

that it should be so made, because, they say, now that so many women have to work in mills, they cannot get wives able to manage their homes unless all girls are trained to work of that kind at school.

In country districts training in agriculture would, I imagine, take the foremost place. In the course of a generation such training would produce a vast change in the United Kingdom. Interest in the land would be aroused and developed; more would be got out of the land; there would be something to counter-balance the tendency to drift into the towns, and at the same time to create the type of man who is wanted in the outlying portions of the Empire. "Our over-seas Dominions are continually crying out for more workers on the land, and offer magnificent opportunities to those who are equipped for the purpose. It is within my own knowledge that many who would be willing to emigrate from this country find a difficulty in doing so because they have never received any agricultural training"—so says a member of the House of Commons in a letter which lies before me at this moment. Britishers are wanted in Australia and New Zealand, and if they are not forthcoming those lands will be over-run by the yellow races in the course of the present century; and the same applies, *mutatis mutandis*, to other parts of the Empire. Sound industrial training in elementary and continuation schools would not only prevent the enormous waste which is so deplorable a concomitant of our present system of education, but would produce actual results of the highest value to the individual and to the community alike. The trained craftsman stands for productive capital; the incompetent and unemployable is a dead-weight, reducing the value of the productiveness of the other. Standards should be raised, not lowered; and they *must* be raised if our craftsmen are to compete successfully with the craftsmen of other countries. With regard to the hooligan, the unemployable, and those of both classes who drift into crime, a wider outlook is much to be desired. If we lift our eyes from the immediate present, and look to the conditions of the future, we shall direct the greater measure of our attention to the origin of the evil with a view to its eradication, rather than to the discovery of cures (or mere palliatives) after the disease has developed to a dangerous stage. "The ordinary boy and girl," said Sir Richard Stapley at a conference at the Guildhall about a year ago, "have no opportunity of learning a trade or fitting themselves for after life; it is necessary for lads and girls to be convicted of crime before the State undertakes that sort of thing for them." This statement is true, and goes to the root of the mischief.

MRS. C. W. KIMMINS.

Hon. Secretary of the Guild of Play.

To educationists the hopefulness of all that concerns the cause of the children of to-day is its most striking feature. For teachers and children alike the golden age is dawning. Hope is its watchword, opportunity its keynote. There is one special cause for hopefulness which for many reasons must be noted. That feature is the prominent place given to organised play and dancing and recreation generally in every up-to-date syllabus.

The time when human life was most brilliant and full was during the 800 years or so when the people of Greece lived lives of unexampled attainment, and left a record of literature, poetry and drama, legislation and sculpture, which has never yet been even approached by any other people in any other period. What was one of the fundamental and essential elements of the education of the Greeks, whose balanced, brilliant lives are even yet our chief inspiration? Dancing. They taught that body and soul were united in dancing, the dancing which represented in social form those virtues which they wished to stamp upon their citizens. The old Greeks believed and taught that cadenced rhythm, strong and courageous emotions; poise, mental as well as physical, became part of the tissue of national character.

Children have always danced. Children *will* always dance. Therefore, *let* them dance. Dancing is the most universal of all arts. It is a language particularly of the feelings, and, like other forms of language, it is a means, not an end; a vehicle, not a load; a possibility, not a value. It may express that which is good or bad, the pure or impure. The value lies in the worthwhileness of that which is expressed. We are, in London at any rate, well over the beginning of a movement to resurrect the valuable part of our dance inheritance. If we can enrich the belief of our town and country children by teaching them these dances and games; if we can give them wholesome group activities; if we can add to the social resources of the leisure of the adults, then this movement for the revival of old dances will be well worth while, for it will help to make life more vivid, happy, and wholesome.

The Guild of Play has set out to cope with one of the biggest problems of child-life of modern times. City-born children have but little space to play in save the streets, but of all children in the world they need healthy play the most. It is a matter of the very first importance that they should have a chance to gain muscular control and bodily dexterity, for the ordinary conditions of their lives do not provide that; to say nothing of the vigour and stimulus that comes with the right exercise of all the functions of the body, the work of the stomach, and heart, and lungs, and brain. Five hours a day in a schoolroom and then home to the crowded tenement house, with a game here and there of hop-scotch or skipping-rope, in the midst of the hubbub and dirt of the street, make up the life of the average city child. In organised play lies our hope—play under control, for organised play is freer than "free play." The meaning of freedom is only just dawning upon us. It is not being allowed to do what one wants to do, irrespective of everyone else; if that were the meaning, then the tramp would be the ideally free man. Freedom lies in the recognition and joyful acceptance of relationships.

MISS HARRIET FINLAY-JOHNSON.
(MRS. WELLER.)

Captain Arthur St. John's paper is, I think, most timely. It summarises and explains very thoroughly, and almost exhaustively, the various agencies around which experiments, controversies, and