

Des Moines Womens' Club

Annual

1895-96

Mrs. A. B. Cummins, President

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

by

Mrs. A. B. CUMMINS

to

THE DES MOINES WOMEN'S CLUB.

OFFICERS' DAY--September 25th, 1895.

Permit me, in the first place, to thank you for the honor of the office which I now assume. I take my seat without confidence, fully realizing my ignorance of rules, my lack of executive management; but as I see nothing but encouragement, sympathy and kindness in the faces before me, I venture to anticipate your lenity, and beg your generous help in every hour of need.

I picked up a paper the other day and read that Mrs. Cummins would take up the yellow ribboned gavel in September and wield a new influence. The statement was a startling one to me, for I will be fully content if I can maintain the vigor, earnestness and enthusiasm already to be found here. My policy can be given to you in a few words. It will be found to be to do the will and pleasure of the Des Moines Woman's Club.

Our most worthy Chairmen of Committees have outlined the work for the year, as is shown by the Calendar, and as I will not be expected to say anything on those days, I am going to presume on your indulgence and take advantage of my one opportunity, and say a word about each Committee. I hasten to assure you that I will not steal your thunder, for I find that a talk, or sermon, as you may call it, under ten heads, can

scarcely escape being prosy and tiresome if I give more than a desultory talk, with only a thought on each subject.

However, before beginning that let us turn back in a retrospective manner and see if we are carrying out the ideas for which this Club was formed. To-day marks another milestone in the life journey of the Club. Ten years ago this autumn a handful of noble women met and organized what is now known as the Des Moines Woman's Club. The march of time has gone on; his flight cannot be stayed or slackened. Whatever of enjoyment and prosperity the future had to reveal to them they knew not. They took up the work boldly, looking into the future as far as their human eyes could discern anything. Let us see what they looked forward to. Bear with me while I read from the Articles of organization:

"The undersigned certify that they hereby associate themselves for benevolent purposes in an incorporate association by the name of the Des Moines Woman's Club, the particular business of which shall be for mutual improvement and benevolent purposes, and to create an organized center of thought and action among women."

They have succeeded in creating an organized center of

thought among women, and we will all agree, I am sure, that the aim has always been for mutual improvement; but who of us knew that the particular business included benevolent purposes? The disposition to do good--love of mankind--charity given--are some of the definitions of benevolence. Most of us have had an idea that the particular business of the Club was the founding of an Art Gallery; and as Art heads the list of Committees, we will leave the benevolent idea to come up in its proper place and turn our attention to the Art Committee.

That there are many interested in Art and an Art Gallery, and willing to work in that field, was shown by the large number who sent in their names as preferring to work on that Committee. Being one of the largest committees, and full of good workers, we hope and expect not only to be highly entertained but profited in many ways by their united efforts the coming year. The committee appointed for the purposes promises us a treat in the way of original artists' sketches, etc., if we will provide a suitable place in which to exhibit them. The necessity for a permanent home grows with each succeeding year. There is so much in associations, and we lose much by not having a place for our belongings--a place where our joys

and blessings, our trials, hopes and dreams may never be forgotten.

The Literature Committee is strong and able to take care of itself. I think there were more names handed in asking to be put on the Literature Committee than on any other. Lamb says that "literature is a very bad crutch, but a very good walking stick." I was about to say that we are all more or less addicted to literature and use it as a walking stick, but remember reading in one of the squibs in a daily paper that "the worst idea that the new woman can get into her head is that she is necessarily literary." I beg your pardon for using that word "new"; I am sure I dislike it as much as you, and would only have used it as a quotation; and yet we would not be women at all if we consented to being called "the old woman." The literary work produced by the members of this Club we are justly proud of. The papers are carefully prepared; they show thought and study. The keynote in them is love of life and higher spiritual living, and I only wish more women could have the benefit of them.

In Grand Rapids, Mich., the papers that are read before
 6 the Club in the afternoon are re-read in the evening for the

benefit of working girls and business women, who could not hear them at any other time. If we had a place of our own, that would be one way in which we could carry out the benevolent idea thought of when organized. The business woman is a factor not to be ignored these days, and club life is an important element in her education, for its fundamental principle is to teach women to be helpful to each other and useful to the world. Hearing the papers that are read here would give them a taste for pure, healthy literature, and that in turn would do away with the call for much of the innate disgraceful, despairing literature of to-day; and if there were less call for it certainly less would be written.

When the Chairmen of Committees met with me this summer I told them I hoped to see originality in the work this year, and the Chairman on Education said: "How can there be originality in Education?" As under this head comes physical, intellectual, aesthetic and moral education, and it embraces the unfolding of the whole human nature from the cradle to the grave, it seems that it might be presented in many novel ways. As each day passes, every thought, every act, every feeling helps to mould and model imperceptibly not only our outward 7

appearance but our inner being. It is the high privilege and duty of woman to be the most important agent in the education of mankind, as she has the early training of the children.

Pope Pius IX said: "Give me the educating of the children, and take all the rest"; and as the world grows older it recognizes the truth of that saying, and we are beginning to realize that true philanthropy is saving mankind before it needs saving, through the love, sympathy, encouragement and guidance we give to the young. In these days of college educated women the danger is that we lose sight of the fact that we must not only train the mind but develop the heart, and learn to live, not live to learn.

The Woman's Work Committee certainly has an open field, for now that nearly every avenue is open to woman, what is not Woman's Work? In the old days, when woman's work meant only the work in the home, the saying was that "woman's work was never done." If that were true, then is not the prospect appalling as we look into the future? I am old fashioned enough to still feel that the best work for women is as a home-maker and mother. Woman's most exalted position is as queen of a household. She creates the home atmosphere, and holds her

husband and children with an immortal chain. Do not fear that the keeping of the home and children will ever be relegated to the men; it is too precious a work; but it is a curious fact that the baskets for carrying babies on bicycles are all fitted to men's wheels. The influences of the home have everything to do with shaping the future of the children, and the woman who puts away this sacred trust unnecessarily will find the applause of the world hollow, and in the end will long for the clinging arms and the seclusion of home. Unfortunately, however, homes and children do not come to all women, or the homes that they once had may be broken up--the nestlings flown. Shall she then sit idly down and mourn? The world is full of work for her. Even if she be a clinging vine sort of woman, with no ambition to enter the business world or to vote, still there is work for her. Women are potent for good or evil, and I hope we may all live to see the day in which, when we hear the expression, "there is a woman at the bottom of it," it will not mean, as it does now, disgrace to some one, but that great good will be sure to come of it, because there is a woman at the bottom to push it. Every worthy cause can but be benefited by discussion and agitation; and where

can be found more competent critics, sharper observers of society, those whose opinions on social, political and religious matters would better command respect, or more perfect exponents of our complete nineteenth century life, than woman? She is pre-eminently fitted to keep all live moral questions, such as temperance and social purity, before the world; for is she not the one who suffers most on account of them?

I must not linger over these most important subjects; but who will look after the progressive subjects, compulsory education, kindergarten, manual training and domestic economy in the public schools, if she does not? Every intelligent woman knows that house hygiene, together with the whole subject of food and cookery, is in an unsatisfactory condition. We are a nation of dyspeptics, because we eat badly cooked food, prepared by incompetent servants; and the indications are that nothing of importance will be done to change for the better the existing methods of housekeeping until housekeepers are educated in the science of household affairs, and until we recognize the mutual obligation existing between mistress and maid.

The Miscellaneous Topics Committee, with their able corps

of working subs, will be the conspicuous committee this year. Our eyes will be turned toward them, as their work is a new departure practically, and in line with the benevolent idea. We have been criticised, and justly, I think, for doing so much for our own improvement and advancement, and so little outside. That this Club of ours could and should be a power for good in Des Moines has already been practically demonstrated in the grand work accomplished by this committee during the summer. The public bath house stands to-day a visible monument of the untiring efforts of Mrs. Hillis and her committee. Now I would like to see this committee take up the question of civics. A petition from this Club to our City Council, presented as any number of women in this Club could present it, asking for cleaner streets and alleys, down town parks, to be made of the unsightly banks of our river, more efficient police protection, or any of the many neglected affairs of the city, I believe would receive prompt attention. The new era seems to demand that we give ourselves to present day problems, and the altruistic spirit that we are all supposed to possess in these nineteenth century days dictates that we have no more right to the time that can conscientiously be given

for the welfare of our neighbor than to hoard the clothing that has served its time with us, but is still in condition to be of value to some one less fortunate than ourselves.

The Perils of our Republic, and Public vs. Private Control of Municipal Franchises, are the two subjects for papers to be read before the Club by members of the Political Economy Committee this year. As a Club our object is not for hastening the day of woman suffrage; we do not espouse its cause any more than we do the cause of temperance and dress reform; but who is there to stand before us to-day and tell us that it is not woman's duty to look into all subjects of political economy and inform herself as much as possible, for there is nothing more certain than that woman will be accorded the right to vote at no distant day, and when that day comes may she be able to do so both intelligently and conscientiously. English women are quite likely to be given the franchise by Lord Salisbury. The cause of suffrage has always had considerable Conservative support, while the Liberals almost to a man are against it. Lord Beaconsfield was the first person to say a word in its favor in the House of Commons, and now that Lord Salisbury and Mr. Balfour are both advocating it, it is quite

possible that it will be given to propertied women. It is thought that the House of Lords would not object to that. In our own country conditions are so changed and modified, when we find men doing dressmaking, baking and knitting, while women take up all lines of work, even to blacking boots and shoeing horses, that we will feel obliged to form in line beside the men to aid in all economic and sociological questions. Not that we as women feel that we are stronger intellectually or better morally, for I doubt if woman, after being out in the world for the same length of time, subject to the same temptations and conditions, would be as high minded and honorable as man is; and if we are better, is it not because man has made it possible, by protecting the wives, mothers and daughters, and making it his duty to bear the burden of their support? The burden falls doubly hard on the men in these days, making it necessary in the majority of cases for the girls and women to go into the shops and factories. Who does not know some little woman who, when health failed or financial trouble came to the husband and father, has taken the oars in her own hands and has bravely weathered the tide? Do you not all know of sisters who have educated brothers by steady work with the

needle or pen, and mothers whose forms bend and eyes grow dim over heavy burdens that the son may be kept in college?

Men say if women are self-supporting they will not care to marry; but if a man depends upon his money alone to attract and keep, the time has arrived when woman should compel him to make himself worthy of her love and possession.

We live under a highly developed civilization, and that which was possible in primitive times is neither possible nor desirable now. It is also true that the doing away with weaving, spinning and knitting in the home has given woman more leisure, and the wider life has been opened to her in that way. It is said that women do three-fourths of the reading at the present time, and are making such rapid strides in the intellectual pursuits that there is danger of man being left in the race if he does not look to his laurels. The women as a rule have more time for reading than the men, and I sometimes wonder if we do not make the burden unnecessarily hard for him. Suppose we demand fewer luxuries, that we live more simple lives, that the man's time need not be all taken up in the struggle for money, that his family may be as well dressed and have as fine a home as his wealthy neighbor, that he too may

have time for more than a hurried reading of the morning paper at the breakfast table or on the street car, that he too may find time for improvement and culture. I have no patience with the much discussed question of the superiority of man's brain over woman's, and vice versa; but if our hearts are stronger than their brains, it is because those faculties have been trained and developed more than the others. Man claims that woman is devoid of business faculty and judgment, and she says he is lacking in imagination, tact and patience. Let us cease quarrelling, and use every rightful means to lessen the antagonism existing, for there is no separate good. One of our most womanly and delicate writers, Miss Muloch, said:

"The best woman has always something of a man's strength; the noblest man a woman's gentleness."

Another writer claims that if men and women grow old rightly and gain from life's experiences, to the lines of the woman's face there comes more of masculine strength and firmness; while his, mellowed and softened by time and its teachings, gains more of patience and gentleness of expression. As is often said: "The human unit is neither man nor woman, but man and woman."

Our Music Days are eagerly looked forward to as two of our most enjoyable ones, and I am sure those with Mendelssohn and Woman in Music will be no exception. I wish we might always have music at our meetings. It is pure feeling--the language of the soul; and more pleasure can be given to others with it than with any of the other fine arts. The picture, poem or statute that will hold me spellbound may not appeal to you in the least; but a strain of melody stimulates the imagination, suggesting more than it displays, and touches a responsive chord in the human breast, lifting us above the things of time and away from ourselves. The world is full of melody. We cannot all catch the music throbbing through the heart of nature, or interpret the conceptions of the great masters in such a way that an audience may understand its delicate shades of meaning; but to one who does possess skill to grasp and interpret it it must be a great joy. We give expression to our emotions through music. If we are sad, our tones will betray the fact; in moments of joy our voices sound out high and clear; in anger our speech is powerful and threatening; in fear gentle and modest; in love without rudeness. All tones must answer to nature, and are the words of

the musical language.

History--what a vast panorama unfolds itself before our eyes! Following backward in the footprints they have left we discern the forces and influences that are moulding the events of to-day. Do we realize that we are making history every day, and that it cannot be unmade? The picture back of us sometimes glistens with daring deeds and noble deeds, and then a shadow of gloom darkens it for ages. An extensive knowledge of the past is necessary to build for the future.

We have listened with the greatest of interest and pleasure to our Historian's able and unique report for the past year. May I turn the leaves still further back in our Club history to the early days? The records show that whenever a paper was read before the Club in the olden days it was deemed worthy to be discussed. We who met together at the Savery House, in the parlors of the Congregational Church, and who climbed the four flights of stairs to our own rooms in the Y. M. C. A. building, will never forget the warm, earnest discussions, the fearless criticism indulged in there. Have we carelessly lost sight of our motto, the literal translation of which is, "What man does not discuss he cannot think rightly

about?" We have planned our programs and filled them full to overflowing with papers which have cost some person hours of careful study; and if we believe that any worthy cause can but be benefited by discussion, we have certainly lost much in not having the strong and weak points brought out and emphasized in open debate. Let us tack up our motto on the wall where we can all see it, or select a new and more appropriate one.

Our Social Committee is one of the most important committees, and should be full of aspirations, and in sympathy with everything undertaken by the Club. I am going to look into our text book again and read the duties of the Social Committee.

Under Sec. 8, Art. V, of By-Laws, I read:

"The Social Committee shall have charge of the social meetings, and receive and introduce new members."

I want to impress this last clause upon the Social Committee, for our Club has increased so rapidly the last two years that we do not feel acquainted as we would like to. This Club life of ours should break down all social barriers, and we should plan to spend a half hour after every meeting in social intercourse, not forgetting to speak to new members and make them acquainted with each other. High social qualities

are not to be despised. The requisites of good society, high moral character, education, polish of manner and good habits, we all aspire to. Who will soon forget the gracious, kindly manners of Mrs. Henrotin? We were all ready to bow down to her, not on account of her beauty or intellect, but, as I think, on account of the sweet winning charm of her personality. Her soul seemed to shine through her eyes, saying, "I am looking for the good in you;" and, "Is there anything I can do to help you in any way?" Her kindly nature impressed me more than it otherwise would, perhaps, knowing that her home life is that of a fashionable woman in a great city, and it did my heart good to know that such kindly natures can exist there. A woman like Mrs. Henrotin, with great opportunities, is enabled to make the results of her work reach farther, and must feel the exhilaration of a life that touches humanity at many points; and yet we who live for the few must not feel our lives unsuccessful, for not one of us goes out from the world without leaving an impression, either for the better or the worse. Character is life itself. True worth is in being, not seeming, and the courtesy of every-day life, being generous in thought, full of sweetness of spirit and sunny Christian hope, 19

goes a long way toward making a successful life, even though we achieve nothing.

Current Topics--the last on the list of committees, though not the least in importance by any means. Improved transit and rapid communication between people of all parts of the world through the medium of the press make it impossible for any one person to keep up with events of interest occurring every day, and we all ought to be willing to give an item of current interest whenever there is time or opportunity without feeling that it must be prepared beforehand.

I wanted to say something about the study classes that I hope will be formed under the different committees, but fear that I have already exhausted my time, which is a bad precedent.

In thinking over the individual members of the Club as I know them, thinking of the difference in taste, habits, temperament and environment, I can think of nothing but a mosaic. The shape, size and colors vary, as well as the brilliancy of the stones, in a mosaic, and yet there is a place for each one, and no other stone will exactly fit the opening intended for that one. Let no one of us feel that our stone is so small and

has so little beauty that it would not be missed if allowed to drop out; but let us feel that we are a part of a great whole, helping to hold up a bulwark strong as adamant in every worthy cause.

CUR PUBLIC SCHCOOL SYSTEM--
ITS NEEDS AND HOW TO SUPPLY THEM.

November 6th, 1895.

Elizabeth B. Clifford.

O U R P U B L I C S C H O O L S Y S T E M :
I T S N E E D S , A N D H O W T O S U P P L Y T H E M .

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Pray do not think this subject was chosen from the Lamentations of Jeremiah. We may weep because we can see how much more good our public schools might do, but the tears would not be tears of discouragement, for at no time in their history have the schools done so much for the youth of the land as they are now doing. The people's schools are largely what the people demand they shall be. When the people really want an improvement in the system they have the power to make the improvement. But we must remember that in matters of education we are yet a nation in its teens. Observation in the more mature schools of Europe has shown us that our universities, colleges and public schools are inferior. That the people are interested in discovering the cause of this inferiority is shown by the large number of articles on this subject which are appearing in our newspapers and magazines. It is right that the public schools should be discussed; the day of school masters like Mr. Squeers, who conducted wicked farce of educating children in secret, is over. It is true that Fourth of July orators and people with various interests at stake refrain from criticism. Any one should be at liberty to thoroughly investigate the system and suggest improvement. The trouble with a large

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number of the suggestions is that they come from parents who can see the system only as it relates to their own children. Perhaps these children have not done well in school and the only view the parents have of the system is "through a glass darkly."

Men say that women are incapable of generalization and can grasp only the details of any question that is presented to them. This afternoon we want to prove that they are mistaken in applying this criticism to the "Women's Club." We are to study the school system of our country. If the schools of Des Moines had been our subject the discussion would have been easier. But we must let our minds spread over a much larger territory. We are to think of the schools in our large cities made up in some districts of children coming from homes of wealth and culture; in other districts of children who do not know our language and who live in unhappy, poverty stricken homes; there are the schools in our large and prosperous towns; schools in the south where the poor whites go occasionally and languidly; the schools where dusky citizens imagine they are acquiring knowledge; there are schools on the lonely plains of Texas and in the mountains of New Mexico. We want to study this question in a broadminded manner, not in the same way that an association of teachers might but as parents who realize it is high time an improvement should be made in this

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system which does so much to make the American citizen what he is; and remembering, too, that we all agree that the mission of the public schools is to do the greatest good to the greatest number, let us try to find out what is that greatest good.

Edward Everett Hale says: "It is the great duty of the state to make the most of every child in the state. We begin bravely on the broad system of the public schools." If the other factors concerned in the schools had no harder task than the mechanical one of the state, it would be a relief. Yet in some places the state is almost frantic in its efforts to raise the necessary money. In cities where the population increases rapidly, how to provide for the swarms of children is indeed a problem. New York City, which erects dozens of new buildings each year, has them filled to overflowing immediately, and many little ones are turned away from lack of room. And in these great cities, we are horrified at the school houses which are used. Musty old buildings so crowded between others that sunlight is a rare visitor and gas is used as a substitute; the rooms are filled with clean and unclean humanity and pure air is a thing unknown. There are no play grounds, the children are turned into the halls or a dark basement, not for recreation, they must be quiet because of the older pupils upstairs; hence the only change from the school room is that they

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breathe another kind of bad air. In cases like this the state with its continual cry of "Give, give", emphasizes the fact that the more we enrich the means for educating the child, the less need there will be for poor houses, reform schools and penitentiaries. Yet in nearly all states the taxes are burdensome and the mass of people can really do no more. One of the first needs of our schools is for a class of workers who will persuade the wealthy men of our country to help the schools in certain localities. We cannot understand why all the gifts for educational purposes should be heaped on colleges and universities. Insufficient as is the money raised by the state, if the people would give more attention to the selection of their school boards, the money would accomplish more good than it now does. Many ladies here have taught school and could tell of the antiquated and benighted ideas which directed the course of the school boards. You are familiar with the trustee who wanted no text book changed - he had a little Chinese blood in his veins and said "The old ways are best; Mother and I used these text books and they are good enough." Then there was the economical member who voted the schools a success if they required less money than the year before; the political member who gave the male teachers information as to what ticket it would be well for them to vote; the zealous church member who always

selected teachers having his own religious belief. Oftimes their suggestions as to school management are startling in the extreme. When I was but a young girl and was trying to teach school in a small city a member of the school board honored me with a visit! He was a wise-looking little German with bright brown eyes and shiny oiled black hair which sat on his head like a wig. I can see him now as he walked around carefully observant of everything. A visit from a school trustee was a thing of such rare occurrence that I supposed when he saw what kind of work I was doing, he would tear all my methods to tatters. I waited breathlessly for his valuable suggestions. Taking his leave he remarked politely, yet in a voice of most serious conviction, at the same time glancing at several windows which were lowered from the top, "Young woman, if you teachers would keep all the windows closed during this cold weather the school board would not have such a big coal bill to pay." And taking his wisdom with him, he departed. You will agree that school boards should have a thorough knowledge of what the schools are doing. Should they not appoint some of their number as inspectors as they do in other countries and let these inspectors really visit and examine the schools? Not an annual visit with the purpose of making a flattering speech to the pupils, but numerous visits of thorough and serious inspection. School

boards have the power to make or unmake the schools and we need for the people who are to fill such responsible positions men and women of intelligence, honesty and good judgment. As soon as women are permitted to vote on municipal questions we may expect to see great improvement in this regard. Take the sum of the intelligence on school matters of the men and women of any community. Do the fathers or the mothers know the most of what the children are doing in school? From the nature of the case, it is hardly necessary to answer that the mothers are more fully informed in this matter. Then let them have a voice in electing the people who are to have charge of our schools. And what of the teachers - they are the direct representatives of the school. What shall be required of them, what kind of men and women shall they be? Alas! The American people by their indifference and negligence have degraded the teacher's profession until it is said "Oh! any one can teach school!" Young men who want to be doctors or lawyers or ministers teach school for a few years to pay for their professional training. Any young woman of ordinary intelligence, if she does not want to help with the work of the home, or take a clerkship, teaches school. We would not dare to let a young man who intended to be a doctor and who, perhaps, knew something of physiology and anatomy come to our sick child and

prescribe a remedy. Yet we quite cheerfully send the same child to a school taught by a worse bungler than the would-be-doctor, and have its nature misunderstood and its mental and moral growth dwarfed and injured. It is safe to say that we have many more poor, than good teachers. Why? Because the people as a whole do not seem to understand that teaching is a profession and that those who want to teach should fit themselves professionally for their work. In Germany, every teacher is required to take a normal course of from two to four years. To be admitted to one of these teacher's schools, one must have as much education as is required of our college graduate. After taking this course which consists largely of child study and the best way to develop child nature, the candidate is examined. If his attainments are satisfactory, he is given a position on trial for two years. At the end of that time, he takes a still more rigid examination which if he succeeds in passing, entitles him to a permanent position. If American teachers had to submit to these requirements, an astonishing number would fail utterly.

There are no people more ready to admit of their shortcomings than teachers themselves. It is much more common now for them to take the work of the normal schools than it used to be. And there is another stumbling block. The states have not agreed

on a uniform requirement for normal schools. Though there are scattered about many excellent institutions there are also cheap normal attachments to various colleges where a student with little knowledge or refinement may enter and be ground out in six months, a teacher! But no matter how much a teacher may know, or how great may be his professional training he should not be allowed to teach unless he be a person capable of understanding the child. Christ's message to the disciples comes with equal force to the teacher. Except ye be converted and become as little children, ye should in no wise enter the school-room.

The present generation fully realizes that education is not the mere training of the intellect. Dr. Butler of Columbia College, who will lecture in Des Moines in December, in pointing out the object of education said: "There is a striking passage in the Marble Faun in which Hawthorne suggests the idea that the task of the sculptor is not by carving to impress a figure on the marble, but rather by the touch of genius to set free the glorious form that the cold grasp of stone imprisons. This truth offers us a sure standing ground for our educational theory. It reveals to us that education is a spiritual growth toward intellectual and moral perfection and saves us from the peril of viewing it as an

artificial process according to mechanical formulas." Our school system has commenced at the right place to weed out the mechanical element which has taken the life and happiness out of many schools. This revolution has begun in the kindergarten. Here we find not only an ideal training for the children, but the mothers are receiving wonderful help by forming themselves into classes and studying the kindergarten philosophy with the teachers. We need now some one to show how the same kind of work can be done in the other grades of the school for the kindergarten spirit seems to be effectually barred out when the child enters the first primary. If each stage of the child's growth could be studied as carefully and intelligently as it is in the kindergarten, if in each school room there could be the same freedom and opportunity for particular talents to be studied the whole system would be started toward ideal development.

We send our children to school that they may become noble, useful and intelligent. On every hand the teachers hear, "Do as much for the individual child as possible. We do not want our child made like every other child, we want his particular talents to be found out and developed." With this injunction ringing in her ears, the teacher receives about fifty pupils, sometimes more, but rarely less. They are from all kinds of homes and have all 41

kinds of dispositions. Look at the array of subjects to be taught and the various methods of doing this or that. When we consider how poorly most teachers are prepared for their work, and the overcrowded condition of the rooms, it is not remarkable that the results are in many cases unsatisfactory. If we want more individual work done, we must have more teachers. Nearly every mother who visits a school, knowing what a source of work and care are her own two or three children at home says to the teacher, "How do you manage to get along with so many?" That they are obliged to care for so many is the cause of the mechanical element in our schools and gives us what is known as the machine teacher. Look at Harvard with an average of seven students to one professor. Then look at our public schools where each teacher has to hear a large class of active, restless little folks and at the same time keep a watchful eye on twenty-five who are seated at their desks. This condition has made the teacher realize that she cannot do individual work with so many and we have this undesirable result; the brightest children are never made to work as hard as they can, while the dull ones are urged forward at a rate which nearly drives them to despair. President Eliot, of Harvard, says in substance that he believes that in primary and grammar grades the aim of the teacher should be to find out at the beginning of the

year the capacities and powers of each pupil, and to lead them forward throughout the year at as many rates of speed as there are pupils, and to turn them out at the end of the year vastly unlike in their attainments.

We all agree that there is a certain amount of general knowledge that should be possessed by every child. But while they are acquiring this knowledge there should be placed within reach a great diversity of other subjects to choose from. It is said that between the ages of ten and fourteen is the time when a child's particular talent or genius may be discovered. But during that time of his life he is forced to take the same subjects that every other child takes and has no choice of studies until he reaches the high school.

The school should be a miniature world. There should be mental work, there should be practical lessons of morality and citizenship, there should be healthful recreation, there should be manual labor.

But outsiders complain that our schools are very unlike the world; they say that children learn one of living while in school, but when they go out into the world this proves to be very impracticable and unsatisfactory. Can it be that this is caused by the large number of women who teach in our schools and that they have

not had enough experience with the outside world to teach in a practical business like way? It is shown by statistics that since the war the number of male teachers has, for various reasons, steadily decreased, until now they constitute only one-third of the teaching force. In Iowa only 19 per cent are men, in Massachusetts only 9 per cent. What is to be the result of thus leaving the education of our youth almost entirely to women? What will be the effect on the next generation?

While nearly all the mental and moral lessons learned in the school are good are there not taught, unconsciously perhaps, two harmful principles? I refer to the overestimate of grades or per cents in classes and to the stimulating of inordinate ambitions.

As to the grading:- A pupil learns to think that high per cents obtained in the class room are the chief end of school life and he jostles aside his companions and snaps up this and that bit of knowledge cramming his brain to be ready for examination. I know that in many schools pupils of little or moderate ability have the impression that they will never amount to much in this world because they never succeeded in making high grades in the school room. Those who succeed in carrying off all the honors wrap the mantle of their attainments around them in selfish seclusion looking on their companions with an expression which

says, "I am vastly wiser than you!" "Knowledge is proud that he has learned so much, wisdom is humble that he knows no more." Instead of learning to take everything for himself and directing his energies constantly and exclusively to his own perfection, could not the pupil be taught more of the beauty of giving instead of always receiving?

As to stimulating ambition:- The young are naturally ambitious. It is right that each one should be urged to do the best he can. But it is wrong to teach that they may all become great or win renown. Each pupil comes to believe that he has infinite possibilities in himself and that he may make of himself what he chooses if he have a strong will and much perseverance. In history and literature they study only the lives of the great heroes and statesmen and the writings of only the most famous authors. They are fond of memorizing "Hitch your wagon to a star", "Lives of great men all remind us, we can make our lives sublime." When they leave school they nearly always choose some professional career because that will bring them more into public notice. They seem to have a horror of obscure life that is known outside of its immediate neighborhood. Americans as a rule overrate their ability and they learn the lesson in the school room. They try to reach an ideal far beyond their capacity, and failing, unhappy, 49

disappointed lives are the result. Our children need to be taught that very few will have their names recorded on the pages of history, but that they may, by living useful, beautiful lives, as much hidden from the world as wild flowers of the forest, perhaps, have their names enshrined in human hearts. Do they need any higher ideal than this?

We see many, many ways in which our schools may be improved, but we should remember this fact in regard to them: they are inseparably connected with American home life and just as that life is helpful and ennobling, just so will their influence for good be increased. Are we not inclined to put the school question off at arm's length and say "See, here are your faults, you need reformation in this or that particular." Do we not leave too much of the training of our children to the schools? There are many children who do not know what it means to obey until they go to school. In too many homes the street is the child's play ground, and its companions the children who happen to live near; the admonition it hears most frequently from its mother is "There, dear, run away and play."

Faulty as is our school system there is too much good in it for children to be allowed to choose whether they will go to school or not. Let us have a high standard of what the schools should be

and let us work constantly toward that standard, but at the same time let us, by the enforcement of a strict compulsory law see that every child between the ages of six and fourteen really goes to school.

In Barrie's sketch of the quaint old village of Thrums he tells of one Tammy Mealmaker; "Tammy, who died a bachelor, had been soured in his youth by a disappointment in love. She lived far away in a town where he had wandered when his blood ran hot and they became engaged. Unfortunately, however, Tammy forgot her name, and he never knew the address, so there the affair ended to his silent grief. He admitted to himself that he was a very ordinary character, but a certain halo of horror was cast over the whole family by their connection with little Joey Sutie, who was pointed at in Thrums as the laddie that whistled when he ran past the minister." What a model of virtue and remarkable endowments that Scotch minister must have been. If we could have for our teachers men and women as much superior to the common people as was this minister, men and women so thoroughly prepared for their work that the slightest jeer would make the offender notorious as it did little Joey, then our schools would be ready for work. Give us teachers of this kind, and give each of them a reasonable number of children to care for, - then let the American citizen

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loosen his purse strings and lavish on the schools that which will make them fit places for immortal spirits to grow. Place on the walls beautiful pictures, let there be bits of statuary here and there, have the school grounds exquisite with flowers and trees. And above all give us parents who will work with the teachers so that the child may be fully and harmoniously developed.

Elizabeth B. Clifford.

November 6, 1895.

WOMAN IN POLITICS.

READ BEFORE THE DES MOINES WOMEN'S CLUB,

BY MRS. MARTHA C. CALLANAN

OF THE

WOMAN'S WORK COMMITTEE.

NOVEMBER 20, 1895.

W O M A N I N P O L I T I C S .

By Martha C. Callanan.

The brief time allowed for this discussion, will only be sufficient for me to give a cursory glance at what might be said on the subject.

And, that we may use the time to get an intelligent understanding of that which we are considering, it will be well to define the meaning conveyed in the sentence, "Woman in Politics." Webster says, "That woman is the female of the human race grown to adult years." And by the same authority we learn that, "Politics is the science of government."

Woman in Politics, then, must mean, that the adult female of the human race is, or is to be, as student or practitioner in some way associated with the science of government.

And just here I will pause to say that all that is low, mean, or corrupt, is foreign to politics, the real science by which governments are or should be managed.

Governments are of various kinds. The first known was a Theocracy, and it was absolute. Closely following and tributary to it, was the family government, and woman as Adam's "helpmeet" must from the very beginning have

had a share in the family arrangements, and in a maternal way her study of the science have commenced from the time when the little child Cain first pillowed his infant head on the bosom of mother Eve.

And the mother and the woman has been an important factor in the family and its government from then, down to the present time.

All through the ages has the average woman held her place in the family as nurse, guide, and teacher, as well as mother to the children, and as manager of the household, and chief of the cuisine.

In all these positions it has been a necessity with her to make a study of the science by which she could best manage and govern, both the little ones, and the larger and various retainers of her household.

And who shall say, that this average woman has not acquitted herself with credit in conducting the governmental management of the home?

Monarchies are absolute or limited. Under an absolute Monarchy, men and women are politically equal--both are subjects.

In a limited Monarchy the power of the sovereign is divided with the people, notably that of England, where there are regular elections, and in all of these, women householders with the same qualifications, have an equal

vote with men, except for members of Parliament, and they are very near success in securing that vote.

Under a Republican government where it is affirmed that the sovereign power is lodged in representatives elected by the people, it is a strange inconsistency to find women interdicted from a share in such elections. It can be no less than a misrepresentation; women surely are a part of the people, and are fitted by education and by their long practice in family politics for this further step, and more enlarged, if not greater responsibility.

Our fore-fathers rebelled against the tyranny of the mother government that refused them representation, and taxed them without their consent. Yet they have constructed for us a Constitutional form of government that allows each state to withhold from its women the very rights for which the patriots of the revolution fought and conquered.

In this State and many others we have an absolute manarchy of sex. Every man not insane, a convicted criminal or an idiot is a sovereign with the right to have his will and wishes that he has recorded on his ballot, counted in the regulations to which all women, as well as men, are subject. Women are debarred this right, except in instances so remote and far between that a telescope and a magnifying glass are needed to find them.

It is sometimes said, that if admitted to the larger

sphere of politics, women would neglect their homes and lose their taste for the charms of a quiet life.

Women are not all alike, and without the ballot, there now are those to whom the pleasures of a fashionable career are so enticing as seemingly to loose the ties that bind them to children and the family circle. Others whose despotism over the empire of home is so rigid that they feel the extension of their power and responsibility would add the feather's weight that would be more than they could bear, and yet others, working women, perhaps, whose daily tasks absorb their energies till there is little time or strength to give the subject comprehensive consideration. All these will probably assert that they have all the rights they want.

Others still there are, who are under the domination of one or more of the other sex, hypnotized it may be, to believe it, who will stoutly declare, that women should not vote.

Much is being said about women entering new avenues of labor and business, but few have a realizing sense of the causes that have contributed so largely to send them forth to meet the frowns of a censorious world and do battle with life's problems.

Marvelous changes have been wrought by American ingenuity in the methods of labor that govern the production

and supply of the necessities and luxuries within and without our homes. These have affected the labor and consequent influence of woman.

Scarce a hundred years have passed since all manufacturing of linen and woolen goods was done almost entirely by women. Cotton was little used and expensive, and the family clothing, bedding and table linen, the making up of the garments and even the dying was done by women in their homes.

In the households of the prosperous, the spinning wheel and the reel hummed their music to the twang of the loom the larger part of the year. The tailoress, even more than the dressmaker, was an institution in each neighborhood, and soap and candlemaking were annual tasks. These things in those days gave women employment at their own hearthstones.

Each household was a republic, and the woman's vote in it as producer of as valuable a part of what constituted the family supplies as the man's, received no trifling consideration.

In these days the cloth from which our natty garments are made is manufactured at Lowell and in a hundred other towns, even the South-land contributing a share. Whence the change?

Man with his cunning devices has diverted the water of

our streams and harnessed steam to propel the machinery he has invented to make the fabrics that clothes the people, and that before were woman's special tasks: and when she has gone forth to other labor she has met the cry, that it was "out of her sphere." She has even been told that she had lowered the wages of men, and ought to have remained at home. Would these have had her starve, or accept the life of a profligate?

In New England there are tens of thousands more women than men, and those, of course, are outside the opportunity of exercising their talents in the more restricted politics of the ideal home life. But none the less are they subjected to the payment of their full share of the taxes, assessed on the property they own.

If taxation without representation was tyranny in 1776- Is it any the less tyranny today?

The framers of the Constitution made provision for amending it. They were wise in seeing that in the progress of events new conditions would arise that would produce new requirements. Representation in Massachusetts was at first limited to the males of the Anglo-Saxon race who were church members. By a series of amendments it has since been extended, each time conferring the privilege on an enlarged number of its citizens.

In New York originally the voter must be a white man

and own two hundred and fifty dollar's worth of taxable property, but by an amendment to the Constitution, the property clause was stricken out, and by a second amendment, also the word "white", and now as in this State, both white and colored male citizens have a vote without regard to education or the property they possess.

The next step to be taken in amending the Constitution as you will readily see, should be to strike out the word "male", and thus place woman on the plane of full citizenship. This would be but in the natural evolution from the non-representation of all persons, as in the Colonies, to the full representation of the whole. And who shall say that the experience of the mother in governing the children, of the woman householder in managing the home and its inmates, of the teacher in the regulations of her school, have not given to women a knowledge of the science of government calculated to fit them for its exercise in the more enlarged arena of Municipal and State governments.

At this time in large cities there is often complaint of corruption and trickery in politics. May not this arise in these cities, and the same might be true in the State, from their having been so long controlled by one sex alone? Men, by themselves, have the reputation of being poor housekeepers.

In the government, woman, by her presence and more

direct influence, should, and we believe would help to lift it, in its management from any possible mire discreditable, alike to both men and women.

Associated with men as we are in all the family, social and church relations, there is no sufficient reason why the divergent political lines that have all along among men, been movable should not also include women.

In Wyoming twenty-five years ago they were wiped out entire, and women made their entree into politics as the equals of their brothers. And the testimony from that border State, is, that it has been productive of good, and good only, that none of the evils predicted have come to pass. And among those having knowledge of the facts it is said and constantly reiterated that this new order of the association of the sexes has given them a better and purer government than they could otherwise have attained.

That there are sex peculiarities does not make woman the less human, and if she be more timid and of milder mein than her stronger and braver brother, then all the more has she need to possess and use, if necessary for her protection and that of children and home, the civilized weapon that we call the ballot.

Though only a small number of women proportionately have been elevated to sovereign power, their reigns have been more salutary and prosperous comparatively, than the

same number of men occupying the same positions.

The queen of Sheba journeyed far that she might behold with her own eyes, and learn of the wisdom of Solomon. Under Deborah as a Judge in Isreal the land had peace for forty years. Esther was a successful manipulator in politics. Semeramis and Nitocris were famous for their judgment and sagacity in managing the governments of Assyria and Babylon. Artemisa so distinguished herself in war, that the world famous Xerxes confided to her care the young princes of Persia. Zenobia the noted queen of Palmyra and the East is said to have governed with great wisdom. And among the more modern women who have mastered the science of government and been marvels of success in its administration, have been Catharine of Russia, Marie Therese of Austria, Isabelle of Spain, and Elisabeth and Victoria of England. Examples like these of women who have achieved distinction in weilding the sovereign power of State without detracting from their womanliness, should convince the most skeptical that the science of government is not an exclusively masculine qualification.

Our chivalric gentlemen friends have gallantly dubbed woman queen of the home and shared with her in its administration. Outside that home they have helped to construct a republic, boasting of its freedom, of civil and religious liberty. But under it the educated, intelligent woman is

humiliated to find herself the political inferior of the ignorant and debased, the pauper element, and even the criminal if without prison walls. These are inconsistencies that should be remedied.

The qualifications that fit a woman to successfully manage her own household, would be an undoubted aid to give her skill in the management of Municipal and Statehood affairs.

The mother's knowledge of the needs of her children in the Schools often exceeds that of their father. And women have as clear an understanding of what constitutes healthfulness and safety in the home surroundings, and of the means by which they are to be gained, and their counsel would be valuable even in the improvement of the highways, and not to be dispised in any of the many questions that come before our officials.

The supposed difference in the characteristics of men and women that fits the one for governing only in families and schools, while the prerogative of the other reaches out to cities and states is more imaginary than real.

And when woman's counsel is weighed and counted in the regulations of the latter, as in those of the former, we believe that science in government will have achieved a new triumph, and reached a higher level than at present, and men and women will alike be sharers in the accrued benefits.

PERILS OF THE REPUBLIC

Read before

THE DES MOINES WOMENS CLUB

December 18 th. 1895

By

MARGUERITE B. FOSTER

Some time ago, a leading Journal sent the following questions to a number of prominent Statesmen, Divines, and Business men of our country.

" Will our Republic last an hundred years, and what are the greatest perils which menace it's continued existence?

The answers were varied and quite in accord with the generally accepted characters of the gentlemen.

One regarded the labor troubles as the most serious, and fraught with the greatest danger; another believed that in the question of protection or free-trade, were involved issues which might result in possible disaster; The divine very naturally asserted that the heretical tendencies of the people, leading them away from Christian principles, was the most destructive element with which this Republic has to contend; Senator Sherman, with characteristic conservatism, thought no man could prophesy whether or not this government would last an hundred years, nor what most threatens it's existence"

Nations, like individuals, live and thrive only so long as they conform to the fundamental law of their being; nothing therefore can be a real menace to the life of this government which is not out of harmony with it's underlying principles, that is to say, in nature and essence antagonistic to the spirit of true democracy upon which it was founded.

Governments are the outgrowth of certain conditions.

Monarchies, Autocracies and Democracies are sustained and nourished by quite dissimilar political ideas.

A Republic can be maintained only by a people who value and cherish individual liberty as their most precious political possession.

As well try to grow successfully on the rocky shores of Labrador, the Indian Corn which flourishes with such luxuriance on our rich Iowa Prairies, as to endeavor to create and maintain a democratic government among a people whose minds are imbued with ideas of the righteousness of monarchical institutions, and the Divine right of Kings.

He who truly desires the continued existence of this Republic, will so live and act, that his contribution to the body politic shall nourish and develop truly democratic principles; if he fail to do this, he, so far as he has power, impairs the Nations vitality.

If he become imbued with undemocratic ideas, and permit them to control him in any important particular, just so much, (be it never so little) does he do to introduce an element noxious to the vital forces of this Republic.

Evils of bad legislation which contain no element in themselves undemocratic, may diminish wealth and retard material

advancement, but they are not necessarily fatal to the Nation's life: they are to it what the minor accidents and ills of life are to the individual, and resemble the trifling inequalities on the surface, over which the toddling infant falls, but by which he learns at last the laws of equilibrium, and acquires the sure and certain step of maturity. Evils of this nature then, need not cause alarm, since they but serve as finger boards to point the way to the goal of National strength and human advancement.

An improper adjustment of the tariff may seriously affect the well being of the people, but only temporarily. It neither does nor can endanger the stability, of our government.

Whether we have a tariff so adjusted as to protect industries which come into competition with those of the old world, or one which wholly disregards the protective policy and is "for revenue only" ; - or no protection and no revenue from duties upon foreign goods, - (absolute free-trade) - are indeed matters which affect the prosperity of the Nation collectively and individually; but however it be adjusted, results soon determine whether the policy be wise or foolish, and if foolish, experience and suffering will bring the wisdom necessary to remedy the evil.

Neither financial, nor labor theories, extravagant as they at times appear, have anything which of necessity leads to National disintegration.

The complex and varying conditions which a high state of what we call civilization has imposed upon us, compels mankind, as it were- to be more or less an explorer in all the affairs of life; uncertainty besets his every action, public or private, making the way slow and toilsome;- Here and there, after many trials and much bitter experience, he finds a fixed and unalterable fact, which he nominates truth, and which he wisely uses to warn or guide him in future explorations. It is however, only through many trials failures and disappointments, that these invaluable land marks which indicate the path to true progress are found, and it is by this ceaseless search and struggle that Nations become strengthened and solidified.

Adversity comes with the noise and tumult of distress, and arouses the people from political lethargy to alertness; while the approach of Prosperity, on the contrary, is insidious and stealthy; no note of alarm heralds her coming, though in the folds of her alluring attire may be concealed all the evils of " Pandora's " box.

Under the seductive influence of prosperity the people are lulled to luxurious apathy and repose, and in individual contentment no heed is given to the workings of forces which silently but surely tend to penetrate to the very heart of the Nation, and sap it's life's blood. It was this ever welcome, though always

dangerous guest, which destroyed the Nation on the Nile and the Nation on the Tiber, and whose enervating paralyzing touch we too have felt. The last two years of financial stress and depression, bear witness to the awakening and energizing effect of adversity upon the people:- North, South, East and West, there is a renewed interest in public affairs, and the people, Janus faced, are looking with strained eager and inquiring eyes, backward over the past and forward into the future, seeking to discover the sources of their trouble and the path which leads to deliverance therefrom.

It is not within the scope of this paper to discuss the merits or demerits of other forms of government, but simply to point out such destructive elements as threaten the continued existence of our own.

The most important of these perhaps, is the vitiation of the blood of the Nation, by a too rapid influx of peoples who are not only foreign by birth but foreign in nature.

The introduction of the Hun the Slav and other Non Aryan races, threatens the integrity of a government built upon pure Anglo Saxon or Aryan conceptions of liberty. Local self government, the essence of democracy, has never been maintained or even understood by any Non Aryan or Melanochroic people; It is upon the integrity of it's units that a government must depend, and upon the Saxon, Scandinavian, Teuton, and Celtic races that we 79

must rely for that continued adherence to those principles of individual liberty and National independence which are the chief sources of the Nation's strength.

In the earliest historical periods, we find these races endowed with such a sense of the rights of the individual, as neither the vicissitudes of tribal evolution nor National disaster could subdue much less eradicate.

When or how this idea originated with these people is not known, but it existed in all primitive Aryan societies and in them alone. Even in the earliest communistic Aryan village there was an incipient individualism; the house lot being always withheld from the common fund, and subject to no authority save that of the house father. This principle, fundamentally necessary to the development of a Democratic or Republican form of government, has never found lodgment except in the minds of Aryan people;—an excessive dilution therefore of the blood of a Nation, founded by Aryan races and based upon Aryan traditions, pollutes the stream at it's source, and there is little doubt that all of the anarchistic and much of the socialistic tendencies of today, may be ascribed to the too rapid introduction into the body politic of these politically inferior elements.

A further source of danger is the diminution of what may be called the heroic qualities, brought about by the enervating and

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emasculating effects of the so called system of public education to which the youth of our Republic, have, for a generation, most unfortunately been subjected. To this may be added the appalling degeneracy produced by over taxed nervous systems, which a high state of what we call civilization, has imposed upon us; and to which, according to eminent authorities, we have not yet had sufficient time to accommodate ourselves.

Another source of danger is the rapidly growing tendency to develop classes, by the creation of wholly unnatural and artificial political and social divisions.-

The sharp and cruel lines, physical mental and moral, drawn by nature, we all understand and recognize, though they are beyond our power to obliterate.

Men are not born equal and no amount of sentimental talk can make them so, but a true democracy is based upon the principles which will not intensify these distinctions.

It's nature and mission is to institute and maintain political equality, and all systems Legislative or Social, which do not conform strictly to this idea are potent factors of destruction.

As an instance of disintegrating legislative influence, may be mentioned the prevailing practice of continued office holding, and the comparatively new theory of "civil service reform":

both of which are legacies of Monarchy, undemocratic in their in- 83

ception and harmful in their effects; both tend to create an official class, composed of a small minority, to whom is intrusted almost "in perpetuo", the performance of those duties, and the enjoyment of those emoluments and honors, which belong in equal measure to every individual citizen; thus practically, if not theoretically, converting a Republic into an Oligarchy, and creating a government of the people and for the people, by a few of the people.

Whatever of merit there may be in "civil service reform" and long continuation in office, - thereby advancing - (as the advocates of these ideas affirm) - the efficiency of the official class - is more than counterbalanced by the injurious results to which I have just alluded.

In a government based upon political equality, the evils thus engendered are wholly out of proportion to the good attained.

There are large numbers of men in every community and in every walk of life, competent to fill (with credit to themselves and the people), any office State or National.

Terms of office might perhaps be profitably lengthened, but no office holder from the President down should be eligible for election two consecutive terms.

Another class creating, Democracy destroying evil, is the legislative fostering of vast monopolies, thereby producing two

industrial extremes, the very wealthy whose property interests tend to overbalance their patriotism, and the extremely poor, who see the improbability of bettering their circumstances under existing conditions, and are easily seduced into the follies of Communism Socialism or Anarchy,-

The existence of these two extremes indicate and typify unhealthy and abnormal industrial conditions. They are to the industrial world what dwarfs and giants are to the physical, unnatural and abhorrent; and are constantly recruited from the ranks of the great middle class, upon which the safety of the Republic depends.

In the senate of the United States, composed of eighty eight members, one half of whom are very wealthy, more than one quarter reputed millionaires, and a large majority corporation lawyers, it is natural that legislation should advance corporate monopolies from which these legislators have received immense gains in the past, and expect in the future still greater emoluments- Not that these officials purposely disregard the wishes of the people, but the medium through which they look, clouds their judgment.

Rapid rotation in office would in some degree prevent the intensification of class distinctions, and would also have a deterring effect upon the growth of monopolies.

Turning from political to social life, much that does not 87

The tree of democracy which our forefathers planted, whose massive trunk bids defiance to the storms of oppression, and whose roots have penetrated deep into the hearts of all liberty loving men, has put forth but scant and disappointing branches under which only a few find shelter from the noonday heat.

Of all the influences at work today to demoralize and destroy democratic ideas and institutions, few if any, are productive of greater harm, none more deserving of general reprobation, than the arrogance and folly of the rich, who have grown weary of the equality of true democracy, and sigh for that exclusiveness and division of the people into classes, from which our forefathers fled, and for which they entertained proper disdain and contempt.

The Unamerican spirit of trades unionism, with it's concomitant of lawless strikes, should receive merited criticism and rebuke. Riots and mobs are vicious and unwholesome. The scenes of brutal violence, arson, and murder, which accompany strikes, awaken in our minds just indignation and abhorrence; but the harm they do is immediate and affects material things only; they produce no poison to pollute the minds of men; their very atrocities create their antidote: On the contrary, the social crimes of the wealthy against the spirit of true democracy, though not against the Statutes, being in their nature attractive and devoid

of anything apparently harmful, exercise an influence for evil which is far reaching and as poisonous as the air from a tropical jungle.

They do not shock ^{us} because the deep and lasting injuries they inflict are hidden beneath a silver shield which distracts and diverts our attention.

With evil legislation or incompetent officials we may successfully cope; for we can repeal the one and dismiss the other; but for the debauchment of the people there is no cure.

Emerson says " there is a duality which bisects nature everywhere:" as motion, rest; man, woman; yea, nay;" It cannot be maintained however that these two contending factions represent the necessary duality of a Republic; that they are the universal " yea and nay" of a healthy National life, even though over both floats our beautiful flag which flaunts it's sweet promise to the breeze, and proclaims to the world the political brotherhood of man.

"Folk say, a wizard to a Northern King
at Christmas tide such wondrous things did show,
That through one window men beheld the Spring;
And through another saw the Summer glow;
And through a third the fruited vines arow;
While still unheard, but in it's wonted way

Piped the drear winds of that December day."

Verily the wizard whose magic touch delighted yet deceived, does not exist alone in fable. None the less today, do wealth and luxury cloud our vision and stupefy our senses. Ease comfort and self indulgence, like the enchanter's wand, distort the vision and dull the understanding of the rich. Surrounded by wealth and luxury, they are lulled into dreamy forgetfulness, and like the Norseland King, lose their judgment in mingled wonder and admiration for the work which the enchanter's wand has wrought for them.

A Democracy built upon Individualism, the basis of all advanced governments, can take no legislative cognizance of the social life of it's people. Against this as against all other forms of governmental interference with private affairs, the principle of Individualism has erected an insurmountable barrier. The people may not be forced by virtue of law into conformity with even the humane⁹ beneficent spirit of democracy; but it must not be forgotten that the combined sentiment of the people which social life engenders, reaches up into their political life to perfect or distort it.

If it be unwholesome, and tainted with that love for monarchical ideas which creates class distinctions more cruel than those of nature, then will all the political policies of the Nation, become warped by those undemocratic and polluted sentiments.-

It should, therefore, be the pleasure of those who boast of this Republic, to practice in their social life those virtues which are vitally essential to the life of a Democracy-

The poor have little time to work out political problems; confronted with the absorbing task of life maintenance they can only work and murmur. Thoughts of their own misery hedge them in and create an atmosphere in which only hatred and envy can thrive- The rich have time for study and should esteem it a pleasure to look well to the safety of this Republic.

When the people of this Nation shall cease to increase by legal enactments and special privilege the power of the rich over the poor; and when they shall possess such an abiding love for all that is truly democratic, that their private or social life shall be no longer a living and pronounced protest against democracy, outdoing nature itself by their cruel and heartless distinctions; men will no longer talk insanelly of a return to socialism, that relic of a semi-barbaric age, long since passed, but will gladly give their loyalty to this the highest governmental idea yet envolved from the brain of man-

Electric lights, spacious houses, fine clothes, elegance of speech and enervating culture for the few, will not then indicate the mental and moral debasement of the many- The opulent will not then wax strong at the expense of the brain and sinew of

their brothers, nor, in the hope to curry favor with Nemesis, will they end at last by endowing Universities and Libraries, or erecting gorgeous temples to God's glory, while public almshouses for their brother's final humiliation and degradation dot the land.

Neither Tariff, Finance, nor the relations between capital and labor, admit of a fixed and rigid adjustment- They will always require adjusting and re-adjusting to suit changing conditions.

It is unavoidable that Governmental policies be variable, elastic, and largely experimental, and partake somewhat of error

Till National lines are destroyed and all Nations are as one, and men shall be born with the wisdom of the " Infinite", no Nation can hope to reach such a beatific condition that there will be a perfect administration of all it's affairs under the varying vicissitudes of National life. It may be said of Nations as of individuals " He builds too low for happiness, who builds below the skies"

A close adherence, in all walks of life, to the underlying principles of this government, will materially affect and color it's policies for good, and secure beyond all preadventure it's continued existence and prosperity-

M E N D E L S S O H N .

January 1st, 1896.

Sara L. McCain.

FELIX MENDELSSHON---BARTHOLDY.

---O---

To prepare the thought for so beautiful a character and life as that of Felix Mendelsshon--Bartholdy, some remarks upon music in general, will, I think, bring my hearers more in touch with him.

D'Israeli has said, "Music is God's best gift to man; the only art of heaven given to earth; the only art of earth we take to heaven."

Another has said "Music is a discipline, a mistress of order and of good manners. She makes the people gentle, more moral and more reasonable."

Who will deny that back of all manifestations, whether they are seen, heard or felt, is the grand principle of Life, Intelligence, Mind. Oftimes the influence of the unseen is the greatest and most potent. To this class belongs the art of music.

Music and sweet sound have had a place in history since creation. For did not the morning stars sing together." Nature too is full of musical sounds, for what is more truly musical, than the birds,--who never confine themselves to note, and never swerve from "the key." Then the crickets and insects always come in on the refrain.

Music is appropriate to all occasions and can be adapted to any condition of thought, for there is the peaceful song, the joyous, the sorrowful, the remorseful, the one of anger, and the love song. Soldiers march to war to music, and cart horses often go better with bells upon them; even dancing is not poetry of motion without music. Can there be any higher sense of harmony than is found in the grand, sublime, uplifting music? Such an art is worthy of the grand and numerous characters who have voiced it to us in all ages. The old masters brought out the thought of the age in which they lived, in their music, and their compositions are as unlike ours of modern times, as their age was unlike ours. Yet each one manifested his individuality in his compositions to such a degree that we catch glimpses of the underlying character of each composer in his music, and feel that to-day he lives in his works, and is as well known as in his own time.

Yet, scientifically speaking, God is the principle of music, as of man and of all else, and man is not a creator, nor does he create music. He may seem to, but he only manifests God's creations, and brings to our apprehension the grand tones which are, and his character is manifest in the arrangement of tones. *"Sweet the exultance of song, but the strain that precedes it is sweeter and never was poem yet writ, but the meaning outmastered the meter."* We all know that Beethoven was deaf, yet did

he not hear sounds mentally and produce his grandest works 105

after the affliction came upon him?

Most of the old masters were of lowly and obscure origin and were brought up in poverty, and the humble walks of life - and they shaped their own paths to fame and honor. It is said "The enduring music, has been the child of poverty, the outcome of sorrow, the apothe^osis of suffering."

Bach was the son of a hireling musician. Beethoven's father was a dissipated singer; Cherubini came from the lowest and poorest ranks of life. Gluck, Hayden, Mozart, Rossini, Schubert, Schumann, Verdi and Wagner, were all born in humble circumstances.

Among the host of great composers, but two were born in affluence, Mendelsshon and Meyerbeer. With these two exceptions they developed the grandeur, sublimity and passion of their music out of the storms of life and the pangs of sorrow. George Holme says "Mendelsshon was the musician of the unmusical as Longfellow was the poet of those who saw only the prose of life for themselves. His "Songs Without Words" appeal to every class. His work was of incalculable benefit to his time. He restored Bach to popularity at least among students. And he was the founder of the Conservatory at Leipsic. Goethe was his friend, as indeed was every great man of the day. His life was a placid lake, and his music mirrors it. All that the

wonderful influence over his whole life and his musical composition. The noblest nature can acquire was Mendelssohn's, yet he was not a towering or original genius.

HIS LIFE.

The story of his life is compared to a poem, watched over by fairies. His grandfather was an Israelitish philosopher, and his father, Abraham, a learned man, and a passionate lover of fine arts. ^{latter} He renounced the Jewish faith and became a Lutheran. The family name was compounded after his marriage, the children bearing the name Mendelssohn-Bartholdy, the former the German for son of Mendel, the latter, the Hebrew for son of Tholdy. Felix was born Feb. 3, 1809 in Hamburg, and his name seems well suited to his nature. He was born under a genial sun, and developed in an atmosphere of intellectual culture. As a child he was very attractive, having long brown curls and large dark eyes. He was frank and unspoiled, earnest in what he undertook, and could bear no flattery or nonsense. His parents were most careful and judicious about his education, and were inclined to hold him back in his music, rather than push him. He had two sisters and one brother, and the four made an ideal quartet for their home musicals. His beloved sister Fanny was four years his senior, and his inseparable companion. She always assisted him, and was his inspiration, his confident and his critic. She exerted a most

wonderful influence over his whole life and his musical compositions.

Zelter was his first music teacher after his mother, and his sense of harmony was so keen that while taking lessons of him at the age of seven, he called his teacher's attention to an error in one of Sebastian Bach's pieces; and it was this remarkable keenness of ear which made him later such a wonderful conductor of a great orchestra. His first public appearance was at the age of nine in a trio, and at eleven he entered a singing class as alto with grown people. He spoke French and English fluently, wrote in Italian, and translated into German, beside being a good scholar in Greek.

In 1821 at the age of eleven, he made his first of several visits to Goethe with Zelter. The following is from one of his letters:

"Goethe does not look like a man of seventy-three, rather of fifty. After dinner Fraulin Ulrike asked him for a kiss, and I followed her example. Every morning I have a kiss from the author of Faust, and every afternoon, two kisses from father and friend Goethe, think of it! In the afternoon I played to Goethe about two hours partly figures of Bach and partly improvisations." The attention he received does not seem to have touched his sweet nature with anything like affectation or vanity.

In his twelfth year he began composing regularly. He commenced a series of 44 volumes, in which he preserved autograph ^{copies} of most of his works. For many years he made it a rule to compose something every day. The family were living at Berlin at this time and their home was the center of attraction and musicals there were frequent. One of Mendelsshons pieces was always on the program. At one time Ignatz Moscheles, then the greatest living pianist, and Hummel accompanied the Mendelsshons home after a public concert, and played for them. Their listeners were astonished at the wonderful extempore playing of Moscheles. Zelter then asked Felix to play, but he rushed from the room in tears, declaring he could not play after those two. Moscheles left the Concerto, and next day to his great astonishment Felix performed it for him, in such a superb manner that Moscheles declared he could not consider himself the boy's teacher. A little later he said of him, "What are all prodigies as compared with him? Gifted children, but nothing else. This Felix Mendelsshon is already a mature artist, and yet but fifteen years old. He has no need of lessons, if he wishes to take a hint as to anything that is new to him, from hearing me play, he can easily do so."

In 1825 the family moved to a beautiful new home in Leipzig which was the home of the family till Felix death, when it

was occupied by the House of Lords of the Prussian government. Here were beautiful grounds and trees, and a garden house large enough to hold several hundred persons, where the musicals found new life. At the age of seventeen he astonished the world by taking his final musical degree as a full-fledged composer. The elite society frequented his musicals, and many who attended were famous then or afterwards. Grove says, "In all this brilliant interchange of art, science and literature Felix, even at this early date, was the prominent figure. When he entered the room everyone was anxious to speak to him. Women of double his age made love to him and men afterwards treasured every word that fell from his lips." His father said once humerously of himself, "Formerly I was the son of my father, now I am the father of my son."

The next winter he and Devrient the actor faced down much opposition and successfully brought out the Passion music of Bach, with from three to four hundred voices under his direction, for the first time since that great old masters death. It is said a thousand people were turned away from the doors. Mendelsshon said "It was an actor and a Jew who restored the great Christian work to the people."

At the age of twenty he traveled extensively, visiting

Scotland, Paris, Italy and Switzerland, spending the winter in London. He was warmly received in Paris by his personal friends Cherubini, Hiller, Meyerbeer and others, but found it no more to his taste in style of music, than on a previous visit it.

In London he played, composed and published and was most happy and popular. While in Italy he composed the Italian and Scotch Symphonies, the Walpurgis-night music, and many small pieces. During a second stay in Munich he became intimate with the musical family of Baermanns. Carl Baermann a descendant, now adds to the musical prestige of Boston as an admirable pianist.

Mendelssohn seemed to have numberless friends, he was so genuine, but he was so sensitive that he could endure no criticism.

In 1833 he brought out operas in Dusseldorf by Mozart and Cherubini, in the church, *the sacred music of* Bach, Handel, and Beethoven. "With this year began a new epoch in his life.

The first stage was his boyhood in his father's house. The second was devoted to travel. And the third was that which was to put his genius and power to the test." Among the many musical conductors of the past one hundred and fifty

years Mendelsshon and Handel rank supreme, but the former unites all the qualities of a true born conductor with those of a true born musician. He had the magnetic quality and grace of an attractive person, the electric look and gesture which made each point of music felt by performers and hearers.

Many stories are told by his friends of how on certain occasions when parts of the score were found missing, his marvelous faculty for rapid musical work came to the rescue. Once while the audience was waiting he dashed off a whole score of one of Handel's compositions from memory.

Soon he settled in Leipzig where he remained the rest of his life in the most genial sphere of his labors. Here he was at the head of the famous Gewandhaus concerts for ten or eleven years. About 1835 he married a young lady of Frankfort, of patrician family, Cecile Jeanrenaud, and he was strong and happy in her companionship. She is described as possessing rare beauty, with golden brown hair, deep blue eyes, with dark lashes and brows and a transparent complexion. She is said to have possessed one of those sweet womanly natures whose gentle simplicity and mere presence soothed and pleased. She was a good singer and had more than ordinary musical intelligence. She sympathized with and encouraged her husband in his work, and

rejoiced with him in his triumphs. Slight as she was in physique, and calm and gentle in her bearing, she was more heroic than he. She outlived him five years, devoting herself to the care of his children.

The influence of mother, sister and wife all led Mendelssohn in the direction of beauty and grace of style rather than of strength. He seemed to be a reflection of the beautiful. From the time of his marriage he composed continually and conducted many concerts. He seems to have been the first to make an art of program making. His father passed on in 1835, his mother in 1842, and her going seemed to sever the last bond of unity that held the family together. Although the Berlin house was now his, he preferred Leipzig, where he was aiding as a professor with Moscheles, Schumann and others in carrying out his pet scheme of founding a Conservatory of Music.

Here he finished the long thought of Oritorio, Elijah, which he worked upon for years, the inspiration for which he drew from the study of the Bible. It was finished for the great Birmingham Festival in 1846, and he conducted it with wonderful success.

While he was composing Elijah, he was in doubt about one passage and went to an intimate friend who was a good critic

and played it for him without saying whose, or what it was. He then asked, "what do you think of that? What would be your opinion of a work in which that could be included?" "That it ought to make the composer famous," was the answer. After the Birmingham Festival he received the following inscription from Prince Albert. "To the noble artist who, surrounded by the Baal worship of corrupted art, has been able by his genius and science to preserve faithfully like another Elijah, the worship of true art, and once more to accustom our ear, lost in the whirl of an empty play of sounds to the pure notes of expressive composition and legitimate harmony. To the great master who makes us conscious of the unity of his conception through the whole make of his creation, from the soft whispering to the mighty raging of the elements. Written in token of grateful remembrance by the deepest in human

April 24, 1847,

Albert, his talent Buckingham Place."

After the festival Victoria received him in her own sitting room, Prince Albert being present. He played for her and she sang some of his songs for him. Not wholly satisfied with her rendit~~ing~~ of them she said, "I can do better. Ask Lablache if I cannot; but I am afraid of you." Mendelsshon told this himself, and often spoke of the graciousness of Victoria. Meanwhile at Berlin he had become Kapellmeister to the king Frederick William IV, and at his suggestion composed the music to

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Antigone and Oedipus at Colonus of Sophocles, also Midsummer Night's Dream music, into which the early overture composed at the age of seventeen, fitted as if prepared for it.

Then a shadow falls over this serene, beautiful life deeper than any previous, the death of his beloved sister Fanny. From this blow he never fully recovered, following her in a few months in November, 1847, aged thirty eight.

In Leipsic it seemed as if the center of all their higher life were withdrawn. Memorial concerts were held in London and Paris. His works could not be published fast enough to meet the demand for them.

He had few sorrows, and his life was without regrets or reproach and therefore a life without great moments or struggles that call out the deepest in human nature. "He used his wealth as the means of giving his talents to his art. He did not compose in order to live, but lived in order to compose."

After all, the question still remains, what is genius? Does the well rounded beautiful character of Mendelssohn seem less than genius, or by that word do we mean the uneven character which stands out in beauty and strength in places, yet lacks luster in others.

HIS MUSIC.

Mendelssohn belongs to the romantic school of music. He was a ripe musical scholar and was artist to the marrow. He had original genius, but not so deep and absolute as Bach, Handel, or Beethoven, nor so celestial as that of Mozart, but in refinement, polish and elegance of form he has no superior. Trained through earnest study and absorption of the world's great musical inheritance compelling himself daily to exercise his productive faculty, he summed up the rounded whole of musical art down to his own time. He resisted all solicitations for writing sensational music. While upon the heights of musical culture of his age he won all his triumphs without setting up new theories or resorting to questionable ways. He was sincere, frank and simple in his art as in his person. He maintained that music is a language far more definite than speech, that speech is a gainer by translation into music. As a performing artist and interpreter he was a masterly pianist. His playing was fluent and brilliant, full of fire and feeling. His touch sensitive, decided; his technique free and faultless, its perfection seemed spontaneous. Hiller said "His playing was what flying is to a bird." Madame Schumann said, "Of mere effects of performance he knew nothing, he was always the great musician; in hearing him, one forgot the player in full enjoy-

ment of the music." He rarely played from notes, his memory being prodigious. His improvisations astonished all, they were not vague random excursions over the key board but were well planned compositions in which his theme was well carried out. and coloring and had a romantic breezy, sea-shore character.

His organ sonatas rank next to Bach and Handel. His concertos are masterpieces and one for the violin which is second only to Beethoven is played by all violinists. Its charm is never failing. His string quartets have more of a singing quality, a melody with an accompaniment, than other composers. Of his many piano compositions the most important are the Six Preludes, and Fugues, Op. 35. Another in E Minor is full of fire and strength. The Serenade and Allegro Giojoso are full of life and charm. Then there is the Rondo Capriccioso, which is a great concert favorite. and with the soft warm glow of day-

Pauer says, "Although initiated by Beethoven, the Capriccio or Scherzo may be almost called an invention of Mendelssohn's for in its construction all the qualities are absolutely required which made Mendelsshon famous, namely, wit and spirit, an almost electric rapidity of harmonious changes, and a fairy-like lightness of treatment in the whole subject. A Capriccio ought to float, as it were, in the air, its whole essence is

sport, jest and brightness. All of this is true in every particular of the "Rondo Capriccioso" (Mrs Bonbright).

His greatest Symphony in A Minor owes its inspiration to his recollections of Scotland. It is wild and tender in melody and coloring and has a romantic breezy, sea-shore character. It winds in and out among the instruments, now quiet and individual, now borne along upon the swelling, roaring tide of the whole orchestra. It includes several different movements, andante, allegro, scherzo, adagio and viva-cissimo, each in turn brought out in its own style, combining beauty, grace, strength and boldness.

In his Italian Symphony, the music is light hearted and elastic. The allegro calls up the blue sky and boundless green of Italy. How impressive is the somber, solemn, steady chant of reeds in the andanta with the soft warm gush of mingling flutes above. It is compared to passing from Italian noon-day into the rich gloom of some old church. Then the tranquil blissful melody of the minuet and the mellow horn trio. Then comes the rush and whirl of the carnival, then into the wilder tarentelle, with its abandon and delirium of excitement and the dance. This same movement is the substance of the tarentelle whether belonging to the Symphony or by itself.

(Miss Fleming.)

The Hymn of Praise is thought by some to be his greatest work. It was composed to celebrate the discovery of the art of printing. The first movement is of praise, next the waiting and longing for the art through the dark ages. Then the break of day and free career and joy of a redeemed humanity and first and last and everywhere the praise of God. It is an inspired master-work instrumentally and vocally.

He opened a new and an original field for himself in his Songs Without Words, which contain rare veins of beauty. He produced an indispensable work by throwing aside language and replacing it with musical sentiment, never forgetting the scope and character of the instrument, and inventing new traits of accompaniment. They are his most individual inspiration and embody himself. It is said "That if to some they look commonplace it is their own radiance that veils them." His sister Fanny is said to have composed a few of these. The three Gondola Songs are most dainty and suggest Shelley's lines

"My soul is an enchanted boat,
Which like a sleeping swan doth float,
Upon the silver waves of thy sweet singing."

Nos. 10 and 16 are of rare beauty and unlike some of the others, have ~~never~~ been given names, for other people have named most of these beautiful compositions. *These are called "Hope" and "The Astray"* (Miss Crowley.)

The Spring Song is exhilarating and suggests the invigorating atmosphere and the springing to life, or the awakening, of the flowers and grasses to the genial air and warming sun. (Miss Reichards)

On the Seashore suggests the sounds of the sea and the splashing of waves on the beach, now gentle, now boisterous, now retreating, and the sparkling, rippling water with its ceaseless murmur and roar. (Mrs. Bonbright) A.

The Spinning Song, or as it is sometimes called, The Bee's Wedding, is suggestive throughout of the smooth, steady, ^{buzzing} wind-ing motion of the old fashioned spinning wheel with its mild, soft melody, now marked, now subdued. (Mrs. Bonbright) B.

No. 9 or "Consolation," is one of the most beautiful though simple. "An atmosphere of devotion pervades the whole, either the devotion one feels when kneeling at the altar of a church or on the summit of a high mountain with a magnificent landscape spread out before him with no sounds of busy life to distract his thoughts. It begins and ends with the chords, which one could imagine coming from the strings of some heavenly harp. (Miss Fleming).

These perhaps express the daintiest, most exquisite of the many moods and themes poetic, sentimental or wide awake and stirring or heroic of the forty-eight wordless songs.

Of his two great Oratorios proper the greatest since Handel, the most esteemed among musicians, is St. Paul. It shows the influence of Bach. It has great depth of religious feeling and great dignity of style. The choruses range from grand uplifting ones to those lovely and tender. Others are mob-like and vindictive, such as "Stone Him to Death," while some are full of light-hearted, sensuous Greek adoration of "Oxen and Garlands." It is sure to gain with every hearing. A distinguished friend of his writes, "How shall I give you an idea of the beauty of the work? I shall keep to that word beauty as it best conveys the ~~character~~ character of the music which never makes an effort, never is strained to produce uncommon sensation or novel effects, but only develops quietly, honestly, devoutly, the grand subject it treats."

Among its finest solos are "But the Lord is Mindful of His Own," "I Praise Thee O Lord, My God," and "Be Thou Faithful Unto Death." (*Mrs Gunkle*)

Elijah is the most popular of oratorios after the Messiah. It is a full expression of the composer's genius. It portrays the dramatic element in the opening picture of drouth culminating in the wonderful "Rain Chorus;" in the episode of the widow who has lost her son; in the scene between the Prophet and the wicked king; in the Baal Choruses, impatient, boastful,

clamoring for miracle. In the sweet soliloquy and meditation of Elijah in the wilderness and his ascension in the fiery chariot. Then there is the restful chorus, "He Watching Over Israel." It is full of numbers which captivate the refined and simple listeners, one being the angel trio "Lift Thine Eyes,". Among the finest solos are "If with all your hearts," Then shall the righteous," O Rest in the Lord," and the high soprano "Hear ye Israel" full of exhortation. (Mrs. Keeler.) His unfinished work "Christus" would have been one of his grandest, containing the Birth of Jesus the Christ, and the trio of the Magi. The second part was terribly dramatic, containing the accusing choruses "Before Pilate."

Antigone was of a different type of choral and orchestral music. He had studied this Greek tragedy of Sophocles and was inspired by it. The sublimity of some of the choruses makes one feel that there could not have been a truer artistic idea than that of setting them to music; and this is of the freshest, most original and vigorous that he has left, though he composed it in eleven days. It revived an interest in Greek tragedy, and the music has since made its mark everywhere.

In his "Midsummer Night's Dream Overture," the Fairy Overture is fresh and spontaneous and a beautiful reproduction of the fairy element in tones. Schumann says of it, "His music

is a meditation on the play, a bridge between Bottom and Oberon without which the passage into fairyland is almost impossible.

Sometimes his music contains atmospheric quality, as in the "Rain Chorus" in *Elijah*, in the "Prosperous Voyage," "Be-calmed at Sea" and the "Hebrides Overture." This last is one of his finest concert Overtures and was written in Rome after his visit to the Hebrides, and was an outgrowth of an attempt to convey to his sister Fanny his impressions of the lonely island, in a piano sketch in a letter. He often conveyed his thoughts to her by music in this way, instead of words, adapting the strain to his mood. This Overture is often called "Fingal's Cave." The leading theme suggests the dreamy reverie of one leaning over the water, absorbed in its commingling fluctuating ebb and flow. In the strong answering motive you feel the wild force of the waves dashing on rock-bound shores; loud calls give the sense of distance, and you hear the cries of sea birds, while all suggests the watery atmosphere and the mysterious solitude of the ocean. (Misses Hatton and Crowley.)

Sometimes his short pieces were called "Sketches" which were no doubt written to express some impression of beauty or grandeur of which he drew a picture upon the ear instead of on the retina. (Miss Crowley.)

His deep interest in Jenny Lind, who was his ideal singer and devoted friend, led him to the last musical problem of his life in which she was to take the principal role. This was "Die Lorelei" a legendary and romantic theme; which was cut short by his early death. The fragments which he left are of rare excellence.

Mendelsshon and Schumann are destined to be classed together. They were associates in Leipsic. Each had the warmest friendship for the other. The two together were a double morning star in music, yet they differed. Opinions will not soon agree which in his works is the more glorious or significant, which the more potent and far reaching in influence. While music remains music, whatever may be the ups and downs of fashion, whatever the novelties of style or method, the genius and art of Mendelsshon will still hold good. What Oratorio Society of high standing can afford to let "St Paul" or "Elijah" or the "Hymn of Praise," lose any of their luster through neglect? What orchestra can fill out a worthy season without one or more of his Symphonies or Overtures? Is any Male Chorus or Song Club well equipped without the Antigone and Oedipus music or the part songs of Mendelsshon. Can any Music Club dispense with his string quartets or quintets? And where is the pianist however far advanced, who does not like to

play or find grateful audience for "Songs Without Words."

Hawes in his "Musical Memories" says of him "Mendelsshon has been to me as much a revelation of the beautiful as Wagner has been of the sublime. Wagner is the inexorable and colossal development in art since Beethoven; Mendelsshon reigns forever in a sweet wayside temple of his own, full of bright dreams and visions, incense and ringing songs."

THE DEVELOPMENT OF AMERICAN COMPOSITION FOR ORGANS.

January 1902, 1903.

Rev. H. H. Johnson.

THE DEVELOPMENT OF AMERICAN COLLEGES FOR WOMEN.

January 15th, 1896.

Mrs. H. L. Stetson.

THE DEVELOPMENT OF AMERICAN COLLEGES FOR WOMEN.

When there is progress the need of it always antedates the movement.

How have the preceding centuries looked on the necessity of mental training for women?

The verdict of the seventeenth century was: "She that knoweth how to compound a pudding is more desirable than she who skillfully compoundeth a poem."

In the eighteenth century it was said: "Chemistry enough to keep the pot boiling, and geography enough to know the location of the rooms in her house, are learning enough for a woman."

Some one in the first half of the nineteenth century satirically remarked: "A female astronomer has no other motive for looking at the moon than to see whether there be a man in it."

Only a half century ago Alexander Scott said in a London lecture: "Female education is particularly interesting, because it is a perfectly untried experiment."

There is a certificate in existence bearing the signature of President Ezra Stiles written in the year 1778, and it was

given to one of the women in his ancestral line when she was a girl of thirteen. It states that she was examined in the studies preparatory for admission to Yale College, that she passed the examination creditably, and that there was only one reason why she could not be received as a member of the Freshman class, namely, she was a girl.

Six years after this a school was established at Greenfield Hill in Connecticut. The object was to give young women an education equal to that offered to young men. It is said this was a good school, and its results in the education of many gifted women were remembered long after the school had ceased to exist. Will the results ever cease to exist?

I do not confine guidance and inspiration to the Scriptures written in a long past day. When Matthew Vassar, taking a rest from long years of successful labor, was traveling in London, I think he was led by an invisible hand to St. Thomas Street. There he saw a bronze statue which had been erected to the memory of Thomas Guy, who had founded a great hospital. Below the name these words were carved: "In His Lifetime, A.D. 1720." They burned into Mr. Vassar's soul. It was the great lesson of the

hour for him, and he never lost sight of his purpose until fifteen years later, when he gave securities and bonds worth four hundred thousand dollars, in his lifetime, and founded Vassar College the 26th of February, 1861, in Poughkeepsie, New York. Listen to a few words of his remarkable address on that occasion:

"It occurred to me that woman, having received from the Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development. It also seemed to me that if woman were properly educated some new avenues to useful and honorable employment, in entire harmony with the gentleness and modesty of her sex, might be opened to her. It further appeared there is not in our country, there is not in the world so far as known, a single fully endowed institution for the education of women."

And so the life work of Matthew Vassar was put into Vassar College. His work proves him a remarkable man. His best memorial will be in the women his munificence will ever bless, the graduates numbering at this time 1182, and filling all sorts of responsible positions, from Maine to Egypt and Japan.

It was a significant thing when the question arose at Vassar

what the standard of the college should be that it was the women within its walls who firmly demanded the highest culture possible. To them belongs the credit that a full collegiate course was adopted. You will see at once how far reaching was this influence, and how this decision affected other colleges.

Vassar College was built for women but not planned by women. Shall I tell you why? When it opened with three hundred students there was not a single closet in the whole house. It is stated when the defect was spoken of to Matthew Vassar he replied, the girls could easily have two nails on the walls of their rooms, one for a school dress and one for a best dress; "what do they need more?" When you come to consider it, one nail ought to have sufficed, because when they were wearing one dress one nail could hold the other; but that was before the day of the silk waist, which would require another!

On Thursday, September 14th, 1871, the corner stone of Wellesley College was laid. Henry Durant, the founder, was a successful lawyer, but the death of his only son created such a change in his mind as to the highest uses of life that at the height of his fame he gave up his practice and became, for a

brief season, a Christian evangelist. Philanthropic ideas were in his mind, and culminated in the founding of Wellesley College. It would be hard to find more sincere eulogies than have been written of Mr. Durant. He had great spirituality, and the faith of a prophet. When the college was young in achievement he said to a friend: "I will tell you what I see: on that hill an Art School; down there a Musical Conservatory; on that elevation yonder a Scientific School and an Observatory. It will all be some time, but I shall not be here." Mr. Durant's work was appreciated, and he is remembered and mourned.

The presidents of Wellesley have been women of note. Alice Freeman Palmer, the second president, was further honored by a call to the University of Chicago, partly on account of her great ability as an organizer.

The building first erected, known as College Hall, overlooks an exquisite sheet of water on which the girls row in summer and skate in winter. Wellesley's class of 1895 numbered 120, while the whole number of the students for the past year was 780. The course leads exclusively to the degree of B. A. Wellesley and Vassar both exercise a most abounding hospitality.

Famous people from all over the world are entertained.

Smith College at Northampton, Mass., was founded by Sophia Smith; as Mount Holyoke by Mary Lyon. The same lofty purpose, the elevation of women, permeated the lives of both these women. They were consecrated Christian women, and "their works do follow them."

In the first experiments it was thought best to isolate a woman's college from the world. Later, colleges were located where the students could easily make a part of the town life. At Smith College the young ladies can attend plays and watch the struggle between Yale and Harvard at football. Also they have a society life of their own, as during the past year there were 787 students and 150 in the graduating class.

Smith College confers three degrees, A. B., B. L. and B. S., but large scope is given to elective work.

Vassar and Smith each have a large gymnasium, presented by the students and alumnae of the colleges.

Bryn Mawr during the past year enrolled 283 students, 45 of whom were doing graduate work. Beside providing for those who desire to specialize, Bryn Mawr is the only college which

provides for "hearers". They are a class of women required to be over twenty-five years of age, for the most part teachers; they have not matriculated, and cannot receive degrees, but are admitted to laboratory work, recitations and examinations. Besides its scholarships Bryn Mawr offers two European fellowships for the purpose of advanced study in some foreign university.

The four women's colleges which are the richest in endowments and students are Vassar, Wellesley, Smith and Bryn Mawr. They have received about \$600,000 in gifts, and are educating nearly 2,000 students.

Harvard Annex is now known by another name, Radcliffe College. 74 professors and instructors offer courses there. During the past year 284 were enrolled, while the graduating class of 22 received the degree of A. B.

Nearly all the schools north of the Ohio river and west of the Allegheny mountains are co-educational. To Colby University, Waterville, Maine, belongs the honor of first opening its doors to women. Different opinions are held as to the practicability of separate colleges for women in the future, after the doors of all schools are thrown open to them, as seems quite probable.

My own thought is that there will always be a demand for young ladies' preparatory schools and colleges, but that many, regardless of sex, will be glad to avail themselves of the advantages of a great University like Chicago.

The University of Chicago has been characterized as "the only university in the history of the world that included in its very conception the equal educational rights and privileges of women." The field for women at Chicago is continually widening. There are now eight women on the general faculty, and 286 women students. We certainly can see great progress when we consider this university, so vast in conception it could hardly have been ventured upon earlier than the present decade.

The number of women engaged in collegiate work in all schools is about 37,000. Some man must have just read this when he wrote:

"Fair woman ever was the height
To which rude man must soar;
His guiding star, his beacon light,
As has been said before.
Alas! his race is never through;
He stands but little chance;
How can poor man catch up, if you
Continue to advance?"

Co-educational schools, the Woman's College and the Annex, represent the different types of schools for the higher education of women. Co-education gives the same advantages and degrees to both sexes. The Woman's College aims to do more than this for girls. It aims to make for them a home. In case of sickness a resident physician is at hand. Students are examined and the kinds of calisthenic exercises most needed to develop each one aright are advised. Also their needs socially are recognized. The Annex affords a superb opportunity for those who desire to specialize. Young ladies often study a period of history with a professor or take a course of lectures on a certain subject.

There is one danger into which the education of women is falling. There are too small endowments and too many colleges. If the endowments were larger there could be more scholarships, which could be given to many a girl in a country village who sees her youth slipping away while she has no means for educating herself. If people of means, instead of always founding a new school to struggle along poorly equipped, would give money enough to endow a chair in a college already existing, or erect

a new building where it is sadly needed, it could be called by the donor's name, and more good would be accomplished.

The number of women's colleges reporting to the Commissioner of Education at Washington in 1892 was 158. As many fail to report, the number is probably nearer 200. The majority of these schools is in the South. They are the greatest blessing which could come to that impoverished country. Before the war the young women of the better class were all who were allowed an education. Now, leaving out the three millions of negro women whose hope and help are coming to them mainly through the schools of Home Missions, we just notice the crowd of girls coming up to be educated from the two million dwellers in the mountainous regions; also the daughters of the woodsmen in the pine forests of the Atlantic and Gulf coast; later the daughters of the poor white people, coming with all sorts of drawbacks, such as poor health and no home training in manners whatever. They yet show ability, we might say they prove it by the very desires they have for better things.

An ancient objection to the mental training of women, and one still met with, is the plea that they will break down

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physically. Maria Mitchell said: "Do not send a sickly girl to college." It is hard to say; it might cure her. It is remarkable how the modern gymnasium does develop the physical frame. Every one knows the value of a dominant purpose. Then every hour is filled with study, recreation and sleep, there is no time for sentimental longings which pale the cheek and brow. I have seen farmers' daughters, living without a purpose, living for the most part in the dress we call the Mother Hubbard, pale, listless Cinderellas, waiting for a prince who was slow in coming. I would like to be a godmother and change their fathers' yellow pumpkins into gold, send them away to school, and I feel sure I could return them to those homes in a few years models of health and good looks. Nothing brightens the eye like a purpose in life to keep the blood circulating.

It is curious to note the change of attitude towards Greek. Twenty-four years ago bright young ladies were advised not to take it. Now it is conceded that after the first term Greek is really easier than Latin. In a co-educational school a young man had been so long at the head of his Greek class that he was almost taken as an authority. One day he differed from a young lady

on a certain point, but fortunately for her, after she went to her room she found she was right. Her spirit was roused, and she determined to show her scholarship. It was an exciting race between the two. The young man's marking was brought down from 98 to 94 by the young ladies turning critic. All the professor had to do was to sit back, ring the bell and let them start. There was no band stand, no red and blue ribbons; it was simply a tilt of a young woman against the tradition that her sex could not grasp all the intricacies of the Greek language. It is needless to say she graduated with honors, and I am happy to state in the best of health.

The sun of enlightenment for woman is on its upward course, and may we not hope when it reaches the zenith its beams may fall on all her sisters in far-off lands?

This question is asked: What effect does a college training have on women? The same effect that it has on men. It raises the standard of existence and adds culture. The woman of extraordinary talent has a career opened before her. The domestically inclined woman ought to be a wiser woman, and should make her home smell as sweet as wild roses. The greatest thing college

training has done for woman is to bring about a recognition of the fact of her equality with man intellectually. She may be handicapped by the lack of the culture in the generations behind her, but judging by her present achievements we may expect greater things in the future.

Education! What a word to the human race! It is in the bud when the babe smiles with the knowledge that it is among friends, and only bursts into full blossom when the soul finds itself in the great hereafter.

The Madonna in Art

Emma W. Whisenand

Feb. 12, 1896

----- THE MADONNA IN ART. -----

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Madonna.' Even the word suggests to our minds thoughts of all that is pure and beautiful and tender and reminds us of our debt of gratitude to the great artists, in whose creations "Our Lady" still lives and from whose canvases and frescoes the soul of the "Mother of God" looks out upon us, speaking to us of the good and the holy. Browning puts into the mouth of Fra Lippo Lippi, that painter of flesh, not soul, these words:

"For don't you mark? we're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times nor cared to see;
And so they are better painted, better to us,
Which is the same thing. Art was given for that,
God uses us to help each other so."

And is it not true that a half hour of silent contemplation of the most marvelous production of brush and pigment that has ever been executed by human hand or ever will be in the flight of

time, the Madonna di San Sisto, will give to us a clearer perception of the purity and nobleness of Mary, than a life time of reading and thinking of her could do? And is it not probable that the desire to know of this purity and nobility has been first aroused in many a soul, while the eyes were intent upon the beauties of this pictured face?

Christianity is criticised by the followers of Buddha because it does not teach the motherhood of God, as their religion does.

Judaism may merit this criticism but certainly the religion of Christ does not. While it is true that the word Father is alone employed in Christian writings, it is a misconception of the term to limit its application to one phrase or aspect of the Supreme Being, which we rightly understand to include both Fatherhood and Motherhood. The claim of the Divine Mother has been recognized by the Church throughout its entire history; always by the Greek and Roman Churches in material and often in spiritual ways, and at the present day by the Protestant churches in their conception of the spiritual motherhood. Instead of the thought of the feminine part of the God-head, the motherhood so called, which we now hold, we find in the middle ages the idea of a separate being, Mary, who was the personification in feminine form of the pure and beneficent,¹⁶⁷

interceding with a God of Justice for sinning humanity, a being not God nor equal with him, but one whose influence with the Almighty was powerful and always guided by love for suffering men.

The Roman Catholics regard this idea as a truth beyond dispute and those of other faiths would be profited by searching for the underlying thought, upon which rests the worship of the Virgin.

Without discussing the danger of the worshipper confusing the spirit he intends to venerate the visible form to which he bows, I will only remind you of the craving for signs and symbols ever present in human nature and suggest the usefulness of scaffolding in erecting permanent structures.

That the Madonna was worshipped through all the Christian and civilized world for nearly a thousand years, is a fact we must accept and at least a partial explanation of it we may find in this: that in spite of abuses and exaggerations, the worship was founded on certain elemental truths, which are a part of our very souls.

The Madonna worship found a deep sympathy in the hearts of men. Does not this inherent longing for a mother deity show itself in the belief among the Israelites in the coming of the Woman whose seed should bruise the serpent's head, in the worship of Astarte among the Assyrians, Isis among the Egyptians, Ceres and Aphrodite among the Greeks? The worship of the Virgin however, enlarged and

purified the old faiths and the heathen goddesses became in her the personification of nobility and goodness.

The subject of the Madonna in Art is inseparable from that of the worship of the Virgin. Art patrons were almost invariably high officials in the Church and until a doctrine was pronounced upon favorably by the Ecclesiastical Councils or a legend declared by them to be true, artists were not permitted to treat the theme. To trace the history of the Madonna in Art would be to recite an important part of the record of the Greek and Roman Churches up to the eighteenth century. Limitation in time permits mention to be made of only a few points of historical interest. Among these is the condemnation of Nestorius by the Council of Ephesus in 431. The Nestorians claimed that Mary was simply the human mother and that the title, Mother of God, popularly applied to her, was profane. The Council decided that in Christ the divine and human natures were so blended, that Mary was indeed the Mother of God and the Nestorians were condemned as heretics. Before this time, representations of the Virgin had been made-the earliest of these being in the Catacombs and on the Christian sarcophagi in the fourth century, the Virgin here appearing without the Child. But now representations of the Mother and Child became the symbols of

the orthodox faith and, in order to show hatred for arch-heretics, images of the maternal Virgin with the Child in her arms were everywhere exhibited either as pictures or on personal ornaments. Soon after the Council of Ephesus history first mentions a supposed authentic portrait of the Virgin Mary. The Empress Eudocia traveling in the Holy Land sent home a picture of the Virgin and Child, which was placed in a Church in Constantinople. According to Venetian legend, it was captured during the seige of Constantinople in 1204 and carried triumphantly to Venice, where it has ever since remained in the Church of St. Marks.

In the earliest accounts no mention is made of St. Luke as the painter of this picture, though later the work was ascribed to him. The belief that St. Luke painted pictures of the Virgin is founded upon a legend of Eastern origin, which became known to Western Europe at the time of the first crusade. There was a Greek painter and saint whose name was Luca and the Roman Church, which knew only of St. Luke the evangelist, may have confounded his name with that of the Greek painter, San Luca. But whether or not St. Luke ever painted the Virgin with brush and colors, he has given us a word picture of her in his gospel, which has been the inspiration of all the artists, who have been great enough to catch
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the spiritual meaning of her life and character.

During the three hundred years following the Council of Ephesus the worship of the Virgin was continually extended and her image multiplied throughout the Christian world. Then came the schism of the Iconoclasts, which lasted for more than a hundred years. The ultimate result of their attempt to exterminate the sacred pictures of the Madonna, was, because of the extremes to which they resorted, a reaction in favor of the Madonna worship.

Her pictures were reinstated in the worshipful regard of the people, and their influence was increased-it is at this time that we first hear of miraculous pictures.

The crusades of the eleventh and twelfth centuries had the effect of modifying the representations, by introducing legends from Palestine and from Egypt, which were adopted as part of the teachings of the Church. In the thirteenth century occurred the same awakening into life in the work of artists as along all the lines of mental action. The most famous Madonna of this century was that of Cimabue, painted for the Church of Santa Maria Novella in Florence. This painting aroused such enthusiastic admiration that it was publicly carried to its permanent abiding place, followed by a procession, with floating banners and resounding music.

And this enthusiasm is not surprising, when we consider how greatly the sweetness of the face, the gentleness of the expression and the natural coloring, were in contrast with the rigidity and the sombre hue of the Byzantine pictures, which had preceded it.

The spirit of the times was that of advancement and the pictures now began to give a form to this spirit, in sympathy with the universal change. Then followed the romantic age of chivalry when the Virgin first became "My Lady". The holy orders of the Cistercians, Dominicans, Franciscans and others placed themselves under her protection and multiplied churches and pictures in her honor. Many monks and friars were themselves great artists, among them Fra Angelico, Fra Bartolomeo and Fra Lippo Lippi. One of the powerful influences to be noticed in the fourteenth century was the work of the great Dante-the theology of the doctors of the Church was voiced in prose by the preachers, in verse by Dante and in form and color by his friend Giotto.

Thus grew the thought in the religious world and, corresponding with it, the skill of the artists hands increased through the centuries, until the culmination was reached in the productions of the fifteenth century artists, at the very head of which stood Raphael's peerless Madonna.

The influence of Huss against the Madonna worship, early in the fifteenth century, like that of the Iconoclasts in the eight century, was followed by a reaction in favor of it. The revival of classic learning had likewise its effect upon the pictures of the Virgin-they became more dignified, the drawing was more correct

Holy Families now first appeared and harmony of proportion and arrangement was sought. But the influence was not without alloy; soon the paintings became superficial and affected and a desire for mere external beauty was apparent. Indeed one artist said:

"If you get simple beauty and naught else

You get about the best thing God invents."

Portrait Virgins were now introduced, and under the influence of the Medici, Florence was filled with these pictures, whose greatest charm was sensual beauty. It was at this time that Savonarola ^{*Madonna worship, denounced in no uncertain terms These portrait*} who was loyal to the orthodox Virgins and his influence may now be seen in the pure, calm, sweet faces of Botticelli's and Fra Bartolomeo's Virgins. It is probable that the life and words of Savonarola had their effect upon Raphael, for after the horrible death of the martyr, of whom he heard much from their mutual friend Fra Bartolomeo, none of Raphael's Virgins were supposed to be portraits. In the works of his contemporary, Andrea del Sarto, on the

contrary, the face of every Virgin was a likeness of his handsome and degraded wife. How pathetic is his reproach to the heartless Lucrezia, (Browning)

"Had you enjoined them on me, givem me soul,

We might have risen to Raphael, I and you."

That some artists not only did not paint soul but did not even attempt it, is shown by Lippo's laughing account of the Prior's directions to him-(again Browning)

"Your business is to paint the souls of men-

Man's soul-and it's a fire, smoke-no, it's not-

It's vapor done up like a new born babe-

It's-well what matters talking, its the soul!

Give us no more of body than shows soul."

But I make bold to declare, that while the truly great artists may not have painted soul, they did so infuse into their work their own adoring and worshipful spirit, that we are conscious of its existence in the material object before us.

In the sixteenth century we find the disputations on theology affecting the art and the pictures became more representations of form than of spirit- we also find complex groupings and gorgeous color, which fact we cannot wholly deplore, since they developed

into the magnificent works of Titian and Paul Veronese. The Church at this time raised its warning voice and Jarves says, that "Bigotry imprisoned the spirit of art but kept it clean". In the seventeenth century a decline in art is noticed, but the Madonnas of Guido Reni recall the glorious work of the past, though lacking in strength and somewhat in nobility. The finest Madonnas of this century were those by the Spanish artists, chief among whom was Murillo. During these centuries there was growth in sacred art beyond the Alps, as well as in the sunny south lands. In Flanders there were the Van Eycks and later Rubens and Van Dyck- those who have admired the placid Holbein Madonna in the Dresden gallery will agree that Germany has a high place in sacred art history. And has not Holland given us the immortal Rembrandt?

That the coming generations will have other pages to turn in the history of the Madonna in Art, is evidenced by the praiseworthy productions of some of the nineteenth century artists, Bodenhansen, De Fregger, and Dagnan-Bouveret.. It is generally noticed by writers on sacred art that the Madonnas, even though not portraits, had certain characteristics of form, expression or color, which suggest the race or the home of the painter; thus the artists of the different Italian cities painted faces and figures, sentimental,

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elegant, intellectual or simply beautiful according to the taste of their fellow citizens. The Spanish Madonnas as were full of passion and intensity, as well as tenderness, and their hair and eyes were dark; while those of Germany were quaint and simple- and were blondes. A writer of note says she never looked around her in a room full of German girls without thinking of Albrecht Durer's Virgins.

Of the pictures in the European galleries, the most beautiful and numerous are those referring to some phase of the life of the Madonna-the artists never tired of the theme, but their works were sometimes grand and sometimes degraded, according as the creators were men of large and lofty thought or only geniuses with ignoble aims. The subjects treated in these pictures cover all the events authentic and legendary of Mary's life. As the Mother of the Saviour she was originally worshipped. But on the sarcophagi, in the crude paintings in the Catacombs and in the mosaics of the seventh century, she appeared without the Child, simple, majestic, her figure far exceeding in size those of the others in the group, a white veil partly revealing an oval face, quiet and sweet, the whole figure masterful in its very serenity. Here we have, as in all the pictures of the Virgin without the Infant, the Woman, the

Queen, worthy of veneration, apart from her attribute of motherhood. In the well known fresco of Raphael in the Vatican, "La Disputa," we see the Virgin as Heavenly Wisdom seated almost on a level with Christ himself. Among other subjects representing the Virgin without the Child were the Coronation, in which her apparel is splendid like unto that of an earthly queen and in which Christ is placing the crown on her head; the Mater Dolorosa; the Immaculate Conception, with the beautiful representations of both of which we are all so familiar. The doctrine of the Immaculate Conception was not formally adopted by the Church until 1615. Would Murillo have gained immortality, had the doctrine been rejected?

In the middle ages the Lamb sacrificed for the sins of the world, had become the Judge and Avenger, but the character of the Virgin was not altered in men's minds and we find her ever figuring as the merciful one pleading for sinners, where Christ is stern and relentless. Even in Michael Angelo's Last Judgment where there is no suggestion of mercy or of justice, nothing but wrath, she seems to shrink and her hands are crossed on her heart.

A list of the pictures and frescoes in which the Virgin and Child appeared would be interminable; even of those of one artist, Raphael, would weary us. Not only all of the events of the life

of Mary were treated, but she was represented in the pictured story frequently with Joachim and Anna, with Joseph, with Christ through his mature years and in His passion, with St. John, St. Peter, St. Paul, St. Catherine, St. Anna and with the fathers of the Church. Later distinguished families caused Madonna pictures to be painted, in which their own portraits appeared. There came to be an established rule for the Madonna's costume; the tunic was red, the mantle blue; in the thirteenth, fourteenth and fifteenth centuries the colors were soft and delicate and afterward darker and more intense. Sometimes the blue mantle was brought over the head, sometimes a white veil was worn and occasionally a crown was placed upon the brow. The nimbus, usually a circle of gold, almost invariably appeared above or surrounding the head. After the death of Christ, the Virgin's history was continued, as in the Ascension, the death of the Virgin, the Assumption and the Coronation. There is an old legend, which says that the Virgin did not really die as other mortals do, but only fell asleep and the pictures portraying her death are called in Byzantine and old Italian art the "Sleep of the Virgin". Are we not prepared to go a step further and to say, that her Spirit not only did not die but that to day it does not even sleep?

Mrs. Jameson says; "In the perpetual iteration of the beautiful image of the Woman highly blessed, there where others saw only pictures, I have seen this great hope, standing like a spirit beside the visible form; in the fervent worship once universally given to the graven presence, I have beheld an acknowledgment of a higher as well as a gentler power than that of the strong hand and the might that makes the right."

In closing I must remind you that it has not been my intention to discuss the effects of the Madonna worship; I have simply followed the history of this worship, because to it the "Madonna in Art" owes its existence. And surely so sweet and beautiful a fruit as the best examples of the pictured Madonna, must have grown upon a vine whose root was good.

"There is a vision in the heart of each
Of justice, mercy, wisdom, tenderness
To wrong and pain and knowledge of their cure;
And these embodied in a woman's form
That best transmits them pure as first received,
From God above her to mankind below."

Emma W. Whisenand.

With one successful decade behind us, and standing on the very threshold of the second, as the Club's very new President I feel like the veritable "new woman", not knowing which of the many outgoing paths to pursue to insure the greatest success for the Club. However, my first duty and privilege is to welcome you here to-night. We congratulate ourselves on being permitted to look into the faces of so many of the charter members of the Club this evening, and that we have received words of cheer and greeting from a number of absent ones. Their hearts must swell with pride as they are brought face to face with the outgrowth of that first meeting, ten years ago, and to them, as well as to the ex-Presidents, who each in turn, as the years have rolled along, has taken up the gavel and in her own way helped on the improvement, culture and advancement of the Club, we bid a hearty welcome. Nearly two hundred capable, enthusiastic women, willing and anxious to be helpful to each other and useful to the world, is the result of that pioneer meeting. Every member has contributed to our progress in some way, and to each one of you, as well as to our guests (the men), who, although they may laugh at our lack of business management--our conservativeness in allowing our

dues to remain at two dollars per annum, with a club house and art gallery in view, really are proud of us, and respond generously whenever called upon for assistance in any way--to each and every one of you we extend our most cordial welcome.

Miss Elizabeth K. Matthews in giving greetings from non-resident charter members, prefaced them by saying:

"How far that little candle throws its beams, so shines the good deed in this world." In the Des Moines Women's Club to-day, we see the result of the beams sent forth by that candle which was lighted ten years ago by a few representative women who banded themselves together October 27, 1885, and organized the Des Moines Women's Club. It would have been a great pleasure to have had all the charter members with us this evening, but as it was impossible we have greetings from the non-resident members. It has been said by someone "Out of the East cometh many good things of the West." From the East come greetings from Dr. Miss Margaret A. Cleaves, the first president and Mrs. Julia S. Hunting, the first secretary. From the West Mrs. Sarah B. Mills, and from Tacoma, Washington, Mrs. Galusha Parsons, an ex-president who gave such an acceptable administration. To come nearer home, Chicago claims four who are known by their good works. Mesdames Lydia Lamphere, an indefatigable worker, Luella B. Clark, champion of goodworks, Wheeler Carpenter, endeared by all, and Mrs. Maria S. Orwig, a member of the A. A. W., and to whom much credit is due toward having the Congress in Des Moines in 1885. An effort was made to hear from Mesdames Woolcott and Sayles, who were members of

the A. A. W., and were instrumental in effecting an organization here. One who is endeared to all women's clubs, and whose name is familiar to all, has sent kindly greeting, Julia Ward Howe.

This evening the past has been unveiled, the future revealed; let us pause at the threshold---to-day---"A link between yesterday of time and tomorrow of eternity---the newsgatherer of the one and bearer of the dispatches to the other." May its message always tell of the prosperity of the Des Moines Women's Club.

Cash from n. New York N. Y.

Oct. 19th 1899.

Dear Mrs Matthews,

I am glad to send
greetings of remembrance
and cheer to the Des
Moines Home's Club
on the occasion of their
Tenth Anniversary.

A Club which has suc-
cessfully passed its first
Decade of years has
already given proofs of

BOARD OF LADY MANAGERS,

World's Columbian Commission.



MRS. WHITING S. CLARK,
Committee on Digest of State Reports.

Chicago, Ill. U.S.A. Oct. 23, 1895

99 Essex St.
Bangor Maine.

The Des Moines Women's Club—

Dear Friends:

As a Charter member of the club let me extend my heartiest, most sincere congratulations on the tenth anniversary of our organization. Three years of absence and fifteen hundred miles of distance do not abate my interest in our bright young society whose growth is phenomenal and whose usefulness is legitimate subject for congratulation.

Advancing on well chosen lines of generous and practical encouragement to women and steadily enlarging the scope of literary, scientific and artistic pursuits our club has left a strong and abiding impress on the tastes and opinions and tendencies of Des Moines women. Nor is its work confined



BOARD OF LADY MANAGERS,

World's Columbian Commission.

MRS. WHITING S. CLARK,
Committee on Digest of State Reports.

Chicago, Ill. U.S.A.

to its beloved home city. Its influence and
ambitions are felt all over Iowa which is known as
one of the most progressive states in the Union. And
in the eastern states wherever there is a federated
Women's club I find a knowledge of and respect
for the Des Moines Women's club.

I am proud of the club's achievements and glad
to record my pride in its triumphs.

Faithfully yours

Luella S. Clark.

(Mrs. Whiting S.).

ALOHA CLUB.

Dear Miss Matthews

I regret exceedingly
that I cannot be present
when the Des Moines Women's
Club lights the ten candles
on her birthday cake.

I know well what a
brilliant light those
candles will give; and
I grieve that I cannot
listen to the sallies of
wit and eloquence which
will grace that moment-
ous occasion - Ten years

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L. J. Lanphere, Pres.

T. E. Benedict, Vice-Pres.

M. A. Fulton, Sec'y.

WOMEN'S DIRECTORY PUB. CO.,

211 Wabash Avenue.

Bro. Morris Morris's Club

PUBLISHERS:

AMERICAN BUSINESS WOMEN'S
JOURNAL AND DIRECTORY. . .

2

Chicago

189

crisis better than they know, and especially
is this true of those whose privilege it is
to lay the foundations of any kind of new,
strong and helpful thought movements, giving
impulse and direction to intellectual outpourings
which have for their ultimate object the uplifting
of masses and associations.

That this is what, in common with it,

associates in the great movement.

that this is what, in common with its associates in the great family of clubs in this world, the business men is doing for its members and the community of which it has become so fair and graceful a factor, scarcely needs to be affirmed. And that the future need of this still further organization will ever be less fair or graceful than for the past one mothers have no cause to fear. Its destinies are entrusted to able and loving hands whose untiring care, we may feel assured, will lead it onward to ever-increasing, ever-widening influence and usefulness.

Very sincerely
Lydia F. Lapham

20

The Des Moines Women's
Club

Your kind invitation
brings before me our first
meeting fired with enthu-
siasm, and full of
inspiration. Left with us
from the sessions of the
"Association for the Advance-
ment of Women" which
met in the parlors of that

Chicago. Oct. 1895.

To Mrs. A. B. Cummins, President,
And the members of The Des Moines
Women's Club:—

Dear Friends:—

I send
cordial greetings, together with sincere
thanks for your kind invitation to be
present at the celebration of the Tenth
Anniversary of "The Des Moines Women's
Club". Nothing could afford me
more real pleasure than to accept
this invitation — to look once again
into your dear faces — to hold in my
own, your warm hand clasp, and
listen as of old to the wise, helpful
thought: so generously extended to
each other — all this would be

Form 4.—For Type Writer Use.



277

NIGHT TELEGRAM

This company TRANSMITS and DELIVERS messages subject to conditions printed on back of this Blank.

ALBERT B. CHANDLER,
President and General Manager.

JOHN O. STEVENS,
Secretary.

Received at

52 CH SK. BA. 17 Paid Nite 8:37PM.

New York Oct 24, 1895

The Des Moines Woman's Club .

Care Miss Eliza K. Mathews.

2801, Cottage Grove Ave.

Des Moines Iowa.

Greetings and congratulations its years and usefulness justify its
conception even to its founder and first president.

Margaret A. Cleaves.

THE WESTERN UNION TELEGRAPH COMPANY.

INCORPORATED
21,000 OFFICES IN AMERICA. CABLE SERVICE TO ALL THE WORLD.

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This is an UNREPEATED MESSAGE, and is delivered by request of the sender, under the conditions named above.
THOS. T. ECKERT, President and General Manager.

RECEIVED at

69 CH OC 0 24 Paid

Chicago, Oct 25-95

Miss Elizabeth K Mathews,

2801 Cottage Grove Ave

Being prevented by sudden illness from joining in the celebration
of our tenth club anniversary I herewith send my heartiest
greeting and good wishes.

Mrs J C Cook

1024A

Form No. 168.

THE WESTERN UNION TELEGRAPH COMPANY.

INCORPORATED
21,000 OFFICES IN AMERICA. CABLE SERVICE TO ALL THE WORLD.

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This is an UNREPEATED MESSAGE, and is delivered by request of the sender, under the conditions named above.

THOS. T. ECKERT, President and General Manager.

RECEIVED at

222 - 4th. St. Des Moines.

128

156 CH MX EV 23 Paid

Springfield, Mass Oct 28-95

Mrs Martha B. Johnson,

Sabin House

Mrs Julia M. Hunting sends loving greeting to the des Moines womans club may the next ten years be full of pleasure and profit

Julia M. Hunting

T h e O u t l o o k .

Carrie M. Hawley.

The Outlook.

-----O-----

Returning home one evening recently I found a note awaiting me from the chairman of the entertainment committee, requesting that I give a short talk on this occasion on "The Outlook of our Club". Wondering why I had been asked to do this, being a new member, it suddenly occurred to me that it was because I had witnessed no defeat of expectation or hope, so my zeal would be unbounded- and it is!

First of all, let me say that I firmly believe that the Women's Club is going to do great good in this city. It has already been a benefit to Des Moines. Its influence has been wholesome and uplifting. It has had at its head women with brains and women with loyal hearts. Each year it has learned new lessons and grown a little stronger.

The Des Moines Women's Club is composed of women representing many schools of thought, from that of physician and writer to the no less important occupation of house keeper. It has among its members some of the brightest and most capable women in Iowa! And where

can you find an organization composed of able and intellectual women that is inactive? Surely not in the West! Everything is in favor of this organization having an eloquence that shall equal that of any pulpit and a power as great as that of our press!

We acknowledge that we are ailing in some ways as a club, but we have been studying our symptoms carefully and I believe that we have diagnosed our case correctly- at any rate the council agree and all seem willing to take the medicine prescribed. Before the close of the present year we expect to be quite well and strong enough to do anything that is wise and reasonable.

We are coming closer together this year. When we meet at our club we are going to feel that we are all members of the same household. When we clasp hands we shall realize our strength as never before. Suppose one is not so congenial or agreeable as another club courtesy demands that we treat each other with kindness and show an interest in every member. Plants require attention and care, so do human souls. Where is the man or woman who does not need encouragement and nourishment in order to develop the good and the beautiful in his character?

And is not this part of our work? We are each going to make some advances ourselves. Give as well as expect to receive, and try to better understand the meaning of the word unselfishness.

Our honored president in her inaugural address presented a very attractive idea to me. She said that she hoped the day was not far distant when we could have a club house where we might show the hospitality that we feel in our hearts. She would like to have our club papers, that are enjoyed only by our club members and a few friends, re-read in the evening for the benefit of young women who are employed through the day. The thought has since come to me, why wait indefinitely to do this when a suitable place for the purpose could be rented for a few dollars? We are an organization with over four thousand dollars in our treasury! "Yes", you say, "but we are working to establish an art gallery." That is true. Why not have a few living, breathing pictures? We do not hesitate to pay one hundred and fifty dollars for a painting that pleases us. Think how much that sum would do for some bright and deserving girls. Suppose we should set aside the money taken in at the door on our

club days for this purpose? I am not advocating the use of this money for general charity, but to help aspiring young women to clothe their minds with such thoughts as shall enable them to endure the dangerous winds of Want, Flattery, Temptation and Scorn that sometimes blow from every point. I should like to see it so used that it would help another and another until all life would seem benefitted thereby! One man or woman aided who has ability, united with love for mankind, means hundreds- yes, thousands- helped. We have an illustration of this in our own city in the Superintendent of Sunbeam Mission. Did Raphael or Michael Angelo ever paint a picture that equals in worth or beauty the work done by Mr. Cramer for the friendless and foresaken within our own city gates?

In coming years when we take our friends to the art gallery of our club and point with pride to the works of beauty adorning its wall, O let us be able to go from there into the world of life and point to some soul and say, "Here is our best picture!"

Several years ago I saw an engraving that deeply impressed me. It represented a youth lying on the bank of a stream building castles in the air. Though oblivious

to all about him his real surroundings were even more beautiful than those of his imagination, and the sweet face he was trying to find in the clouds was bending above him, but he knew it not. "Bathed in the tenderest purple of distance", with his thoughts sublimely aloft and afar, he lost the joys that might have been his while dreaming of those he hoped might be.

Members of the Des Moines Women's Club, by our past life we have gained the respect and the confidence of the community in which we live. A power now lies in our hands that unless used will wither and die. The beautiful foliage of the southern fruit trees does not save them from condemnation, if they bear no fruit, so we cannot expect to keep the esteem of this community by high sounding sentiments alone. Our councilmen would listen to our ideas concerning city government. Our plans for philanthropic movements would be carefully weighed by the city fathers. We can change the school systems, if we find them weak, and throw our influence into every nook and corner of Des Moines.

While waiting for new opportunities for usefulness, let us use the opportunities we already have. The sweetest honey comes from the wayside flowers.

A Character Sketch, Relating an Episode in the Life of
Megascops Asio.

By Virginia J. Berryhill.

It was a June morning. The old apple tree at the corner of the house was laden with blossoms, sweet pink and white blossoms, and the odor wafted onto the wide verandah and in through the window where I sat writing, for we were spending a week at the old home, my boy and I, - a beautiful old home, with low ceilings and rambling rooms and an old fashioned garden where there were peonies and lilacs in season, and apple and plum and pear trees which were there when I was a child, and I used to climb into their gnarled old branches, and find a rocking chair or sofa in their twisted boughs.

The birds were cheerful this morning, and the tall elms were vibrant with their music. We could sit on the piazza and see a nest in a limb which hung just over the gate, and four little mouths wide open for food, gasping and peeping as only young bird mouths can 'til the mother bird came and dropped a worm in the little open throats. Jamie was watching them and his grandmother sat with her sewing behind him on the porch. Jamie had subsided for a moment in his busy process of asking questions when I heard a voice say: "Mithith, would you like to buy an owl? He ith a little owl now but thome day he will be a big owl." A ragged and dirty little boy stood at the gate with a basket and in one end sat a forlorn little screech-owl blinking its blinded eyes in the sun. The boy told me if I would tie a string to its leg

so it could not get away and feed it raw potatoes, "it would live and be a big owl thome day." So I told him I would take it for Jamie's pet, and I accordingly tied the string to its leg and attached the other end to the old apple tree at the corner of the house, so that our new pet could get domesticated and feel at home in Grandmamma's yard.

Jamie did not exactly like the looks of his new pet. It blinked its eyes so constantly, and its feathers were rumpled, and it looked altogether as if life were not a very smooth affair for an owl, and indeed it so proved, for we soon noticed the most unusual cries among the birds all over the garden. Robins from the great elms fluttered and flew about calling in the most distressed tones, and lighting on the apple tree.. Next came the Blue-jays, those fierce creatures, with top knots erect, uttering their shrillest notes, beautiful, majestic and malicious creatures when called upon to take part in battle. Blackbirds darkened the air with the swish of their wings, and little Jenny Wrens, small and gentle, but consequential, hurried to the scene, Indigo blue, held your vision, as a blue bird joined the prismatic array.. Sparrows were vociferating and flying about. The Martens and Yellow Hammers came dashing to the scene. The deadliest enemies who had fought over the possession of the bird-mansion on the high pole in the garden were now working together

in a common anxiety. Even the orange throated Oriole was there, flame colored and glorious. His home hung in the high branches of the old cottonwood, away above the turmoil of the lower world, a graceful swinging home which moved with the touch of every zephyr, but so safe and deep and warm, that never a young bird quailed when thunder raged and winds blew, so surely was it tethered to its tiny branchlet. It was from this old cottonwood that I used to hear in a summer evening the clear notes which sounded to my ears like , - Peter, Pe-ter, as I sat with my hand upon my Father's knee, rejoicing in the silent beauty of the setting sun.

But the cottonwood family were not calling sweetly now, they were scolding and crying as if the world of birds and trees were in danger of a sudden pandemonium. Every bird in the garden and neighborhood was arriving on the spot, all surrounding the old apple-tree. And not only the birds, but by this time the neighbors were coming out of doors, and the passers by stopped to see what all this hubbub was about in Grandma's garden. Meanwhile the little screech-owl sat blinking and blinking under the apple-tree, but never moving a feather. We thought him deaf as well as blind, he seemed so oblivious to his surroundings. His silence seemed but to exasperate the birds the more, and soon a Blue-jay made a dash at the little fellow flying towards him and just escaping his head. This is the signal for the other

birds to follow, and one after another they continue the onslaught flapping, screaming and dashing. Alas! One reckless fellow has touched the mark, and over goes the little owl all in a heap. But the brave little fellow straightens himself up, settles his feather a little, and goes on blinking and blinking in the sunshine. Alas for the little owl- his next enemy was a robin! And I regret to record this, for our nursery tales have taught us to believe better things of Robin Red-breast. Was it not he and his kind that covered the babes in the woods with leaves, and his gentle back and front door qualities are known to the most careless observer. But this was an unusual occasion, and the fear and anxiety was quite beyond the common experience of those quietly reared birds, and so this Robin dashed against that poor little owl and rolled him over and over in the grass, hardly giving him time to get up, the other birds cheering him on with gasps and shouts, and cries of wild derision. Now it took a much shorter time for this to occur than it has taken for me to tell it, and it was Grandma whose gentle voice said: "Dont you think if you would carry that little creature around to the smoke house and hide him somewhere out of sight that we would relieve him of his misery?" So we loosened the cord which bound his foot to the apple tree, and carried him still helpless and patient to the smoke house, where we thrust him in. It was dark, airless and silent in that secluded garrison, a slight

odor of smoked hams pervaded the apartment, and perhaps the thought pervaded me that it might prove appetizing enough to encourage him to eat the raw potato which we placed beside him, with the hope that it would revivify the spirits of this little owl, who, having found himself out of his natural habitat, the dim old forrest, the victim of the anxious fear of birds, who from instinct regarded him as a bird of prey, was helpless and defenceless in their midst. I left him and went back to my desk and fell to musing.

Minerva joint goddess of wisdom and of war, has been enshrined in allegory with the emblem of the owl. The mystical poetic nature of early civilization found expression in myth and allegory for truth which they saw dimly but felt to be real. The owl with eyes of wonder perring into futurity, emblematic of intellect. The ruthless hand of modern science has suggested that "her ancient ladyship knew that her protege would never take the trouble to contradict her, and never express a decided opinion, and thus would doubly pass for the incarnation of knowledge."

But the tenacity, perseverance and quiet dignity of the historic subject of this little sketch leads me to respect the allegorical justness of the selection of Minerva,- patience under misunderstanding, and even persecution and a never say die endurance of conditions beyond his control, and led me to

respect the character of the little screech-owl sufficiently to recall his bravery and pluck, and enshrine him in the list of his worthy and highly respected antecedents.

I had quite forgotten the events of the morning when at sundown we were starting for a walk a little girl came to the gate holding something in her apron. She inquired if we had lost a pet owl. She had found one in her yard and brought it over to see if it were ours. We begged her to keep it if she cared for such a pet. But I have always rather regretted that I did not continue the experiment to see if that little owl could not have been taught to get on happily and harmoniously in that old fashioned garden, learning to eat raw potatoes instead of song-birds, and getting so well acquainted with domesticated bird life, that the song birds would no longer regard it as an enemy, but a notable example of a visiting stranger who should charm them by his modesty, elucidate the knotty problems of bird love, and demonstrate his purity of purpose toward them all by keeping awake nights, and acting as a sort of night police to flagrant violators of the peace, such as English Sparrows, and making a violent ending only of such marauders as the cutworm and the mouse.

As it truly happened the little owl flew off somewhere, and I doubt not found his way back to the dim old forest to those of his kind, where he sat blinking in the day time, and following

his inborn instinct of acting as a bird of prey at night, until he grew to be a wiser owl even than the little rumped brown creature which endured so philosophically the misadventure that fine morning in June.

A CODE OF ETHICS.

Read before the Des Moines Women's Club.

By

Harriet B. Windsor.

February 26th, 1896.

In the beginning the forces of chaos met, and with a maddening, roaring, rushing travail fought for place and power, as only demons of earth, air, fire and water can. The battle continued for ages, and finally each element thrown defiant and quivering in its respective place, now lies like a wild beast in its lair, only biding its time to spring. From time to time there seems to be a hunger among the elements that nothing but sacrifice can appease. The fire king stalks abroad with flaming sword and makes a very hell of earth. With a roar and rush we hear the mighty waters come and see the works of God and man laid out as trophies of their power. The yearning bowels of Mother Earth, tortured with the inward throes of famine and of fever, play upon the millions of nerves that cobweb the whole inner earth, and that seem to vibrate and respond to the convulsive touch of soulless force. A mighty cataclysm of nature ensues, and the yawning gulf is at our feet, and closes only when the capacious maw is glutted and greed is satisfied. The Bible says this world shall be rolled up like a scroll at the final day. The prophecy seems certainly not far off. The demons of the air have been holding grand rehearsals, their potentiality has been well

established. All is desolation and death in their track. Man and man's creations are alike laid low. Man vaunteth himself of his strength and wisdom. Of what avail are they before the force of the elements? May not the human character, both in its birth and struggle for place be likened unto the struggle of the elements? strong and aggressive to begin with, a jumble of antagonistic forces as it were, exploding, tearing, forming, reconstructing, everchanging. The crucible of life turning out some pure gold, but scarcely enough free from baser matter to rely upon as a standard of values. If we get but flecks of gold with the main body alloy, we call it progress. There are those whose characters seem to be wholly made up of refuse, but it is because the machinery of human analysis is not fine enough to detect the true ore. No matter how infinitesimal the quantity, it is there. The mere fact that he has the life touch of the Infinite is proof.

You say to me, formulate a code of ethics. Your choice has been well made. I know of no one so well fitted to dilate upon the beauties of the ethical principles of life as one who realizes how far short her individual ego has ever been of the practice. And she stands today as a sign board at the cross roads simply to point the way. The human race is divid-

ed into two classes, those who preach and those who practice. Those who preach are but theorists. We are in the majority, it is true, but it is as with being dead, one does not especially pride one's self on being counted with the great majority. Wherefore formulate a code of ethics for your neighbors because it is easier than to set the pace by practice.

The great question in moral philosophy is whether an innate moral standard governs the customs of the world, or whether the accepted utilitarian customs govern the moral standard. It is true that according to our understanding primitive man was capable of good and evil actions, but what gave rise to the individual standard? I believe conscience was a latent power developed only by stress and struggle. Man was thrust into the world with every necessary endowment for a perfect physical and moral life. The physical adapted itself to its environment. The moral or higher nature was like a well stocked laboratory, every ingredient was there, but if certain demoniacal forces were not kept well bottled and close sealed, the whole laboratory would be in danger of destruction. Each soul must learn the cunning of the chemist's art, and learn to mix and combine with thoughtful care, filtering all through the alembic of self abnegation. The pass-

ing centuries have developed but few master chemists. Our prisons and our insane asylums are filled with the wreckage of these moral laboratories, the evidences of the unskilled careless hands. While a far greater army could be mustered of those whose lives are but the apotheosis of broken hearts and shattered hopes. Man learned to recognize the rights of fellow man through tribulation, by broken heads and gaping wounds, and all the tortures that a hell might yield. But mad with the new rank wine of life, the ears of humanity were filled with the confusing noises of the world, eyes were dazzled with the strangeness of the environment and the physical power in man asserted itself, just as the physical in the child must be built up before the mental is made manifest. After the reasoning powers of the mental have been brought in to play, showing the reason why, then comes the moral; and out of all, after the moral is evolved the spiritual. Man started with the principle that might makes right. The strong man or the strong horde taught the weaker vessel to stand aside. After centuries of this subduing force of might, there was awakened and evolved within the breast of man the idea that the other man had rights, and that there would be a mutual advantage should they be respected, and this idea filter-

ed through the throbbing brains and aching hearts of countless myriads, stands today as the acknowledged moral law. From time to time great lights of truth and rectitude have blazed before the world. Those human souls that served to point the way to higher, better things, men scoffed and hated those pure ardent souls, as man has ever hated that which he did not understand, but the fuse was lighted, and slowly, stealthily crept the fire along, blazing here and there into the signal lights that startled all the world. Each century the number has increased, until today, it is the excess of light that troubles us; it is not to find a beacon, but to choose the right. The search light that has been turned upon the world this century past, has taught us one sure thing, that it is not so much a religion for God that needs the emphasis, as a religion for mankind, an ethical adjustment of relations to one another. Each age has had a surfeit of moralizers, yet the world has a record of but few notable examples where theory and practice were one. Most conspicuous of these is Christ, yet his principles were not founded upon ethics alone, but as the foundation rock he erected his structure upon the love and fear of the Almighty Father. Will it be possible for man to build a character that will be beautiful,

yet enduring on the shifting sands of his own weak will? Certainly not at his present stage of development. As little children, all men walk, conscious of, and dependent on a higher power. "Simply to Thy Cross I Cling," is humanity's choral, and all men involuntarily join in the voiceless metre, that is measured by heart throbs. Many people shrink from the word ethics, as if it were something ungodly, something akin to atheism, or at least trivial. They do not stop to think that morals are but applied ethics, that all that is ethical in the true sense, represents the purity and perfectness of the God spirit in man. That subtle touch of Infinity that is the golden link betwixt mortal and immortality, (God and man). A code of ethics is but a standard of right and justice for this world. Of what avail will be the ethics of one heart, each must realize the needs and aspirations of mankind, from the standpoint of his own short comings, must create his own standard, else it would be but a strange language to his soul. My code is short, yet comprehensive, it is, unselfishness. It will not only cover, but will eradicate a multitude of sins. Love is a potent factor in the world, for sake of it, woman has sacrificed her heart's best blood, and drained to the bitter dregs the quassia cup of life. Man blindly lays upon the

altar of that faith, his life, his honor, or his peace of mind. It is the touch of the divine in our prosaic lives. It idealizes and glorifies all upon whom its halo falls. But it is not a quality you can command-or yield, by right of reason. How narrow then the circumference of its power when considered in regard to all humanity. There is perhaps not one of us, but who could count off those we love upon the fingers of our hands. What controlling force is then to be brought to bear to adjust our relations with all the world. I would answer, unselfishness. I believe unselfishness to be the great central force that gives to man his impetus for good. Unselfishness is the symbolical tree of life to the human soul. Its roots from which spring the impetus and power, are buried deep from the prying eyes of the world, being fed from invisible sources. The branches of this tree are made up of many grafts. of Love, Charity, and Faith, with all their sub-divisions, such as Truth, Sincerity, Justice, Loyalty, Simplicity and Self-abnegation. This tree has been slow of growth, each century has grafted, shaped and trimmed according to its light. We are growing away from the stiff artificial pruning of the past, where each tried to shape his tree according to a creed. How many of us would be willing to claim before the world the

tree that owes its life to us today? Has it been well cared for, are there any grafts upon it? How many of us have a centralized purpose outside of self, and the myriads of petty demands, mostly imaginary, of the selfish ego, upon which we are frittering away the energy and power, that has to show for results but indifferent lives? We are using a Corliss engine to play a spinnet. Someday-somewhere-somehow, that wasted energy we will have to learn to utilize. The possibilities of our lives are but faintly comprehended. Pleasure, as goddess of the day, lures us on in the dazzling sunlight, and Sorrow, goddess of the night, swings her enveloping veil of mist and darkness before our eyes, and between the two, much of our lives is spent in stumbling and groping. Through blind willfulness sin was born into the world. Through many weary years has woman dragged the cross for that. None are so blind as they who will not see, none so dull as those who will not understand. It is not alone the untutored savage of the far-off isles who needs the regenerating influence of the missionary, but she who knows where duty lies and fails to do her part, she who sees in life but opportunity for aggrandizement of self, and fretfully doth cry "Am I my brother's keeper?" Aye! so the Lord ordained. Every hand upon this earth is

clasped by some other hand, and that by others still, until the handclasp forms an endless chain that girdles round the globe, for all must rise together.

It is generally conceded that woman's nature is more nearly in touch and harmony with the ethical principles of life than man's, and yet the great ethical teachers of the world, and the great spiritual leaders have been men. In charity of judgment and loyalty to one another are women on the same plane with men? Here is a field where the new woman may compete with men, and not be reproached for crowding them out. There is no human soul, man or woman, but hungers for kind words and appreciation. Hesitate no more to be prodigal of praise and encouragement for the best you believe to be in one than you would be with the censure for the reprehensible. What mankind needs is more faith in humanity. There is more uplift in it for the world than in all of their blind faith in the dictates of the laws and the prophets. Have faith in the friend whose actions you do not understand. With husband and children to never let them forget that you have faith, that you consider them worthy, that they are capable of great acts, you will find in the majority of cases they will try to so shape their lives as to merit your approval, but this pre-

supposes strength in you. If husbands and children are not what you would like, do not hold them responsible for all of the sin, there is the weakness of requirement in you. Not that I would wish you to be always nagging and demanding, but that quiet often unspoken, persistent purpose, that wearies not. If you fail today, there is still tomorrow. You must learn to be broad and likewise charitable, ere you can command the respect that must be yours if you would lead. Respect is the golden hinge upon which swings our power in the home. There are various standards of value at which we are taken in the world, for as a part of a great whole the world can use us in many ways, but in the home the unerring plummet sounds the depth of every characteristic with exquisite accuracy. The round baby eyes look into the depths of your very soul, and the little quivering lips wail forth a requiem over the patience gone. As the mother at the mirror stands often is the young daughter absorbing the lesson of vanity and worldliness against which she is cautioned. And in the polite lies of society the impressionable boy may take his first lessons in duplicity. Practical sincerity is what children demand. It is they who live the life, who are solving the problem for humanity. It is they who are wielding a lever more powerful

than the one of which Archimedes dreamed, for they are not only moving the world today, but through the unfathomable mystery of heredity, they are controlling posterity. Children are bound to the Promethian rocks of parents' frailties by the unyielding links of heredity's chain. Public censure is the vulture gnawing at the vitals, writhing under it humanity struggles. But generations are required when Time, the liberator will at last make all things right. When fathers and mothers learn to use the kindergarten methods with their morals, and teach them by object lessons, then will there be a marked advance, but in many instances they are taught as abstract principles. Self control is one of the most valuable lessons that humanity has to learn, it is the especial ingredient that refines away the crudities of character, being the mollifying agent that harmonizes all antagonistic elements. It is one of the first and most impressive lessons that should be grounded in the character of your child. Man values nothing and profiteth by nothing but that for which he has striven. He must grow in grace before that grace becomes intelligible. I believe that to be the method back of God's great plan; that is the meaning of working out your own salvation. The riddle of our lives is worked out by a system of induction. We are

not prepared to accept or understand the whole general principle, while yet busying ourselves with the primary steps. What has been the fate of the few great souls who attempted to thrust the principles of the higher life ready made upon the world, before the world could comprehend? Pagan Greece laid low the silvered head of Socrates, believing that which they could not understand was false. Four centuries later upon Gethsemane the life of Christ paid forfeit to the same blind ignorance. Each century finds the standard of right and wrong higher than it was the century before, humanity on a little higher plane. And as the wind of destiny has come moaning down through countless ages, it has sobbed a requiem for all the past, but is singing a golden prophecy for all to come. This is an old world today. The sins and iniquities begotten through ignorance are of the past. The frailties and weaknesses of the present are generated in perverseness and thrive in indifference. In many ways what man considers the refining influence of a superior civilization is really but a clog to his feet, a detriment to the real development, he must get back nearer to nature, and grow in touch with her harmonious simplicity. Your spiritual understanding is but an outgrowth or evolution of your ethical development. Man has wor-

shipped a personified God in many forms and many languages, he has drawn his inspiration from many sources, from the Sun, from fire, from the Vedas, the Koran and the Bible. Yet in all, and through all the same ethical principles formed the warp and woof of the religions, and were practically those that we recognize today. In means in any language or in any

land a drawing together of the discordant strings of life into a harmonious whole. Harmony of law is the great basic principle upon which all things terrestrial and celestial are based. It is the keynote of the Universe. Man recognizes in the divine perfection of harmony the God principle, and when the mind and body of man shall have come into line with the workings of this great law we shall realize that harmony and heaven are synonymous terms. Wherein lies your value to the world? Not in substance or opportunities for they are but transient; not in your intellectual acumen, for your power is but an accident of birth. The garnered treasures of the thing called mind, are but proof of your heritage of adaptability to absorb and feed as a parasite upon the glutted store house of the past. The real key of your value as an independent ego lies deeper still. It lies in the relative predominance in your inmost soul of love and hate, of charity and truth. That

one ever succeeds in so shaping her actions as to gain the entire approval of conscience, I doubt, but if one were entirely satisfied, all growth and development of the moral nature would cease. That there is always an unattainable ideal is one's salvation. To my mind the most conclusive proof that this world is not the end, is the fact that perfect happiness is here a thing that no man knoweth. If the ghosts of disappointed souls and aching hearts could but come stalking down the centuries, how the empty tombs would honeycomb the earth. The spirit of unrest in man's nature is the developing germ. It is the foundation of the sociological struggle of the present. Man's spiritual and moral nature, like the physical, knows no dead level, it would mean stagnation. Man puts under his feet, as the foundation for better things, the mistakes of a dead past. The pendulum has swung back and forth for numberless millions of years in the rise and decline of the intellect and morals of humanity, but the spiritual idea, that virile longing for something more perfect beyond- has hung like a guiding star before the world and knows no change. The perfect character is simply the flower and fruit, it resolve itself into the perfected seed, and carrying the life

germ of the Infinite, it will go whirling adown the centuries until there shall be place and need for it in the garden of our God.

THE
MINISTRY
OF THE
BEAUTIFUL

By Mrs. P. B. Durley.

To the beautiful the world has ever paid glad tribute. Its love is innate in the human soul, its power infinite, its realm broad as the universe. An admiration for that which is bright and fair is one of the earliest instincts awakened in life, as it is one of the most enduring. The first glad smile breaks upon the infant lips at sight of a golden sunbeam stealing across the carpet, or when a bit of crimson, or glowing yellow, or blue is thrust unexpectedly before the baby eyes; while when vision is dimmed and senses failing, it is the memory of the beautiful on earth and the hope of the yet greater radiance beyond that soothes and sustains and gives unfaltering courage. To this devotion to things beautiful, material and otherwise, is due their great influence over the spiritual nature of man. This has been a recognized principle from an early age. Where art has flourished in the highest degree there have been found those virtues which do most command respect. Look at Greece under the leadership of Pericles, that wise patron of art and artists, under whom it was said that "Athens concentrated within herself as in a focus the whole exuberance and many-sidedness of Greek life, and glorified it into beautiful unity."

The art of the time was satisfied with nothing save

the embodiment of the divine in human form. All that was sublime in thought or heroic in deed was set forth in imperishable marble or formed adornment in frieze and facade for the splendid buildings which sprang up in proportions, fair and harmonious, around the Acropolis. The beautiful was believed to be the key to all that was noble and chaste and good. Simplicity of line, dignity of proportion, delicacy of execution, were recognized, discussed and demanded even by the common people, and to this day the wonderful spell of that period is to be seen wherever Greek is found. "Ask me not if it is beautiful," a Greek friend used to say to me, "I have seen Greece and that leaves me nothing else to admire; there only is perfection found." Under the rule of the noble Pericles love of country burned in every breast, the fire of eloquence glowed, music had its devotees, and the religion of the time its willing martyrs.

Some centuries later it was under the sway of strong religious sentiment that the world's masterpieces in painting were created, and of the twelve pictures usually pronounced the greatest in the world, I believe all are religious in tone, conveying impressions and arousing emotions the holiest of which the mind is capable. In these works are seen the people of the time they represented, for true art is profoundly suggestive of the daily

life and thought of a people. The following words are put into the mouth of the noble Aspasia in Hamerling's well-known romance as an expression of the thought of the time. "The highest degree of power and splendor will be reached by that community where people dance most gracefully, play the cithara most skilfully, erect the finest buildings, carve and paint most exquisitely; and where the best poets thrive." And she adds, "It is wrong to say that the beautiful corrupts mankind. An appreciation of it renders the citizen cheerful, content, yielding, self-sacrificing, capable of enthusiasm." Our own age is separated from that by a broad line. We have learned to look yet farther to that which gives to the soul its truest satisfaction, and with Mrs. Browning may say, "Art is much; but love is even more. Art symbolizes heaven; but love is God and makes heaven."

To furnish that material training that makes the child most happy within himself, and when he has reached his full powers, most useful to society and the world is the educational problem of the day. It is the summum bonum of all culture, the supreme end of every effort. To secure this two-fold purpose has been evolved an elaborate educational system with its complicated machinery, its army of trained and efficient workers, its commodious and comfortable equipment in the way of buildings. Happiness born

of love divine;usefullness which springs from love to man. Is the problem really two-fold? Are the two not dissolubly linked together? Given those qualities,mental and spiritual, which make for righteousness,as knowledge of men and things, love,tenderness,truth,and soberness,loyalty to purpose and principle,and the man or woman of broad usefullness to his fellowmen is readily found. In the education of the child to-day the beautiful and true and good have been placed side by side. This is especially true since the development of the Kindergarten. It requires no stretch of memory for some of us to recall the school life in which but little or no recognition was given to this principle. If the surroundings of the child afforded a moderate degree of comfort it was considered that all ends were subserved. But a closer and possibly more conscientious study of child life revealed the fact that children are susceptible of a spiritual and artistic growth,and to neglect this side of their development is a grave if not fatal oversight. To discover this meant to act upon it so far as practicable, for our school men are nothing if not alert,and a marked change is discernable. More beautiful surroundings have been followed closely with the thought that the element of beauty in word and deed as well as in environment,may be brought into all the child's work. When he is taught to

do a thing he is led at the same time to do it so that the result will be attractive. If it is nothing more than the creation of a paper mat, that child is most fortunate who is taught to do it with loving care and an eye for perfection, blending the colors so that harmony results, and weaving the pieces into a perfect and symmetrical whole.

This idea of a commingling of the beautiful in all things can never be carried too far. Some people go through this world without so much as permitting a thought of beauty to enter into life's common things. It is enough to make one heart-sick to enter some homes, so destitute are they of evidences of taste, so utterly barren in all that pleases the finer sensibilities. Only a short time ago I was in the home of a man whose check I was told would be honored any day for half a million. The gaudy and glaring furnishings, the hideous chromos--a mockery some of them of noble works of art, and all the more painful because of that--the gloomy atmosphere of the place, all were enough to send one into the depths of low spirits. Unhappily there are too many such homes throughout the country, and it is small wonder that the farmers' wives so often sink into despair or lose their reason. If more would but seek to surround themselves with objects pleasing to the eye, life might be

made so much more agreeable. "I am obliged to do my own work" said a sensible young married woman recently, "so I took particular pains in choosing my dishes to select pretty ones, knowing that I would have to handle them so often myself."

"Nothing makes the soul so pure, so religious, as to endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something God-like. True painting is only an image of God's perfection--a shadow of the pencil with which he paints, a melody, a striving after harmony."

Such were the words of that universal genius, Micheal Angelo; to embody that idea in material form that it might penetrate to the heart of mankind, a blessing through all the ages, was the supreme effort of his life. The perfect in form, in color, in expression gives supreme pleasure in the simple contemplation of its qualities, and in doing so lifts one above all that is mean and sordid and degrading. How essential it is, if a character is to be well rounded, that this cultivation of a love of the beautiful shall begin in childhood. True, all cannot be surrounded by beautiful objects, yet no one is so poor as to be deprived of the beautiful.

"Who says there's nothing for the poor and vile
Save poverty and wickedness?

Behold! And ankle deep in English grass I leaped,
And clapped my hands, and called all very fair."

The entrancing loveliness of the sunset, the western sky all aglow, the exquisite, pulsing, opalescent tints, reaching far to the meridian and stretching in broad bands of gold and crimson, or breaking into innumerable sprays of light and shadow; the landscape of the early spring when the grass is soft and tender beneath the feet, the foliage young, and fresh, and perfect, boughs laden with pink and white and set in a wealth of purest emerald, sun illumined or bathed in cool soft moonlight; the majestic grandeur of the mountains; the palpitating splendor of old ocean; all these are as free to the penniless boy as to the millionaire. No one can ever obtain a copyright on the beauty of God's universe. It is too precious to the human heart. The finely cultivated lawn with its sparkling fountain, its well kept shrubbery, and gracefully arranged beds of blooming plants belongs to all within whose range of vision it falls, and to him most who can best appreciate its loveliness. The small boy lying by the wayside perchance finds as keen a pleasure in the elegant equipage

drawn by a pair of spirited horses, as the owner himself, who it may be, only selfishly enjoys the possession.

To have pretty things in one's home, constantly before one's eye, is a daily means of culture, especially for children. But they need to have their attention called to these things of beauty, and especially is this true in regard to the panorama which nature has spread out. We have to learn to appreciate it day by day. Say to the child, "Here is a noble old tree, see its rugged trunk, mark its graceful curving branches, its noble outlines; or behold yonder bit of blue sky or look for a moment at the delicate coloring of the bird swinging on the branch. The child is an exceptional one that will not pause to pay homage to this quality of beauty when pointed out, and you may have the satisfaction of knowing that you are making an impression which will probably last through life. Then, too, the child is forming habits of thought that will grow stronger and stronger. A really beautiful object will reach and touch a child's heart when nothing else can do so.

Dr. Krohn, the editor of "Child Study" (when giving an informal talk in Des Moines last winter" told the pathetic story of a little girl, poor and ill-cared for, who was sent by her mother to a primary school. The mother

thought it was not necessary to clean her little girl up for just a half-day's session, and so she went among the others with tangled locks and untidy hands. The child was shunned by the other pupils, and alone and isolated, she grew naughty, stubborn, and unmanagable. In the sports of the little ones she had no part, and she became that saddest of all objects, a thoroughly unhappy child. One day in the early spring a lovely lily was brought to the school. Its tall graceful stem adorned with rich foliage, bore three exquisite blossoms, like Shelley's hyacinths, "Delicate, soft, and intense, It fell like an odor within the sense." The teacher talked of the loveliness of the snowy flowers, emblem of all that is sweet and pure, then told them that each one might come up and touch and smell them. Delighted, the children pressed to the front--all save the little girl. Soon the teacher perceived that the child had stolen out of the room, but she did not wonder for she was sort of a law unto herself, coming and going as she chose. It was a surprise, however, when she presently reappeared with her face clean and shining, and her hair in smooth braids. The teacher took in the situation and, without calling attention to the change, led her to the plant where she took the shining petals into her hand and

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smelled their delicious perfume. From that hour the nature of the neglected child changed. Her obdurate spirit was subdued. The key to her character had been found. It lay in the aesthetic side of her nature.

Emerson expresses finely a thought which has doubtless come to each of us; namely, that boys and girls who have been brought up with well-informed and superior people show in their manner an inestimable grace. This is because there is unconsciously reflected in themselves that which they are led to admire in others. It has penetrated the soul "like the shadow of some unseen power," a vision divine, which reproduces itself in forms of delicate fitness and grace.

People do not generally appreciate the fact that beauty in itself has a market value. Everybody knows that the modiste' who is able to put goods together artistically commands for her services many times the sum which the mere bungler receives. The same material may be fashioned so as to make a woman a guy or a queen of the drawing room, and the work is paid for according to its relative value. A block of marble worth but a few francs, under the chisel of a Canova leaps to an extravagant value, which shall increase in geometrical progression as an appreciation of

the beautiful grows. Thus the material things everywhere, valueless comparatively in themselves, become precious under the creative power of genius. The painter, the sculptor, the designer, the author, the inventor, with divine wisdom and a skill which cometh from above, converts the crude into the imperishably beautiful, into that which is perfect in form and color, in nobility and grandeur of expression.

It is difficult for those of us who have lived most of our days remote from great and commanding works of art, to fully appreciate their educational value. Think for a moment of the priceless gems of the Vatican and the exalted privilege of studying these forms of beauty over and over until they become wholly one's own. It was Sir Joshua Reynolds, in a letter to a friend, in speaking of the Sistine Chapel, who said;

"There only can one form an idea of the dignity of art, as it is there only that you can see the works of Michael Angelo and Raphael." "And" he added, "If you should not relish them at first, which may probably be the case, never cease looking till you feel something like inspiration come over you, till you think every other painter insipid in comparison, and to be admired only for petty excellen-

cies." Of the same general tone were a few lines in a letter received by me from a friend now in Paris. She says, "I feel every day how much the beautiful adds to one's education, surrounded as I am with so much that is lovely. I feel that to see a superior piece of sculpture or a fine painting, just once, has not so great a value as to see the same thing over and over again, until one may make these creations one's own. I enjoy going to look upon the Venus de Milo again and again. I look upon it first from one position and then from another, feeling each time it has sunken deeper into my soul. So with Murillo's Immaculate Conception. I must make the most exquisite color harmony, as well as the perfect figure all my own."

I must add one word in regard to this wonderful masterpiece of Murillo's. I saw it for the first time after I had visited and studied carefully several of the great galleries of Europe. But after those travels and before going to Paris, I had settled down for three months' study in a German town in which there was but little in the way of pictures, and my longing for them was intense. Then came Paris and the treasures of the Louvre. I was alone when I came upon the Immaculate Conception. Perhaps it was as well for me that such was the case. For the first and last time

in my life, I confess it, I could only sit and weep for joy. The great picture was so faultless in conception, so absolutely radiant in its soft tones of delicate pink merging into lambent gold, the face of the Madonna was so full of sweet motherly pity, so tender, so unspeakably joyous, so effulgent, that to me far from home and kindred, it seemed the expression of all that was deeply soulful. Soon these emotions gave place to a deep serenity, and many peaceful and happy hours were spent before the picture. Surely as Emerson says, "The contemplation of a work of great art draws us into a state of mind which may be called religious. It conspires with all exalted sentiments." And I have often thought that the feelings awakened by such works of art are analogous to those inspired by the noblest strains of music, or by the sublime in nature. I have sat, as have many of you, in the great churches of the world when a hundred youthful voices poured forth in liquid melody a joyous symphony, divinely sweet and pure, and thousands sat or stood motionless, entranced, lost to all about them, borne on the wings of song to heights of purest feeling. Tell me not that through such an hour they did not come a little closer to the unseen power that "Moves in a mysterious way his wonders to perform."

gards aesthetic culture. It is natural that this should be so. Think of the history and the learning that lie behind most of the beauty of the old world. Walk for an hour along that lovely thoroughfare, Unter den Linden, with its groups of statuary in bronze and marble, its royal palaces and art museums at one end, and at the other its splendid Magdeburger Thor, modeled after the great gate at Athens. Pass between its Doric pillars of polished granite into the broad, finely paved Frieden's allee. The picture is indescribably beautiful, but it is more than that, for it speaks of stirring historical events and arouses in every German heart sentiments of lofty patriotism. Spread out in front is the magnificent Thiergarten, that noble park and forest combined, the Koenig's Platz, its streets a handsome mosaic, in the center a monument commemorating the victories of '71. In the majestic Monument of Victory, what lessons are given to the youth of the city. There in enduring bronze are portrayed the battle of Koenig-graetz; the Danish wars, the fatal yet glorious field of Sedan, and finally the triumphant return of the troops led by Bismark the Iron Chancellor. It is in scenes such as this that is born and nourished a love of the beautiful so characteristic of the German race.

A tendency to indulge in household luxuries, so common among Americans, is opposed to a cultivation of the beautiful since it leads one to content one's self with the lower forms of pleasure instead of seeking the higher. A dependence upon luxurious surroundings, self-indulgence, are no doubt often mistaken for that devotion to art and that feeling which would lead one to do without much in order to have a share in the better things of life. The suddenly made rich frequently spend money for art-works, appreciating their commercial value, without any idea of the piece itself. How different is the view of the really cultivated.

I once knew a German family who lived in the most straitened circumstances in the city, when a comfortable living was possible to them in a remote district, simply because they could not give up the superior schools and the music and the art of the metropolis for physical comforts. Life would be too barren, they said, without the glorious church music, the concerts, the opera, the art galleries. Give me these things and a crust rather than untold luxuries without them.

We as a people are but entering upon our art period, for achievement in art is born, as is everything worthy, 267

with pain and untold suffering. Nothing that is really good comes without struggle, intense and soul rending. The civil war in its devastating sweep and its agony stirred men to their depths and gave the first strong impetus to a national art as to a national literature. Our more recent struggle cannot but have its effect likewise. The great social problems that have come up for solution during the past decade, questions touching and stirring the throbbing heart of humanity, furnish conditions akin to those which produced the flowering time of art in Greece and Italy and resulted in the masterpieces of the world.

In our eastern cities wealth and taste are freely expended in the adornment of public buildings, in fitting up museums, libraries, and art collections, as well as in the cultivation of extensive parks, the latter embodying not only the idea of exalted beauty, but the coexistent one of benevolence. Our own Iowa has passed its half century of statehood and with a people the peer of any in the world, in intelligence and appreciation of the best things of life, it is certainly time that the treasures which our civilization has yielded, the mementoes of our early struggles, the products of our best minds and hands should be gathered together and preserved for coming generations.

"Life is short and art is fleeting." sang the poet, and can we not as a state realize the importance of contributing our part to the building up of that which shall redound to our future worth. Agassiz, rare unworldly man that he was, used to say he could never afford to make money. Surely Iowa cannot afford to save money at the expense of that which is beyond all money value. It remains for future generations to extol the unselfish work done by Mr. Charles Aldrich, the curator of the Historical Department, in his efforts to secure a suitable Art and Memorial building for the state. That his efforts are only partially appreciated now is sadly true.

If we could reach a true conception of the value of these things there would be a widely different expenditure of public funds. And what a field for it right here in our own city where so much has been said regarding the necessity of public parks, the improvement of our streets and avenues, and the toning down of certain hideous and unsightly places which mar every landscape. If we could only, like Matthew Arnold, become convinced that inward beauty and sweetness are essential characters of a complete human perfection, we would begin to pay greater reverence to their outward manifestations. Even in our own capital city 269

of Des Moines, with all that nature has done for it in furnishing picturesque hill slopes, noble trees, rivers the banks of which entreat to be beautified, is it not a reflection upon the good sense and good taste of the people that something more has not been done to assist in bringing out the city's good points? Economy, to the spirit of which so much is charged, must bear the brunt of this neglect, but those who know how lavishly money is spent in other and less important directions, would christen the presiding genius not Economy but Recklessness. I am a strong believer in personal effort, backed by enthusiasm and a belief in the justice of one's cause, and just as soon as enough people ardently desire improvements, which are to be for the public good, and a few people are willing to work for them, they are sure to come. So it will be, I am persuaded in the case of our long contemplated art gallery. Unity of aim, harmonious effort, are capable of accomplishing every thing. We should lose no time in getting our small collection together. There is inspiration in the pure marble and in the classic features of our Roman goddess, Diana. We may well recall and profit by virtues which she suggested to the matrons of Rome and Athens--courage invincible and loving care for womankind; for she was the goddess of im-

passioned action. Our cause needs popular enthusiasm, and wise and masterly leadership. We western people appreciate to some extent the educative influence which choice works of art, suitably placed, would exert. When we rise to a full appreciation of the same and with courage go forward, our reward will not be wanting.

But this paper has failed of its purpose if it does not emphasize the thought that all that is sublime in art and nature is of value in proportion only as it helps to higher living and better thinking, and in the deeper experiences of life. If within and beyond the beautiful are not seen reflected the divine image, enriching the heart, ennobling the mind, then is the vision short indeed.

It is to youth, swayed by enthusiasm and intoxicated with the pleasures of life, that outward beauty most appeals. His love for it is wholly natural and innocent. The wisdom of maturer years looks for something more and pronounces that good and beautiful, spiritually, ethically, which creates those sentiments which bear the fruit of good deeds. This is the supreme test.

S A N I T A R Y C O O K I N G

by

Mrs. Ida C. Cherry,

April 8th. 1896.

There are various questions agitating the people to-day but none of more vital importance than that pertaining to food. Here we are a conglomeration of beauty and deformity, of health and disease, of nervous and anti-nervous, of temperate and intemperate, of moral and immoral. One of the prime causes for all these diverging types of humanity, is or may be traced to disobedience of the laws of food.

An earnest call comes for a more complete and wide spread knowledge of this useful and important subject. For where are wisdom and practical skill more needed and less often found than in the culinary department of the home, or where can better results of thought and effort be sought for and obtained than in the proper selection, and scientific and artistic preparation of the family diet? We fail to realize the importance of this factor in our spiritual and intellectual achievements as well as in our physical strength and development. The subject is worthy the intellectual activity of woman's best powers broadly and carefully trained. To know the value of food products, their appropriate combination for hygienic service, their effect upon different temperments and

constitutions calls for the keenest insight and a clear comprehension of details. All that science has done remains useless unless woman espouse the cause and apply the knowledge in the routine of everyday life. To build up and maintain wholesome, attractive refined homes, ought ever to be the supreme object of human toil and endeavor. And what contributes so much to home making as does the preparation and serving of food should be regarded as a matter of greatest importance. The first and prime requisite of sanitary cooking is a knowledge of the kind and quality of nutriment stored in the various foods in order that the diet may be adapted to the needs of the entire family fit to build up symmetrical and healthy bodies for the children as well as to furnish the mature workers the necessary nutriment.

The second requisite is to understand how to prepare foods so as to retain their utmost nutrition and flavor and in a way that they can be easily transformed into bone, blood and muscle.

All food contains one or more of the five nutritive ingredients or principles known as water, protied, fats, car-

bo hydrates and salts. The first, water, is the great medium which floats things through the body and the latter, salts are combined in various ways in the solids and fluids of our food, and we shall not easily suffer from lack of them. In a general way the protieds are flesh foods, the fats, heat foods and the carbohydrates, work foods.

Protied is found in such food as the lean of meat in eggs, cheese, fish, and in the gluten of flour. This class of food is indispensable and must be given us in one or another of its forms, as it is the great body builder and restorer making blood and muscle, bone and brain.

Fat is obtained mostly from the animal kingdom as fat of meat, lard, tallow. This principle is stored as body fat, or burned to give off heat.

Carbohydrate is found mostly in the vegetable world as in the starch of grains and potatoes and in sugar. This principle is the chief source of muscular energy in all ordinary diets.

The real problem for the house wife, although often she does not understand it is to furnish at the least cost,

the proteid, fat and carbohydrate needed to nourish her family. A larger amount for the father, with his active labor, somewhat less for the mother, and quantities for the children according to age and occupation. She is accustomed to buy certain materials and often by wiser select, she could furnish abundant nutriment at less cost and save money for extra comforts. Most people pay very little attention to these matters. The result is great waste in the purchase and use of food, loss of money and injury to health. The chief reason is found in the lack of information about food and nutrition.

Different people have different needs for nutriment. All are alike in that they must have protied for the building and restoring of the body and fuel ingredients for warmth and work, but they differ in the amounts and kinds they require according to occupation, age, sex, climate and the peculiarities of the individual. Scientists have determined after much observation and experiment the amount of actual nutrients needed on the average by different people of different classes and occupation. It will be impossible in a paper of

this kind to give these standard daily dietaries although very instructive.

Just how much food the brain worker needs has not been definitely determined, but the general opinion is that a person without vigorous physical exercise needs less than the man at hard manual labor, and that the brain worker needs comparatively little of carbohydrate and fat, but a larger amount of proteid. As a rule people who eat enough proteid are vigorous and doctors incline to the belief that such people resist disease better because the blood is less watery.

A study of the amounts of proteid, fat and carbohydrate required for human nutrition at the different ages points most clearly to the great importance of care during the school age. What should be the quantity and character of food for school children should be the subject of careful study by every mother. During the years of student life, the normal development of the body requires an excess of food if the brain is not to be developed at the expense of the body. The fact is now perfectly well established and should be recognized by all, that good thinking like good rowing re-

quires proper feeding. The actual weight of food which a child from two to four years of age requires is one fourth that of the active working age. The amount remains about the same until the ninth or tenth year, just when a child enters the grammar school, when a period of great activity begins, which seems to exert a marked influence in perfecting the development belonging to the next stage. A child from twelve to fifteen requires as much food in actual weight as a person in the prime of life. It is time that a vigorous protest was made against the claim that over study is the cause of all the evils of school life for insufficient nutrition has quite as much to do with the frequent breaking down of the child as over stimulation of study.

The proteid containing foods are derived from both the animal and vegetable world. As a rule proteid of animal organism is more easily digested than that derived from the vegetable kingdom. The ease with which animal proteid can be utilized to supply the needs of the body depends to a great extent upon the way in which it is prepared for digestion. In the first place, animal proteid or meat is usually fur-

nished to us when it is too new. A beef-steak which three or four days of keeping would render practicable is served to us palpitating with freshness, with all the toughness of animal muscle yet warm. In the next place there is a woful lack of nicety in the butcher's work of cutting and preparing meat. It should be so cut that no portion designed to be cooked in a certain manner should have wasteful appendages which that mode of cooking will spoil. The soup kettle should stand ever ready to receive the bones, the thin fibrous flaps, the sinewy and gristly portions which are so often included in our roasts or broilings, which fill our plates with unsightly debris and finally make a vast amount of waste for which we pay our butcher the same price that we pay for what we have eaten. Whether a careful, economical, practical style of meat cooking can ever to any extent be introduced into our kitchens is a question. Our butchers are against it, our servants are wedded to the old wholesale, wasteful ways which seem to them easier because they are accustomed to them. A cook who will keep and properly tend a soup kettle which shall

receive and utilize all that the coarse preparation of the butcher would require her to trim away, who understands the art of making the most of the remains is a treasure scarcely to be hoped for. If such things are to be done, it must be primarily through the educated brain of cultivated women who do not scorn to turn their culture and refinement upon domestic problems.

When meats have been properly divided so that each portion can receive its own treatment, next comes the modes of cooking. These may be divided into two general classes, those where it is desired to keep the juice within the meat as in baking, broiling and frying and those whose object it is to extract the juice and dissolve the fibre as in the making of soups and stews. In the first class of operations, the process must be as rapid as may consist with the thorough cooking of the particles. In this branch of cooking doing quickly is doing well. How few cooks, unassisted, are competent to the simple process of broiling a beef-steak or mutton chop. How generally one has to choose between meats

gradually dried away or burned on the outside and raw within. No one of these rapid processes, however is so generally abused as frying. The frying pan has awful sins to answer for. What untold horrors have arisen from its smoky depths. There are two ways of frying. One is to immerse the article to be cooked in boiling fat and the philosophical principal is so immediately to crisp every pore at the first moment or two of immersion as effectually to seal the interior against the intrusion of greasy particles. It can then remain as long as may be necessary to thoroughly cook it without imbibing any more of the fluid than if it were encased in an egg shell. The other method is to rub a perfectly smooth surface with just enough of some oily substance to prevent the meat from adhering and cook it with a quick heat, as cakes are baked in a griddle.

In the second department of meat cookery, the slow and gradual application of heat for the softening and dissolution of its fibre and the extraction of its juices common cooks are equally untrained.

Hours of quiet simmering dissolve all dissoluble

parts, soften the sternest fibre, and unlock every minute cell in which nature has stored away her treasure of nourishment. By this careful and protracted application of heat and the skillful use of flavors a delicacy can be imparted to the coarsest and cheapest food superior to that of the finest articles under less scientific treatment.

Clear soup consists of the dissolved juices of the meat and the gelatine of the bones, cleared from the fat and fibrous portion by straining. The grease which rises to the top of the fluid may be easily removed when cold. In a stew on the contrary you boil down the soup till it permeates the fibre which long exposure to heat has softened.

Another food very rich in animal proteid and fat is cheese. One pound being equal to more than two pounds of meat in food value. It is estimated that two-thirds of the proteid food of most people is taken from the vegetable kingdom, and in order to choose our food profitably we must know where to look for vegetable proteid. Here the legumes and cereals are our friends. The legumes as peas, beans and lentils furnish the astounding figure of twenty to twenty-

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four per cent of proteid or as much as meat. An economist cannot afford to neglect the legume family. The cereals or grains, though containing much less proteid than the legumes are more available to us because of their excellent taste and the readiness with which when ground they yield up their nutriments. We are especially fortunate in the cheapness and excellence of at least two of the grains, wheat and indian corn. Whole wheat is considered the best known food aside from milk as it contains all the elements in the proper proportion and although corn has not as high a food value, it is so cheap and easily cooked that it is a great blessing to the poor. At the other extreme is rice, the poorest of the grains in proteid and fat but its almost perfect digestibility renders it very useful.

Fat stands between the two great nutriments, proteid on the other hand and carbohydrate on the other. When we wish to get one food in more condensed form we can use fat freely with the proteid and lessen the amount of carbohydrate. On the other hand, fat when coupled with enough carbohydrate food can replace some of the proteid. Fat means to us, fat

meat, lard, suet, etc. We are apt to forget how much fat we get in eggs, in milk, in grain, like oatmeal and maize, in the seasoning of various dishes, and in well fattened meats. It is consoling to the economist to know that little of this food principle will be wasted in the body, as scientists claim that it is more completely absorbed than other kinds of food, even meat. The third great food principle, carbohydrate or starch and sugars is furnished with other food principles as in bread and other things made of flour, in the various dishes of vegetables, rice and the like.

Bread, what ought it to be? It should be light sweet and tender. In the view of many lightness is the only property required. The delicate refined sweetness which exists in carefully kneaded bread baked just before it passes from the extreme point of fermentation is something of which they have no conception. Bread making can be cultivated to any extent as a fine art and the various kinds of biscuit, twists and rolls into which bread may be made are much better worth a house-keepers ambition than the making of expensive

cakes and confections. Unbolted flour altogether more wholesome than fine wheat, rye flour and cornmeal each offer many attractive possibilities. The horrors of dyspepsia from bad bread is a topic over which we willingly draw a veil.

The cooking of vegetables is a more simple matter than either meat-cooking or bread making, and therefore more likely to be well done. We in this country need not feel so bitter against the potato as do scientists of Europe, for we are not obliged to use it in excess, there being such a variety of vegetables. It ranks very low in food value containing only two per cent proteid, no fat and only twenty per cent carbohydrate, and every day or twice a day in large amounts is far too often for it to come upon our tables.

Green vegetables excepting the pea and bean are not to be valued chiefly for we can reckon up in them of the food principles for the amount is very small. The food value of fruit is mainly in the form of sugar. The importance of dried fruit is not well understood. Fruit loses in drying a large portion of its water, leaving the nutritive parts in

more condensed form.

I would offer the opinion that a table where all the so called common foods were carefully prepared would need few dainties. The struggle after so called delicacies comes from the poorness of common things. I believe there are more women who can make a good cake than good bread, who can furnish you a good ice cream than a well cooked mutton chop. You will find a sparkling jelly to your dessert when you sighed in vain for a well cooked potato. We might rest upon our laurels in these higher fields and turn our great energy and ingenuity to the study of essentials. We require to ponder these things and think how we in our climate and under our circumstances ought to live.

People seem to think that what they eat does not matter so long as it tastes good and until the importance of nutritious food is clearly understood, people will not take the trouble to secure it.

It is the general opinion of hygienists that our diet is one sided and that we eat too much. Our food has re-

latively too little proteid and too much fat, starch and sugar. It is said that the constant use of white bread, sugar, starch, rice and other heat producing food is the cause of more fever, deficient blood, weak nervous systems and the torments and pains of neuralgia and headache than any other thing, and yet the same food with the proper amount of proteid will furnish perfectly healthy bodies! How much harm is done to our health by our one sided diet no one can say. Physicians tell us it is very great: Sir Henry Thompson, a noted English physician and an authority on this subject says: "I have come to the conclusion that more than half the disease which embitters the middle and latter part of life is due to avoidable errors in diet and that more mischief in the forms of actual disease, of ~~empared~~ ^{impaired} vigor, and of shortened life accrues to civilized man in England and throughout central Europe from erroneous habits of eating than from the habitual use of alcoholic drinks, considerable as I know that evil to be".

A serious mistake in food economy is the purchase of needlessly expensive kinds of food. We use the costly

kinds of meats, fish, vegetables and the like when less expensive ones are just as nutritious and when rightly cooked are just as palatable. There is a prevalent but unfounded idea that costly foods possess some particular virtue which is lacking in the less expensive materials. The best food is not that which is the finest in appearance and sold at the highest price, but it is the food that is best fitted to the real wants of the user and supplies the most nutriment at the lowest cost. The potterhouse steak is no more nutritious than round rib, although it is more tender and to cook it so as to get the finest flavor is an easier matter. It would be a grave mistake to ignore flavor and appearance for if the food does not please the eye and stimulate the tired nerves, the labor is largely lost but these may be supplied by good cooking and tasteful serving.

The great need of this country is not so much of instruction how to earn as how to spend an income especially a small one. Many a wage earner is illy nourished with money that is all sufficient if rightly expended to buy him proper food. This is a serious question because there is a chance

of more saving than in any other item of living and what can be so easily saved here can be applied to better shelter which is more evident if not more vital. If the energy which corresponds to the present waste of food material could be spent for more adequate shelter, the evils of the slums would be abated and the bad tenements in the slums would be renovated. It is estimated that the present waste of food and fuel is five cents a day for each person. Supposing the waste to be only four cents this amounts to nearly a billion dollars annually. That the rich man becomes richer by saving and the poor man poorer by wasting his money is one of the commonest facts of experience.

Philanthropists and missionaries of all kinds are beginning to understand that no appeal can be made to the higher nature until the body has been properly nourished that all reform in the individual must proceed from this center to the head and heart. Food is the pivot on which the temperance and labor questions revolve. A better use of money in providing nutritious well-cooked food would do much to-

ward the solution of both problems. Foods which stimulate rather than nourish tend to produce intemperance, strikes and anarchy. The French Revolution has been ascribed to the half starved condition of the people. Intemperance among the poor is caused mainly by lack of nourishing and well cooked food while an over supply of stimulating dishes often is the cause of evil among the rich.

To feed the hungry and cloth the naked no longer fulfills our duty to our fellow men. It is now no less than to extend indefinitely the knowledge and means of the healthy and happy life. Could not much be done in this direction by having the children in the lower grades in school given practical instruction in necessity of nutritious foods, in food values, in the buying of nourishing food economically, and in the cooking of cheaper and common foods, so as to be palatable and nutritious.

We have been studying social rather than sanitary standards not fully realizing that a physically perfect people is necessarily an intellectual and moral people! Where

then can good achievement bring more substantial and far reaching results than in seeking to attain a thorough knowledge of food values and sanitary cooking!

The application of science to food has led to important modifications of the food ration of European Armies and of the food furnished in public institutions such as prisons and hospitals. In every country, kitchens both benevolent and self supporting have felt the influence of this more exact science.

The Rumford Kitchen at the World's Fair was an exhibit of the New England kitchen of Boston and had as its special aim, the application of science to the preparation of food. The name Rumford was chosen in honor of that great scientist and philanthropist, Benjamin Thompson, afterward Count Rumford, who one hundred years ago called attention to the great importance, social and economic of the proper feeding of human beings and was one of the first to bring to the choice and preparation of food on a large scale the insight and methods of the scientist. It is interesting to know that this man with such a highly scientific mind was a

native of Woburn, Mass. He went abroad at an early age, and in 1791 was created Count of the German Empire, choosing his title of Rumford from the American township in which his wife's family lived.

It was the aim of the Rumford kitchen to call attention in every way possible to the great importance of proper food, to the necessity of knowing the composition of foods and their nutritive value, to the part played in the animal economy by the different food principles, and to show simple yet efficient methods of cooking so as to retain the utmost nutrition and flavor.

It is interesting and instructive to study the food value and cost of the lunches which were served, but time will not permit of these details.

It was hoped by the work of the Rumford Kitchen to arouse intelligent, thinking people to the need and the possibility of improvement in the hygiene and cooking of food, and even now its influence has been felt throughout our land. Kitchens established in Boston, New York, Chicago, and other cities, the great number of house-keepers clubs organized,

the interest the Women's Clubs are taking in this subject, the organization of the National Household Economic Association, the introduction of Home science with food as a special feature, into the Regents examination in New York State, the active interest many of the leading women of our country are taking in the subject, all these show that the leaven is working.

If to a broad culture we add special instruction bearing mainly on food and health, we will soon see a reform in daily living worthy to usher in the 20th century. Millions of people perish from the total lack of all knowledge of how to live. People submit to the Divine will when their suffering is simply the result of the most profound ignorance of the requirements of the human system, as to the necessity of pure air, wholesome food and pure water.

Every woman to day should be a hygienia perfecting and governing the health of those of her household and through them of the world.

This subject is so broad that it has only been possible for me to touch upon a few points in a general way, but

if I have succeeded in interesting any of you I shall be more than repaid, for I feel that every moment occupied in the study of this subject has been spent in the interest and improvement of my own home. It behooves all women who have the improvement of the home at heart to study the questions of sanitary food and cooking then we shall not only be interested as someone has said "In things remote from use, obscure and subtle, but will know that which before us lives in daily life".

H O M E U T I L I T A R I A N I S M

by

Mrs. Isabella Matthews Macy.

April 8, 1896.

Woman's Work)
Committee)

Home Utilitarianism

The ethical theory, which finds the basis of moral distinction in the utility of actions; that is, their fitness to produce happiness.

The words utility and utilitarian in this sense were first used by Bentham about 1802. John Stuart Mill however, believed that he first employed in philosophy, the term utilitarian (which he found in Galts Annals of the Parish) 1823. Utilitarian and utilitarianism are also used loosely in a much wider sense of the view of life, which would regulate all effort and action with total disregard to what is merely noble or beautiful, to culture, grace and artistic perfection, and would look for the universal of aims and conduct in practical usefulness alone.

The utilitarian conception of education is a preliminary apprenticeship to the future trade or occupation in life.

Science or some branch of science may constitute an essential part of serious education. The name utilitarian began with the Greek moralists who identified the Supreme good with happiness. To be happy we must be employed, for in this world there is a thousand times more pleasure than pain and ten thousand more happiness than trouble.

Blessed is he, says Carlyle, who found his work, for a man's true work is as sacred as his life. There needs all the

force that enthusiasm can give to enable one to succeed in any great enterprise of life. If there were no difficulties, there would be no need of efforts. If no temptations, no training in self control and but little merit in virtue.

The Romans developed the utilitarian side of education. The life of the Romans and their education was decidedly practical, utilitarian in its nature. It was guided by considerations of necessity, utility and expedience.

In modern times the utilitarianism, has been England, where the school of English Utilitarians has pressed the theory with great force and refined it with great ingenuity.

So we find in our own country, "Home Utilitarianism" usefulness and utility in the home to be among our most serious questions. There are great differences between its different expositors.

I think the rearing of a child for usefulness in this world, begins in the cradle.

For in the child you have

Only a little brain

Empty of thought;

Only a little heart

Troubled with naught,

That you are to watch carefully day by day. From the bath
300 in the morning, with kisses making it all aglow, until eventide

when prepared for its little bed, with a lullaby prefaced with "Now I lay me down to sleep," knowing guardian angels will hover over it during the night. You learn a new lesson from the little cherub every day, besides feeling that it has been benefitted by your simple teachings. For do we not notice, when it begins to lisp, the first words will be mamma and papa, then other little words will follow until the child will say without being taught not only "Now I lay me down to sleep" but many little lullabys and sayings of others it has nurtured. It has been learning the first lessons in life while thought to be in total ignorance of its environments.

At the convention of mothers held in Chicago last June different papers were read on "The Study of the Child". Some of them were very interesting and instructive. But when I read Mrs. Bowen's hint on "How to keep a baby quiet" I was surprised. She said baby tending required the patience of a Lady Griselda. She said, the first gift "Kindergarten balls" those pretty bubbles, should be put in baby's hand when three months old, even if the chubby fingers could not quite grasp them. Thus equipped the baby would be much quieter.

Were I that baby's mother I should fear for its eyes. Other mothers I know will so arrange sleigh bells so the baby will have something bright to look upon. Another one has said

she did this and that with her child because Mrs. So and So did. I think common sense is the balance wheel for every mother in dealing with her children. Common sense should lie at the bottom of all enterprises, the literary and poetical as well as practical and scientific. Fine sense and exalted sense are not half so useful as common sense.

The illuminated hours of life are few, but those of our first youth have a piercing splendor which neither earlier or later experience can by any chance absorb.

Take a child at three, four or five years of age, would you miss their home life by sending them to Kindergarten? Some say they don't expect them to learn much but only send to amuse. Wouldn't it be better, I think so, to let the children of such ages have the freedom of their own home?

The baby has gone to school! Ah, me! What will the mother do?

What will the mother do?

With never a call to button or pin,

Or tie a little shoe?

How can she keep herself busy all day

With the little "hindering thing" away?

Wouldn't they be as much amused at home and learning as well? The little boy with his hobby horse, marbles, pictures, drums, horns, tool chest, spade, hoe and rake, with a good

sized sand-pile.

The little girl with dolly and carriage, her table and dishes, knowing how to cleanse them properly; a little bed that she makes as well as a grown person; her wash-tub(though cant) a much needed article in this country; an ironing board and flatiron with which she can iron a hankie nicely; the little broom and dust-pan to find de dirt in de corners. After the sweeping, the dusting cloth, (not duster) which soon makes things look as good as new. In fact I think the little girl enjoys hoe, spade, rake and sandpile equally as well as boys. Let each have his or her individual vegetable as well as flower garden, and know corn from cucumbers and a rose from a daisy, for what can be more appropriate for children to work with than flowers. What can be more innocent. Flowers are like children, undimmed by sin. The heart that does not like flowers or the voice of a playful child, cannot be genial.

CHILDREN IN THE HOUSEHOLD.

Blessed be children! Year by year they appear
Filling the humblest home with cheer.

Now a daughter, and now a son, one by one,
They are cradled, they creep, they walk, they run.

Sons and daughters, until behold, young and old
A Jacob's ladder with steps of gold.

A ladder of little heads, each fair head a stair
For the angels that visit the parent pair.

Blessed be childhood, even its chains are our gains !
Welcome and blessed with all the pains.

Losses and upward vanishing of light wings,
With all the sorrow and toil it brings.

All burdens that ever those small feet bore to our door
Blessed and welcome forever more.

Early impressions are lasting. Children are gaining the practice at home as well as the theory without making it a study. If by keeping with the children during his or her school life from the Kindergarten period through the grades up to the time of graduation, we would have less calls for cooking schools for our girls, and less cries about the boys being so untidy. They would know there is a place for soiled linen and plenty of hooks for clothing. Some say at the end of a girl's school days she should spend one year in careful study of cookery, and should with her own hands be able to prepare all the dishes necessary in a well ordered home. Is it not better that mother's acquaint their daughters through life with the keys of the store room as well as those of the piano? Years must be given to rise above the average, then perhaps she plunges all at once into matrimony--a place for which she has made no preparation whatever. In fact she is prepared for one place and accepts another.

Of course there are many many exceptions to this. I only speak of the great majority.

"Give us this day our daily bread," What deep significance! How it links together our every day thoughts with thoughts of God!

Why should any true woman not feel elevated by giving or helping to give our daily food? A woman can easily be taught to sweep and dust, which is the same thing over again, but to cook requires brains and takes ingenuity and thought.

A young lady can scarcely be expected to learn in a cooking school in one year what it would take her mother so many years to teach her. If she have servants that are not capable (which sometimes happen) before training them she must know how to perform the same duties herself, and then and not until then should she undertake the care of a home. The following story is said to be a true one.

A bright young woman married a clergyman on a small salary. From their wedding journey they went to the dainty little home which had cost the groom his savings and much time.

A cook was to have arrived the night before they returned, but alas did not appear. They arrived however and were obliged to remain in the house all night. The bride was at her own mercy for breakfast. The mother-in-law had kindly sent in the marketing the day before, so the first breakfast might be a happy one. But the things sent in were uncooked and the thing

was to cook them and how. The groom suggested that they both should prepare the breakfast and they did. The first thing they took from the refrigerator were the "chops". She looked at them, then at her husband and said, "How are they cooked?" "Why I don't know", he said. "Oh dear, I thought all men knew that." So after much talk over them, and the table arranged to perfection, they decided the chops should go into a pan and be covered with water. After boiling for fifteen minutes, she lifted them out but they were not brown, but she put them on the table. The entire conversation at the breakfast table was a wondering why they were not brown after boiling so hard. 'Tis the little things that make the great ones. If she had learned little by little as she went through the early part of life, she might have been saved the embarrassment which it must have caused her. Teach children when small to see and know chickens, cows, birds etc. It will save embarrassment later on. In very large cities (sometimes in smaller ones) few children know how we get milk.

The young miss of twelve summers living in a city went to visit her uncle who lived in the country. She took great delight in riding horseback; she had been all over the place she thought, when one evening her uncle was going to milk. In great glee she went along. Off in an adjoining lot was a cow

all alone. Said she, when he had finished, "Why don't you milk that one Uncle?" "Oh," said he, "Because she's dry." "Dry?" "Yes, she's been dry these two weeks." "oh, how cruel! Why don't you give her some water?"

As I have said, early impressions are lasting and however slight they may seem, are never effaced. The ideas implanted in the mind are like seeds dropped into the ground, which lie there and germinate for a time, afterwards springing up in acts, thoughts and habits. The mother lives again in her children. Maternal love begins with the education, with the human being at the outstart of life and is prolonged by the powerful influence which every good mother exercises over her children through life.

"A good woman is the loveliest flower that blooms." When Napoleon was asked what was the greatest necessity of the French Nation, he replied, "Good Mothers." Said George Hubert, "One good mother is worth a hundred school masters."

John Quincy Adams said, "All that I am, my mother made me."

Said Beecher--"The memory of my sainted mother is the brightest recollection of my early years."

When boys and girls launched into the world, each to take part in its labor, anxieties and trials they turn to their mother for consolation. The pure and good thoughts she has im-

planted in their minds when children, continues to grow into good acts. After she is gone, and when there is nothing but a memory of her left, her children will rise up and call her blessed.

Do We Accept-French Literature?
Read before
The Des Moines Woman's Club,
April 22nd 1896.
Sarah A. Clapp.

DO WE ACCEPT FRENCH LITERATURE?

This was the question, or subject given me, by the chairman of our committee for this afternoon, and I ^{am} have allowed twelve minutes, a very short time for a subject so extensive, and I do not think I clearly understood the question, but I supposed it meant in the way of approval and I certainly must take the affirmative of the question. How could we reject a field so broad, rich, and deep? It would be like refusing a rich legacy; a splendid fortune. Because there was a farm among the properties that had some poor lands, deep ravines, high hills, or mountains, that could not be cultivated. It lies within ourselves, the ability to use and appreciate the good, and reject the bad. We are not to judge writers, simply as products of their age and circumstances, but by their works. As Victor Hugo says, "L'ouvrage est il bon ou est il mauvais."

In attempting to speak of French Literature, I felt the time is all too short. It would require years of study, and research and an intellectual capacity equal to the richest endowment of genius, the field is such a vast one, spreading out in such bewildering extent, revealing the grand achievements of human intellect in poetry, history, the drama, and the almost indescribable variety of miscellaneous prose writings: Essayist and writers of fiction. 311

DO WE ACCEPT FRENCH LITERATURE?

This was the question, or subject given me, by the chairman of our committee for this afternoon, and I ^{am} have allowed twelve minutes a very short time for a subject so extensive, and I do not think I clearly understood the question, but I supposed it meant in the way of approval and I certainly must take the affirmative of the question. How could we reject a field so broad, rich, and deep? It would be like refusing a rich legacy; a splendid fortune. Because there was a farm among the properties that had some poor lands, deep ravines, high hills, or mountains, that could not be cultivated. It lies within ourselves, the ability to use and appreciate the good, and reject the bad. We are not to judge writers, simply as products of their age and circumstances, but by their works. As Victor Hugo says, "L'ouvrage est il bon ou est il mauvais."

In attempting to speak of French Literature, I felt the time is all too short. It would require years of study, and research and an intellectual capacity equal to the richest endowment of genius, the field is such a vast one, spreading out in such bewildering extent, revealing the grand achievements of human intellect in poetry, history, the drama, and the almost indescribable variety of miscellaneous prose writings: Essayist and writers of fiction. 311

holding a prominent place among the latter. It has been demonstrated as a historical fact, that almost all periods of literary development, have been periods of great ~~national~~ prosperity, or of brilliant, national struggle. The stirring events of the French revolution gave powerful impulse to literature. The forces which rendered that terrible outbreak inevitable, had been silently working for ages, and when it came with irresistible energy, like a mighty torrent sweeping everything *before it*, not a throne in Europe but trembled to its foundations. Men *now set to thinking* and pushing investigation into new channels, and one great result was ^{an} ⁱⁿ ^{awaking} in literature, such as no *age of the* world has seen.

With the peace of 1815, historical studies ^{now} ~~acquired~~ ^{led} an interest, activity and scope hitherto unknown. The French ~~lead~~ in the movement, and the whole field of history *has* been explored afresh, until all historical writings, anterior in *date*, to the close of the eighteenth century, has been *superceded*, with the possible exception of Gibbon. The historian of the 19th century, has had superior insight and knowledge to bring to bear on his explorations, and with marvelous painstaking, has sought after Truth. The finding of the famous Rosetta Stone, and the ^{persevering} ~~persevering~~ and finally successful 313

holding a prominent place among the nations of the world. It has been characterized
as a historical fact, that almost all periods of history have
been marked by great changes, and that the progress of civilization
has been the result of the struggles of the human race.
The forces which have shaped the world have been the forces of
nature, and the forces of man. The forces of nature have been the
forces of the elements, and the forces of man have been the forces
of the human mind. The forces of nature have been the forces of
the earth, and the forces of man have been the forces of the
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efforts of the Frenchman, whose name I ~~cannot~~ *recall*, to wrest it's secret from it, have given us the ~~treasures~~ *remains* of the ancient Egyptian inscriptions, and enabled the explorer, and excavator, in those oriental countries, which were the oradle of the human race, to rescue their crumbling annals of the past, from oblivion, so that we of the 19th century are able to verify the sacred record by these silent interpreters of a dead and buried past. These mighty achievements are ours, and give to us such a full and complete record of these ancient peoples, that we know them better than did their own contemporaries.

But I am digressing. The first thirty years of this Century, for I am trying to give a very hurried review of the Literature of the 19th century, were not nearly as prolific as the period immediately following.

Madam De Staël, and Chateaubriand being almost the only writers of note, up to the middle of that period. Then came Cour-
tier, Beranger, and at the close Lamartine. This period is more barren in poetry than any other department. What is known as the romantic schooled in literature, was inaugurated in about 1818, and is that variety of fiction which seeks to remove it's scenes from the conventional. Saintsbury gives the following as his

idea

of the two terms romantic, and classic:

"The words apply to treatment ; not to subject, and the difference is, that the treatment is classic, when the idea is represented as directly and with as exact an ^{at}adaption of form as possible. While it is romantic, when the idea is left to the readers faculty of divination, assisted only by suggestion and symbol."

During the 19th century, French literature has shown a romantic faculty inferior, but inferior only, to the classical. One author says, in speaking of romanticism, that it is rarely present to a Greek, always present to an Englishman, and alternately absent and present to a Frenchman . It was the natural outgrowth, however, of historical research as the attention was directed to past ages of chivalry, and traditionary legends. But with Victor Hugo, came in the most splendid era of French literature. He was a remarkably versatile writer, and possessed the highest order of genius. He was poet, dramatist, novelist, writer of political and historical essays. Is regarded as the founder of three schools of poetry. His writings show the most extraordinary command of the tragic passions of pity, admiration and terror, the wonderful faculty of painting in words, the magnificence of language, the power of indefinite poetical suggestion, the

the sweep and rush of style, that transports the reader almost against his will and judgment. No poet has a more rare and delicate touch of ~~the~~ pathos, none a more masculine^{or} a fuller tone of indignation. Of course he has defects, and many of them. But the fact cannot be denied, that he stand preeminent as a French Poet, and one of the greatest prose writers; and the success of the romantic movement was assured when it was espoused by so talented a champion. Another French writer, and one widely read, is Alexander Dumas. There has been many severe criticisms on his works, but the fact remains that he is widely read, has had more readers than any other writer in Europe during the last half century. It was at one time fashionable to affect literary contempt for Dumas, who, next to Victor Hugo, did most to stimulate, ^{if} ~~it is~~ not to exemplify, the great literary revival in France. It will be found that most men of letters, of eminence, who speak of Dumas at all, speak of him with a kind of affection and gratitude. For instance, Thackeray, who never wearies of praising him. Some charge that he never wrote many of the books claimed by him. And others consider him too immoral to be read. Of his morality I will read from one newspaper: "When one considers that the inspiration of *Camille*, was it's author's admiration for the good and generous traits he recognized in the character of an unfortunate woman, with whom his

own relations were unquestionably pure, we can believe, as his French contemporaries believe., that Dumas' constant championship of fallen womanhood, his constant protest against what he conceived to be the injustice of society towards such unfortunates as Marguerite Gautier, and ^{Demise} Demise, were the outcome, not of a vicious nature, but of a mind trained to look below the surface, and back of the present, when forming its judgments, and of a generous, sympathetic heart. It should not be forgotten in this connection, that the doors of the French Academy flew open for Dumas, and that the French Academy does not easily excuse immorality. As such famous writers, M. Zola, and the author of Mademoiselle De Maupin (Theophile Gautier) among them, have good reason to know. M. Zola, is a prolific writer, admired by some for his boldness of language amounting to coarseness at times. Mr. Browning speaks of this class of French fiction, as scrofolous, and if this were the only class of literature to be considered, we would certainly ^{not} look upon it with approval, but even M. Zola, has some ^{fine} points. He excels as a character painter, is intense in his realization of objects, but no competent critic of any country could admire him without such large restrictions, and deductions, as would render his admiration worthless. He is at present engaged in writing a history of Rome. Balzac is considered in a way, the greatest of French novelists, because he ^{is the most entirely singular and original, the character seems} is the most entirely singular and original.

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unreal, not humorously so, as those of Dickens sometime appear, but tragically unreal. Everything seems to be seen through a distorted lens, and he is happiest when his subject has ^a strong touch of the fantastic. He can analyze vice and meanness, with wonderful vigor, and has unusual power in conferring apparent reality upon what the reader feels to be imaginary.

His chief characteristics, are intense observation, concentrated thought, obstinate and unwearying labor.

Then we have George Sand, who is second only to Walter Scott in the great number of her works. She lived to be seventy-two years old, and never ceased to put forth novels which showed no ^{lineal} ~~distant~~ falling off in fertility or imagination, or in command of literary style. Her books seemed to slip from her without the slightest mental effort. Seem to have cost her nothing, but it does not follow in this case, that what has cost nothing, is worth nothing, as she ranks very high as a writer of fiction.

There are a great many different opinions on the subject of French novels, and some hold that the superiority which has distinguished French literature in other departments, marks it here also. The general public which reads French novels, reads them mainly from a notion that they are more amusing than English

fiction, and this depends largely upon the ~~the~~ idea of the amusement

entertained by the reader. The time has come, when one must be educated to know good books, and to be able to choose the good and reject the bad. While French fiction shows genius of a high order, and abounds in beautiful gems of thought, we are compelled to admit that there is much in it that has a demoralizing influence. The same can be said of other countries. There is Goethe, the pride and glory of German literature, whose masterpieces, Faust and Carlisle characterizes as a bushel of dust, feathers and rubbish with diamonds of precious thoughts scattered through it. Goethe's writings, reflect his life, which was immoral, and his works, while displaying the splendor of his genius and culture, are not at all calculated to elevate and purify humanity. So, as I said before, the French are not alone in this characteristic. It remains with ourselves to learn to know the best, and find truth wherever it exists. Brains come high, and whatever brains produce, is only the thing, after all, which is read, but it takes a happy combination of brains and soul to appropriate only that which is good, pure, and helpful, and to reject that which is worthless and degrading.

French literature, as a whole, is the most ^{complete} ~~complex~~ example of a regularly and independently developed national literature, that presents itself anywhere. In no literature, is there a greater variety, and in none, is that variety so obviously the effect, not

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of happy blundering, but of organized, and almost scientific development of the possibilities of art.

Inventiveness is a marked characteristic, and at the present time in one important department of literature, the drama, inventiveness is almost limited to Frenchman, and there are few periods of their history at which in this respect, they have not led the van in one department or another. They write with clearness and precision. The French have been foremost in scientific research, and their literature in scientific topics, is remarkably full and rich. The same may be said of their philosophical Historical ^{and} religious writings. I find ^{time} ~~this~~ forbids further mention, but the term French literature, includes every department, I have dwelled upon fiction longer because I supposed the question referred more especially to that.

I will say in conclusion, we do accept French literature because it stands among the first of any countries. Some say first. But I fell like according that place to English literature, and by English I mean the literature of the two great English speaking nations of the world.

Sarah A. Clapp.

PUBLIC vs. PRIVATE CONTROL
OF MUNICIPAL FRANCHISES.

May 6th, 1896.

Sue M. Lombard.

Is it not strange that in these days of comparatively general education so little thought has been bestowed upon the subject of civics? The very branch in which one would suppose the state must have the greatest interest. That notwithstanding the important relation which the city bears to all that is significant or influential in national life and history there has never been developed anything which could even by courtesy be called the science municipal government. According to Tallyrand "the chief object of the state is to teach children to become one day its citizens," and in order to do so instruction in the administration of the city government can no longer be neglected. The increase of urban population in our country has been so great--from 3 per cent in 1789 to 30 per cent in 1890--that when our cities are misgoverned a large part of the people suffer; for no man, woman or child is as well off or as happy under a bad or indifferent government, as under a good one. Professor Bryce says municipal government is the one conspicuous failure in the political system of the United States, and I fear the evidence is overwhelmingly in favor of such a statement.

Are there any American cities governed to the satisfaction of their residents? Any one to whom we can point with pride and say that it refutes the above stated facts? To be sure they may not all be absolute failures, for many of the objects for which governments exist are in a manner attained; great public enterprises are undertaken, many crimes are punished and some prevented, disorderly and dangerous classes are generally kept within reasonable limits, and sanitary measures are fairly well enforced. But these, together with the countless other things that go to make up all there is of the conduct and control of a city, are accomplished at such an enormous expense and are accompanied with so much waste and extravagance, robbery and scandal, and the results are so wholly inadequate to the force expended that it is not unfair to say our city governments are failures.

While we are compelled to admit that such a lamentable state of affairs exists it ought to touch our pride sufficiently to cause us to seek a remedy, and municipal reform is a subject which should appeal to every patriotic citizen. Patriotism has its municipal obligations as well as its national obligations, and our duty to municipality is far clearer than our duty to the nation.

The most serious question which faces us to-day is the question of the government of cities under universal suffrage; in fact every political and social question must be solved in the city; the labor problem, among many others, is almost exclusively a city problem. All classes of citizens drift to our cities, men who have made their fortunes move into them as the places in which there are the most varied opportunities for such pleasures as wealth brings; men who have their fortunes still to make crowd into them as offering the best openings for every variety of talent and nearly all of the poor, the improvident, the adventurers of both sexes, the disgraced and criminal, have a passion for city life. Surely the question how best and most economically to govern such a conglomerate mass of humanity is one which requires the most careful thought. However we must do more than think for, as Bacon says, "Good thought (though God accept them) yet toward man are little better than good dreams unless they be put in act" and the present duty seems to be to mold public opinion so that these matters of home government may become of enough consequence to cause man to be willing to give the same serious attention to their political duties that they now grant to their business, church and social obligations. To this education of the public conscience, we, to whom the right of franchise is denied, can devote our time and talents, for if, as has been intimated, we have not the broad scope of intellect necessary to grasp the mighty problems that perplex us as a nation, we certainly can comprehend the questions, which in a municipality, affect us so much more closely. Can we not appreciate the advantages to be derived from the proper cleaning of the streets, better sanitary measures, plentiful water and light supplies, cheap transportation, beautiful parks, and the careful discharge of the various functions which pertain to good city government? Why should we not take an interest in what concerns us so nearly and help to make our cities a source of pride instead of a reproach, as at present? It can be done, for the force of public sentiment is sufficient to work marvelous changes, and it is only necessary to arouse in order to accomplish what we desire, as there is not a city in the union in which the honest, well meaning, industrious and orderly voters are not in the majority. Our system of universal suffrage presents phases of

of the question of reform to be found in no other country and which cannot be eliminated from our discussion of it. Lowell says in his address upon democracy: "We have taken from Europe the poorest, the most ignorant and the most turbulent of her people and have made them over into good citizens, who have added to our wealth and who are ready to die in defense of a country and of institutions which they knew to be worth dying for. The exceptions have been (and they are lamentable exceptions) where these hordes of ignorance and poverty have coagulated in great cities". And it is with these exceptions we have to deal, for while but one third of our population are foreign born, they form a larger proportion of the inhabitants in most of our larger cities. In Cincinnati and Boston 63 per cent, Cleveland 69 per cent, New York 88 per cent and Chicago 91 per cent, and it is evident that any plans which look toward the improvement of our city governments cannot ignore the presence of the foreigner. However, our treatment of the immigrant is not such as to make him altogether a model citizen. If he comes to us with the idea that laws are made to be obeyed, we soon undeceive him. He hears that large sums are voted every year for cleaning the streets and sees they are not cleaned; that it is forbidden to throw dirt and ashes into the highway, but all his neighbors do it with impunity; that it is a crime to keep a liquor saloon open on Sunday but finds the one he frequents as accessible on Sunday as any other day, and so on. Nowhere does he find any recognition of such things as duty or honor in dealing with public interests. Does such teaching as this tend to make him ~~loyal~~ loyal, law-abiding citizen?

Bad city government does not seem to be a partisan matter, although political reformers are prone to say that the only municipal salvation lies in a transfer of power to the opposite party. Long experience has shown that the mere substitution of one set of politicians for another is not the real remedy. It is inevitable that there should be political diversions upon questions and methods of state or national policy, but good men cannot and do not differ as to whether the city debt ought to be restricted, extravagance checked, and municipal affairs lodged in the hands of faithful and competent officers. There is no reason why the control of the public works should be placed in the hands of a democrat or a republican than why the adherent of one or the other great parties should be made the super-

intendent of a business corporation. Prof. Fiske says "To elect a city magistrate because he is a republican or a democrat is about as sensible as to elect him because he believes in homeopathy or has a taste for chrysanthemums".

It is said that "comparisons are odious", but every well informed person must admit that in comparing American cities with those of the old world, we suffer by the comparisons. Hon. Andrew D. White said that the only European city which reminded him at all of American cities, was Constantinople; where, as a result of Turkish despotism, was the same haphazard, careless, dirty, corrupt system of government, the same filth, the same obstacles to travel and traffic. We, none of us, can feel proud of such a comparison, but perhaps by studying some of the points of difference that exist between our cities and those of European countries, we may be able to gain instruction and profit by their experience. As a rule the men who sit in the councils of our larger cities, dispensing comfort or discomfort, justice or injustice, health or disease to this and future generations, are men who would not think of aspiring to such positions in any other country. There is in many cities such a suspicion attached to the ordinary city hall politician that the better class of citizens do not wish to associate with him. In Germany and in England, municipal service is considered honorable, and the best citizens, college professors, and professional men of all kinds, merchants, scientists, willingly perform their duties to the city. Certainly much of our failure in city government is directly traceable to the composition of our boards of aldermen. Berlin and Glasgow, two of the best governed cities in the world, have good city governments because the citizens demand it and will not be content with anything else. We are apt to consider that if we put our councilmen in office we have done all that can be expected of us. Instead of indicating in any way our preference for good government we leave them to the tender mercies of the wicked and vicious who will leave no stone unturned in order to secure the passage of their laws. Municipal officers can do little more than respect the wishes of the bulk of the voters, who if they inform themselves on the details of the city's business can then oppose that which is bad and strongly support that which is good. In German cities the mayor is a trained official and is kept in his place just so long as he performs

his duties efficiently and well. In most of our cities the mayor has hardly time to get hold of the reins of government before he is succeeded by some one else who must take up the same business and learn it all over again. We seem to think that practice and training are of no value in municipal affairs, while in nearly all European cities the heads of the different departments are selected for expert knowledge and administrative experience and ability. There the minor positions are filled under rules and regulations which give protection against arbitrary removal and it is easy to secure an abundant supply of expert and highly trained civil servants. In Germany municipal offices are the prizes of successful experts, with us the spoils of successful politicians.

But we are beginning to realize that the civil service law is the most trenchant of weapons with which to fight political corruption; that when the city politician has no offices with to reward his henchmen he will be without the means to pay them for their support, upon which he relies. At present public life (that is in our city governments) offers only temporary and uncertain occupation, and the man who enters it must do so at the peril of being left without the means of support at the end of his first term of office. President Elliott says that "before municipal government can be set right in the United States municipal service must be made a life career for intelligent and self-respecting young men." But we cannot expect that young men of talent and character will enter into public service until it offers inducements which are, to some extent at least, as attractive as those offered by professional or business life.

The most notable failures in our city governments have occurred in those matters of municipal administration which present many novelties and belong to the domain of applied science, such as the levying of taxes, management of the water supply and drainage systems, paving, lighting and cleaning of highways, control of the corporations which sell in the city streets light, heat, power and transportation, care of the public health and the provision of proper means for public enjoyment, such as gardens, open squares and parks. All these require for their comprehension and proper management a high degree of scientific training and all of them require continuous execution

through many years of far reaching plans. Yet we seem to think we can obtain satisfactory results in these various departments by trusting to the service of incompetent officials, who to-day are and to-morrow are not in office, most of whom are in politics for their own pecuniary benefit, knowing that such methods of transacting business would bring ruin and disaster upon any private or corporate enterprise.

We are told that there are two tests of practical efficiency which may be applied to the government of a city. First, what does it provide for the people, and second, what does it cost the people? neither of which can we satisfactorily apply to our cities. Certainly not the second, for if we examine the annual expenditures of the chief cities of the old and new world we are startled at the economy of the one and the extravagance of the other. Take for instance, the two cities of Birmingham and Boston. They have about the same population and are both manufacturing towns, yet the yearly expenditures in the former is but little more than a million and a half dollars, while in the latter it is more than six times that amount, or something over ten millions. An American residing in Birmingham says the cost of living is fully 15 per cent higher in Boston and the same comparison holds true between other cities of similar size. We are not desirous of paying a higher price for the privilege of city life than do the people of other countries, and yet we are constantly doing so. We pay, for less efficient service, in our large town nearly five times as much as is paid in the case of a well managed English town. Our tax payers ought to be interested in seeing that the amount expended for government is so used as to secure the greatest good at the lowest possible cost; that we obtain a dollar's worth for every dollar spent, but are they?

We have endured municipal abuses of all kinds until we labor under a burden of taxation that is forcing us to inquire if there is no relief from such grievous oppression. Unless some remedy can be applied our condition is likely to grow from bad to worse, for municipal expenditures are rapidly increasing. This is only natural, for as our civilization grows our wants are more numerous and there is an ever widening range of public necessities. We require improved sanitation, plenty of light and water, great drainage systems, our school systems require a greater expenditure of money public parks and libraries.

small item. Thus the demands upon the public treasury increase year by year and the rate of taxation will increase proportionately, unless some method is devised whereby this can be reduced. Certainly one way, and that the most practical way, is to utilize all natural monopolies for the benefit of the public, and to exact full compensation for them. Natural monopolies are those enterprises which are, by their very nature, excluded from the constant pressure of competition; such as gas, electric light, and water supplies, street car service, telephone, telegraph and postal service.

In the United States, the form of municipal legislature varies in different states, but in all the cities we find a mayor as the chief executive, and a council, consisting some times of one and again of two chambers; in the small cities usually of one, and in many of the larger cities, particularly in New England and Pennsylvania, of two bodies. These officials have the power given them by the state legislatures, among other duties, to control the streets of the city and to grant franchises for street railways, water works, gas and electric lighting, but few of the states have legislated upon the question of franchises, but whenever it has been done their power is supreme and the city council has no authority except that given it by statute. Minnesota provided for the organizing of the different corporations which perform these public functions, but says before they can in and upon the streets they must obtain a franchise from the city and pay a just compensation therefore, and at the end of any five years the city may, by a two-thirds vote of the people, purchase such public works. Kentucky does not permit the council to grant a franchise for more than twenty years and then it must be sold publicly to the highest bidder. Missouri give cities the right to own their water works; also to sell franchise for street railways to the highest bidder, and to place a tax on their gross receipts. Rhode Island will not permit the granting of a franchise for more than twenty-five years and requires quarterly reports of gross earnings, on which a tax, not to exceed 3 per cent is to be paid. Iowa gives cities and incorporated towns the power to erect or establish their own public works, but not until a majority of the voters approve. If these rights are granted to private individuals or corporations they cannot exceed a term of twenty-five years.

Seeing that the power to grant these privileges lies in the hands of our common council, does it not behoove us to look after our interests to the extent of selecting the best citizens for municipal

citizens for municipal office; those who will manage our city affairs upon sound business principals? In most of our cities the councilmen receive no salary, or but a very small one, so that it makes the office attractive to but two classes of men--those who are wealthy enough to serve without salary, and those accept the office knowing what opportunities it affords for plunder, and nowhere is that opportunity so great as in the granting of franchises. It is a notorious fact that when a franchise for one of these natural monopolies is granted in a large city, it is frequently bought from the aldermen, and when a new concession is wanted members of the city council are purchased by the corporations. During the past few years the Philadelphia council has passed, over the mayor's veto, ordinances granting to private corporations, franchises worth millions of dollars, and from which the city ought to have derived for years to come a large amount of revenue. In one of the eastern cities the mayor was offered \$50000, and afterward was offered more if he would simply agree not to veto a measure he was at liberty to talk against it all he chose. One of the Chicago corporations sets aside as part of its expenses \$100,000 to buy the city council. Similar instances could be cited in all of our large cities. The predominance of great corporations in city affairs is a tremendous corrupting influence and nothing has so debased our political life.

Mr. Stead writes of us as follows: I have studied autocracy in Russia and theocracy in Rome, and I must say that nowhere not even in Russia, in the first years of the reaction occasioned by the murder of the czar, have I struck more object submission to a more soulless despotism than that which prevails among the masses of the so-called free American citizens when they are face to face with the omnipotent power of corporations." A strong arraignment is it not, but with all the facts before us can we say it is wholly false? Most of our older cities are at the mercy of corporations which own the water works, gas works and street railroads, that were granted exclusive of these municipalities, and it is true that in nearly all of our cities private corporations are performing public functions at a very satisfactory profit to themselves, while the municipal corporation is very short of funds and compelled to lay heavy taxes upon the people. The importance, financially, of a proper control and regulation of the public franchises of a city cannot be overestimated, for franchise earnings are the most potent means of reducing general taxation and should be cultivated. Every time a valuable franchise is granted without adequate compensation the citizens are defrauded, for it is the people who have

for it is the people who have paid and are paying for the improvements that have been made the use of the streets profitable, and they should have the benefit of a reasonable cash return for the use of their property. A new school of municipal administration argues very plausibly, too, that can afford to give no privileges by which corporations can enrich themselves at the expense of the community; that such profits belong to the community at large, or they should be used to promote the general welfare. Any method of private ownership of natural monopolies leads to the entanglement of public and private interests, and is therefore, demoralizing. For this reason it is desirable to separate, by as sharp a line as possible, public and private undertakings, and this end can be best accomplished by municipal ownership. In England and on the continent of Europe municipal ownership of public enterprises is a demonstrated public economy, but in this country there still seems to be a doubt as to its expediency. However the present tendency is in the direction of city ownership and this is in line with such progressive cities as Berlin, Glasgow and Birmingham.

It is impossible to overestimate the importance of an abundance of pure and wholesome water for a city. How to obtain such a supply, at a moderate cost, is of interest to us all. The ownership of waterworks varies in different cities, both in the new and old world, but the consensus of opinion is in favor of municipal ownership. London is supplied by private companies and the supply is limited. In Glasgow and Birmingham the works belong to the city and are very satisfactory. In the United States the larger cities, as a general rule, own their own water works, but the smaller cities and towns are often supplied by private parties or incorporated companies. The city of New York is supplied by the well known Croton aqueduct, one of the largest in the world, thirty eight miles long, completed in 1842, with a total capacity of 90,000,000 gallons daily. In 1883 a law was passed to build a new aqueduct from the Croton river water shed, with a daily capacity of 315,000,000, and this stupendous work became a harvest for politicians. Up to March 1, 1894, it had cost over \$28,000,000, and it was then calculated that \$35,000,000 would be required to complete it, three times the original estimate, and yet it is thought that it will pay for itself out of water rents in forty years. In Chicago the water supply is owned by the city and is obtained from Lake Michigan. It was bought in 1861 for a little more than a million dollars, and there has been expended since that time for every thing about \$22,000,000, to show for which the city

has an enormous plant. They have received during that time about \$36,000,000, have bonds outstanding to the amount of \$5,000,000, showing a balance in favor of the city of \$7,000,000, beside the ownership of the plant. The experience of Seattle during five years of municipal ownership, has been that the receipts have not only been sufficient to pay all expenses of operating and maintenance, but have created a large surplus revenue for general purposes and at the same time water rates have been reduced fully 50 per cent.

In German cities, where magnificent water supplies are the rule, the cities manage them in such a way that the citizen is furnished good water at a moderate charge, the works are made to pay expenses of management, all the interest charges upon the cost of the plant and ample fund for maintenance and for the accumulation of a sinking fund, and finally to pay over a clear profit into the city treasury to lighten the tax rate. In Birmingham the profits are applied to the improvement of the supply and reduction of the cost to the consumers. Every where the report is the same emphatically in favor of municipal ownership. Beside the revenue to be derived from such ownership, the plant is valuable property and adds largely to the city's assets. The mayor of Ogdensburg, N.Y., states in his annual report that the water works would, if sold, pay the entire bond of indebtedness of the city. An attorney for a large company engaged in supplying towns with water works said that his skill had been taxed in assisting them to pump water enough into their stock--that it was necessary to water it again and again in order to conceal the enormous profits. Why not own these valuable possessions ourselves and apply such profits to making the burden of taxation less?

It is quite common in this country to reject the suggestion of city ownership and management of gas works, as socialistic, undemocratic and sure to entail such jobbery and corruption as to be utterly Utopian, but in cities where public ownership prevails it meets with much popular approval and a return to private ownership is scouted as altogether out of the question.

There was a time when the introduction of gas was an experiment, but for the last thirty or forty years it has been evident to every one that it is only necessary to obtain a franchise to supply gas in order to secure profits far in excess of those to be realized from purely private enterprises. In Great Britain more than half the gas consumed, outside of London, is supplied by public ownership, and the

percentage of town which own their gas plant is fully as great in Germany. Of their success Dr. Albert Shaw says: "I have no hesitancy in asserting that the ownership and manufacture of the gas supply as a municipal monopoly in the English and German cities is thoroughly advantageous in every town; that it lightens the burdens of taxation, while at the same time it lessens the cost of lighting to the private consumer. Their management has been as efficient and economical as that of the private companies." He further says: "There are in this country certain wise men of theory who profess to believe even that city water supplies should be in the hands of private corporations, but I prefer to accept the results of the world's experience and to admit that the common ownership and the direct municipal control of such services of supply is absolutely essential to the public welfare." Belfast, Ireland, has owned its gas works for fifteen years, and in that time has reduced the price of gas from \$1.20 to 66 cents for 1,000 feet, besides greatly improving both plant and machinery. The municipal gas works of Glasgow yield a yearly revenue of \$265,000 with the price of gas at 66 cents per 1,000 feet against \$1.14 paid to private companies, while London in contrast to this, allows its lighting to yield over \$5,000,000 profit to private firms. Birmingham, after reducing the price of gas to consumers, returns an annual profit of more than \$150,000 to the city. The corporation of Berlin receives an annual profit of \$1,300,000 at a net price of 96 cents per 1,000 for private consumption.

But few American cities own gas works--Philadelphia, Danville, Richmond, Wheeling and others, to the number of about fifteen, and their testimony is universally in favor of such ownership. Take Wheeling as a typical instance. There the gas plant was purchased from a private company in 1868 for \$176,000. The price of gas was at that time \$2.50 for 1,000 feet. From the profits the debt has been paid and the works have since been rebuilt with modern improvements without a dollar of taxation. They are now worth \$500,000 and there is a handsome surplus in the bank in their favor. In 1888 with the product selling at only 75 cents per 1,000 feet, the department lighted free of charge, the streets, markets, school houses, engine house, city hall, public buildings, hospitals, orphan's home and the Y.M.C.A. rooms, and yet turned into the city treasury over \$27,000 net cash. In Berlin about 18 percent of the annual expenditures is raised from the sale of gas and in Phil-

Philadelphia 17 per cent is collected in a similar manner. Americans pay a higher price for gas than any other people in the world. In 1890 the average price here was \$1.75, in the United Kingdom 71 cents and in the continent of Europe about \$1.20 per 1,000 feet. There is no possible means whereby cities can obtain cheap gas unless they own the works themselves, get them paid for and then reduce the price to the actual cost of manufacture. If they employ competent superintendent there is no reason why they should not make gas of as good a quality as the private companies. It is not at all visionary to say that any city which wants gas at 50 cents a 1,000 feet can have it, if the people are but determined. One of the few rules without an exception, is that natural monopolies owned and controlled by cities always work well.

There seems to be more doubt as to the expediency of the city ownership of electric light plants and street railroads but as competition is equally as impracticable in these enterprises as in those already mentioned, I see no reason for the doubt. Whenever they have been operated by the municipality the evidence is the same; always a better and more economical service, and why should this not be the case when we reflect that private enterprises are always so operated that a profit may accrue to the owners, while in the municipal plant whatever is made above expenses can be applied to lessening the cost to the public or lowering the rate of taxation. Many municipal electric lighting plants are operated in connection with the city water works and thus can furnish light more cheaply than private companies. In a report of twenty cities using electric light furnished by the municipality the average cost per night was 13 cents, five of these were supplied by private corporations before assuming control and the average was 45 cents a night. The theory which we often hear advanced that competition would cheapen any of these products is an utter fallacy, and wherever it has been attempted has ended in advancing instead of lowering the prices. Competing companies after building their plants, tearing up streets, obstructing travel and impeding business invariably pool their interests, divide the territory, sell out one to the other or form a trust, and then the people have to pay interest on two plants instead of one, where one was enough. Municipalities should not give away rights the value of which is not known and we know too little of the relations of electricity to the arts and conditions of life to tie our hands with long tin

franchises. Professor Ely says, in speaking of the Baltimore street railway: "There is not a shadow of a doubt that passengers could be carried in Baltimore for 3 cents., which is more than is charged in Berlin, where the companies must keep the streets paved from curb to curb, must provide each passenger with a seat, must, in laying tracks, have some respect for the rights of owners of vehicles and do a thousand and one things which an American corporation does not dream of, to say nothing about the fact, that in 1,911 their entire property reverts to the city without compensation." The only city in the United States which has such reduction of fares is Detroit, where Mayor Pingree has probably accomplished more for the highest municipal interests of his city than any other official in the country. Through his exertions street car fares have been reduced to 3 cents, with universal transfers and blocks of forty tickets for \$1. A municipal electric light plant has been built, by which the price of the light is reduced about one-half, many miles of streets paved and the sewers improved until Detroit has the most complete system of sewers that exist in the known world, taking the place of what perhaps has been the worst. Everywhere in his battle for the best interests of the people have the corporations of the city been almost solidly against him. He is a member of a shoe manufacturing firm and they did what they could to ruin the firm. There was a time when not a bank in Detroit would take the account of Pingree & Smith. He was out of the directorship of the bank he helped to organize and in which he held \$27,000 worth of stock. Mr. Pingree has been obliged to spend thousands of dollars of his own private money to carry out his plans in the interests of the taxpayers of Detroit. Had he worked in favor of the corporations instead he could have put any number of thousands of dollars in his own pocket. All honor to Mayor Pingree, by showing us what a courageous executive can do, he has put the American people under great obligation to him.

The facts and figures so far obtainable point strongly toward the desirability of the city ownership of all natural monopolies. But if that cannot now be done, then there ought certainly to be provision made for it in the future. No city ought to grant a franchise that has not a time limit. Such a thing as a perpetual franchise should never be tolerated, for those living now have no right to bind future generations by acts which profess to be forever binding. An eminent French economist says that in his opinion the revenue of European

will, in the near future, be collected from such sources as the rent of public halls and markets, slaughter houses, water works, gas works and public conveyances; and I have seen it stated that if, in New York, the franchises for surface railways, stages and ferries had been granted for an adequate sum it would scarcely be necessary at present to pay taxes for the city government. I presume a similar statement could be made in regard to many of our larger cities. Where these opportunities for reducing the tax levy still remains in the hands of the people they should see to it that they are not defrauded of their just dues by the granting of franchises for insufficient amounts. In the light of these facts does it not look as if the man who stood for municipal ownership of water, lighting and transportation facilities, stood for something in which is involved the essentials of municipal reform?

Epictetus said: "You will confer that the greatest good on your city, not by raising its roofs, but by exalting its souls," and if, as has been suggested, good city government means an improved socialty, higher motives, larger deeds, better lives on the part of the citizens, can we confer upon our city any greater good than by doing what we may to aid in bringing about wholesome municipal conditions?

-- HISTORY --

of

DES MOINES WOMEN'S CLUB,

Chapter VII,

by

MRS. JAMES G. DAY,

HISTORIAN.

September 30th, 1896.

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CHAPTER VII.

There are cycles of thought, of duties, of pleasures and of progress. Each one is important, yet no cycle can be duplicated, nor can any two be exactly alike. A perfect cycle and one full of satisfaction, is one in which we are "in phase" (perfectly adjusted) with our capabilities, with our duties, pleasures, environments and compensations. This is true not only of individuals but of organizations.

The Club has completed a migratory cycle, and is again located, for at least two years, in the Y. M. C. A. building: - the fifth floor of which was dedicated as a permanent Club home, just six years ago (September 24th, 1890). This aerial height, reached only by skeleton stairs, and without an elevator in the building, proved unsatisfactory. After an ownership of two and a half years, it was sold (December 3rd, 1892) to the Young Men 's Christian Association, and the life of the Club was saved. During that time, twenty-five regular meetings were held in the Club rooms and two receptions. The first reception was tendered Mrs. Wooley, President of the Chicago Women's Club. To this reception, Unity Club was invited (April 23rd, 1891).

The second, the "club received" at the opening to the public of the Y. M. C. A. building, May 16th, 1891. No one, - save the Committee can ever conceive what it means to serve tea and wafers or anything else, to the public, on the fifth

floor, without an elevator, but then the stairs were finished!

Previous to the dedication, the Club met in regular session in twenty-eight different places and since then in twenty, six of these during this year. These do not include the board meetings. The parlors of the Christian church were generally conceded to be the most quiet, economical, comfortable and satisfactory of all the places we have sampled.

The Secretary of the Y. M. C. A. made a proposition to the Club, which was thoroughly discussed and the result was that a part of the third floor and use of the auditorium for public meetings were leased for two years, -with elevator service a possibility. A Committee consisting of President Cummins, ex-president Goode and Mrs. Abdill, was appointed to plan the work of remodeling, arranging and furnishing the Art reception rooms. General Architect Abdill was chairman of course, as she is absolutely necessary whenever there are partitions to be torn down, arches to be made, openings to be enlarged, walls to be decorated and order, beauty and harmony to be brought out of chaos, - and she did it, as she always does. The board allowed three hundred dollars for furnishing the rooms. Now General Abdill never expends beyond the limit allowed whether it be a carte-blanche or a specified sum, although the rooms are most beautifully and artistically fitted up, -as you all have seen, yet she did not expend the entire sum of the three hundred dollars allowed but expended only

Two hundred and ninety-nine dollars and ninety-nine cents, thus leaving margin enough to buy a postal card, but not enough to purchase a pedestal for our World's Fair souvenir, Joan of Arc. These rooms were informally dedicated May 20th, 1896, by a Club tea party and have been open to the public once a week ever since.

There were appropriate flowers for every club meeting during the past year, beginning (September 25th, 1895) with a bouquet of the choicest roses, bearing a card, inscribed "To the outgoing president, from the incoming," which expressed in most refined language the sentiments of loyalty and love. Then in due time followed Robert Burns with his field-flowers and clover blossoms, after which stately palms and lilies and every flower in its season.

When the retiring president, Mrs. Goode was trying to heal the supposed wounded feelings of some of the members by prescribing the waters of Lethe, -she glanced at the one whom it grieved her most to offend. To the presidents surprise, there sat that honored member, pure, lovely and grand as she always is, perfectly oblivious to the peace offering, -for there she was in the arms of Morpheus! Then suddenly the Lethean waters flowed back upon the retiring president, and she was compelled to refer to her manuscript. Yet being greatly comforted.

because it is believed that a disguised truth is embodied in each. There is a modern legend of local interest, something like this:- "Once upon a time", in a far north state, there was born an infant with something strange and peculiar in her right hand. Her relatives gathered around in wonder and consternation, vainly questioning each other. What is it? they said. "What can it mean?" "What does it portend?" None could tell. A sibyl was called and with prophetic instincts exclaimed, "Be not alarmed, for this you see in her hand is a symbol of power, of authority, and when you see it thus held, which is rare indeed, you may know that the power will never be either presumptuous nor tyrannical. Personal opinions and desires however strong will be sunk out of sight, while the presiding qualities alone remain. A few decades hence, and she will preside over an association of two hundred women, and strange to foretell, will give universal satisfaction.

That infant now grown to womanhood, has fully verified the sibyls prophecy, and has wielded the gavel of the Des Moines Women's Club during the year just closing, and that is how we know that President Cummins was born with a gavel in her hand, and that her motto would be "Strength in repose."

The second religious meeting in our history was Madonna day. It was inspiring, unfolding, uplifting. What was only faintly perceived before, was then made plain. The music, the symbols and emblems and the precious art treasures emphasized

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the lesson of the theme., and we all understand it better. Truly "Religion in Art" was never more beautifully illustrated, yet we comprehend the truths taught by object lessons so slowly.

Madonna! representing the divine qualities of Motherhood which are hope, protection, love and willing sacrifice. The crown and glory of Motherhood is not, is not the physical bearing of children, for some have borne children who have not the first elementary characteristics of Motherhood and there are many, very many, who have never borne children, yet are possessed in a high degree of these spiritual qualities, and are entitled to the glory and honor of Motherhood, for Madonna is represented in Art, both with and without her child. Thus from symbols to reality, from understanding to possession, the divine attributes are unfolded as we are capable of perceiving them. As Fatherhood represents the divine attributes of power, justice and judgment, so Motherhood represents the divine attributes of love and willing sacrifice. This was the blessed lesson of the afternoon.

The first religious meeting was in January 1895, and its theme "Sacred Music and Cradle Songs." It was emotional as first religious meetings usually are. When our artist friends sang with tender pathos, the grand old hymns of our childhood which embodied the theology of the times, touching memories were stirred and when the sweet old cradle songs were

sung, every heart was in sympathy. We seemed to be on holy ground, earth touched heaven and tears of tenderness were near the surface.

At this date, we realize with joyful congratulations, that with two taking part in the programme, it was a happy prelude to common every day lullabys, yet which are none the less sweet.

A new name has been added to our short list of "In Memoriam". Last October (October 15th, 1895), a beautiful life went out when Mrs. (Mary Magoun) Raymond died. Her's was a noble christian character, tender, appreciative, enthusiastic full of sentiment, and sunshine. A true mother to her beloved daughter and in all her relations in life, most loyal and loving. She laid down her untiring pen just a week after she wrote her last message to the weary and heavy-laden, pointing to the sunset, suggesting beauty, rest, inspiration, and hope beyond.

The Club passed (November 6th, 1895) Resolutions of honor and respect to her memory and extended sympathy to her bereaved family. A sweet poem in loving remembrance of Mrs. Raymond suggested by her "Apostrophy to Sunset" and entitled "Life's Sunset,"- was written by her friend Mrs. Billington. Our "sorrow was magnified by the untimely calling to the Great Beyond."

This Club sent two delegates to represent it in the General Federation of Women's Clubs, held in Chicago in 1892, in Philadelphia in 1894 and in Louisville in 1896, and to the State Federation in Des Moines in 1893, and in Cedar Rapids in 1895. A number of other members of the Club attended all of these meetings, in different capacities either as officers of the National and State Federation, as delegates from other clubs or as interested visitors. From all of these sources, we have learned that Clubs do not create minds, but act as magnets which attract minds of different powers and qualities toward a common center. It is suggestive and a typical place to show "How thoughts are born." The best work this or any club can do, is to create opportunities and the individual must do the rest. The responsibilities cease when the opportunities are presented. This, the club has done, and done well! The charter and pioneer members were just as capable and able eleven years ago as they are to-day, and are still leaders in thought, which, after all is the main thing, activities being less important than thought, whether the thought be new, enlarged or modified. Clubs could not improve Martha C. Callanan, Julia M. Hunting, Mrs. Dr. Frisbie and their allies, but to the rest of us our association with such as they, is beneficial and invaluable. A Club to be beneficent must contain the sum of all special organizations. We also learned that the great needs of many clubs were volume of

voice and an independent organ with which to worry, also that "little things cease to fret when your thoughts are lifted to greater things", and we learned many other valuable lessons.

Mrs. Windsor, Chairman of State Correspondence of G. F. W. Clubs, made a report after the Louisville Federation meeting, which was interesting if it was "all figures" as she declared. She regretted that she could not relate an incident which happened there, hoping it might comfort and console the chairmen of this club, to know that they were not alone, in their annoyances and vexations.

A chairman of a committee had in charge a large banner, to be placed conspicuously on the platform in front of the audience, upon which the emblem and Motto of the G. F. W. C. were to be painted. A painter received instructions as to size and colors and was given a badge of the G. F. W. C. from which to copy. He painted the sun rising from the sea all right, and when he came to the Motto "Unity in Diversity", he paused and said, "That's a mistake, sure, for there couldn't be such a thing as that! Now won't those women be glad that I discovered the mistake and painted it right." So he painted in large letters "Unity in Adversity". He stood and looked on it complacently, congratulating himself on how well it looked, "Yes, it means something now!" When the chairman viewed the banner all up as she had directed, she looked aghast. "Oh, horrors, do my eyes deceive me, look at that

Motto!" "Ah, there was hurrying to and fro!"-particularly fro, for that banner went back to the painter for correction. From his point of view it was spoiled, but the chairman was satisfied when she read-"Unity in Diversity".

A little official business.

After the World's Fair Club Exhibit was compiled in 1893 my strong desire was to have an Annual, representing the works and literary contributions of each succeeding year. The Board, while not approving of the plan of Annuals, yet always indulgent to me, granted full authority to make an annual for the year 1894 and 1895. President Goode and the Historian went into the example business, and, with the generous, enthusiastic co-operation of those upon the programme that year, we have an Annual which we called, the latest edition of "Great Expectations". It is a souvenir of President Goode's administration, which is fortunate, now that she has removed to greater New York. Each Committee's work of the year is represented. The Annual consists of two volumes for the year but would ordinarily be embodied in one. This contains more photographs than usual, hence the two volumes. The cost to the Club for binding, was \$7.50 for each volume. The Board made a change providing for a bound volume every five years, similar to that of the first seven years which formed a part of the World's Fair Exhibit(and I would like to say that nothing that formed any part of the Club's Exhibit at Chicago, Atlanta 355

or Louisville, was made especially for the occasion, but was truly a part of our records.)

President Cummins very generously offered to pay for the binding of an Annual for this year, and to present it to the Club, but I declined the tempting offer, because it might prove a burdensome precedent. I am most truly thankful not only for the materials for the bound Annual, but also for the beautiful records, pictures and valuable papers, which belong to the historians file, and believe that I took more pride and pleasure in these papers and beautiful illustrations than did the writers and artists themselves. So my compensation was complete.

The democratic action of the legislature of the Club, in delegating direct to the Club members, the election of President, has already received many dubious shakes of the head. The conservatives believe that the temptation to electioneer will be too strong for some ambitious aspirants, however well qualified they may be in other respects. It has already inspired a spirit of political maneuvering, similar to that said to be practiced in the General Federation. Those who advocated this change did not foresee such a demoralizing tendency.

The talks and lectures on four alternate Wednesdays, which were inaugurated last winter were both successful and

improving. Each had its individual excellence. Miss Sheldon December 11th, 1895, Mrs. Berryhill, January 22nd, 1896. A day at Atlanta. The afternoon we went to France with Miss McClelland was delightful. The last of the series was given by Mrs. Pauline Given Swalm of Oskaloosa, and was the most finished production in all the galaxy of lectures of the year delivered before the Club, in its beautiful diction, strength of expression, sound thought and judgment and practical ideas.

November 21st, 1895 was another red letter day in our history, for upon that date the Club purchased three pictures from the artist, Prof. Gue of New York.

"Nantasket Beach"	\$150.00
"Evening at Block Island"	\$ 50.00
"Summer Sea at Nahant"	\$ 50.00

When the entertainment committee was organized it evidently took for its text, "Ye must be born again." Re-creation is absolutely necessary. Amusements may be recreative but not always, for whenever amusements become a business, it ceases to be a recreation. Whatever amuses us, tests our character. Most people would rather be amused than instructed, and it is natural that they should, because they need it more. Our entertainment committee has furnished the highest forms of recreation. The highest, chiefest, and best of these were the Gibson lectures. It is characteristic of many of the Club's

leaders that when they hear or see anything which they particularly enjoy, they cannot rest until they share with others what so delighted them. Ex-president Windsor had attended a course of the Gibson lectures in New York and was greatly impressed with their value. It was through her persevering efforts with the entertainment committee and the board, that an arrangement was made for William Hamilton Gibson, to deliver a course of three lectures, illustrated by charts (in this city December 1895). It was our last and only opportunity of ever seeing him for in six months he died suddenly in the prime of his usefulness. The lectures were not well patronized and the financial loss to the Club was nearly a hundred dollars. We should consider the money well invested, for those invaluable charts must be seen to be either appreciated or understood. Visible ideas are not common. The charts were more impressive than the lectures. Through the charts we were strongly impressed with the universal law of fructification. The subject did not sound attractive, for very few care how plants are fertilized, just so that it is done. Never a regret for the cost of such a beautiful revelation of nature's universal law.

President Cummins gave a reception in honor of our distinguished guest Mrs. May Wright Sewall, to which the Club and guests were invited. It was a fine reception. All were
358 dressed in their regular reception style, except the guest of

honor and to her disgust and chagrin, she was obliged to wear her traveling dress as her trunk never reached Des Moines all the time she was here. Her traveling dress was good enough and expensive enough, but that baggy front made in Dress Reform style was not becoming to her. She did not enjoy it either, for at Chicago, she said in speaking of dress reform, "We must dress as the rest do at evening parties and receptions, for then we are part of a show." Mrs. Sewall's talk was charming, her directness most fascinating, and she is one of the few women lecturers who do not get between their subject and their audience. (Her personality is inspiring, in spite of the man's hat she wore.)

Miss Matthews, chairman of the entertainment committee, always makes a success of what she undertakes, because she knows just "when to take occasion by the hand," and this she did when she learned that Mrs. Laura Ormiston Chant, would pass through this state. Having enjoyed hearing her in Chicago, she was desirous of creating an opportunity for the rest of us. It takes work to secure these birds of passage, but it was accomplished to the satisfaction of all. It is the personality and manner of well known speakers and writers which we all enjoy, more than is possible for them to say on one occasion, as it ever after vivifies and explains the written and reported words. Mrs. Chant is English, her ac-

cent agreeable, her manner most charming and is a magnetic speaker. Yet, her subjects were too local to be useful and too personal to be practical. (To tell the truth, I thought the whole talk was introductory to the lecture, because of the absence of ideas, but for all that I was delighted to hear her.) Our breach-filler is an American, and her name is Mrs. Jay Macomber, and she could transcend that lecture without any preparation.

Every great undertaking must have an episode and this was no exception. Mrs. Chant was advertised to lecture at eight o'clock, although the train upon which she was expected, was not due until nine thirty. Talk about facing a cannon's mouth, and bravery and courage, and then think of President Cummins facing four hundred mouths and twice as many eyes, and to be compelled to tell the audience the facts. Yet all remained, and felt well repaid in so doing. In the mean time while they waited, Mrs. Macomber delivered a fine lecture. The breach-filling was both difficult and complete.

The prompter says: Now don't forget to tell that the colors green and white selected by the social committee four years ago, were adopted as Club colors this year (February, 1896) Another thing, tell that we have one bride, Dr. Miss Corothers is now Mrs. Prof. Blanchard of Wheaton, Ill., and the Club sends best wishes. Yes, and be sure and tell of the

three babies, (Emerson Ankeny Brown, Doris Hillis, Dorothy Howell) of course it is less than two per cent of the membership of the Club, but then such babies! All honor to the mothers and choicest blessing upon the babies. And don't forget to tell all about the river-bank park and the lovely plans suggested by Miss Gilcrest, and the subsequent action of the Club and city council, but I must refer you to the Madonna of the river-bank park herself, for her plans of changing the Haymarket to a "thing of beauty and a joy forever". Then there was the brilliant lecture of John A. Kasson and the most cordial reception tendered him the same evening. But I have not time to tell of these nor the other interesting incidents and episodes which concern the club.

Our bank account is our strength and declaration of independence, "without money we cannot do nor be our best", either individually nor collectively, hence the conservatives are in favor of keeping it at command.

The Report of the Sub-Committee which is the practical branch of philanthropy is filed with the records of the historian and shows that the idea has been carried out, of creating opportunities, and of which many have availed themselves with profit and pleasure.

Our travelers, the gypsy band as we stay at homes call them, are condensing the world for us, and we want to hear from them in a permanent form, for the minus quantities are still in the majority.

The family of Ex-consul Byers have shared their kingdom at St. Helens many times and the beautiful serial story was continued last October . It was presided over by the three graces of poetry, painting and hospitality. Two beautiful pictures of Florence were represented by living subjects, while the author Major Byers read a poem inspired by the recorded incident. The afternoon has passed into a delightful reminiscence.

Our greatest entertainment was the celebration of the Clubs tenth anniversary in honor of the charter members. It was arranged after the manner they do those things at Chicago and nothing could have been better managed. The meeting was held in our circle hall and after checking the wraps, the guests were ushered into an ante-room, where beside the heavy portiers stood Major Adolph Nomenclator (in livery). He received the names, and announced distinctly and most respectfully, the names to General Napoleon Matthews, chairman of the Committee, who presented the guests to the charter members. Other members of the Committee then introduced the ex-presidents, and the present officers. After the reception, the receiving party took their places upon the platform to welcome the assembled guests. After an intensely interesting programme, refreshments were served and we all united in expressing an All Hail! and welcome to the charter members.

Thus it was that we brought our "Roses for the living".

"A dew was distilled from the flowers, that gave

All the fragrance of summer when summer was gone.

Thus memory draws from delight ere it dies,

An essence that breathes of it, many a year."

The Board at its last meeting declined to accept my resignation as historian, which explains my name upon the Calendar for 1896 and 1897, but they will accept it at the next meeting, and elect another historian.

My cycle as historian is completed: my gratitude for the unvarying kindness, courtesy and confidence is universal. Assuring you of my full appreciation of these sentiments, and of an enduring delightful remembrance of the past seven years of official association:-

I will bid you

Good-Bye,

Mrs. James G. Day,

Historian.

September 30th, 1896.

Finis.

1726 I STREET, WASHINGTON.

Dear Mrs. Cummins:-

Your note of the 2^d instant appeals, delicately to be sure, but none the less effectively, to the vanity that lurks even under gray hairs.

Of course I yield, and send a picture painted by the Dan some years ago, and doubtless touched up by a life honest artist. My dear maiden friends will change hair and beard to gray, and it will not be far out of the way.

I remember the very

interesting assembly at the
club quarters to which you
refer. I have since addressed
other Ladies' Clubs of Washington
and New York, but none ex-
hibiting so high a degree of
organization and intelligence
as that over which you
presided.

Believe me very faithfully
yours. John A. K. Mason

March 10. 1898.

This past year seems to have been characterized from other years by exceptional growth, interest and profit to the individual.

We have added thirty-four new names to our club list, the largest number ever admitted in one year. We close the year with 195 members.

As evidence of interest and profit in and from the meetings, we have these two facts: The average attendance has been larger than in any previous year, and a larger number of members have taken part in the discussions than formerly.

The president, whose services have contributed very largely to the progress of the club, has been in the chair at every session except one. The secretary has been present at every session. The smallest attendance was in December, Philosophy and Science Day,- the largest in June, when the delegate to the third biennial of the National Federation of Womens' Clubs held in Louisville, Kentucky, gave her report. Mrs. Ida L. Cummins, President, and Mrs. Eva P. Van Slyke, delegate, represented the club in that convention. The report contained a full account of all business transacted at the Biennial. The Literary programs were held in three different places under as many different different departments. The delegate listened to one paper or discussion under each department and endeavored to give the leading thought of each in

her report.

Mrs. Rorer of cook book fame, was present at this meeting and gave an interesting talk. Our club assisted Y.W.C.A. in giving a reception in honor of Mrs. Rorer at the residence of one of the members, Mrs. George Reynolds.

The committees having the programs in charge have done faithful, earnest work. The sixteen literary programs included the best methods of studying history, literature, music and works of art, as well as the best way to manage a house, a city, and a nation.

The educational tenor of the papers presented by club members has been apparent and the practical importance of this fact becomes evident when one considers the value of woman's work as an educator in home, school and society.

The exceptionally high order of talent brought to the club from outside, for instruction and entertainment stamps this year with great value to club members, both socially, intellectually and financially.

The series of entertainments include William Hamilton Gibson in a course of three lectures on Plant and Insect Life; Hon. John A. Kasson, on "Social Womanhood"; Mrs. Laura Ormiston Chant of England on her favorite theme, "Rescue Work in London."; Mrs. May Wright Sewall of Indianapolis on "Club Homes."

A series of talks from club women arranged by the president

proved both entertaining and profitable. These included a trip abroad by Miss Sheldon; A Day at Atlanta with the Federation, by Mrs. Berryhill; French Women by Miss McClelland; "The Ideal State" by Mrs. Pauline Swalm.

The social features of the year have been exceptionally pleasant. Receptions have been given in honor of distinguished guests as follows: At the residence of Mrs. J. H. Windsor for William Hamilton Gibson; at the residence of the president, Mrs. A. B. Cummins for Mrs. May Wright Sewall; at the club room parlors (Our Circle Hall) for Hon. John A. Kasson.

The club rejoiced at having attained the age of ten years in October and indulged in a celebration of the event by giving a reception and a short literary and musical program.

The club has occupied parlors of the Presbyterian church this year, but as it has grown tired of moving, it was decided to lease the auditorium and parlors in the Y.M.C.A. building, and these were newly furnished and in readiness for the closing social meeting of the year. All the club's possessions, including pictures statuary and books had been put in place and the rooms with their handsome rugs, pretty furniture and hangings looked very inviting and cozy. A cup of tea was handed round and as our beloved president, Mrs. A. B. Cummins was just starting on a trip abroad, her good-bye was said and the club adjourned for the year feeling that a most happy, prosperous and successful year had closed.

Eva Paull Van Slyke, Secretary. 373