

Christian living in the living itself, and the punishment for evil above all in the effect that it has on character.

The loss of intimate acquaintance with conditions in the life after death tends strongly to emphasize this better way of looking at religion. We may imagine that this loss will be likely to take the ardor out of our religious life, but the experience of the Jews, who until some time after the exile had but the vaguest ideas of any future existence, is strong evidence to the contrary.

We have left to the last the question as to the value of the Bible itself as the result of this reconstruction, believing that the answer may be more readily found as the result of the rest of the inquiry. Having gone over in a general way the body of teaching derived from the Bible, it is highly significant that we find it confirmed and strengthened by an independent study of the same subject.

There could be no greater testimony than this to the value of the Bible and to the greatness of its spiritual insight. It does not all stand on the same level. It is not, nor does it contain, a code of laws

or doctrines to be accepted without question; but it is a record of the deepest and truest religious experience that any nation has ever known, and in the teachings of Jesus we reach that beyond which no mind has ever attempted to reach.

Other nations and religions have their sacred books, which are not to be regarded as without value in broadening, deepening, confirming, or correcting that which we have learned; but, after all that criticism can do, the Bible remains for us incomparably the greatest source of religious knowledge that the world has ever known, made all the more valuable by the searching scholarship that has made it a living book to us.

Once more the words of Tennyson, which have their own meed of inspiration, ring true, as a record of the religious value of all search for truth, no matter how much it may at first sight seem to destroy rather than to build up:

Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well  
May make one music as before,  
But vaster.

## Teaching Cuban Women to Teach

By Lillian W. Betts

**I**N the beautiful historic valley of the Wallkill, in the quaint old town of New Paltz, N. Y., an educational experiment of vital importance to the Republic of Cuba is being conducted. Sixty young Cuban women, some of them representing the oldest and most influential families of Cuba, under contract with the Cuban Government to teach in the public schools of Cuba, are receiving their professional training in the State Normal School in New Paltz. The school authorities of the State of New York entered into contract with the Cuban Government to receive these students, to assume the responsibility for their professional training, and to provide rooms, board, and ordinary washing for the sum of six dollars a week for each student. The use of the school equipment is given free by the State. In addition to traveling expenses to and from

this country, each student is paid by the Cuban Government twenty dollars a month to meet personal expenses.

These students have had some educational advantages in the schools of Cuba, and they gained the privilege of professional training by passing special examinations conducted by the school authorities there. Many of them bear the names of men identified with the Cuban struggle for freedom—men who have given their all in defense of that cause. Others are the daughters of wealthy families impoverished by the war, who, like the daughters of our Southern families at the close of the Civil War, find themselves confronted with the problem of self-support. These students are utilizing their training, acquired for a life of social ease and luxury, to meet the new problems.

The Cuban students are studying English to gain a knowledge of our methods

of teaching; to gain access to the literature of pedagogics in English. The purpose of this experiment of the Cuban Government is not to import into Cuba the system of education approved by the Board of Regents of the State of New York, but to adapt and adopt such parts of that system, and of the methods of teaching, as will graft easily and readily on the civilization of Cuba.

The first students arrived in September of last year, the last group the last of October, yet some have already acquired a working school vocabulary that enables them to do subject-work in classes. The mornings are given to language work, the old district school-house of New Paltz being devoted to the use of the Cuban students. Those who have not a working vocabulary do subject-work in their own language, under normal-school methods, in the afternoon.

The Principal of the Normal School, who has accepted the responsibility of this experiment, has been fortunate in securing the assistance of two American teachers who have a perfect command of Spanish. One, Miss Armstrong, went out under contract with the Government of the Argentine Republic to establish schools under that Government in 1877. She remained there until this year, when she returned to this country on a visit and was persuaded to take charge of the academic training of these Cuban young women. Being perfectly familiar with the customs and standards of social life among the Spanish-Americans, Miss Armstrong ably assists the chaperons to maintain those standards and customs in the daily life of the students.

The sixty students are divided into three groups, each having its own chaperon—a Cuban lady, selected because of her intellectual and social training for the position, by the Cuban Government. The greatest care is taken to preserve the conventionalities of the social life of Cuba, and to respect the religious habits and thoughts of the students. All but one are Roman Catholics and attend the church of that denomination in New Paltz; a Cuban priest from New York goes to New Paltz as the chaplain of these students twice each month. Each chaperon attends the students to the school, sits in the classroom, and returns with them to the home

of her group, of which she is the social head. Walks and all outings for business or pleasure are under the charge of a chaperon, so that at no time is any student left unprotected anywhere.

The Principal of the Normal School, Mr. Myron L. Scudder, a man of untiring energy, resourceful, progressive, and original, takes especial interest in the Cuban students. When the proposition to bring these young women to this country was made, Mr. Scudder accepted the responsibility with enthusiasm. The problem faced was a most serious one. It was not simply that of placing foreign students in a curriculum devised for a certain end, but there must also be an adaptation to a course that in one year would justify its maintenance to the State authorities and the Government of Cuba, as well as be suited to a most unusual body of students; it was, in addition, to evolve a system of work that would require all the resources of the Normal School to accomplish the most in the least space of time. All this must be done with the greatest economy in the use of the faculty, so that the work of the regular students should not be retarded or interrupted, while the foreign students should have every class-room advantage. Added to all these problems, Cuban homes must be established, for faith must be kept with their families and the Cuban Government that these young women would be returned to Cuba still really Cuban women.

It is difficult to realize, when in the language classes, that but five of these students spoke English when they entered the Normal School. There are two grades in English. As rapidly as the vocabulary necessary to class work in any subject is acquired, the students begin grade work with the regular students, the freer intercourse being welcomed as an opportunity making necessary the use of English wholly. So intense is their interest, so earnest are these students, that they have astonished their teachers by their advance.

Their lack of self-consciousness is that of little children who are normal. A group of Cuban students were taking their lesson in domestic science training when General Palma, the President-elect of Cuba, attended by several men prominent in educational and State affairs, entered the room. The lesson was on the making

of a bed for a person who was very ill. Part of the lesson had been given the last of the preceding week. The special teacher took her place and gave her directions; the language teacher was present to act as interpreter if needed. Deftly the students called upon worked under the critical eyes of about fifty of their countrywomen, who pointed out defects, gave reasons, and in every way showed the same interest in this part of their work as in that purely academic. The second part of the lesson—changing the sheets with the patient in bed—was given for the first time. The presence of the strangers seemed to the students *not* of the slightest importance or interest. During the lesson they learned the names of the articles used, their use, and the technical terms just as a trained nurse would use them. They left the room reluctantly, and one could see them comparing notes as they walked down the corridor.

These students have made marked progress in physical culture, their basket-ball team having reached a stage where it enters contests with a fair chance of winning. They have developed physically since entering the school, and show in every way that their lives and the work they do are perfectly balanced.

The social side is developed in harmony with the ideal of their own country. Every teacher in the school stands in the relation of special friend to the strangers, whose devotion and earnestness appeal so strongly to all. Receptions at which there is dancing are attended by all the faculty and the students, and form another means of development as well as of enjoyment. These students have contributed often to the pleasure of social events of the school by the quickness with which they improvise an evening's entertainment.

Perhaps the attitude of mind of the school community toward the Cuban students is shown by the fact that one of the school societies, learning that a group of students would arrive before it was possible to have a house ready for them, offered all the vacant space in their own house, thus crowding themselves. Believing that going out to their meals would not be agreeable to the strangers, they engaged a cook and conducted the housekeeping for a month, looking after the strangers

as though they were young sisters. The Cuban students have manifested the liveliest gratitude to these friends.

It is only necessary to look in the faces of these young women to see the station of life to which the majority of them belong. The very loneliness and isolation of the Cuban students would, it would seem, be their protection from intrusion, but in at least one case they suffered the experience of sensational journalistic enterprise. The indignation, the horror, with which these young women viewed the result of their courtesy to the representative of one of New York's daily papers was one more evidence of the evils of sensational journalism, of its power to create a feeling of abasement and degradation.

Their dress in no wise distinguishes them from the other students; skirts and shirt-waists, long and short coats, golf capes, and the felt hats so popular for general utility wear are worn by them. In reply to a question, it was found that little shopping had been done for or by them since they arrived in this country. Their dress is wholly up to date, as is the arrangement of their hair. Many of these young women students could not be distinguished in the class-room from the native-born students; they bear no distinctive race stamp. Their school work, their mental alertness, their progress even in this short time, prove that, in spite of her years of warfare and suffering, Cuba has considered that her own future depends on the school opportunities she gives her future citizens.

These students have the curiosity and independence of little children, with this difference, that there is always a basis of comparison, and they question until they understand. In and out of school they are learning. Everything seen presents a new fact for investigation, every new word a historic fact to be understood.

The wisdom of keeping the Cuban students in a community life is evident. The spirit of helpfulness engendered prevents anything that has the appearance of striving or competition. The observing, sympathetic visitor realizes the intellectual community feeling, as well as the social. They have a common purpose—to return as teachers to their own country; and to accomplish this they must work together. Their interest in their work is inspirational.

Teachers are stimulated to more than professional pride by their rapid advance. Their presence in the school and in the town imposes responsibilities on the teachers from which they are never free.

The spirit of altruistic patriotism which animates the teachers of the Normal School at New Paltz, in assuming for these students responsibilities not nominated in the bond, confers distinction on the profession. It is the proof of their comprehension of the responsibility of the strong for the weak in the larger fellowship of nations. To the entire faculty of the Normal School Cuba owes a debt.

An interesting discovery of the mental attitude of these students is that they insist that they are Americans. "The same family," one student said, naïvely.

To the Cuban students at New Paltz was accorded the honor of giving the first public recognition and reception to the President-elect of Cuba, General Tomas Estrada Palma. In it they revealed what it is for children to grow up under the influence of a great patriotic struggle, to grow up in the atmosphere of hero worship. The work of the classroom was done that morning of January 20th under the stress of suppressed excitement. As the time for the arrival of General Palma drew near, the Cuban students gathered under the care of their chaperons at the hotel, now occupied exclusively by a group of thirty students. Every student carried a Cuban flag and wore Cuban colors. Some were wildly excited, some seemingly strongly stirred by thoughts of home and country. As the trolley-car rounded the sharp curve that brought it in front of the hotel, the students rushed forward, reminding one of the hurried flight of a flock of tropical birds, a resemblance increased by the flags they bore fluttering in the wind. As the General descended from the car he was greeted most enthusiastically and surrounded. Suddenly a sweet soprano voice started the national hymn of Cuba, and was joined at once by all the other students. General Palma stood with uncovered head. The patriotic singing stirred a sympathetic chord in the hearts of the men who accompanied the General, and of the members of the reception committee, who gave evidence of their emotions.

There came to all the consciousness of the sacrifice of living for one's country. In the clear, bright sunshine of that January morning there stood the man who had dared life and death in the service of his country. He had fought on the field of battle, he had languished in prison, he had exiled himself for the sake of his country, working to create friends and enthusiasm for her in the hearts of foreigners. For twenty-one years he had lived a stranger in foreign lands for her interests. Facing him, with eyes humid and cheeks blazing, stood sixty young girls, exiles from their land that they might return to her better equipped to meet her needs. Perhaps for the first time the importance of this little group was recognized. It was fitting that the soldier, hero, statesman, and the young women pledged to do their part in the work of State-building should meet under the flags of the two nations. At the corner of a street that figured in history two hundred years ago, escorted by men living in houses built by their great-great-grandfathers, who left France to escape persecution, the Republic of Cuba received its first public recognition, in the person of its President-elect, from the men who for the time being represented the nation that made Cuba possible in the sisterhood of nations.

General Palma expressed his desire to see the students at work. They hurried back to their class-rooms, and the school programme was resumed for his inspection. A reception, attended by several hundred people, including the students and faculty of the school, was given by the town and the principal of the school to General Palma in the school chapel. Preceding this reception addresses in Spanish and English were made by General Palma, in which he laid emphasis on the importance and the place of public education in a republic, and appealed to the students to bend their every energy, to use every opportunity, to equip themselves for the high calling they had chosen. He said that on them, as on him, rested the obligation to prove that Cuba had the right to claim a place among the nations. He begged that a broad-minded fellowship should govern their sympathies. Cuba must keep her heart and her doors open to the men of all nations if she would grow to her true place. To the students from a



business college whose purpose is training for business life in Cuba he made a stirring patriotic appeal. Not self but country must be, will be, he said, the thought of every true Cuban. The true Cuban serves himself best as he serves her interest. The appeal touched the

hearts of all, and when, with a voice trembling with emotion, General Palma thanked the Americans in his audience for what they had done for his country, he moved all. For the moment all belonged to one nation whose corner-stone was liberty and whose purpose was brotherhood.

## Some American Composers

By Daniel Gregory Mason

WHEN, some years ago, Dr. Dvořák founded upon negro themes his "New World" Symphony (which bears in Bohemian the euphonious title "Z nového zvěta") and his charming Quartet, opus 96, and Quintet, opus 97, there were many ready to proclaim the advent of a veritable American national music. All national music is founded upon folk-song, they argued, and American music must be founded on negro folk-song. Others suggested, however, that the Indians were the true aborigines of our continent, and that our music, to be national, must be founded upon their tunes. It is to be feared that both these theories were based upon a false conception of art, a conception too superficial to be sound. For what is the reason that the music of such nations as Germany, France, Poland, and Russia has been founded upon their primitive folk-music, unless that that folk-music was the tentative expression of traits deep-founded in the national temperament, and so expressing themselves in greater and greater potency in the later music as it developed? Civilized music is founded upon folk-music because, and only because, both spring from deep, unalterable characteristics of the race. The later is merely the evolution of the earlier. But the American people are not civilized Ethiopians nor civilized red men. They are transplanted Europeans, bearing in their blood a European inheritance of unprecedented multiplicity, and therefore possessed of a mental and moral temper that has little in common with that of negroes or Indians. The better type of American combines in greater or less degree the practical power of the English, the vivacity of the French, the moral earnestness of the Germans, and many other transatlantic traits; and

he adds to the mixture a certain ultimate quality of his own, an indefinable vigor and effervescence of spirit, a big, crude, ardent, democratic enthusiasm. How find the prototype of his appropriate musical expression in the sensuously emotional songs of negroes or the elementary rhythmic formulæ of Indians? Geographical propinquity is a very different relation from community of nature.

Further thought about the matter would lead us to expect from our native musicians a complex and highly varied body of expression, revealing a wide play of influences and voicing a multiplicity of moods and motives. Our music ought to be cosmopolitan rather than narrowly national. It ought to draw freely from all traditions both of thought and technique, and to derive its unity from pertinence to individual expression rather than from limitation to a particular racial convention. We should expect it to be more many-sided than perfect, to fall short not so much in versatility of utterance as in clear fusion of style. As a matter of fact, this is what we find to be the case when we turn to the work of our composers. They represent many tendencies: the poetically picturesque and imaginative, the warmly romantic and mystical, the intellectual, the brilliant, the richly colored. They have no one pervasive trait that we can point to as distinctively American, as, for example, we can point to the gloomily passionate as Russian or the pseudo-classically finished as French. Their character is individual rather than racial, their technical resources cosmopolitan rather than national. And it is not to be wondered at that, on the whole, their work lacks clearly crystallized style; drawn from so many