing about added nutrition to the parts under its influence. Mild galvanic currents act physiologically and heavy currents act chemically. The former is a process of re-construction, the latter one of destruction. Therefore the galvanic current should be used with care and precision to be able to secure desired results. The chemical caustic effect is used to destroy tumors and morbid growths.

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There is another property of the continuous current that called cataphorisis. This is a name of a general law of the flow of fluids in the direction of the current of electricity from the positive pole to the negative. -- The tissues in contact with the positive pole become dryer and more bloodless through the stream of the electricity pushing onward the lymph and protoplasm in the direction of the negative. While at the negative pole, the tissues become softer and more full of blood through the fluids brought to tissues by the current.

This is a very important property of the current and it is taken advantage of in medical treatment to drive blood out of organs too full of blood, and to draw the blood to tissues which have an insufficient quantity. One authority states:

"There can be no doubt that the effect of the Galvanic current upon nutrition is in part due to to the Cataphoretic transfer of molecules of protoplasm and liquid from one cell to another, or from cell to capillary vessel in the path of the Anodal stream."

Cataphoresis is used in dentistry to drive cocaine

into dentine to deaden its sensibility so that it can be cut painlessly. It is also useful in alveolar abscesses and inflammatory conditions of the mouth.

The Cataphoretic principle is used, not only to cause the transfusion of fluids, but it is used for drug administration. That drugs can be projected into the tissues can be proven by finding the drug in the urine after the administration with electricity.

This factor of the current is of great value in the treatment of skin diseases, superficial neuralgias, and in rheumatism and gout. In the latter ailment, the salts of the lithium which are known to dissolve the gouty deposits, may be projected into enlarged joints and chemically assist in their dissolution.

In health resorts, where mineral springs abound, the efficacy of the waters is strengthened through the use of the Anodel current. One of the most recent uses of this cataphoretic property is in metallic electrolysis. Electrodes are made from copper, zinc or iron. When used with the positive pole, there would be, according to the laws of chemical decomposition, a decomposition of copper, the zinc or the iron by the

acids brought to the positive pole through chemical decomposition of the tissues. The result is chloride of copper, chloride of zinc or chloride of iron set free at the electrode.

The chemicals would be in a pure state, and the anodel penetration would cause the medicine to be driven into the sub-mucus tissues with much more beneficial action by the use of either the drug or electricity alone.

Dr. M. A. Cleaves has designed some special forms of these electrodes for the use of metallic electrolysis in the treatment of the throat, the nasal passages, and the eye. She places considerable value on the current for drug administration, especially in local treatment of women.

For treatment of accessible mucus cavities of the body, the use of Hydro Electric treatment is superior to either water or electricity alone. She says, "In exudative inflammations of the pelvis, as well as diseases of the vagina, the principal aim of the gynecologist is to obtain the resolution effects of the current, and by use of the water electrode, it is no longer the apparatus only, but all the tissues with which the water comes in contact, which becomes the electrode and the active pole of the current. With the large

surface thus brought under its immediate action, one obtains a great enough force of the current to influence the entire pelvic tissues."

Dr. Cleaves recommends negative hydro electric treatment to the rectum for chronic constipation; also in diseases of the bladder, and in catarrh of the nasal passages and on some of the diseases of the ear.

When it is desired to get the action of medicine in the tissues, sulphate of copper, zinc, bichloride of mercury, iodid of potassium, any drug whose electrical affinity is known may be used with the douch, thus obtaining the effect of cataphoresis as well as electrolysis. The great advantage of this system of using electricity is that the water electrode spreads the current over so much space that currents of strong electro-motor force may be used without caustic effect.

Dr. Cleaves has designed some water electrodes for the use of this treatment which admirably fill the wants of the profession.

Among the many uses of the galvanic current in medicine, that of physical diagnosis is one of great importance. It is used not only to search out degenerations of nerve and

muscle tissue, but by means of the electric lamp illumination is used within the body. Small electric lights of one or two candle power are used for this purpose. There are lamps constructed to illuminate the cavities of the head, and to illuminate the throat and other mucus tracts. The stomach also is illuminated by means of a little lamp which is swallowed in the same way in which a stomach tube is used, the advantage being that inflamed tissue and healthy tissues are easily distinguished through the walls of the stomach by the color of the tissues. The physician also makes use of the power of electricity to produce heat. Platinum brought to a white heat is an ideal surgeon's knife. Galvano Cautery leaves a clean, bloodless wound which heals rapidly. The cautery is used in treatment of morbid conditions of the nasal cavities, and in diseases of the throat and is also used to excise tumors.

The recently discovered X rays are a great addition to medical science. Through their use, fractures of the bone can readily be diagnosed, and the presence of foreign bodies within the body can be located, prior to an operation for their removal. This is such a new field in the electric

phenomenon that the limit of its possibilities is not known. The concensus of medical opinion is that the X rays have no therapeutical power. Experimentors, however, lead us to hope that through newer photographic processes, more perfect pictures of the position of the internal organs ^amy be clearly seen, so as to enable the physician to readily diagnose diseased conditions of the vital organs of the body.

In galvanism, the modern physician has a very able assistant in the treatment of all diseased conditions of the body. The galvanic current is useful in the treatment of all nervous disorders, and especially in paralysis, and those aggravated cases of nerve aches, called neuritis. The galvanization of the sympathetic system increases the circulation in the veins and bloodvessels which supply the vital organs, bringing about an increase nutrition of the body, assisting in the restoration of lost nerve power and vitality.

The Faradic Cureent.

We have seen that Franklin first identified the lightning: Galvani and Volta first discovered galvanic electricity. It was a Dane, Oerstedt, who first solved the mystery of the magnet. He demonstrated that the magnetic needle

was deflected by the passage of electricity along the wire. Farady discovered the form of electricity which was produced by an electric current passing around a magnetic core, which is called in his honor, Faradic Electricity. It was about 1840 that machines were introduced for the use of this current. These became popular. They were small, easily manipulated, and gave a current of great physiological effects, but not until its administration became more effective through the scientific researches of Duchenne, in 1855, was much real progress made in the use of the Faradic current. It was then received with general favor and overshadowed all other forms of electricity in medical use. It was cheap, easily kept in order, and the patient and the doctor both knew by the sparks and buzzing and the muscle jerks that it worked, whereas, the galvanic current, was so quiet and gentle, and not possessing the galvanometers which the physicians of to-day have, the physician scarcely knew if his galvanic battery was working or out of order. The Faradic current is an interrupted current, and the strong muscle contractions, which are characteristic of this current, are caused by rapid breaking and making of the current. The interruptions vary from thirty to

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fifty per second. Faradic current is invaluable for testing the pathological conditions of nerves and muscles, to diagnose inflammatory pains from historical plans, and to tell the difference between central and peripheral lessions. The application of the Faradic current over the surface of the body acts as a strong tonic and a stimulant in constitutional debility, especially in nerve exhaustion. It is used as a powerful irritant in asphyxia, suspended animation, and poisoning.

It is an excellent nerve and muscle stimulant in all kinds of paralysis, a stimulant in constipation, a sedative in neuralgias, and in hysterical and inflammatory pains. The strong contractions produced in the muscles acts as a massage, stimulating the tissues to a higher natural action. Faradic Massage has a calming and soothing effect upon the nerves, and is excellent in muscular rheumatism. The Faradic bath is an ideal rest treatment for the overworked and nerve exhausted person, who lacks the beneificial effects of exercise in the fresh air.

Diseases of the Skin.

Although electricity is valuable as an assistant to

the vital processes of the body, it has also another use, which women especially will not ignore; that is, the use of electricity as a perfecter and preservative of facial beauty. Often faces otherwise charming are marred by a growth of superfluous hairs, or by moles or dark brown patches. These can be removed by the electrolytic power of the galvanic current. If the skin is dull and colorless, the use of electricity will bring the blood to the surface, making a brighter, fresher, and more youthful complexion. The Faradic current when applied to the face keeps the muscles plump, prevents the cheeks from sinking in and also prevents the formation of wrinkles. By means of electrical diffusion, drugs can be administered locally to the skin with admirable results in pimples and other eruptions on the skin.

Can it be possible that the grave, dignified, learned men, with M. D. attached to their names, who criticise us so severely for following fashion rather than sense in our clothes, are themselves guilty of fads, and follow styles in cures with as much avidity as women follow Dame Fashion? One cannot help being convinced, after reading the history of electrical treatment, that the innate love of change dominates

the medical as well as the social world. First, it was frictional electricity of Franklin's day; then came Galvanism and the former treatment was laid aside as obsolete; then the Faradic battery came into fashion and the doctors thought that nothing but the jerking kind electricity was of any use; then again, they have revived Galvanism, which for a long time has had the precedence. Now, they are going back to the old style of the early centuries and have found out that Franklinic Electricity had some value after all. True, they dress it all up in new ways and improved fashions and with the modern instrument maker's skill, their electrical machines are either things of beauty or objects of terror, according to your point of view. It is the fashion now to call it static electricity. The difference between static and galvanic electricity is one of degree only. The former has an enormous electro-motive force and low amperage - that is current strength. The latter has large amperage and low electro-motive force. A Holtz Static machine giving a spark ten inches long, represents a voltage of a million, whereas, the amperage is a small fraction. A Galvanic cell, with a voltage of one and one-half represents a high amperage. Although

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these different forms of electricity will do much in common, each has its own especial field of action. Dr. Morton, of the Post Graduate School of Medicine of New York says; "The spark of an influence machine produces a molecular perturbation at every point where it strikes, a sort of molecular gymnastics, so to speak, or a displacement of tissues. This is accompanied with corresponding changes of nutrition; new blood flows to the part, the lymphatics increase in activity, and there is a local revivication." He compares the spark to the lightning which brings molecular death without structural changes. but in this lesser degree of static electricity produces profound changes in nutritional activity. The static current is a nerve sedative and is a strong stimulant to the circulation and processes of nutrition. It is highly recommended for all nerve disorders and gout, and rheumatism.

In the last three years, electric therapeutists have been working on the alternating currents described by d'Arsonval and Apostoli and Tesla. It has been proven that the alternating current, which is so deadly, is rendered harmless through rapid frequency. Currents of 3,000 milliamperes with a frequency of 500,000 to 1,000,000 per second can be

passed through the body without harm, whereas, if one tenth the quantity, with a frequency of only 100 alterations were used, the experiment would be extremely dangerous. No generally accepted scientific explanation of this phenomenon is given. D'Arsonval offers this as a plausible one; "The sensory and motor nerves may only respond to the vibrations of determined frequency, as we see, for example, in the case of the optic nerve, the terminations of which are blind to the undulations of either at a rate less than 497 billion (red) and greater than 720 billion per second (violet). The acoustic nerve is in the same situation as regards sonorous vibrations, below and above certain vibratory periods, musical sounds no longer exist. The ear remains insensible to these vibrations."

These rapidly alternating currents produce strong physiological effects. The tissues through which the current pass become less responsive to excitants. This is shown by an analgesic effect at the point where the current penetrates the body. The vaso motor system is powerfully effected. This is shown by the skin becoming reddened and covered with perspiration. There is an increase in respiration, with a

corresponding increase in the consumption in oxygen. The person feels after a treatment as if he had taken vigorous exercise in the fresh air. D'Arsonval leads the world to hope much for the health-giving power of these new forms of electricity which are still only in their infancy.

One form of the rapidly alternating current is called the sinusoidal current. Dr. Kellogg described an interesting physical effect of this current when applied to the optic nerve. He says, "By applying the sponge electrodes, well moistened by water, to the temples, with a gradually increasing current and with the eyes closed, one seems to see rotating waves of light resembling a luminous whirlpool, but without other sensation except a metallic taste. As the current is increased in strength, the display increases in brilliancy until the whole front portion of the head seems to be brilliantly illuminated. These strong impressions are made by a current too delicate to be recognized by the nerves of the skin." With this sinusoidal current such strong muscular contractions were produced as to cause the office table to tremble violently without giving the patient any sensation of pain. This new current seems to give all the benefits of the

Faradic current without the painful sensations of the latter.

Dr. Kellogg describes the following experiment of the muscles of a strong, vigorous young man. He was subjected to a test of his muscular strength prior to the experiment. A current was passed through the body for ten minutes, after which it was applied in succession to the upper arms, thighs, and the calves, five minutes in each location. The patient was then subjected to a second muscular test. It was found that the man had gained three hundred and eleven pounds in muscular capacity. This current seems to possess the remarkable power of producing strong muscles without fatigue of the tissues. It owes its power undoubtedly to the rapid consumption of oxygen.

In this necessarily brief form we have endeavored to show some of the medical uses of electricity. It is not a cure-all, but with intelligent use it is a very able assistant in the battle against chronic invalidism.

If electricity had not been the wondermaker that it is; if it had not been a creator of new industries; if it had not opened up new fields of learning; if human ingenuity had not turned it to every conceivable use; if it had brought but

the one gift, health to the invalid, it would still have been one of the greatest achievements of the 19th century.

There is one lesson that we may learn through the study of electro-physiology. It is a lesson which sounds old in the telling, we have heard it in so many different ways; a lesson in activity. "It is better to wear out than to rust out." Youth is a rapid degeneration of tissue, accompanied by a still more rapid regeneration of tissue. Those most live who have the greatest activity, in nerve, muscle and brain cells. It has been stated that the 19th century American lives too "fast" a life; that he wears himself out with his incessant activity. But if he keeps his fires aglow with fresh fuel, oxygen, and sees that his drafts are not choked up with ashes, (carbon, dioxide and other waste) so that the life currents are strong, then he can go at full speed without becoming a general wreck, for it is man whose hand is on the lever.

And the women who are so active in the affairs of the day -- who are they? Compare them with the dillitante of a century ago. Are they not more beautiful, more lovable? Do they not make better wives and better mothers and better

citizens of this great republic through their consuming activity?

But to use a common expression, you cannot burn the candle at both ends. If you wish to go at this 19th century pace and not make it "a pace that kills", then you must keep the forces of life in true poise. Man is out of harmony with his surroundings. He was made, as were other animals, to live in the sunshine and to breathe the pure air of ^{an} untainted atmosphere. Man has passed the stage of tent life, and the inexorable laws of progress compel him to live a life contrary in many ways to the laws of Nature. He must search Nature for some potent elixir to keep his bodily powers equal to his mental force. Electricity will do this. In some ways it is a substitute for exercise and sunshine, compelling the tissue to rapidly absorb oxygen, and to rapidly eliminate the waste. It helps to keep the human fires at full flame and prevents them from smoldering and going out like a candle in foul air.

Surely, electricity must be a gift from Heaven. It is not life, it is not soul, neither is it a thing of man's creation. Man only spells out the A.B.C.'s of the science. He does not make the laws which govern its source. It almost seems as if electricity was a link between the material world

seems as if electricity was a link between the material world and the spiritual world -- a great power held within the grasp of the Maker of Worlds -- one of the unseen forces of the universe, which we can use, but not fully understand. This gift comes to man in the maturity of the race with the warning, "Here is a majestic power, a gift from the God of the Ages to the 19th century. Use it rightly and it brings manifold blessings to humanity, but use it rashly and the penalty is -- death."

Did not God mean that the harvest of life should be something more than gnarled and sapless fruit? May we expect too much to hope, by keeping in closer touch with this great force of life, electricity, that man may be garnered in at the allotted fulfillment of time like ripened, luscious fruit, which falls from its stem through its perfection, and not through a withering blight. When the human soul breaks the frail anchor which binds it to this earth and the spirit, afloat on great electric waves of ethereal light, penetrates into the unknown, then the secret of the mystery, electricity may be revealed to the understanding. Here we can only speculate.

P R E H I S T O R I C M A N I N I O W A

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JANUARY SIXTH

1897.

PREHISTORIC MAN IN IOWA.

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In our study of Prehistoric man in Iowa, it will be well to understand at the beginning what we mean by the term, Prehistoric man. Daniel Wilson, a most distinguished archaeologist gives this definition: "Man may be assumed to be prehistoric whenever his chronicles of himself are undersigned, and his history is wholly recoverable by induction. The term has, strictly speaking, no chronological significance. There are modern as well as ancient prehistoric races; and both are available for solving the problem of man's natural conditions."

Working on this basis, we are not confined to what we can learn of the earliest races who inhabited this fair region and ages since passed away, but may carry the line of investigation on down to the Indians that have lived here within the memory of existing inhabitants, and even to what the missionary and scientist learns of them at the present day. In studying this most interesting subject, I was at a loss to decide where the consideration of prehistoric man in Iowa ended; whether 1492 was the time that marked the close of his era, or

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the date of the discoveries of La Salle and Marquette, the date of the Louisiana purchase, or the admission of Iowa as a State; the Spirit Lake massacre, or the date of the latest regulations made for the Indians in Tama County. The more I studied, the stronger became my feeling that the epoch of the prehistoric Iowa man does come down to the present time, but that the tale is nearly told. Contact with civilization has not proved to be an unmixed good to the red man, for he has adopted many of the bad habits of so-called civilized man, and has largely deteriorated from his native condition. He is neither civilized, as a class, nor wholly pagan.

But the ancient aborigines have proved very fascinating. Even old Job considered those whom he called ancient, more interesting than the people of his day and generation.

Investigations prove that our state was the abode of man at a very remote period. Remains have been discovered deeply imbedded in loess or clay. Professor Calvin says that during the glacial epoch, Iowa was twice covered with a vast sheet of ice. "The melting

of the glaciers was attended by a series of phenomena conspicuous among which were flooded rivers, whose waters thick and turbid, carried loads of detritus that was strewn along the course of channels or carried far beyond the most southerly limit reached by the ice. During some phase of the melting process, there was deposited at Iowa City, as well as scores of other localities, this well known loess or yellow clay, that is convertible in wet weather, as all have had experience, into fathomless beds of stiffest, stickiest mud, and in seasons of drought, is reducible to finest dust that whirls into air on the slightest provocation. Furthermore, there is evidence that during the period of melting, this country was re-occupied by plants and animals that successfully pushed their stations up to the very margins of the retreating ice."

He further says: "This point in the history of Iowa deserves special notice, for there are reasons to believe that with this incursion of animals from the South to hold and to occupy what the glaciers were compelled to abandon, man came, and for the first time set

foot within the limits of our state. The discovery of arrow points in undisturbed beds of loess at different points in Iowa and Nebraska indicates the presence of man in close proximity to the foot of the melting glaciers." There is evidence that in Europe the glacial epoch was closely followed by man and remains there show, as they do in Iowa, that elephants and a species of the horse were contemporary with man at this epoch both in Europe and Iowa. Several skulls showing great mental inferiority have been found in Iowa loess, corresponding very closely in development with the Neanderthal type of skull found in Europe.

The remains of the work of these Iowa pioneers are so scanty that we can hope to learn but little more about them. Man at that period made flint arrowheads, knives, scrapers, and such implements, just as the prehistoric man in Europe, Asia and Africa has done. If samples of flint implements from all parts of the world were to be promiscuously mixed together, archaeologists could not decide from any method of workmanship where they came from, as no region has any special peculiari-

ties of handiwork. This is evidence that human nature is the same everywhere, and that in similar environments and conditions of civilization, man's needs are the same. He must have food, and in certain latitudes, clothing and shelter. With flint arrowheads, knives, and other tools, he can provide these things. How long man lived in this condition in America, and whether he was the ancestor of the mound-builders, the face of nature does not show, nor does she yield the secret to the most persistent and skillful of her questioners.

As I have looked at and handled their flint implements,--arrowheads, knives and scrapers, their stone mortars, axes and hoes, I have pondered and dreamed over the men and women who made and used them. Did they have any organized forms of government? What religious beliefs had they? What were their social and family customs? What shelter did they have on these bleak Iowa prairies in winter? With what kind of garments were they clothed when the blizzards were raging, or when the long days of summer gave the sun his full power to burn and blister? What protection had they

from the terrific thunder and hail storms? How were the little children treated? As the dusky aborigines sat around the fire when evening fell, did the children cluster around their mothers and ask for stories as children do now?

Handling and gazing upon pottery that has been taken from mounds, I have wondered if some prehistoric woman, as she fashioned it, was planning for the future of her daughter, laying up for her a store of dishes and other ware against her marriage day, or were the articles molded by the maiden herself as she joyously manufactured her own housekeeping outfit; or were these things made by women in agony of spirit, suffering under slavish bondage to men who regarded them as little better than beasts; alas this was most likely the case!

Did the innocent little children look out on this mysterious world as they do now, loving everything beautiful, the flowers, stars, sun, birds and insects? Were they interested in all they saw, and did they examine everything; did they look under flat stones and wonder at the strange, wriggling, running things they saw there,

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or was everything regarded with superstition and fear? We can only judge of all these things by what students have learned of the aboriginal Indians before they became changed by contact with white men, and from remains in mounds, and caves and pictures on rocks and shells.

Though ancient mounds and earthworks are widespread from the Rocky Mountains to the Atlantic coast, it was not until the latter part of the 18th Century that scientific men began to realize that there were most remarkable antiquities within the bounds of the United States. President Stiles, of New Haven, and Benjamin Franklin, became much interested, and soon stated their theories in regard to them. Succeeding scientists explored, studied, and gave their theories. Then arose two classes of antiquarians. One school maintained that the mounds were the work of an ancient and vanished race much more civilized than the Indian ever was, and they have the much larger following, for their theories were so much more gratifying to the imagination. The other school held that the "mound-builders" were no more nor less than the immediate predecessors-

sors in blood and culture, of the Indians described by De Soto's chronicler, and other early explorers."

The bureau of Ethnology of the Smithsonian Institution undertook to solve the problem by a very complete series of researches. Explorations were conducted in twenty-two states east of the Rocky mountains, including Iowa, Wisconsin, Minnesota, the two Dakotas, Illinois, and Missouri. More than two thousand mounds have been explored, including all forms and kinds. Though mounds are found over so great an area, they are the most numerous and various in Ohio, Wisconsin, Illinois, Missouri, Iowa, Tennessee, Mississippi and Arkansas, and these states are the richest in these remarkable antiquities. "An immense collection of pottery, celts, pipes, gorgets, flint and bone implements, discoidal stones, engraved shells and toys, and ornaments of many kinds, has been secured, which is invaluable to students of ethnology."

The ultimate conclusions which the bureau reached are as follows, and given in their own language:

"1. Nothing found in the mounds justifies the opinion that they are uniformly of great antiquity.

2. The mound-builders comprised a number of tribes bearing about the same relation and having about the same culture status as the Indian tribes inhabiting the corresponding area when it was first visited by Europeans.

3. The custom of removing the flesh before burial prevailed extensively among the northern mound-builders, and was not uncommon in the South.

4. None of the mounds were built for religious or sacred purposes, but some religious ceremony was often performed at the burial, involving the use of fire, perhaps in cremation. There is no evidence that human sacrifice was practiced.

5. In some southern districts, especially in the bottom lands of the lower Mississippi it was customary to erect dwellings on low mounds, apparently artificial, and when death occurred, to bury the remains in the earthen floors, burn the houses, and heap mounds over the sites while the embers yet smouldered. These residences appear to have been constructed by setting upright sticks in the ground and wattling them by inter-

weaving canes or twigs, then plastering these rude walls with clay, and thatching the roofs exactly as described by the early French explorers of the region.

6. The contents of the mounds examined reveal in the builders a people who had attained about the same status in warfare, domestic customs, social conditions and arts, as the Indians of the same neighborhood when first visited by white men.

7. The construction of similar mounds over the dead has been practiced extensively in many localities since the coming of the Europeans, as is demonstrated by the finding of silver and iron implements and religious emblems among the bones and ashes of the abandoned hearths. * * * Finally, the links of evidence connecting Indians and Mound-builders are so numerous and well established as to justify archaeologists in assuming that they are one and the same people."

It may seem unnecessary to bring in this whole matter regarding the whole area of mounds, but we can no more study the prehistoric man of Iowa separately from the surrounding region, than we could give an adequate

idea of man now in Iowa, and leave out of account the rest of the world.

While Iowa has a great number of mounds, they are not so homogeneous nor so strongly characteristic as those of Wisconsin or Ohio. In the northeast part of the state, there are effigy mounds resembling those just across the river in Wisconsin; in the northwestern part are stone circles and figures like those of the Dakotans on the Missouri river. In the southeastern part are still different mounds and earthworks, seeming to show that different tribes and families occupied different parts of the state, and that they shifted their locations for the mounds throughout the state show occupancy of the entire area. The migrations of the Indians since the French first discovered them here, also go to prove this. In the northwestern part of the state are the "boulder mosaics"--surface figures formed in lines to represent animals, always found near boulder circles which were formed by placing boulders on the margins of tent skins to keep their tepees well protected. In Dakota are great numbers of these made by Sioux tribes

which inhabited also parts of Iowa. In the remainder of the state are various forms and kinds of mounds, of which some are evidently burial mounds; others formed earthworks for the protection of their villages, and still others whose object and use are not fully established.

Through the study and researches of the Davenport Academy of Natural Sciences and the State Historical Society, the prehistoric monuments in Iowa have been very thoroughly investigated and described. Mr. Charles Aldrich has himself investigated mounds and very kindly loaned articles taken by himself and others from Iowa mounds.

In Allamakee County are remarkable mounds situated on a bluff on the upper Iowa River. There are circular enclosures, oblong forms and lines and groups of mounds. Evidently a part of them were defensive earthworks.

In Clayton County are effigy mounds like those in Wisconsin on the opposite side of the river. Wisconsin is the home of emblematic or effigy mounds which are built in the form of animals, birds and reptiles. In

Floyd, Louisa, Scott, Wapello, and many other counties in our state are many mounds which have been explored, yielding many interesting relics, consisting of stone and flint implements, pottery, pipes, and shell ornaments, besides skeletons of all sizes and both sexes.

The mounds and earthworks of Iowa go to prove that the people who constructed them lived in villages, and that they cultivated the soil, and were not the wandering, unsettled hunters that many suppose them to have been. The history of the white man's treatment of the Indian is no credit to him, for he has driven the ancient owner of the land further and further from his possessions, and corrupted the original dwellers with his own evil ways, until only a remnant remains for the ethnologist to study, and the missionary to teach.

To the aboriginal man, Iowa presented the same beautiful face as now. The vegetation was as rich, the animals on its surface far more numerous, and the waters teeming with fish. Those inhabitants not only had their game and fish and natural fruits to depend upon, but they also raised corn and other vegetables.

De Soto in the South and La Salle and Marquette in the North, found the Indians cultivation not only corn, but squashes melons, beans, and other things. These they kept so far as they could for winter use. They crushed corn and made hominy of it. Berries and other natural fruits they dried and kept. Nuts and acorns they also used, and of sap they made maple sugar. Here in the great corn belt they no doubt rejoiced in large corn crops. They did not plow the fields, but made a place for each separate hill with their stone hoes. Stone mortars have been found used probably for grinding points of mineral substances, and perhaps also for grinding shells that the women mixed with their clay for making their pottery.

The women were industrious, making of the skins of animals their clothing which consisted of tunics, leggings and moccasins, and she also tanned the great fur robes of buffalo and deer. She wove the baskets of tender twigs and bark of trees growing along the streams. She fashioned the light birch bark canoes. She shaped the pottery without a wheel, and baked it without an

oven just enough to make it hold its shape. She built the lodge, and probably owned it. It is supposed that polygamy existed among some of the tribes, for the men were called brothers and the women, sisters. Descent was reckoned through the mother, and her family name given to the children. She fastened the infant to a flat piece of wood and carried it on her back, or in more recent times, slung in a blanket over her shoulder.

To determine the antiquity of the Indian, requires broad and deep study. Not only must their customs, myths and religious beliefs be thoroughly investigated, but their language must also be examined and analyzed. To missionaries is due the scientific investigation of their languages and myths.

It is estimated that there are nearly six hundred languages and dialects matured into independent tongues in Europe. The languages of the American continents have been estimated to exceed one thousand two hundred and sixty, of peculiarly elaborate structure. Linguists find that many of these languages are complex and complete, using inflexional endings giving fine shades of

meaning, with moods and tenses, number and gender.

The history of Asia and Europe has been such that it has been possible to judge of the length of time requisite for the formation and growth of a language. By that test, the languages of many tribes must have been hundreds of years in growing, and have been known to be in use, completed since 1492. Wilson says, "The red man it thus appears, is among the ancients of the earth."

Had I the time, I should like to tell you of their legends and myths, their religions which invested all things with something of the supernatural, even regarding the large prairie boulders as the abodes of the spirits of strength and power, which were revered and received their votive offerings, and were often entwined with wreaths of flowers and decorated with paint.

You would enjoy hearing about their belief in the Thunder beings, their myths regarding the creation of the world with its plants and animals; also their use of the cross, the arms of which signified the East, West, North and South winds, each of which boded good or evil, likewise the method of keeping their chronology. Some

of the Sioux tribes used winters as the basis of their calculation and reckoned from a winter known to all by some circumstance of general interest and named for that event.

The burial customs of all the prehistoric people were indeed curious. Among some tribes, the bodies were clothed in their best garments, then well wrapped in robes of fur, and, if possible, placed in trees, or in prairie regions, put on scaffolds built high enough to prevent wild animals from disturbing them, then left until the flesh had disappeared, when the bones were gathered in bundles and mounds built over them.

Their mourning customs were also strange, but each ceremony had its significance to them. The making of their implements, the weaving of cloth, which has been found in mounds preserved by contact with copper, or by the salt of the soil, their marriage customs, their various dances and religious ceremonies, their sweat lodges for the sick, the totems and the mystery pictures on their lodges and garments, their games and sports-- all these form a most fascinating story, but my time is

too short to give any details in regard to these things, though I will give a few words to the last years of the Indian occupancy of Iowa.

While Iowa was yet allied to Michigan and Wisconsin our boundaries extended from the St. Peter's river in the north to the Missouri river in the south, and from the Mississippi river west to the Missouri. Within this territory were the various tribes of the great Sioux family, chiefly, Sissetons, Ioways, Winnebagos, Osages, Otoes, Missouris, and Omahas. Also of the Algonquin family there were in Iowa the Sacs, Foxes, Potawatammies, Ottaways and Chippeways. The first tribe seen upon Iowa soil by white men, were the Illinois, whom Marquette and Joliet visited in 1673. These Indians were finally exterminated by the Sacs and Foxes in 1803. Father Hennepin, in 1680 found Sioux in Northwestern Iowa, and was for five months their prisoner. The Sioux were bitter enemies of the Chippeways, Sacs, and Foxes, who, they considered, encroached upon their rightful possessions; they also fought the Iowaya and Winnebagos who seceded from them.

Treaties, fixing boundary lines between them and the other tribes in Iowa were made between the United States and the Sioux in 1812, 1825, 1830, 1836, and 1837 but to these, the Sisseton Sioux paid no attention, and kept up a constant warfare with the Pottawattamies after the removal of the latter to Iowa until they left the state.

From 1848 until the Spirit Lake massacre of 1857, these "Bedonkoi Sioux" were a constant menace and dread to white settlers. I believe the noted "Sitting Bull" was one of this troublesome tribe.

The Ioways were in 1690 found with the Winnebagos on Lake Michigan, but in 1786 some located in the region of Chariton and Grand Rivers, and had their headquarters in Mahaska county, in our state. In 1815 they made a treaty of peace with the United States. War between them and the Sacs and Foxes broke out in 1819; after various wars and troubles the Ioways accepted land across the Missouri river in 1836.

Before the appearance of French traders in the St. Lawrence River, the Sacs and Foxes were located in that

region, but owing to their hatred of the Europeans they moved westward, living for a time in Wisconsin, and finally in 1734, settling in Iowa. In 1788 they ceded to Julien Dubuque a strip of land where the city of Dubuque now stands.

I should be glad to give an account of all the tribes, with a sketch of the troubles with Blackhawk, also something of the history of Mahaska, Keokuk, and other noted chiefs whose names live in the appellations of many of our counties, towns and rivers.

Finally, by 1848, one after another, all the tribes of Iowa had ceded their lands to the United States, and vanished beyond the Missouri river, except a band of Musquakies, belonging to the Sacs and Foxes, who still remain in Tama County, and were authorized to hold land there by act of the legislature of 1856.

Alice A. Baily.

January 6, 1897.

Des Moines Club.

TENNYSON'S HOMES AND HAUNTS.

Read before the Des Moines Women's Club, January 20, 1897.

By Mrs. Henry Wallace.

TENNYSON'S HOMES AND HAUNTS.

On a beautiful August morning, in the year 1809, if you or I had been passing by Somersby Rectory, in Lincolnshire, England, we might have heard the joyous voices of children in the garden, who, had they chanced to see us, childlike, would have shared their delight by exclaiming: "We have a little brother; he's the dearest baby in all the world!" This child so gladly welcomed was born an heir of endless fame. It was Alfred Tennyson, late poet laureate of England, and the sweetest singer of the 19th century.

His father, Rector of Somersby, was a man of many attainments; his mother a highly gifted woman of poetic temperament, which she transmitted to her children. The family numbered seven sons and five daughters. The Rectory garden oft resounded with their shouts of mirth as they played their favorite game, "King of the Castle." Their evenings were spent in story-telling and games. Tennyson was months relating his story of "The Old Horse." His first line of poetry was, when five years of age, as carried by a breeze through the garden, he exclaimed: "I hear a voice that's speaking in the wind." In a large family there are always special friendships, so Charles was Alfred's favorite, and his critic as he

also was a poet. The little brothers are often described as bending over a slate on which verses were scribbled. At one time Alfred's theme was "The Garden Flowers" with which Charles was delighted, and looking at him with fond admiration, said: "Yes, Alfred, you can write." His first "In Memoriam" was written on his grandmother's death by request of his grandfather, who rewarded him with a half sovereign and the warning, "There, my boy, that's the first money you ever earned by poetry, and take my word for it, it will be the last." Byron's poems had a great influence on the imaginative child, who heard of his death while playing in the garden and went off alone to record his sorrow by carving on a stone "Byron is dead." This was a foreshadowing of him when older, who, silent to his friends for years, in time of trouble would send assurance of his tender sympathy, as in condoling with Lord Houghton on the death of his wife, he wrote:

I was at a funeral the other day: one of the chief mourners reached me her hand silently almost over the grave. I as silently gave her mine; no words were possible. So this little note that can really do nothing to help you in your sorrow is just such a reaching of the hand to you, my old college comrade, to show that I think of you."

At one time, when Alfred and Charles were devising plans for an excursion, the family coachman suggested as a means the verses they were always scribbling. They at once collected the best of them and issued a little volume called "Poems by Two Brothers", receiving for it ten pounds (\$50.00), the happy boys starting the afternoon their poems were published on a delightful tour of the Lincolnshire Churches. Thus Alfred Tennyson began his career as a poet. His peaceful, beautiful life at Somersby for twenty years did much for his development, as early impressions are ever the deepest. He loved to wander in solitude, communing with nature, his great lesson book, where he read with reverent care what God had inscribed. The Rectory was nestled in scenes of rural loveliness, facing a mossy lawn and charming landscape of hill, vale, and tangled meadow land, covered with wild flowers, which to Tennyson were ever the dearest.

He wrote of his study in the attic:

"O darling room, my heart's delight,

Dear room, the apple of my sight;

No little room so warm, so bright,

Wherein to read, wherein to write."

Near the Rectory one can still hear the music of the

little singing brook which flows under a foot-bridge in a shady lane. Overshadowed by trees, bordered with masses of blue forget-me-nots, it winds in and out through gardens and meadows, always changing, yet ever the same. It chatters and charms with its soft, sweet song, "I go on forever, ever." The laureate's poems are full of echoes from this early home.

Tennyson was educated at Trinity College, Cambridge, where he soon became a student of distinction. He was elected to fill the first vacancy in the Conversation Club, nicknamed (as they were limited to twelve members) "The Apostles", who met once a week to discuss political and literary questions. Arthur Hallam, a member, and also a poet, became his dearest friend. At this time, though nineteen years of age, Tennyson was very shy and sensitive to criticism. On appearing before "The Apostles" to read a paper on "Ghosts", such a dread seized him that he tore it in fragments and threw it into the fire. In 1830, he enjoyed, with Hallam, an exciting journey through the Pyrenees. The war of Spanish independence was raging, and they were entrusted with money and letters written with invisible ink to the chiefs of the conspiracy. The following year his father died, and Somersby Rectory soon became the home of others. Tennyson's sorrow on leav-

ing was expressed in verse:

"Unwatched, the garden bough shall sway,
The tender blossoms flutter down,
Unloved, by many a sandy bar,
The brook shall babble down the plain.
Our father's dust is left alone,
And silent under other snows,
There is due time the woodbine blows,
The violet comes, but we are gone."

The poet went to London, and in 1833 published a volume of poems, "A Dream of Fair Women", "Lady of Shalott", and "Lotus Eaters", in which he speaks of music in a way that would even touch the hearts of the unconverted in Des Moines, who wrongly call it a fad:

"There is sweet music here that softer falls
Than petals from blown roses on the grass,
Or night dew on still waters.
Music that gentler on the spirit lies
Than tired eyelids upon tired eyes.
Music that brings sweet sleep down from the
blissful skies."

In September of this year, he was overwhelmed with grief

by the death of his beloved friend, Arthur Hallam, the betrothed husband of his sister Emily. For ten years he was silent; even poetry could not comfort him. He became a member of the Anonymous Club in London, with John Stuart Mill, Thackeray, Carlyle, and other noted men. Ruskin said of him: "One sentence of Tennyson's is more than my half page." Carlyle describes him at this time as a man of commanding presence, with rusty, dark hair; laughing, hazel eyes; massive, yet delicate face; sallow, brown complexion, almost Indian looking; a musically, metallic voice; clothes loose; free and easy." I have never met such company over a pipe." Tennyson had early learned to smoke; a pipe and dogs were his inseparable companions. While in London several years ago, a friend took me to the site of the "Old Tavern" on Fleet street where Tennyson once spent much of his time. A similar one is near where you can see the dishes of willow ware, the oak mantel and fireplace which were removed there. On the mantel Tennyson carved his initials, "A. E. T." He was very fond of wood carving and excelled as a natural artist.

In 1842, he published two volumes of poems, including his earlier ones. Wadsworth, then poet laureate, was delighted with them and pronounced him the finest of living poets.

"The Princess" came out in 1844, being inspired by scenes in the Isle of Wight. It always reminds me of Charles Sumner's last visit to Farringford. American-like, he was talking of American affairs, until noting Tennyson's lack of interest, he changed the subject to poetry, remarking that "The Princess" was his favorite poem. "Read it", exclaimed the laureate. Sumner had scarcely read a page, when Tennyson snatched the book, saying: "This is the way "The Princess" should be read", and in grandiloquent style he continued for five hours. Courtesy compelled Sumner to listen, but poetry lost its charm. The lyrics in "The Princess" are lovely.

"As thro' the land at eve we went,
And plucked the ripened ears,
We fell out, my wife and I,
O we fell out, I know not why,
And kissed again with tears."

"Sweet and Low" is an exquisite cradle song. He was seventeen years in writing "In Memoriam", a tribute to Arthur Hallam.

"'Tis strange that those we lean on most
Fall into shadow, soonest lost;
Those we love are taken first."

"God gives us love; something to love
He lends us; but when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone."

The year 1850 was the time of the poet's greatest fame and happiness, as during that year he was appointed poet laureate, finished "In Memoriam", and was married to Miss Emily Sellwood, an older sister of his brother Charles' wife. On their wedding journey, they met the Brownings at the Louvre in Paris and became lifelong friends. Lord John Russell gave them a reception while in Italy, but Tennyson did not like Venice. On Lord John's insisting why, the sole reason, Tennyson replied, was because he could not get any English tobacco for love or money. Twickenham was their home for a short time. His first work as poet laureate was the superb "Ode on the Death of the Duke of Wellington." Farringford on the Isle of Wight, well named "The Island Beautiful", became their home. "A charmed palace, with green walls without, and speaking walls within." He writes of it as

"Far from noise and smoke of town,
I watch the twilight falling brown
All 'round a careless ordered garden."

"They that can wander at will, where the works
of the Lord are revealed,

Little guess what joy can be got from a cowslip
out of the field."

Many distinguished persons, literary, and scientific men of the century enjoyed the hospitalities of Farringford. Garibaldi planted a tree of liberty in the Avenue. Longfellow held sweet converse with him there. The laureate's study window looked out upon the sea. He has brought the sea into poetry more than any other poet. He often entertained his guests by reading passages of touching pathos from "Enoch Arden", "Queen o' the May", "Break", and others, the eyes of host and guest brimming with tears as in sweetly solemn tones he repeated:

"But oh, for the touch of a vanished hand,
Or the sound of a voice that is still."

Farringford was so hedged in with trees that their home was not visible from the road. "Tennyson's Lane", his favorite walk, was along the ridge of the town, between the house and the sea. It was crossed by a rustic bridge which led to a tangled wood called "The Wilderness", where the air was sweet with wild flowers and rippling with the song of birds.

The turf was covered with violets, the hillsides with yellow gorse and purple heather; the hedge thorn was fragrant with snowy blossoms; the few thatched cottages were ivy-clad, with the monogram "A. E. T." over the doors, and carvings of leaf and vine around the windows. The poet composed many of his poems while mowing his lawn. In dress, he was distinguished from others by his broad-brimmed hat and Byronic collar. He shrank from observation or being interviewed, yet took pleasure in the notoriety which brought strangers peeping through the gates and in hearing, "There goes Tennyson". A tourist on the island said to his guide:

"You know Tennyson?"

"Yes; he makes poems for the Queen. I don't know what they means, but the policemen often see him walking about making of 'em under the stars."

"He's a great man."

"Yes; but I don't know what you calls great; he keeps only one manservant, and sleeps on the floor."

Tennyson loved the United States, yet during our Civil war, he, in common with England, sympathized with the South. Our poet, Thomas Buchanan Reed, gave him a lesson, of which I heard through a niece of Mr. Reed's, an Iowa lady, whose home

is in Sigourney. It was the first year of the Rebellion: Mr. Reed was visiting England and was invited to meet the poet laureate, who, as soon as he was presented, said:

"Mr. Reed, as you are an American, I feel bound to tell you that your country is rapidly going to destruction, and I can not say that I regret it. England, as you know, sympathizes with the South, which is bound to secure her independence, as she ought to. I tell you this the more frankly because you are from the North, and I dare say you are anxious to know what we think of your war. You of the North, Mr. Reed, need not look to England for any moral support."

This rudeness received its just due from our honored American, who inquired:

"Have you finished, Mr. Tennyson?"

"I have finished all I wish to say at present, Mr. Reed."

"Permit me then, Mr. Tennyson, to remark that America, North or South, don't care either for England or England's opinion. This is our fight; we intend to settle it ourselves, and if England, or any other country, interferes in our quarrel, we'll make her wish she had n't. Understand this clearly, Mr. Tennyson, we don't care a continental for England."

Tennyson was particularly pleased with Mr. Reed after

this, put his arm in the American's, and treated him with special politeness the remainder of the evening. The English, as a class, honor those who return their rudeness in kind.

Tennyson's two children, Hallam and Lionel, were born at Farringford. Until after the birth of his son Hallam, he thought the face of the child in the Sistine Madonna too solemn for even the Christ, but while watching in wonder the face of his babe, as it tried to catch the sunbeams on bed-post and curtain, he exclaimed: "Raphael is all right! No man's face is as solemn as a child's."

Mr. J. T. Fields, of Boston, tells of one night while at Farringford:

"At midnight, the poet said: 'Fields, let us take a Walk.' The night was dark and wild, the sea dashing at the foot of the cliff, but handing me a cane, we trudged through the thick grass with our sticks. Presently he dropped on his Hands and knees. Alarmed, I cried: 'What is the matter?' 'Violets, man, violets! Get thee down and have a smell; it will make thee sleep the better.'"

He was egotistical in an amusing, impressive way. At one time, an old lady, seated next him while one of his poems was being read, exclaimed: "Oh, how exquisite!" "I should say it

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was", Tennyson responded.

In 1865, he was elected a member of the Royal Society. His mother died in this year, which bereavement drove him more closely to solitude, and a change of home was soon made to Aldworth, on the edge of Blackdown, in Surrey, which rivaled Farringford in beauty and fame. The laureate superintended every detail of its architecture; it was built after the Tudor and Gothic period. The air here was more bracing for Lady Tennyson, who is described as a saintly woman, but always delicate. In dedicating "Enoch Arden", he refers to her as "Dear, near, and true; no truer time himself can prove you, tho' he make you evermore dearer and nearer."

His son Lionel, a brilliant scholar, much like his father, was married in Westminster Abbey to a poet's daughter, Miss Thomson, a niece of Dean Stanley. The London aristocracy looked on at this marriage of poets' children--Gladstone, Robert Browning, Ruskin, George Elliott, Hawthorne, and many others. The bride was a brunette, a lovely woman, except for a pug nose, which Tennyson delicately described as "tip tilted like the petals of a flower."

In 1883, Gladstone and the poet enjoyed a tour through Northwestern Europe. The following year he became a peer of

the realm.

In 1886, Oliver Wendell Holmes and daughter visited Aldworth and received a most genial welcome from Lady and Mrs. Hallam Tennyson, and were also shown attention by the laureate, although the family were mourning the sad death of Lionel, who, returning from India, had died on the steamer Chusan and was buried in the Red Sea. Dr. Holmes said of Aldworth: "I felt as if wearied eyes and overtaxed brains might here find their haven of rest." Lady Tennyson and Hallam shielded the poet from every care, and left him to his dreams. He attended the local flower shows and enjoyed having Mrs. Hallam Tennyson bring his carriage from the station filled with children who came to enjoy a day at Aldworth.

Tennyson's poem, "The Grandmother's Apology", suggested to Sir John Millais, late president of the Royal Academy, London, a lovely domestic picture. In 1889, "Crossing the Bar" was published. It seemed a premonition of his own crossing.

"Twilight, and evening star, and one clear
call for me,

And may there be no moaning of the bar when

I put out to sea."

In 1892, Tennyson was cruising in the Mediterranean in Colonel Crozier's yacht, full of health and spirits. A new volume of poems, "Abkar's Dream", was in the press, and "Becket" was to be played by Henry Irving and Ellen Terry, with Genevieve Ward as the wicked queen. I attended Irving's theatre in London and heard from a personal friend of Miss Ward's of her capture by bandits, the fright changing her voice to a deep guttural tone well suited for this character. Tennyson heard her play it shortly before his death, and entered into a contract with Irving that during Miss Ward's lifetime no one else should play this part.

On October 1, 1892, Tennyson was taken ill with influenza, and on October 6th, surrounded by his family, his face bathed in a flood of moonlight, he passed peacefully away. In his hand was a volume of Shakespeare, open at Cymbeline and the immortal verse sung by Cymbeline's sons:

"Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou they worldly task hast done,
Home art gone, and ta'en thy wages."

If literary success depends on genius and opportunity, Tennyson had both. His life was never hedged in with obsta-

cles nor hindered by disappointments. His homes, haunts, and dreams were more than realized in their fruition. As he pointed out to others, so he kept in mind "the one far off divine event to which the whole creation moves." "In Memoriam" is full of hallowed memories. Of Hallam, he wrote:

"One set slow bell will seem to tell the passing of the sweetest soul that ever looked with human eyes."

His motto was, "Pray, think, and strive." His maxims were "self-reverence, self-control, and self-knowledge." Over the entrance to Aldworth was a band of leaves carved in stone interlacing the inscription: "Glory to God in the highest, and on earth, peace, good will toward man." Set in the tiles of the hall was the Welsh Motto, "The truth against the world." The secret of his fame was his belief that the path of duty was the way to glory.

A Tennyson memorial is to replace the old wooden beacon at Farringford Down, where Tennyson so often looked out upon the sea, and was there inspired with songs that have thrilled the world. The beacon will be eight hundred feet above the sea level and thirty-two feet from the base to the top of the cross. The various lines of steamships for Southampton, on their voyages to and from New York, will be guided by this

Ionic cross of Cornish granite, which can be seen by all ships that pass up and down the English Channel. Oliver Wendell Holmes was the first American to subscribe for this memorial, a tribute and offering from loving hearts in England and America to him who has enriched our literature and bequeathed to us the example of a noble, helpful life.

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I V O R Y C A R V I N G S .

----- By -----

Mrs. F. E. V. Shore,

Read

----- February 17, 1897. -----

Des Moines Women's Club.

-- XX --

In the realm of art no branch entwines itself more in the world's history and incites a deeper interest than the carvings in ivory. The value of ivory depends not so much on its material worth as on its unparalleled excellence for expressing the sculptor's inspirations in the most delicate and exquisite forms. It has been reserved for the most renowned artists of all ages; and although fragile, its portability and ease of concealment have preserved to us specimens which illuminate periods by illustrations of styles and dexterity not represented by other works of art.

The most ancient specimen is doubtless the head of an Egyptian King which was obtained from an Arab at the Tombs of the Kings of Thebes in Upper Egypt. It is similar in type to the photograph of the celebrated wooden statue in the museum at Cairo and is supposed to be 6000 years old.

There are preserved in the museums of the world relics of carved ivory of each century of the Christian Era, which illustrate the gradual rise and decline of the Christian Art from its beginning to the nineteenth century. The most important of these are the consular diptychs which consist of two

tablets joined together in book form - the inner sides being hollowed and filled with wax for writing; the outer sides adorned with carvings, some representing a consul sitting in a cushioned chair clothed in the vestments of office or appearing in the act of giving the signal for the opening of the public games. These were presented to the consuls upon assuming their official duties. Diptychs were made by pagan workmen prior to the time of Christian art while others exist whose carvings show indications of the influence of Christianity beginning to be felt.

The most ancient diptych existing is in the Imperial Library at Berlin and dates 416 A. D. A diptych which belonged to consul Areobundus in 506 A.D., now in the antiquarium at Zurich, represents a contest between lions and bears surrounded by a circle of spectators. Although these scenes were rudely represented, much life and a variety of expressions have been given the figures. There are crucifixes and mementoes of eleven consuls, several of which are in the museum at Liverpool. One of these belonged to Flavius Clementinus who was consul 513 A.D. and contains the Greek liturgy inscribed by the Greeks during the eighth century. These tablets were

subsequently employed as costly bindings for books used in the churches and herein originated the custom of adorning such works of art with scenes of religious significance. The largest diptych known is in the British Museum and is sixteen and a fourth inches in length and six inches in width. It represents an angel standing on the highest of six steps under an arch supported on two columns. He is leaning on a staff while in one hand he holds a globe.

One of the most celebrated relics of ivory is the chair made for Maximian, archbishop of Ravenna, about the middle of the sixth century and is now preserved among the treasures of the cathedral at Ravenna. The chair has a high back and is entirely covered with plaques of ivory arranged in panels carved in high relief with scenes from the gospel and figures of the saints. The annunciation, the adoration of the wise men, the flight into Egypt, and the baptism of our Lord are carefully represented while the spaces between the panels are carved with a branch work of animals, birds and ornamental designs. The formal and stiff characteristics of the Byzantine style of art are noticeable in many of the figures while other portions display an admirable delicacy of execution.

The chair has always been preserved as a holy relic thus escaping desecration and but for the tint which has changed with time, no noticeable alteration has occurred. Dr. Kugle says this valuable object could have hardly have been wrought at one time as he distinctly traces in it the handling of three different artists who could scarcely have lived at the same period. Some of the plates resemble diptychs thus; the series portraying the history of Joseph in Egypt, ^{which} is quite classical. Another and less able artist in the same style provided for the plaques for the back and in one set of five single figures the Greek artificer stands apparent. His explanation is that the throne was made up by the last mentioned artist out of material provided for him and what was wanting to make it entire was supplied by himself.

While searching for ivory relics Mr. Layard discovered at Ninevah many fragments of carvings which compose the famous Assyrian ivories of the British Museum. The most interesting of this class are two small tablets, one in its entirety, the other much injured. Upon them are represented two sitting figures holding the Egyptian scepter while between the figures is a carouche containing hieroglyphics and surmounted

by a plume. The chairs, the robes of the figures, the hieroglyphics and the plume are enamelled with a blue substance let into the ivory while the background and figures had been originally gilded. The forms and style of art are purely Egyptian. Several small pieces carefully designed and elaborately executed show an intimate knowledge of the methods of working in ivory. More than fifty of these Assyrian pieces together with many Egyptian carvings are preserved in the British Museum. These tablets, artistically, are surpassed by those carved with mythological subjects, - tablets about the same size but utilized as book covers and votive offerings to the gods.

Few relics of ivories of importance from the sixth to the eleventh century have been preserved, but the finest specimens in existence were executed during the thirteenth and fourteenth centuries when art had reached its highest development. With the exception of the earlier diptychs, religious subjects alone had engaged the attention of artists prior to this time, but when romances began to enter into composition with these, the artists in ivory enriched their carvings with scenes from history and romance, Sir Launcelot and Queen

Guinevere, Pyramus and Thisbe, and legends of knights and lovers being favorite subjects, A tablet representing Aesculapius and Hygeia has been styled the most beautiful of all ancient reliefs in ivory. The composition, drapery and expression of both figures have unusual merit.

In the famous Fejervary collection in the South Kensington Museum, London, are two tablets which surpass the others in composition and execution. They were formerly the doors of a reliquary in the convent of Montier of France in Troyes. These were at one time lost but when found were recognized by preserved descriptions and engravings. One of the tablets, discovered at the bottom of a well, much injured, and at present in the Hotel Cluny at Paris, represents a Bacchante standing before an altar on which a fire burns, holding in each hand a torch. Her hair is gracefully bound with a riband decorated with ivy leaves and falls on her shoulders. Her figure displays grace and ease quite in contrast with the background and stiff pine tree behind the altar. The other tablet preserved in the English collection represents a Bacchante with an attendant. She is gracefully clothed from the shoulders

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to the feet in a long tunic and is in the act of dropping a grain of incense from a small box upon a fire on an altar. The feeling of action is finely displayed and each Bacchante is beautifully designed.

It is difficult to ascertain the sculptors of the ancient works in ivory but Polycletus, Endos of Athens, and Dorycleides were known to do excellent carvings. Among the Italians of the sixteenth century Valerio Vicentino and Bernado of Castel Bolognese were most famous. Francois Du Quesnoy commonly known as Fiamingo and renowned for his marble group of children on the columns of the high altar of St. Peters has left to his memory several carvings in ivory exquisite in workmanship and artistic in design, his "Sleeping Boy", being considered his best. His carvings are not of a devotional character but consist largely of Cupids, Bacchantes and sleeping infants.

The Louvre in Paris is now in possession of a group of the coronation of the Virgin and the Virgin and Child, which are regarded as wonderful in their simplicity of composition, imitation of real life and the expression of the faces.

An effecting work of mediaeval times is a small

piece carved on both sides. On one side is a group of our Lord praying in the Garden of Gethsemane, while the apostles are lying asleep below. On the other side is a second group, a Pieta, the blessed Virgin seated and holding the dead body of our Lord on her lap. Michael Angelo's famous group of the same subject, the celebrated "Pieta", that now adorns the chapel of St. Peters, consists also of the Virgin Mother seated in a dignified attitude and supporting on her knees a dead Christ. In comparing the latter with the group in ivory, William Maskell says, - "We entirely dissent from the unmeasured laudation given to the famous group at St. Peters. Let the praise of originality of conception as well as merit of execution, (so far as the size of his material would permit) be given where it is due, to the sculptor of the fourteenth century who died an hundred years before Michael Angelo was born. Nay, more than this: an unprejudiced comparison will show that where the work of the great Italian sculptor differs from the earlier Pieta, it differs for the worse. In the ivory, the position of the head and the cold stiffness of the limbs are more deathlike and more solemn than in the marble. In the ivory also the Mother seem to be thinking more of the past pains and suffering of

her Divine Son than of her own sorrows as she tenderly supports the Savior's head with her right hand and as it were, still clings to him and draws him to her with the other - not as in the marble at Rome, stretching out and opening her hand as if to show her misery and the terrible extent of her bereavement."

In the treasury of the Abbey of St. Denis, France, are carved chessmen of great beauty presumed to have belonged to Charlemagne. Elaborate chessmen are preserved in the British and South Kensington Museums, some of which have recently been unearthed in the Isle of Lewis, Scotland.

Beautiful marriage caskets and ivory boxes have been extensively carved by the Spanish. The Chinese are remarkably skillful in ivory workmanship, as shown by the delicate lace-work of figures in a Chinese fan, or the elaborate carvings of their chessmen and draughtsmen. The Japanese have displayed great ability and superior taste in their carvings of ornaments and ivory caskets.

The figures in the diptychs are often carved in such deep relief as almost to be statuettes. The South Kensington Museum is doubtless richer than any other in ivory statuettes,

generally representing the Virgin and Child. Those of the thirteenth, fourteenth and fifteenth centuries are purely religious in style and possess admirable expressions of love and reverence. The largest known statuette and one remarkable for its size represents the Virgin standing holding a child. It is twenty-three inches in height and at the base the extreme width is six inches. The figure is hollow as far as the tusk was so and slopes to the left. An observer will notice that the statuettes in ivory bend or lean to one side as the workman must necessarily follow the natural curve of the tusk. Frequently in the larger pieces, there will exist a fault in some limb necessarily foreshortened in consequence of limited material. In crucifixes the arms are sometimes made from separate pieces.

From the remarkable size of the early diptychs the ancients apparently knew some method of bending, softening and flattening the solid pieces of ivory which at this date remains a mystery, although such processes have been tried with acids but with unsatisfactory results. Some attribute the larger surfaces to the fact that the tusks of those times were larger than those of the degenerate animal of the present day.

As ivory is of true animal tissue, it is not easily broken, but dampness or excessive dryness causes its decay. The minuteness of the canals and their regular disposition give to ivory its elasticity, toughness and fineness of grain. It is difficult to cut, requiring hard and sharp tools, but yields readily to the saw. The African ivory excels in beauty being of a mellow transparent tint when recently cut, and showing scarcely any appearance of grain, and by exposure to the air it gradually becomes lighter.

It is very difficult to determine the particular country in which many of the ivories of mediaeval times were carved. Sir Digby Watt, an authority on ivories, considers that "A peculiar, dimpled, pouting, and yet smiling mouth, a general gentleness of treatment and a brilliant yet rapid mode of technical execution stamp the French work with an almost unmistakable character. To the English style may be assigned the position midway between the French and Italian manner. It does not exhibit the gayety and tenderness of the former, nor has it quite the grandeur of the latter, but it is marked by a sober earnestness of expression which neither of the other styles possess."

There is at present a school for workers in ivory at Dieppe, Normandy, where many crucifixes and carvings for ecclesiastical purposes are made. The rarity of ivory and its enhanced value have restrained many artists of the present from working in this material, although very recently a revival in ivory carving has manifested itself and several beautiful and valuable pieces have been contributed to the international exhibitions.

THE PHILOSOPHY OF FOOD.

Mary Potter Dart

Household Economics.

March 3, 1897.

PHILOSOPHY OF FOOD.

The philosophy of food is the relation of nutrition to the best physical power, and the highest mental development, and its application means an exact and scientific knowledge of nutritive values, and their relation to the need of blood, bone, brain, nerve and muscle. The influence of diet on the moral and physical man is by no means a new discovery. From time immemorial people have believed that their mental characteristics and physical powers depended upon their food; that eating the flesh of certain animals gave them courage or contributed to cowardice; that the ability to do stalwart thinking ebbed and flowed according as the diet supplied to the blood certain elements necessary to the grey matter of the brain, from which thought was a supposed excretion like bile from the liver. We have proof that pre-historic nations knew the sanitary and physiological value of food products, the benefits of fasting as well as feasting; that the most cultivated people of antiquity and the most ignorant of modern times have had their dietary laws, and have established by custom, if not by edict, what should and what should not be eaten. Ethics, according to the Philosophy of the Ancient Greeks, was inseparably connected with the public

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health, and that depended very largely upon dietetics. The Pythagorean philosophers not only abstained from animal food but unlike our modern wise men, they interdicted the bean. We may accept the Old Testament as evidence that in the Philosophy of Moses, food played a most important part, for its proper use meant for the Jewish nation, virility and life, but its abuse brought contamination and death. Moses' prohibitions were as powerful as words could make them, "Defile not your soul." With his far seeing wisdom, he recognized how dependent the soul is upon the body, how the humors of our physical substance act and re-act upon our spiritual, and his care for the sanitary condition of his people, and his generous provision for the priest-hood, alike divide our admiration. Among domestic animals, and animals of the chase, he permitted only those which both chew the cud and have split hoofs to be used for food. Swine were abhorred, not only by the Jews, but by other Nations. All species that breed in the water were classified, and those without fins and scales pronounced detestable, which debarred his people from the enjoyment of both eels and oysters. But there was method in his Philosophy. The shell fish found on the sea shore of Palestine were almost poisonous from

the Salts of Copper in the water, and oysters especially were small and ill flavored. There could have been but little self-denial in abstaining from their bivalves, and in eating them, none of the gastronomic enjoyment experienced by lovers of the cultivated oyster of America. The Jews borrowed very freely from the Egyptians in regard to dietetics, but differentiated in religious customs and ceremonials. The animal food of the Egyptian was beef and goose. Fish he abstained from, and if he were so unfortunate as to touch a pig, he plunged into the Nile for purification. Among the Hottentots, we find traditional laws, not unlike those of the Mosaical record. They are forbidden the flesh of swine and fishes that have no scales. Hares and rabbits may be eaten by women, but not by men, while the flesh of the mole is permitted to men but not to women. They have a philosophy in their restrictions. The hare and the rabbit are cowardly animals, and eating their flesh will, according to their traditions, impart their qualities to those who partake of them, hence the restriction to females---no harm if their women became "timid as a hare," while the mole is the strongest animal in the world in respect to its size and will fight

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to the death, so its flesh is reserved for the warriors of the tribe. Both men and women among the Hottentots have an economical habit, which proves there are more things in Heaven and Earth than are dreamed of in our Philosophy.

They lay up old shoes against a time of need, and having soaked them in water, prepare them for food, by boiling until the leather begins to curl. To civilize a nation

a permanent food supply must be established.

There may be the germ of civilization in the roving tribes, living on animals of the chase, but its full development

is possible only when you have made of them an agricultural people. There is philosophy in fasting as well as feasting. Food serves three purposes: growth, restriction of waste, and supply for heat. To adjust the amount of food to meet these three requirements, and not exceed the capacity of the stored up energy of the gland cells, by which digestion and assimilation are accomplished, would be a study in moral science. Your boy knows well that "nature abhors a vacuum," and he is fully in sympathy with nature on this point at least, and quite determined that he will assist her to the extent of keeping his stomach so well filled that there shall be no possible chance of

a vacuum there---but does he "fill up," as he would call it, with the right proportion of nutritive values, so that muscle, bone and nerve may be supplied with their proper chemical constituents? If he does not, he should---eat for a purpose, to repair the waste of his body and keep it growing, and every Mother should understand the chemistry of the human body, and the chemical effect of food, and be able to prepare a simple but nourishing diet which will meet all demands of a normal appetite, and keep the brain clear and the whole system physiologically balanced. To keep the members of her household sound physically as well as morally, is as much the business of the home keeper, as attending to the routine of the office is the business of home provider. The twentieth century will see a broad and scientific study of the Philosophy of Food. An accurate knowledge of food values, and the amount of energy actual and potential contained in the food allowance will be calculated grain for grain. The time will come when the food of the individual will be selected according to his occupation. The Artist will select for his diet, food containing the chemical qualities necessary to renew the tissues and enlarge the brain cells called into activity by his special line of work, and the same course will be followed by the Musician, the Elec-

trician, the Author, the Mechanic, the Day Laborer and the Politician. A special diet for special faculties of the mind, is just as reasonable as a special diet for the prize fighter and the trained athlete. Every sort of food, animal and vegetable, has a specific action, but it does not affect everyone alike; what is one man's meat is another man's poison. Scotch literature flourishes on oat meal, but consuming the out put of an oat meal mill will not make a McLaren. A certain American jurist finds his judicial duties much less burdensome when he has had a substantial breakfast of buckwheat cakes. But no one has ever investigated his judicial decisions, to know what effect his diet may have had upon the character of his rulings. The Wizard of Menlo Park will decline every course of a well appointed table, and ask for pie. What connection there may be between mince meat and applied electricity has not yet been discovered.

The Medical Profession are coming to recognize more and more the importance of diet and the adjustment of proper nourishment to the sick, and the food prescribed and proscribed is of more importance than the drug which figures in the bill.

have been developed from less perfect organisms and still continue their upward progress," but man is growing weaker from generation to generation. If you doubt it, examine the weapons used by our Ancestors, and find if you can, men able to wield them. Why should man alone deteriorate? There is one particular in which all portions of the body are alike in their structure, they are all composed of exceedingly minute cells, having a birth, development, old age, and death, and to do their work, they must be fed. Every thought every word, every motion, requires an expenditure of energy, which is obtained at the expense of the cell substance, and which must be replaced by the material supplied to the body in the form of food. But unfortunately our food has been refined until the elements necessary for the nourishment of the human system are eliminated or furnished in insufficient quantities. The good and wholesome has been sacrificed to appease a cloyed and artificial appetite, and the blood is deprived of much that is essential to the human system.

Those who have the care of children will note that mental conditions are largely dependent on proper nourishment. The well fed children of well-to-do parents are ahead of their class. Jealousy, irritability of temper, untruthful-

ness, and petty stealing, are more apt to be the failings of poorly nourished children, than of those who are well fed. Anyone who has the shaping of the intellect and character of children should look well to their food, that a vigorous and symmetrical growth of body and mind be secured.

Our government appropriates \$750,000 a year to the scientific study of the growth and improvement of the hog. It generously appropriates many more thousands to the scientific study of the wants of the lower animals, the most favorable conditions for fattening cattle, what food will give greatest strength to the growing calf. These are vital questions to be sure---but there are others quite as important. How much does the government appropriate to the scientific study of the food values necessary for our growing boys and girls---for the effect of different kinds of food upon the power and quality of their brain work, upon their disposition, and upon their moral qualities? Every mother who has seen her children grow to the age of maturity knows that there is a period in the life of the child when the youth is not responsible for his acts, when all his mental and moral vigor is sapped to sustain physical demands.

Mother your daughter is lackadaisical, she tries your spirit, her whims are almost beyond endurance, she neither

works nor plays; she mopes or whines and your mild remonstrance throws her into a paroxysm of tears or temper. She needs neither an exorcist nor a physician, for she is not ill, nor possessed of an evil spirit. This is not a case of total depravity, but of insufficient nourishment. Discard the pickle jar and the bon-bon box; see to it that there is phosphorus for brain and nerve, this means fish, grain and lean meats; nitrates for muscle, this means beans, peas, and Mrs. Rorer notwithstanding, the much despised potato; carbonaceous or heat producing food, and this means sugar, butter, chocolate, cream and white bread. Probably in this third class of food the trouble lurks. There has been an excess of heat producing food, and too little nourishment for brain and nerve.

You, dear Mother, whose boy has reached the age of adolescence, have you not often thought the world, the flesh, and the devil combined for his ruin? How many countless hours you spend, planning to do battle with the legion of evil spirits which seem to possess him. Have you thought to give his body its due, and provide the proper nourishment for overtaxed muscle and weary brain? See that your son has lean meat, broiled or roasted, fish of all reliable

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kinds, corn meal, whole wheat, vegetables and fruits. Mind and soul are dependent on physical conditions, and perhaps your frying pan has been responsible for many of his errors.

Human safety demands a study of the question of wholesome food, food that will sustain continuous exertion and build up bodies able to meet the requirements of nineteenth century civilization. If each individual was supplied with all that is essential to the nutrition of the human system, perfect harmony would result, the body would be in accord with nature, nature and the body in harmony with the soul, soul and body at peace with the creator, earth would be keyed to the music of the spheres, and the cares which have burdened our day "would fold their tent like the Arab, and quietly steal away."

Mary P. Sart.

DOMESTIC SERVICE.

Helen V. Elbert.

March, 1897.

When I said I would write on this subject I was smarting under a sense of injustice because I was paying full wages for incompetent service. I have had some more experience, we are always getting experience, and I have changed my point of view somewhat. Viewed from different standpoints the situation assumes entirely different aspects, but whatever view we may take, there is one thing certain, this question of house-hold labor is one that becomes more complicated the longer we dilly-dally with it. It is a question that American women must grapple with and settle or abandon their homes.

We hear so much of the rights of labor, and there is constant complaint from the laborers that they are not fairly paid, or do not get their share of this world's goods. It does not seem to occur to many people that the unfortunate employers are entitled to a little of the sympathy because on their part there is equal complaint that there is no thorough or satisfactory work done. The untrained and incompetent employee expects and demands just the same wages for poor work that the competent, trained laborer receives for good work. The truthfulness of this statement is more applicable to domestic service than to any other department of work, and I can see no remedy for this as long as the demand is greater than the supply, which is the state of household service, and we are forced to accept such help as we cannot

not
get such as we want. Having been through the whole gamut of experiences myself, a most sympathetically appreciative ear did I lend the other day to the poor soul who confided to me her domestic woes, the experiences through which she had recently been dragged, anyone of which was enough to give even a strong woman nervous prostrations, telling me of the careless girl who smashed her china, scorched her table linen, ruined every kitchen utensil, the slovenly creature without an idea of the first principles of cleanliness, the girl with a predilection for soap-suds, who scrubbed everything from the piano to the wheelbarrow; the high and mighty individual who came with the finest of credentials as a first class cook, under whose regime the family nearly starved to death, and from under whose thralldom and bondage they were so thankful to escape, only however, to find themselves beneath the domination of the punctilious personage who went by the clock, allowing no variation from the uniform or established course of things - dissipating all preconceived ideas that any member of the family might have in regard to the existence of the house or home for his or her benefit.

"Our kitchens are the fortified entrenchments of ignorance, prejudice, irrational habit, mental vacuity and rule of thumb," So wrote Professor Youmans several years ago,

and to the shame of American Women, you and I are obliged to-day to admit the truthfulness of this terribly stinging arraignment, and the truthfulness of this language is not confined to the kitchen by any means.

From every section of our country comes the same doleful cry, the same never ending complaint of the stupidity, the inefficiency of our domestic helpers, until the conclusion is forced upon us that these helpers are the poorest of any of whom we have any record. Incompetency has reigned in our kitchens so long that home-keepers, even those of the most philanthropic spirit are ready to give up in despair, as one after another passes through the kitchens - an unending series of dull incompetents trying to operate our delicate domestic machinery to the untold detriment of our digestive organs and personal comfort, to say nothing of our nerves, china, kitchen utensils and other domestic necessities.

It is a painful fact that most of our domestics are from an inferior grade of women, unfitted in every way for their duties and responsibilities. To this, however, I must state, there are noble exceptions, and we see examples of unselfish devotion among them that make those of us who have had greater advantages hang our heads in shame. I have known kitchen maids who far out shown their mistresses in the possession of characteristics of high and

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noble womanhood. But these are exceptions to the general rule.

Now who is responsible for this condition of affairs? At whose door must we lay the blame for this domestic muddle in which we are floundering with little hope of ever finding our way out? Do any of you dare make the assertion that the domestics themselves are, even partially to blame? They are mainly foreigners. They come to this country in perfect ignorance of our manners, our customs, our ways of living. American women have the teaching, the training of them, with what success you are well aware. Where are the clever, competent American girls, so apt, so quick at learning anything, who find it necessary to go out into the world as wage-earners? When one considers the depths to which domestic service has been allowed to sink in America, we cannot blame these girls for fleeing from it to engage in the occupations of Seamstress, to find positions in the office, the store, the factory. Tens of thousands of these young women over crowding the labor market with danger, discomfort and almost starvation to themselves and their competitors in their fierce race for subsistence. You can never make them believe that they would be infinitely better off, both physically and morally, filling the position of domestics in

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good, comfortable homes. They fancy the business position more respectable, hence more desirable, in spite of the fact that far less leniency is shown in our business houses to women employees than is shown as a rule, in our homes to domestic help, infinitely less. And when the foreign girls become thoroughly Americanized, they become possessed of a like ambition to engage in something more respectable than domestic service. How they hate and fairly flee from those words "Service and Servant," and I do not blame them. There is no denying the fact that there is a taint about those words, but they have been most wrongfully used and changed from their original meaning. The highest, noblest men and women are those who do the most service for others. There is really nothing degrading in the word servant. It means a person who voluntarily serves another.

After viewing the question from many different standpoints, I can arrive at but one conclusion and that is, that American women themselves are to blame for the unfortunate domestic situation. Undoubtedly this declaration will bring down on my head a volley of protests, nevertheless I make it fearlessly. One of the main reasons for this belief is, the way in which society in general, home-keepers in particular look upon this position of these domestic helpers. We look down upon it, there can be little doubt of that. We have fixed the standard of the position

We alone are to blame for the present stigma that attaches itself to those who engage in Domestic Service. There is no denying the fact that this work has been made purely lowly and menial. We are ready to praise this or that girl we see, the good points of another- we even go so far as to say that a third has proved a blessing to us, but when it comes to the place held by her in the social scale, it is several degrees below our own.

Now is this position of condescension a logical one? We expect, or at least most of us do, that these girls who come into our homes will assist us or take full charge of the occupation of home making, the noblest, the most sacred occupation in which a woman can engage. We expect them to be masters of a science which challenges the most alert intelligence, the keenest knowledge of the brightest intellects. Take the position of cook, realizing that the mental, moral and physical development of the family depend to a large extent upon what we have to eat, What we would like, and what under the proper conditions ~~it~~ would not be too much for us to expect, would be an intelligent woman of refinement, who realized the dignity of her calling, namely, that of ministering to the physical wants of the members of the household, understanding both the chemistry and

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hygiene of foods, possessing deftness of touch, nicety of perception, she would look upon cooking not only as an art, but as a science.

Take the position of nurse for our children. If, by reason of lack of strength, or pressure of other duties, we are not able to be with our children all the time, we desire that in the interim they shall be in the care of an intelligent woman of refinement, one who does not think it beneath her to minister to their physical wants, yet who has some idea of the English language, and one whose influence over the children will be an uplifting one. Now are these positions of cook and nurse in our homes to be thought little of? Yet women possessing the abilities to fulfill all the requirements of these positions would be looked down upon by the outside world.

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To ~~value~~ the problem correctly, we must begin at the foundation. The whole idea of domestic service must be lifted up to a higher plane. It must be placed in the high position which it justly deserves, on a level with the other arts and sciences, instead of being trodden down and despised, then our wives and mothers must be educated up to it. Until the mistress herself is trained in this line, little can be expected of the helpers. A sad commentary on our boasted civilization it is, but only a small minority of the wives and mothers of this country

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whose duty it is, and whose pleasure it should be, to preside over the homes of their husbands and children are qualified to do so. very few of them have but little practical knowledge of household science, and the idea is only too prevalent among many women that they can shirk all responsibility in the matter and find trained servants (as they choose and delight to call them) who will assume and shoulder this responsibility for them. A man never turns over his business entirely to his clerks or other helpers, expecting them to conduct it successfully for him. Why should a woman turn over her home to her domestics and expect to have it conducted properly by them? Women with brains capable of conceiving, and hands capable of executing, women with level heads and well trained hands are the greatest need of this country today. American women need not look forward to the time when they can place their homes in the hands of trained domestics and cease to take thought of the future. Eternal vigilance on the part of the mistress herself, constant care and oversight, is the price that must be paid for a well ordered, happy home. There is much talk about training schools for domestics. That is all very well, but what is needed more are training schools for the house-keepers, the home-makers themselves, where practical instruction is given in

household science. Having mastered this science herself, she is then qualified to rightly instruct those who come to assist her, and great and grave is her responsibility in this matter. These foreigners who come to our shores learn to do as they are taught. (I am willing to grant that they are not without some share of responsibility.) In my own housekeeping experience I have found these girls surprisingly teachable, and in all humility I confess to you that neglect or remissness on their part is generally directly due to my own ignorance or lack of firmness, and right here a whole sermon might be preached from the text, "Am I my brother's keeper," as applied to the relations existing

between mistress and maid. There is a mission work which we housekeepers can all do. We may not be able to attend meetings or assist the Associated Charities, or even sew for an Orphan Assylum, but we can make sure that no girl ever passes through our homes without learning something useful, without seeing housework respected, without the glow of a kindly interest and the felt influence of a right view of life and its duties. In this manner we have it in our power to assist in no small way in the promotion of that great cause, "Social Reform", concerning which there is so much said and done at the present time. If we are willing then to grant the dignity of domestic labor and will adjust the relations of mistress and maid on that basis, one part of the trouble will vanish, for there will be an influx of a higher class of women

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to the position hitherto despised. The relation must have as its basis, too that of employer and employee. There are rights on both sides to be respected. The maid should show her mistress the respect not of an inferior to a superior, but that which an employee should always show an employer, and which is just as essential in house-keeping as in any business organization. Many women are too much inclined to look at things from a personal or selfish standpoint and are too frequently disposed to exact more from their employees *more* than equity allows.

The women of to-day are *greatly* ~~too much~~ interested in the labor question. We bemoan the evils of the sweating system. Our sympathy for the working girl is intense and if we had the time and money the homes of the poor would receive our special attention. I would not for an instant make light of any of these interests, for they are real and need our attention, but let us not forget to eliminate these same selfish principles which cause so much trouble in the outer world from our home life. And in this era when Women's Clubs are studying art, science, literature and music, let them devote a fraction of their time to this most complex and difficult *art* ~~act~~ of living, until this is done and business principles and methods applied to the household, there will continue this unpleasant condition of unsatisfactory service, imper-

fect sanitation, inhygienic living and care worn house-keepers, exhausted by their efforts to cope with but half understood difficulties, *a* clear and accurate formulation of a difficulty is half way toward a remedy.

Training schools for domestic service have been a pet project with philanthropists for years, but unfortunately their efforts in this direction have not been crowned with unqualified success. The main reason for this, is the nature, education and habits of the class for whose instruction and benefit these

schools are designed and maintained. Families whose daughters are likely to go into domestic service rarely have money to spare to pay for educating them in household matters, even if they are willing to admit that their girls who had been taught under their

own eyes were susceptible of improvement. Some of you are probably familiar with the incident in this line related of a woman whose house was noted as the most badly managed and ill-kept of any dwelling in the place. A lady in the neighborhood was in need of domestic help, and this woman went to see about getting the place for one of her daughters. After some preliminaries the lady asked what experience the girl had had and where she had learned house-keeping? With the dignity of a duchess, the mother of the would-be employee drew herself up and answered "She is a thorough house-keeper madam. I taught her myself." We of this

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generation need not look for a speedy solution of this problem. Progress in this direction must be slow because it involves an education of public sentiment; but if the right influences are brought to bear, the tide will be turned in the right direction and we shall be justified in possessing great hopes for the coming generation. The Public Schools with their motto, the greatest good to the greatest number are authoritative and wide reaching. We can depend upon them more than upon any other agency for being the only efficient and practical means of spreading this knowledge of Household Science and domestic economy among the people.

By every possible means then, public sentiment should be so aroused as to demand that this science be taught in the most practical and scientific way in every public school in America up to the High School. This, if accomplished, would go far toward solving the domestic service problem, besides preparing all girls for what will be the life work of the great majority of them, the making and keeping of a home. So many of the children of the working classes leave school before reaching the High School. Therefore I deem it of the greatest importance that this science be taught in the grades instead of in the High School as it now is in our own City, where a few girls, the daughters of well-to-do parents are receiving instruction in cooking. It is an indisputable fact

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that the daughters of the wealthier classes of people are better trained in household science than those of the so-called laboring people. The latter are the ones who most need and should receive instruction in the schools.

If household science were taught it would at once rise to the dignity of the other studies, and intelligent girls, from motives of false pride, would no longer hesitate to enter service. Competition which now keeps the wages in store and factory down to the very starvation line would be greatly lessened with the result of raising the standard of wages in these employments. Competition would soon become a factor then in the line of household service, as has never yet been the case, and would inevitably raise the standard of that service. It may be argued that daughters should be taught housekeeping by their own mothers and in their own homes. But as long as the great majority of mothers are too overburdened, too incompetent or too negligent to teach their daughters as long as the fact exists that the great majority of them do not and will not teach them anything systematically some more efficient agency must be relied on.

When the daughters of a family are trained to do their kind of work just as thoroughly as their brothers are trained for their trades or professions, we shall hear less of incompetent poor domestic service. Even then, however, we must not be dis-

appointed to find there are poor, unsuccessful housekeepers, just as now there are poor mechanics and professional men.

I wish that I were capable of impressing you to such a degree with the importance of this work that you would leave this meeting determined to an individual that no personal effort should be spared to bring public sentiment to an understanding and appreciation of the great importance

of teaching domestic science and household economy in our public schools. I firmly believe that when these demands are complied with the troublesome domestic service question will become a dead issue.

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PAPER ON COMPULSORY EDUCATION

PREPARED BY MRS. KATE C. RISSE.

READ BEFORE DES MOINES WOMEN'S CLUB

MARCH 31, 1897.

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The American Common Schools, like everything distinctively American, has been the slow growth of three hundred years of our colonial and national life.

Whether it was laid in the district school of the New England Puritans or the free school of the Dutchman of Manhattan or earlier yet attempted on the banks of the James River, matters not.

It was the one corner stone of the new American life that was bound to be laid as the foundation of that Government of the people for the people by the people, which is the American ideal of nationality.

" Free Education Blesseth the Nation."

The American Common School in this growth of almost three centuries up to its present state, has passed through as many changes as the child from the promise of the cradle to the performance of the man.

But whatever may have been its defects or variations at any time or in any place, its trend has always been one way.

There have been free schools in all nations from the dawn of civilization. There have been schools for the

lower orders under all dispensations of religions.

There are now great National Systems of public education of immense value including all classes, in some ways a model established, supported and supervised by a paternal government.

There are school systems for the masses, as in England where a variety of special arrangements are subsidized by the Government, the system held together by a periodical inspection of, as in Canada where the public moneys are divided between the rival churches of the country.

Each of these schemes has its peculiar excellence and each has with us a respectable party of advocates who press the adoption of some particular feature of Old World educational policy as a reform of our present American Common School.

But with a half conscious repulsion that seems no less than providential, the American people in every American state have rejected all save their own peculiar institution, the American System of Universal Education, whose animating soul is the people's Common School.

This school is established, supported and supervised by the whole people, unsectarian in religion and unpartisan in politics, though sound in the morality of our common Christianity and patriotic as no political party can be, free to all who come, reaching from the plantation primary and the city kindergarten to the state university, the grand highway of American citizenship leading from every man's front door to the summit of American society.

Around this center of the Nation's life are grouped in due order every variety of private, denominational, university, professional and industrial schools, the free library, the new journalism and the modern type of familiar public discourse that is everywhere supplanting the oratory of the past, all the numerous agencies of that popular culture which gives to every child in more than one way an educational opportunity enjoyed by no man half a century ago.

In England, the prime motive of the laws compelling school attendance is to prevent the weaker portion of society from wronging itself. In our American states

wherever compulsion has been adopted it has been with a view solely to the safety of the whole body politic and because we believe, whether wisely or unwisely that only through the agency of stern legal enactment could sufficient learning be diffused among our people to insure the stability of Republican institutions.

A century and a half before the British Parliament saw its way clear to inaugurate a system of compulsion even for a limited class, the more simple society of Massachusetts Bay had reached a similar conclusion, starting from wholly different promises. To the founders of this Puritan Commonwealth, popular education seemed essential to the very existence of statehood. It was not a boon to be conferred on this class or that class to be doled out as a public charity. Government could have no safe or rational basis save in the intelligence of all the citizens. Nor is it strange that such communities as those of Massachusetts and Connecticut should become conscious of educational needs very early in their history. The Englishman of that time in his old Island Home, surrounded from birth by the thousand and one in-

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-fluences that went to make the civilization of the seventeenth century, took little heed of the intellectual condition of those who were below him, but to the Englishmen colonized in those new western settlements, alone in the wilds of the forests, the thought must have come with unwonted force that the culture of the youth was all that remained between civilization of the fathers and utter barbarism.

Thus it was that the instinct of self-preservation urged the claims of learning as they had seldom been urged before on any community in the World's history and the founders of New England early resolved that the state should assume the functions of directing the education of its youth.

The element of compulsion was not absent from this original conception of the duty of the state.

Nothing in our American school systems has been regarded by foreigners as more characteristic than the school tax itself, and yet in at least two instances, compulsory school attendance preceded the school tax.

Massachusetts is proud, as well she may be, of

her early record in educational legislation.

The example of Massachusetts Bay was soon followed by Connecticut where it was ordered that schools be established on the same conditions, and that the town officers use due vigilance against the barbarism of ignorance.

After the Revolution, factory labor began to have an important place in the social organization.

Early in the present century the binding out of young children to labour, with the consequent deprivation of school privileges, had become so great an evil that the old laws were found insufficient checks. Connecticut in 1813 required that all children employed in factories be taught the three common branches, reading, writing and arithmetic, but there was no provision for school instruction.

Massachusetts first faced the problem in 1836. In that year a law was passed which provided that no children under the age of fifteen should be employed in manufacturing establishments, unless they should have attended some public or private day school for at least three months out of the twelve preceding each year of employ-

-ment. It may be well to note here what had at that time been accomplished in English factory legislation as regards education.

The act of 1802 required all apprentices in cotton and woollen mills, during the first four years of their apprenticeship to be taught reading, writing and arithmetic, or either of them, upon every working day, during the hours of work, by a teacher provided and paid by their employer. There was also provision for religious instruction. It was this English statute doubtless which suggested that framed by Connecticut a few years later. Neither required school attendance, but instruction within the mill was compulsory. Both laws operated on the employers and not on the parents. The next important step in English factory legislation was the act of 1833, which provided in the first place for the appointment of inspectors of factories to enforce observance of the law.

The minimum age of children employed in factories was made nine years, and from nine to thirteen such children were required to attend two hours each day for six days of the week some school chosen by parents or, in

default of such choice appointed by inspector.

As compared with the English laws of that time, the Massachusetts enactment of 1836 was very defective. It fixed no minimum age for employment of children. It placed no responsibility on parents. The time of required attendance was too short to warrant profitable results.

Finally while a fine of Fifty Dollars was imposed on owners, agents, or superintendents of factories for each violation of the law, there was no prosecuting officer to make such provision effective.

Massachusetts had an advantage over England, viz., the free school system which did much to make compulsion needless.

In 1850 the Truancy Laws of Massachusetts were enacted. The children were under the law's restraint. Between the ages of six and fifteen years they were made subject to such rules and ordinances as might be adopted by cities and towns to enforce school attendance. The penalties were not to exceed \$20.00 for each offense. Truant Officers were authorized to make complaints of violation of ordinances.

This law was changed in 1873 whereby the school committees appointed truant officers, and imposing on the towns the duty of providing places of confinement, the time to be spent in school is extended to thirty weeks. Leaving Massachusetts, let us take a brief survey of the beginning and progress of compulsion in other states. Here and there something has been done by agitators like Mann and Barnard to rouse public opinion on the question. In educational conventions it has been a topic for discussion. Congress in 1864 passed a compulsory educational law to apply to the District of Columbia, but it became a dead letter and has remained such to this day.

Mr. Wm. B. Shaw of the State Library, Albany, N.Y. contributes to the Educational Review an article entitled, "Compulsory Education in the United States," in which he says:-

" In New York State, outside of the great cities, practically nothing has been done to make compulsion effective. In Massachusetts, Rhode Island and Connecticut, the towns and villages have been brought under the operation of the law to a very considerable extent. In Ohio, encouraging progress is being made under the law of 1889. Here and there through the country are isolated instances of enforcement; but for the most part, in more than a score of states, these laws have apparently not only failed to

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affect school attendance to any appreciable degree, but have tended by their very inefficiency, to weaken the public school system itself in public confidence.

In many localities, doubtless, compulsion is at present quite impracticable--for instance, in portions of the New West, but practicability has been the last factor to be considered, usually, in framing compulsory legislation. Even in some of our Eastern cities there is an absurd demand being made in these days for the enforcement of attendance laws, which cannot be enforced, because the school accommodations are insufficient for the children who apply for admittance. But in country districts, in states where ample school facilities are provided, difficulties have not been wanting. It has been urged that a more centralized system is needed, placing the responsibility for enforcing the laws on state officers; but in Connecticut, where centralization has all along been the order (and with apparently successful results), it is still acknowledged that without the co-operation of local authority, little can be done; and this co-operation is sought by compelling the towns and villages to appoint truant officers and establish truancy regulations, on penalty of forfeiting a portion of their respective shares in the school fund. "

The following is an answer of inquiry sent to Mr. Albert Sabin, Assistant Superintendent of Public Schools in Chicago, to the following questions, "How does the Compulsory Law act in Chicago and What is the Need in Chicago?"

" We have a compulsory law that does not compel anything or anybody. Under it, child labor is largely under the control of the Board of Education, in this way. People here who desire to employ child labor will not take a child into service who has not a certificate from the Board certifying that the child is fourteen years of age and has complied with the requirements of the law by attending school previous to reaching the age of fourteen.

The Truant agents get such records from the school principals. You will see that with this provision of the law, illiteracy is made impossible by child labor. The law recognizes the right of the child to some schooling and the right attitude of the people makes it possible to enforce these rights. The law helps to keep the children in school whose parents wish them to be there. There is less truancy than formerly, But for the children who do not care for school and whose parents care nothing for either child or school, the state is doing nothing as yet except through its Bridewell.

The need of Chicago is manual training, detention schools, where boys taken from the streets may be placed, with or without the consent of parents, and kept six months or more. Until we are provided with such schools a more stringent compulsory law would be of no avail for us. "

May the day soon come when these conditions will be fulfilled in Iowa.

I N D U S T R I A L C O - O P E R A T I O N .

----- By -----

Mrs. J B. Marsh,

Read

----- April 14, 1897, -----

Des Moines Women's Club.

This question seems to be better fitted for the discussion of men than of women; it naturally seeks its discussion among the voters the fighters and the bread winners, the statesman, the politician, the laboring man, the silver tongued orator, the capitalist or the coal miner. The one to back up his interests with large sums of money, the other to enforce his interests with industrial co-operation, muscle, brawn, and it may be with a lump of coal he has dug not larger than the missile that David used when he slew Goliath. But the old truism that a woman is always at the bottom of all trouble, gives us deep-seated location in this question. For these are troublous times and the labor question is the question paramount to all other issues. It is a question of living that concerns men and women alike.

In retrospective view the struggle of our people for independence in the revolutionary war, the forcing of England to know that she must respect our commerce on the high seas in the war of 1812, the Mexican war over territorial boundaries and the struggle to maintain the Union in the war known as the Great Rebellion, all these bloody wars over international and national questions seem like matters easier of adjustment than this civic labor question.

Five-sixths of the people are laboring people and

they generally cry out against the injustice of our laws and institutions. This cry for bread or a state where it may be won by the sweat of the brow is pitiful enough to make the gods weep, or maddening enough to arouse men to strife and warfare.

The softening influence of the church is felt everywhere. In the remotest hamlet the church bell is heard, but the congregations are principally women. The men who are leaders, officers, rulers in the church are there, but where are the others, the masses? Somewhere solving the bread and butter question - they are bankers, doctors, lawyers, freeholders, land owners, the well-to-do of every avocation. They approve and support the presence of their wives and daughters in this house, whose mission is love and charity, but for themselves they must be in the race. They are engaged in their offices with their business, or more generally at home availing themselves of this great day of rest by studying that greatest source of economic information, the daily newspapers. This relates to the question, in that it says unequivocally that women are expected to bear a large share of the moral and philanthropic responsibility of the times, to be in fact the almost exclusive messengers of faith, hope and charity. Let them bend their never-ending resources to the enforcement of the golden rule among men, to the promotion of industry.

Uphold the dignity of labor, uphold the rights and interests of laboring classes, and in this way free them from the curse of poverty and too low wages, as well as certain disrespect that has grown up in America for the hardened hands of a toiler, while many of the greatest rascals with fine linen, smooth broadcloth and white hands receive a certain homage and respect.

The praises of oldest history have been showered upon those who have proven benefactors. The women of the old testament serve as notable illustrations. Jeptha's daughter gave herself as a sacrifice because her father had vowed to yield as such whoever of his household came to meet him if he might conquer the enemies of his people. Deborah headed the armies against the foes of Israel and the people praised her forever more and sang blessed be God because a mother has arisen in Israel. Esther pleaded with King Ahashuerus and saved the people from destruction.

The Women's Christian Temperance Union and the Suffragists are the Deborahs and Esthers of today. Co-operation, on the part of the women forming these two great factors of our present civilization has on the one hand given women almost equal rights and chances with men and reformed the laws relating to women. On the other hand intemperance has almost

vanished from our land and it is not known except among the vices and in the ranks of the vicious. Industrial co-operation claims the attention of the thinking world. It is the great beneficial tonic.

The religion of Abou Ben Adhem is the universal religion of today. Professed by all, but not so generally practiced as we might wish it to be.

Industrial co-operation does not call for the bestowal of charity, but it promises a state of affairs where poverty and want will be less common, where the laborer shall find work to do, where he shall be worthy of his hire. Wages shall be his reward, not charity.

Enconiums on established charities cannot be too great. We always have with us the homeless infants, the unfortunate, the sick and the aged. The Savior gives his blessings to those who clothe the naked and feed the poor and care for the little children.

But our present system of charity is too cold-blooded. Every one has poor neighbors, friends and relatives that are his special charge. Public giving does not fulfill this charge or relieve one of any part of such responsibility. Besides, people are made wiser, more tender and better in every way, by giving some personality as well as succor to want and distress. Industrial co-operation performs that kind

of office in the kindest way by means of various plans and insurance societies maintained by themselves for themselves. It is brother aiding brother and not a superior aiding an inferior.

Without leaving their own firesides here is an idea for women to develop. Let every child be given work to do, and let him be brought up to know that he must be of some use in the world. Let industrial training go through all the common schools from kindergarten to high school, so the honors would be equal for skillful hands or skillful minds. Then the masses would be bred to love manual labor instead of being spoiled in the schools by a mental training alone that causes them to despise the physical labor that they must do to earn a living.

If you will pardon a woman for saying it, it is the hand that rocks the cradle that rules the world. The greatest object in life for women is to know their duty and do it; to bear, rear and educate a race of stalwart, right-thinking sons who will be glad and willing to say, "I am my brother's keeper." A race of patriotic sons who shall hold their country in their affection, second only to their hope of heaven; a race of sons to whom the religion of Abou Ben Adhem shall be an active principle in every day life. Then beneficence will mean to live and let live and will not so usually take the

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form of soup kitchens for laboring men, one-half day charity work at intervals on the streets for laboring men. Away with such travesties on charity! Give the laborer his hire and he will take care of himself and those dependent upon him, and life, liberty and the pursuit of happiness shall be free to all. Understand that we do not speak against the provision for the helpless and hungry, but we do denounce the condition of society in this undeveloped country, where able-bodied laborers, willing to work, are reduced to the necessity of asking or accepting charity. This alone should bring all the laborers into federated unions, where their united ballots would effectually protect their rights against the united force and coercing influence of self-seeking capitalists. This last force builds up the one to a magnificence that outshines the glory of Solomon and reduces the others to want and misery only known to the lepers of ancient history.

In the conflict between the laborers and the capitalists both may be equally selfish: the employers demand labor for too small wages and the laborers try to force unskilled labor into the market at an equal price with the skillful. All kinds of abuses creep in on both sides.

Political economy teaches that all that can be done is to move into different positions and relations to each other. The laborers then are the producers, while those who by

dint of superior mind and favorable laws have accumulated great wealth, may possess all the powers, still the wealth they have is dependent for its maintenance on the labor.

Co-operative industry and succession of position in railroad work, in operation many eras makes that class a strong, able class of people. What good would the railroad be to the owners without the labor of thousands of men who build, keep in order the road, run the trains, handle the traffic and carry out the minutia of a system as wonderful as any of the works of man? Here in this system we find some of the greatest labor organizations of the world. They care for their sick, unemployed, injured and aged, in vast systems of societies and insurance. They ask for their rights and justice, and receive it, not without question, but as the result of the axiom, "In unity there is strength." As an instance of just treatment of employes, it is worthy to note that the Illinois Central Railroad encourages their employes to own stock in the company, and in this way share a per cent of the dividend.

Some of the direst evils of industrial co-operation have transpired in the railroad employes' organizations, but in the formation of all social reforms blood has been shed before they could come to the nice adjustment that would ensure smooth running.

The strike, with its destruction of life and property, has been the deplorable warfare of late years. It is prophesied now that the strike, like other warfare will soon yield to arbitration, its deadly guns and sling shots and stealthy incendiarism and all will soon be a thing of the past. We only say hasten the time. On the other hand, equal abuse of power has crept in.

If the laws of our country protected all equally, we could not uphold a labor organization that employs its members and debars those outside from competition. But the principle of money making rules. The government is in the hands of the capitalists; they control everything; they command the laboring classes. For instance, Mr. Carnegie has 22,000 employes, and furthermore demands such legislation as will protect their interests regardless of the effect it has on the poor man's interests. This cannot be easily changed; education, money and power attend on one class, while scarcely the leisure time to think is the portion of the other class.

Another known evil among the laboring men is the man known as the ward politician. He is usually an idle, friendly neighbor who poses as a wiseacre. He advises and controls the votes of his vicinity and is usually in the pay of some clique or party. His advice is generally of the worst sort as it caters to whatever will bring him his pay.

The co-operation of men of the same interests banded together in one of the labor organizations is productive of independent thought and widespread individual political instruction. The federated organizations educate the people by their extensive discussions, and widespread distribution of literature, concerning the political issues of the day. This educates the laboring men to know their interests and to maintain them; this makes the laboring men feared by politicians all the year round and loved by them at election time. There is something radically wrong in this. Humanitarianism should not be to the great and powerful an annual feast, but it should be an active principle, a constant prayer, or desire of the soul.

This nation is in its youth. The people are the most active and industrious known among nations. Electricity and machinery have taken the place of men, but time seems to adjust that. In about 400 years there has been evolved here a government equal to any on the face of the earth. The evolution of progress has not rolled slowly in this land, but it has sped round with such rapidity that its inhabitants have acquired a habit of supreme selfishness. They hang to all they have and think only of self as if they feared centripetal force would let go and they would be hurled off into space unless each one and all acquired an independent fortune.

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This is the American way and we are not so mortally displeased with ourselves generally. But it is time to call a halt and inquire into the conditions of the rank and file of society and to ascertain if possible whether we are carrying out the original purpose of our democratic form of government, and whether the greatest good to the greatest number is the object of the individual and the state today, or whether the favored few are most generally considered.

If the interests of the rich and powerful unite them, why should not the interests of the struggling masses unite them? And with which class did the lowly Nazarene walk this earth?

On one question everybody agrees. That is, that as individuals one must succeed and build up fame and fortune for himself. This is done too often by using questionable methods, although they may come within the letter of the law. Honesty and truth and purity of character are not so necessary to win public ^{favor} as it is to be successful.

Here is work for the mothers. All great reforms must eventually become a part of the growing child's education before they can pass into practical effect. I would not tell a boy that he may aspire to be president of the United States, but I would tell him that he may aspire to be ^{an} incorruptible, honest man; I would not tell a boy that a successful

man is the noblest work of God, but I would tell him that an honest man is the noblest work of God.

We are always being told that we cannot set our mark too high. Morally speaking this is true, but as to the material things it forms a fatal basis of living. People should try to live a little nearer to mother earth, or a little nearer to their true condition in life. We need producers not money changers; we need workers not bosses; we need toilers not middle men.

It is estimated that all but 16 per cent. of the land of Iowa is under cultivation, but land owners cannot find tenants or farm hands enough to cultivate their land, still we have a class of people out of employment and out of bread. Industrial societies advise the return to agricultural pursuits. The great leaders are counselling the laborers to do what they find at hand and for what price they can get, rather than lie idle. They consider the burden and stress of the hard times and bear their share of them with what fortitude they may. This was illustrated the other day when Mr. Debs went to Leadville and told the men to go to work, to accept any conditions rather than see their families suffer.

We ask how we may uproot this great selfishness, that is more national vice with us than with other peoples. The employer, the employed, the idle man, the laborer, the

beggar, the rich man, each one looks out for himself in a surprisingly unchristian spirit. This is a natural sentiment, though not in keeping with our boasted refinement. It has been intensified by our American possibilities. The greater portion of our great money kings can remember the time when they were poor, actually in straightened circumstances. If they happily have forgotten that time their fathers a few years ago must have had better memories.

By grasping their chances as they whirled past them in the vortex of time, a few men of great intellects have amassed great fortunes and control some of the most necessary supplies of our country; not in a limited area but throughout the length and breadth of our land. Their control does not stop within the confines of our own shores, but extends to England and to other countries.

They also control legislation in various insidious ways. It is historical that their own brilliant sharp attorneys often draw up the so-called labor laws that are apparently made to benefit the masses. When we find a sturdy friend of labor in legislative halls, too often we have the spectacle of a great corporation lobby fighting a labor law.

Political economy teaches that laws always follow and never precede an actual demand for legislation on any subject. It is very significant that apropos of the widespread

industrial co-operative movement in the United States, that favorable legislation is being enacted daily by the state legislatures in session.

What freedom of thought or ballot was there for the laboring men before this great movement began? None whatever. Until that time they had no power. Now after a generation or two proper schooling and thoughtful work in labor organizations that are really great partisan schools of political economy, we will have a class of laborers in this nation who will be capable of casting their own ballots; we will have a class of laborers too intelligent to submit to any coercion or dictation, except from their own consciences. We will have a class of laborers who, with their all-powerful ballot will elect lawmakers who will make our present system of concentration of wealth and control of industries unlawful. For illustration, Mr. Armour's company controls the meat industry of the world; this affects every meat producer buyer and seller. This man Armour is held in all honor. He is beneficent as a god; his millions endow a technical college called the "Armour Institute", and he relieves any kind of distress that he may know of. But his fatal power of concentrated wealth makes all kinds of distress for the masses of small trades-people.

The same may be said of Mr. John D. Rockefeller's company. As a man he is above criticism, and his millions

have made possible the "Chicago University," but the industry he controls crowds out the small trades-people of the nation.

The same may be said of Mr. Marshall Field. His great store is the pride of Chicago. The architect of the building was paid \$100,000 for the plans alone. Mr. Field accumulated \$40,000,000 in twenty years and his worst enemy could not but say that every dollar was made legitimately. He employs some 3,000 men, but the small merchants have returned to clerkships and the small stores are for rent in Chicago. The few department stores have wrought such ruin in to a good intelligent class of people that, the lower house of the legislature of Illinois some few days ago, department stores were abolished in cities of that state having over 100,000 inhabitants. If this could pass the senate the department store men say it would still be decided unconstitutional by the supreme court, as was the income tax some time ago.

Last month the supreme court declared the great combination known as the Trans-Missouri Freight Association illegal, because in violation of the Sherman anti-trust act. This decision opens competition in freight rates which will be a benefit to producers.

Last week the supreme court rendered a decision in this state that opens 6,400 acres of land to the settlers

against the railroad claim.

The lower house of the New York general assembly has passed the most radical inheritance tax ever known. These measures will probably not pass the higher house, but they show that the evolution of thought on these subjects will bring order out of chaos after awhile.

This shows that all this great concentration of wealth and control of industries is generally disapproved.

Lawmakers who want to retain their seats are struggling to be heard and lawmakers who are lovers of human rights are struggling to be heard. It may be some time before our country can evolve a better system of labor economics than we now have, but we are progressing in that direction every day.

If we could loosen the cords that bind the so-called immutable laws of supply and demand, we would loosen the cords that make slaves of our so-called free laborers. Industrial co-operation is moving toward that great end. When it is accomplished it will be the greatest victory recorded in all history.

Ancient Philosophy
and its
Relation to Modern Thought.

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Pythagoras, it is said, was the first man who used the word philosophy. When asked the meaning of the word he replied: "As in the Olympic Games some sought glory, others gain, while others more noble came to enjoy the spectacle; so in life, while there were many prepared to work for honor, many for riches, yet there were a few despising all these things, who found their occupation in the contemplation of knowledge of nature and man, and these were the philosophers."

Man, like a child, first opened his eyes in wonderment at the world in which he found himself. Absorbed in what he saw he began to speculate about the origin and the nature of things. From thoughts concerning creation he turned to thoughts of the Creator- then to himself, his place and power in the world.

There are some traces of philosophical thought in the early sacred literature of the Hindoos, but the real beginning of a distinct development ^{of philosophy} is found in Greece in the sixth century before Christ.

Greek philosophy is divided into two periods, the first treating of nature, the second of mind. As the two are quite separate and distinct all I shall attempt to do will be to bring out the trend of thought of the philosophers of the second period and compare it with the trend of thought to-day.

Socrates in the fifth century before Christ turned from the study of nature to that of man, following the Delphic Adage "Know Thyself". His pupil Plato has probably exercised a greater influence over the minds of men than any other philosopher, through his idealistic teachings. The high moral truths which Plato taught were studied even by the church fathers, some of whom recognized in him one destined to lead the world up to Christianity.

Zeno, the founder of Stoicism, was first drawn to that line of thought through some writings of the Socratic School that were brought to him one day by his father. The manner of life, and particularly the death of Socrates, made a deep impression on the mind of Zeno, which eventually became the foundation on which was built a philosophy whose able exponents, Seneca, Epictetus, and Marcus Aurelius, have set in motion waves of thought that will never cease to vibrate.

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The central thought running through Stoicism is that man is free and that he possesses the power to make himself superior to his surroundings. A better illustration of the theory of the Stoics cannot be found than in Epictetus himself. A lame and persecuted slave he looks up and declares: "It is of greater service to the state to raise the souls of the citizens than to raise the roofs of houses." Cannon Farrar says of the teachings of Epictetus that were preserved through his pupil Arrian: "No systematic treatise of morals so simply beautiful was ever composed." Permit me to quote a few of his sayings:

"Remember that you are an actor of just such a part as is assigned you by the poet of the play; of a long part, if it be long, or of a short part if it be short. Should he wish you to act the part of a beggar, take care to act it naturally and nobly, and the same if it be the part of a ruler or a private man; for this is in your power, to act well the part assigned to you; but to choose that part is the function of another."

"Do what is right, irrespective of what people will think."

"If a man has reported to you that a certain person speaks ill of you, do not make any defense to what has

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been told you but reply, 'The man didnot know the rest of my faults, or he would not have mentioned these only'."

"Always that which happens is what I wish. For I hold what God wills above what I will. I cleave to Him as His servant and follower; my impulses are one with His; my pursuit is one with His; in a word my will is one with His."

"Dare to look up to God and say, Deal with me henceforth as Thou wilt. ^{Lead} Teach me whithersoever Thou wilt."

"What ought not to be done, do not even think of doing."

Realizing that nothing new can be added to codes of ethics already existing, many of our philosophers of today are wisely turning their attention toward the codes we now possess, asking if it is possible, with heredity and environment to hold men back, to reach the standards of moral excellence that have been depicted. Let us look into the matter for a few minutes.

It is hard to dispute the saying that "blood will tell", for on every side we see that this saying seems to be true. But to what extent our own thoughts and the thoughts of others make it true, we cannot yet determine.

One of the strongest arguments that is brought forth

to prove that our parents, not we, are responsible for our sins is this: A man deeply interested in the subject of heredity has carefully examined prison records and has found that twelve hundred criminals have come into the world through the union of one criminal pair. Now on account of their ancestors, was not the thought thrown out to every one of those criminals from the moment of his birth such as would tend to make him a criminal if thought has power? Do we not show a distrust of people who have "bad blood" in them, as we say, and show confidence in those more fortunately born? We cannot entirely ignore heredity, but I believe that we lay more stress upon it than we ought. How often it is said, "Where did that child get her talent or her temperment?" and in no one perhaps but a great aunt can any resemblance to it be found. May we not find a trace of almost any quality in someone of our ancestors or relatives? If heredity is a law, it must be unchanging, and we know that from an ancestry of inferior minds some of the most brilliant men of the world have come.

There is another point here that ~~hyp~~hypnotism has brought out, namely, that we each hypnotize ourselves; unconsciously probably, but none the less effectually. When a man

is placed under hypnotic influence and all ideas are removed from his mind except those given him by the operator, let him be told by the operator that he is a beggar, a thief, a priest, or a king, and he will act accordingly. The same principle is in operation when our own subjective mind says to the objective mind: "You cannot control evil passions; they are natural, you were born with them. You have your grandmother's temper (or some other weakness) and you may as well make the best of it." As soon as the real ego speaks in such words it shuts off the power to rise above them as surely as a rock turned over a pansy will prevent it coming out from under the soil.

Instead of taking the thought that we are chained down by the weakness of some of our ancestors, take this thought and watch the result: "Beloved now are we the sons of God and it doth not yet appear what we shall be." Why under the spell of that idea, the soul rises on wings of love and light until it reaches the plane where it seems to have complete control of every emotion.

Poets, artists, musicians and statesmen have proved that environment cannot surpress genius; while in miserable hovels, where the air was ablaze with curses, some of the most saintly women have lived and toiled, until the

door swung-- outward.

The ancient philosophers, from Socrates to Marcus Aurelius, incessantly recur to the power that man possesses to make himself independent of surrounding circumstances. Epictetus defines a prison as any spot where man is placed against his will, and he further declares that no man need be in prison who has learned a cheerful acquiescence to the inevitable.

Hypnotism, mental-healing, and faith cures, prove beyond a doubt that mind is a force.

Did Christ, who understood the human and the divine in every man as no one else has ever done, command men to do that which was not in their power? Did he consider any man's ancestry or his environment? Did he say: Try to judge not! Try to love one another! Try to be perfect! No!! He said, "Judge not!" "Love one another." "Be perfect!" This certainly implies that all these things can be accomplished by everyone, and it was the basic principle of the teaching of Christ.

That men have ever been striving to come to these ideals, and that but few have succeeded, does not prove that they cannot be reached. Electricity has been in the world from the beginning, but we are just learning how to use it. Science is continually making wonderful developments.

ments, and modern thought says that scientific laws govern the mental and moral nature of man, and when these laws are understood and obeyed, a new era will dawn in which man may be master of himself as an engineer is master of his engine-- not apart from God, but in one-ness with Him, for nature's laws are the wisdom of Omnipotence.

Not long ago a department was instituted in the Smithsonian Institute called psychophysics. A complete library was fitted up and a man who was neither a psychologist nor a meta physician was placed in charge, so that all experiments have been made from a purely materialistic standpoint. This man is Prof. Elmer Gates of Philadelphia. After careful and long continued experiments he makes the following statement:

"I have discovered that bad and unpleasant feelings create harmful chemical products in the body which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. I have detected more than forty of the bad and as many of the good.

"Suppose half a dozen men in a room. One feels remorseful, another ill tempered, another jealous, another cheerful. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psychophysicist. Under his examination they reveal all those emotional conditions unmistakably.

"To sum it up, it is found that for each bad emotion there is a corresponding change in the tissues of the body which is life depressing and poisonous. On the contrary, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered by a change in the structure of the cells. The change is more or less permanent. Anyone may go into the business of building his own mind. The thinking organ undergoes a perpetual change and is never finished. Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb bells.

Let him gradually increase the time devoted to the physical gymnastics giving them from sixty to ninety minutes per day. At the end of the month he will find the change in himself surprising. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking the man will be a great improvement on his former self."

I recently asked a well known physician in the state, a very conservative man of the old school, but a great reader and a deep thinker, what he thought of Prof. Gates statement. His reply was: "No one can say it is untrue or even impossible."

What does our own experience teach us in regard to the power of thought? What is the influence of a church service, a rousing patriotic lecture, or an evening spent with a humorist? Each will leave us in a different frame of mind we must admit, due to the thought we have been following.

A prominent politician and a man of liberal religious views astonished me one day by saying that a short prayer was always said at his table three times a day. He added, that it had been of inestimable value to him to center his thoughts regularly at these times on the goodness and love of God.

Thought is always active, and it must be building up or pulling down the moral strength of man. Solomon said: "As a man thinketh in his heart so is he." and we find that through the whole cosmos, cause and effect are bound by a tie no man can sever.

It is the experience of everyone that ideas that we would shut out if we could, are always rushing in through the open door of the mind. How is scientific philosophy going to prevent such entrance? By displacement. To silence discordant sounds we must vibrate their opposites. Darkness disappears when we let in the light. When the mental chambers are filled with wholesome thoughts, those that are unwholesome cannot enter. When evil comes into the mind it is not necessary to stand and gaze at it. Call in the pure and the impure will flee.

The power to control thought cannot be acquired in a day; we ought not to expect it. Our musicians labor for years to master the fingers or the voice. Ought we not to be willing to do as much to master ourselves? We do not plant a seed in the ground expecting it to bear a blossom on the morrow. We know it must lie in darkness, be watered; then comes up slowly through the soil growing gradually in strength. A leaf appears, then another and

another. A stem appears and then a bud, but even at this stage it must have the proper amount of moisture and sunlight if we would have it open its heart to us and look up smiling in our faces.

Whoever would become what his intuitions tell him he can become, must be willing to turn his best thoughts and energies in that direction. "Ye cannot serve two masters" said Christ.

One scientific philosopher outlines a system that he assures us will repay a hundred fold, if persistently followed a few months. It is as follows: Take some available hour each day and quietly and restfully be alone in the silence. Bar out current events, anxieties and sensations and retire to the inmost sanctuary of the soul. Bring in the highest ideals that you wish embodied and sit face to face with them. They will increasingly become one's condition and all discords will be displaced. Any wakeful hour at night will also serve an excellent purpose.

In these days of clubs and classes, studying all sorts of things and trying to know a little of what is going on in the world as well as attending to home and social duties we think that we have no time to sit in the silence and hold high ideals before us. But do not many of us, in

some degree, resemble the White Knight, who is described as starting out on a long journey burdened with a great many things in view of the possibility of a desire to use them somewhere? Among his goods he had a mouse trap, because he might be troubled somewhere with mice; and a beehive, in case he should come upon a swarm of bees. Thomas A. Kempis says:

"Learning is not to be blamed, nor the mere knowledge of anything whatsoever, for that is good and profitable in itself, and ordained by God; but a virtuous life is always to be preferred before it. Oh, if men bestowed as much labor in the rooting out of vices and in the planting of virtues as they do in the moving of questions, neither would so many evils be done nor so great scandal be given to the world. Truly at the day of judgment we shall not be examined as to what we have read, but as what we have done. Not as to how well we have spoken, but as to how religiously we have lived."

The ideals of Pythagoras and Socrates and Plato- of Seneca, Epictetus and Marcus Aurelius have long been like glistening gems on a mountain top- They were beautiful but we could not reach them.. Modern thought has found steps up the mountain side. It says we may secure the

gems if we are willing to make the ascent. The road is not an easy one we are told and we shall meet with many discouragements on the way. But a guide is ready to accompany any who wish to make the ascent and when darkness comes on and we are weary he will say: "Come unto me and I will give you rest."

Surrounded with beauty, inhaling the breath of divine love, in the depths of the heart do we not all hear the voice that sings,

"Build thee more stately mansions, O, my soul,

As the swift seasons roll.

Leave thy low vaulted past;

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

Carrie M. Hawley.

"COMPARATIVE LITERATURE STUDY;
ITS AIMS AND METHODS."

-----By-----

Hetta F. Douglas,

Read

-----June 9, 1897-----

Des Moines Women's Club.

In a great library each book seems to have an individual life. They seem unrelated to each other though they stand side by side. They speak different languages, and the people of civilized nations tell the story of their lives in them. Every purpose which man has cherished; every vision which has given him inspiration; every joy and every sorrow, every hope and every disappointment has been described in the books of the world. They teach religions and faiths as far apart as the Hebrew and the Hindu; they picture every condition of family life. Indeed, in them is the history of the human race.

In this land and age of public libraries, there comes to many people the opportunity to read many books. Few people realize what the mere ability to read means. It is the door that admits us into the whole world of thought and fancy and imagination; to the company of saint and sage; to the wisest and to the wittiest. Among books there is a great variety of company, from the best to the worst; and the choosing of our friends and companions lies wholly with ourselves.

Southy tells us that in his walk one stormy day, he met an old woman to whom by way of greeting he remarked that it was dreadful weather. And she answered philosophically, that in her opinion, any weather was better than

none. I should not quite like to say that any reading was better than none; but it is safe to say that good reading is one of the most powerful helps to good and complete living. It might be the good fortune of many people to study literature, to read books, not as unrelated bits of writing, but as illustrations of the art which reveals the soul of a people under all conditions.

Books are the literature of the world, and yet not all books are literature. It has been said that "the first man who recorded in written forms his thought" was the father of literature. But literature as we understand it to-day, is something more than written thought. Our literature does not include books of instruction and reference, or books that cannot stand the test of time; for literature must give pleasure as well as instruction. It should delight readers of all time as well as of the time in which it was written. Comparatively few books of the vast number that are written, deserve the name of literature, and fewer still will be honored with a permanent place in it. Books are sifted out by time; the years drive out the chaff and leave us literature. Some writer has defined literature as "A record of the best that has been thought and felt in the world." But that seems to me a definition of the best literature, and would include only

such books as the Bible, Homer, Virgil, Dante and Shakespear. These are our best literature, our classics, but not our all. So I like better Lowell's definition: "Literature is the Autobiography of the human race." For real literature is a history of real life. As the waters of a river reflect the trees overhanging its banks and the clouds above it, so world literature is a reproduction, a reflection of the thoughts and hopes and faiths and aims and passions of the world's inhabitants, the human race.

In my childhood I often watched the mists rise out of the deep blue ocean, till the whole world seemed filled with the mists from the sea. So do all great, wise beautiful or terrible thoughts and ideas which have found expression in literature, rise out of the great sea of human suffering and expression. The germs of all truth were in the thoughts of the earliest people. Coleridge says:

"The soul of man is larger than the sky,
Deeper than ocean or the abysmal dark of the unfathomed center;
So in the compass of a single mind,
The seeds and pregnant forms in essence lie that
make all worlds of thought."

The earliest literature depicts in a rudimenta-

ry way the real truths which are still real truths to us. Long before there were trained thinkers there were those who had beautiful thoughts of the universe and of life. Through the experience of living, man first perceived and understood the return of light and darkness, and of the seasons; spring time and harvest, life and death. Neither the knowledge of God nor the hope of immortality came to men as the reward of careful thinking. But the earliest men were with God. They walked and talked with God at the same time they fought with nature for their daily bread. Through those experiences and from sorrow and suffering there came to them deep thoughts and feelings, and they understood what faith and loyalty mean. Longfellow expresses this thought when he says:

"Believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not."

And so at the very beginning man came to "the deepest and divinest facts of life," the knowledge that there is a God and that there is a purpose behind all life. Out of this knowledge, and out of their deep experiences

there was a quantity of material which was only waiting for men who had "the genius of expression" to give it to the world.

All the tribes and people who dwelt about Job have vanished and gone. Only he who was the hero in that marvelous poem is known to us. We see him standing alone in the strength of his patience and loyalty; but back of him is a mountain of unwritten history. Behind the Rig Veda of India, composed of poems a thousand years apart and whose writers are unknown; back of the Illiad and the Odyssey there was literary material, though unused and unexpressed. And so Carlyle in speaking of Dante called him "the voice of ten silent centuries." Mabie says of him: "When Dante came the time was ripe for expression. Europe only needed some great poetic mind, some mind large enough to include its theology, its art, its politics and its history, and deep enough to feel its heart of faith. Dante made a vast amount of material his own, set the stamp of beauty upon it and so it remains, not only a revelation of human life and history but a joy forever."

We know that in Dante's great poem its theology, its philosophy, its politics, its history and its art have been found marvelous revelations of life, and they have

been carefully and thoroughly studied in every relation and from every point of view. The study of literature along these lines, and in these larger relations has never been so earnestly pursued as during these recent years. The flood of light which modern scholarship has thrown upon literature and reflected back to its beginning, has enabled this generation of critics and teachers to suggest and, in some measure to develop a broader and more comprehensive study of literature. We can hardly call it a new method, because the comparative method of communicating knowledge is as old as thought itself; and yet applied to literature, it is in some respects new.

In studying the geography of a country we may tramp over its hills and valleys on foot, breathe in its air and live among its people; yet we do not know that country aright until we know its relation to other lands. It is well for a student to begin his geographical studies by tracing a map of the world, by mastering the border lines of all lands. So in this comparative way of studying literature one studies not alone the border lines which the centuries have made, which the different races have left, and the lines which divide literary epochs, but there is that in each great piece of literature which appeals to our indi-

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vidual consciousness. It is like living with the author and breathing the same air. We study him and his work in a personal way. Then there is something of inheritance in the circumstances and impress of the times, which is like the slow journey over the hills and valleys of a country; it is like standing in the very place where the author stood, and from which he viewed life and the world. That is the historic point of view. Comparative literature study is not so much a comparison of author with author, or book with book, as it is a broad, comprehensive, critical study of the author and his work in all their relations and influences. Scholars do not read Homer now to imitate him, but they study him to learn the secret of a literary art and style and personality that could give such a complete expression of the religion, the philosophy, the science, the life of the people in that long ago. This generation has discovered that the literature of a people is the record of that people's joys and sorrows, its aspirations and its short-comings, its wisdom and its folly. It is the revealer of a people's soul. We now know the Greek race in a large measure through the Greek literature, and whoever now knows English literature knows the English race.

The aim of this broad, comprehensive way of stud-

ying literature is to bring the mind and spirit of the student in touch with the mind and spirit of the author, in touch with the people and the spirit of the times of which a piece of literature treats. To make one appreciate the varying motives of an author in the ballad, the epic, the lyric, the drama and the novel; to be able to compare the great original world thinkers and their work; to compare reflective writers with descriptive writers, Homer and Eschylus, Pindar and Horace, Dante and Shakespear will always be standards of comparison by which we measure newer writers with the old. This all leads to the enlarging and ennobling and development of the mind and character of the student. Here is a line of Mathew Arnold's: "Think clear, feel deep; bear fruit well" I think these words might define the aim of comparative literature study. We should study that we may think clearly, feel deeply and bear fruit well; for out of a thorough knowledge will come a companionship with those who have drawn most thought, feeling and beauty out of life, and the fruit of a larger and better character will surely appear.

The methods of studying literature in this way vary, I think, with each teacher and student. I wrote to a friend who is at the head of the department of literature in one of our colleges, asking for his method. And

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I have also received outlines from others. From these different authorities I gathered suggestions that in a general way will give one an idea of the method pursued.

An outline read to you is a different thing from an outline in one's hand to study. Therefore I have made as few divisions as possible - not taking up all the fine points that a careful teacher would make, lest it should be confusing to you. I only give general outlines.

1st. Read the work (book, essay, novel or poem) through until the author's purpose is discovered- (What is it about and what is it for?)

2nd. Note whether the work belongs to the realm of art or science. The art will be found in the form, diction and figures of speech. (Note the effect of these) The science will be found in the opinions, statements and references. (Note the value of these.)

3rd. Note your general impressions of the work. Is it true to life? What is its tendency and influence? What is its value? (Intellectual, esthetic or ethical.)

4th. Study to know the influences operating upon the author. His race and period, and the spirit of the times in which he wrote. His home (country or city). His position (official or private citizen). His contemporaries.

5th. Study the personality or life of the author, traits of character, personal friendships, sympathy, insight, views of life, religious ideas and moral ideals.

6th. Compare biographical and critical estimate of others.

I am glad that our sons and our daughters are enjoying the blossom of this broad method of study which was scarcely in the bud in the youth of most of us. And I am glad also that for us busy women our horizon has broadened, and that it is possible for us now to have the best education any one can acquire; an intimate acquaintance with the great minds who have escaped the wreck of time and have become with the lapse of years a kind of impersonal wisdom, gathering up the common experiences of the race and dropping them down to us in beautiful words and thoughts.

Browning said: "I have not chanted verse like Homer's,

No, nor swept string like Terpandor

No, nor carved and painted men like Phidias and
his friend,

I am not great as they are, point by point,

But I have entered into sympathy with these four,

Running these into one soul

Who, separate, ignored each other's arts;

Say, is it nothing that I know them all?"

It is something to have for friends the best, the greatest, the wisest; for our book friends are like other friends. They insensibly give away their own natures to the mind of those who are with them.

The thought of a great new world sent Columbus wandering into the unknown future. I am glad that the thought of the great world of literature, where there are to most of us unexplored regions, has stirred the heart of many women past their youth. The impulse which would not let Ulyses sit at ease when past the vigor of youth, turns their prow sea-ward toward the ocean of truth and knowledge and our hearts respond sympathetically to his last words:

"Tis not too late to seek a greater world,
Push off. And sitting well in order,
Smite the sounding billows;
For my purpose holds
To sail beyond the sunsets
And the paths of all the western stars- until
I die."

A D D R E S S

by

MRS. ROBERT ROSE PETERS,

to

THE DES MOINES WOMEN'S CLUB,

Officers' Day, September Twenty-ninth,

1897.

Although the interest of the day centers in the President's inaugural, yet it is needful that her predecessor address you briefly on uncompleted work and also by way of retrospect.

We will first consider the former, which is in the nature of a subject that was to have been presented to you ere this, had the opportunity occurred.

We look upon our club as a permanent institution but that should not prevent our using the ordinary precaution of the property holder-- we should make our last will and testament.

I would like to suggest that in the event of a dissolution of the Society the final depository of our art collection should be the art hall of the memorial building, thus securing to both the citizens of the state and those of Des Moines, the fruits of our active life. We have reached a point in our history where, if we desire to create a collection worthy the name of art, nothing should be added to our incipient gallery either by gift or purchase without the recommendation of a committee composed of other than club members and who are either professional artists or artists and connoisseurs.

There should be united action through counsel and good fellowship with the Iowa Society of Fine Arts. The Women's Club and the latter should be sympathetic and reciprocal in friendly relations, as both are working virtually for the same

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cause.

Our year just closing has been more or less successful. The possession of club quarters gave an advantage along social lines not before enjoyed. Afforded a place for transacting the increasing business and also yielding something in the way of a revenue.

A test was made as to the desirability of an open home by the solicited response of the members in town to the appeal throughout the club year for hostesses, daily, in the parlors.

The members of the board have responded without exception to the call for keeping the rooms open on Saturdays to the public, free of charge, during the months of vacation.

We trust that something has been accomplished during the year in advancement of methods. We will leave time to prove whether our hope is illusive.

We have been active for charity and have aided to the extent of more than one thousand dollars the Home for the Aged- the result of our trolley day, June 24.

We have established a piano fund in the sum of \$32.00, the excess above expenses from the commission on the sales of the L.A.W. meet tickets.

This year marks an epoch by the formation of study classes. Whatever of success may have been achieved for the club, has

not been wholly due to the members.

The newspapers, both daily and weekly, are entitled to share our honors in no small degree. They have looked after us with kindly interest, have given us the freedom of their columns at the slightest expressed wish, and have published pages from the pens of their own reporters. And the reporters themselves! Always interested, unflagging, loyal to the club as though they were themselves members-how dear to us they have become and how great is our appreciation.

I desire to thank you all for your uniform courtesy, patience, affection and helpfulness. My only regret is that while I did my best in the interest of the club, which was your interest, my limitations prevented that "best" from being superlative.

The relations with officers, board, committees, doorkeeper and ushers have been very delightful. Not that the board and special committees have always agreed with the presiding officer as to the policy to be pursued, but they have been true to their own judgment in working for the club's good which is all that a reasonable person should require.

Our President, Mrs. Virginia H. Reichard, is our old friend and co-laborer. Her energy, capacity, originality and enthusiasm, prophesy a most successful administration.

As at the beginning of her term she lifts this gavel with an inward tremor, so may she lay it down with a strength born of the consciousness of a year profitably spent for both herself and the Women's Club.

Des Moines Women's Club,

INSTRUCTIONS TO CONDUCTORS.

1. Be at Central Car Station thirty minutes in advance of the time for your car. You will receive your Conductor's Badge from a committee at the rear of the room.
2. No uniform will be imperative, but white duck cap, shirt waist, small tie and skirt that will neither crush nor tear, will be serviceable and look comfortable. This is merely a suggestion.
3. Provide yourself with a strong hand-bag with strap to suspend from shoulder, for carrying large coins, and small bag firmly attached, for small change. Take two or three dollars in change with you, *and do not forget to retain a like amount* when making your final returns.
4. Be courageous! Press through the crowded cars for the fares. Make correct change. Do not ask if you shall retain more than the five cents. The passenger should be the judge of what he himself desires to do. Permit him to take the initiative.
5. Ring up one fare only for each passenger. If more is tendered drop it into your money-bag.
6. Receive all the checks, workmen's tickets and free passes offered. *Do not talk* more than is demanded by severest courtesy — attend strictly to business.
7. The regular conductors will aid you in every way possible, so do not become nervous. Your sole duty consists in collecting fares. The regular conductor will assist you in making up your returns.
8. The office and toilette room are at the head of the stairs in the rear of station.
9. Conductors on first relay would do well to take a friend for the first trip, as the Social Economics Committee will not be at station until 6:30 A. M.
10. Remember you are working in a noble cause, and do your best.



M. H. B. PETERS,

President.

DAILY REPORT.

Weather

Bad.

LINE.	Cash.	Cash Tickets	Passes.	Employees Tickets	Passengers	Donations.
Capitol and East Grand Avenue.	166 74	195	10	10	2705	42 24
Fair Ground	90 20	153	3	1	1706	12 75
Walker Street	59 80	88	1	11	1010	14 30
East Sixth and Ninth	107 75	191	9	8	2014	17 45
Scott Street	18 35	31		3	355	2 30
Walnut and Kingman Place.	333 30	569	11	4	5135	105 75
Center Street.	32 10	57			465	11 70
Sixth Avenue.	130 05	153	10	28	1999	39 65
West Ninth	184 45	313	17	36	3069	49 30
Eleventh and Twelfth	90 40	220	5	3	1716	16 00
Third and Fourth	23 15	32			387	5 40
Sevastopol.	22 05	49	5	11	443	3 15
Ingersoll Avenue.	115 20	99			1472	46 55
Belt Line	70 35	222	13	6	1371	13 85
Flint Valley	31 35	58	2		538	7 45
Back House Totals.	1.475 24	2430	86	121	24385	387 84

Receipts of Trolley day - June 24th 1897

Report of D.M. Street Ry. Co.