

finds in Riley's verse perhaps more frequently than any other sentiment, and this verse will remain his monument long after much verse that is subtle and intellectually more mature will have been generally forgotten. In this sense Riley erected his own monument; but his neighbors have now built to his memory a monument of their own, and it is in the same vein as his verse. It is a hospital for the care of stricken children.

At the exercises at this hospital, in Indianapolis, Secretary James J. Davis, of the Department of Labor, paid a tribute to Riley in which he recognized this gift of the Indiana poet. "If the very sight of a child, if the fancies, the joys, the little griefs of a child touch us all so deeply," said Secretary Davis, "how much more touching are the fancies and joys and griefs of a child who is broken and bent and crippled! Nothing ever moved Riley to finer strains of poetry than bright, happy childhood, but nothing ever more stirred the depths of his being than the sight of childhood blighted with pain and distress." Secretary Davis mentioned the incident, which was one of Riley's earliest recollections, in which Riley saw to it that a lame schoolfellow always had the first ride in the swing under the locust trees at recess. Perhaps it is not mere coincidence that Riley's State, according to Secretary Davis, is leading in the effort to aid crippled children. Close after Indiana come New York, and Ohio, and Michigan, and Virginia, Massachusetts, Montana, Missouri, Illinois, and the rest. "In New York City alone," said Mr. Davis, "there are 36,000 cripples. A census of the Nation's cripples has never been undertaken—we have shrunk from the painful task. But let us hope that the percentage in New York is unusual, and that the country as a whole has taken no such toll of human bodies." According to Secretary Davis, there is not a State in the land that does not, through public or private means, pay heed to the needs of crippled children.

Riley's verses on "The Happy Little Cripple" contain in very simple and perhaps, to some, sentimental language a sound philosophy; for in those verses Riley represents the cripple as wondering how his aunt could possibly be happy in a heaven where she did not have a chance to take care of him, for in heaven "they's nary angel 'bout the place with curv'ture of the spine." It is certainly true that the crippled children who are cared for in this hospital will do as much for the people of Indianapolis as the people of Indianapolis will do for them. In spite of wars and strikes and crime waves, this truth has been a dominant one in modern times.

Certainly such a hospital as the Riley Children's Memorial Hospital is as distinctive of the civilization of to-day as the amphitheaters and forums were of that of Rome.

HOME STUDY IN SING SING

UNIVERSITY work among the inmates of a State's prison is a novelty; it is also an undertaking of fine intention and aspiration. Columbia University in its courses at Sing Sing is trying to bridge the gulf between aspiration and failure, ambition and despair. It started when Mr. Spencer Miller, Jr., visited the great San Quentin Prison in California and found there a genuine interest in education as a constructive element in rehabilitation. Mr. Miller later became an assistant warden at Sing Sing, and has done a great deal to carry out the idea. Elementary instruction already existed; Mr. Miller undertook to do something for the men who entered prison with a certain amount of education and needed something more. His argument was that if the modern prison idea is to make a man capable of resuming his citizenship, there could be no means more effective than education.

In the head of the Columbia Home Study Department, Mr. Levering Tyson, sympathy and co-operation were found, for he remembered that long before a Sing Sing prisoner had written to him asking for a course in Spanish, to be paid for after his discharge. This was not possible at that time. Now a scholarship fund for such purposes is in existence and an inmate is eligible for full scholarship for a year if he is approved by the Sing Sing Mutual Welfare League, the head teacher, and the warden.

Under this plan thirty-five such scholarships were established, but this proved pitifully inadequate, for eighty applications were received from the men, and many of them still await the generous impulse of those who may be interested.

What kind of courses do Sing Sing prisoners want? In reply, we are told that some of the courses asked for but not given for lack of funds are interior decoration, automobile construction, commercial art, traffic management, and certain musical courses. Among the courses now given are English composition, advertising and selling, Spanish, agriculture, foreign exchange, newspaper writing, photoplay composition, accounting, fire insurance, American history, philosophy.

One interesting example of the work is that of a prisoner who has had a play accepted by a Broadway producer. More general results have been increase in courtesy and friendliness on the part of the prisoners to their teachers and the

growth of a spirit of mutual service among the prisoners themselves.

A CORRECTION

IN hearings before the Committee on Immigration and Naturalization of the House of Representatives, C. V. Knightley, of Boston, testified that seventeen Assyrians, women and children, deported from Ellis Island, the immigrant station in New York Harbor, landed at Constantinople and were then massacred. These people, it was finally ascertained, as a result of an investigation by the American High Commission at Constantinople, were Armenians, the party consisting of seven men, nine women, and three children (making not seventeen, but twelve women and children in all)—nineteen in the whole party. The Secretary of State, Mr. Hughes, has written to the Secretary of Labor, Mr. Davis, reporting the findings of the High Commission and saying that it appears that, "after leaving no avenue of useful investigation unexplored, the High Commission was unable to find the slightest evidence to substantiate the rumor." Similarly, a careful investigation by the Y. W. C. A. also proves the rumor to have been substantially false. The Migration Secretary of the Y. W. C. A. at Constantinople personally interviewed four of those reported murdered—one of them being the mother in a family of five. Apparently there has been no sign that a single one of the nineteen was killed. In its issue of January 4, *The Outlook*, in commenting upon the hardships of deportation, referred to this rumor, not as a fact, but as a "story" which was "told of some Armenian women and children." We are giving a great deal more space to the correction than to the original report of the rumor, both because we desire that justice be done to the Department of Labor, that is responsible for deportation, and because we are heartily glad that the story has been proved untrue.

LADY ASTOR

LADY ASTOR is one of the most extraordinary and at the same time most engaging of the distinguished persons that have recently come from the other side of the Atlantic to visit this country. As a matter of fact, she is not a foreign visitor at all. She is an American girl returning to see the home folks. She was born and raised—to use the Southern phraseology—in Virginia. Nancy Langhorne was the scion of an aristocratic but land-poor family. She had beauty, education, a quick mind, a warm heart, and a fine spirit—a heritage that is better than millions of dollars so far as happiness and effectiveness

in life are concerned. About the time she was emerging from girlhood an American millionaire, William Waldorf Astor, emigrated to England and finally became a peer of the realm. His son married Nancy Langhorne, was elected to the House of Commons, and, finally, on his father's death, inherited his father's peerage and is now Viscount Astor. Thus it happens that the American girl from Virginia is Viscountess Astor.

When Lord Astor inherited his father's title, he was, under the British Constitution, transferred from the House of Commons to the House of Lords and his seat in the Commons was vacant. His wife, who believed in woman suffrage and was active in the suffrage movement in England before the war, determined to offer herself as a candidate. She made a splendid campaign in and about Plymouth, which constituency, after a triumphal election, she now represents in the House of Commons. Her husband, Lord Astor, has publicly said that it is not surprising that she should have been elected nor is it especially to her credit; what is surprising and much to her credit, he believes, is that she has made a success as a member of the House of Commons. Her common sense, her good humor, her human sympathy, and her brilliant, sparkling, and spontaneous style of speaking have given her real influence in Parliament.

She has come to America especially to attend the Convention of the National League of Women Voters, which has just concluded its sessions in Baltimore, and she has captivated everybody she has come in contact with since she arrived in this country about two weeks ago.

Personality is a most elusive and difficult thing to describe. It is far easier for Conan Doyle to explain or to photograph ectoplasm, a stuff of which he says spirits are made, than it is for a writer to express in printed words the effect of a flashing glance, or a rippling smile, or a spontaneous gesture, or the engaging hesitation of an instant while a speaker is eagerly choosing a word with which more effectively to take the already capitulating fortress of the hearer's mind. So it is not easy to describe Lady Astor's distinctive personality. One of the most effective slang phrases of the day is "have a heart." She manifestly has a heart. Indeed, at the dinner which was given in her honor on April 20 by the English Speaking Union, in New York, she said: "I didn't quite know whether New York audiences would be as kind as Plymouth audiences. I see that they are much the same. They forgive shortcomings in the way of scholarly or oratorical attainments when they see that you are speak-

ing from your heart. I usually do speak from my heart, for I have tried my head and found it wanting."

Lady Astor denies that she has come over here on a mission. "Can't a person come home," she inquired with a smile, "without being suspected of ulterior motives?" Uttering this defense with that little whimsical turn of voice and expression of countenance with which Theodore Roosevelt used to employ humor to point a moral, she denied that she is a personage and asserted that she is "but a symbol—a sort of a connecting link between all English-speaking peoples, a frail link, perhaps, but a link that is stronger than it looks." In her various speeches and interviews she has laid great stress—from "the mother-woman's point of view"—upon the necessity for the abolition of war and for an association of nations based upon human sympathy and human co-operation.

She has not criticised or advised the American people in the slightest degree, but she has made some allusions in a semi-humorous vein which are penetrating and significant. For example, when asked of her opinion of prohibition she replied: "All I can say with conviction is that I have never met the man or woman who has been made more unselfish or better by drink, but I have seen hundreds ruined by it." Asked regarding her views of the Irish question, her answer was: "The Irish question? There will be no trouble in Ireland if they will only look forward instead of back. I have no patience with anything based on ancient prejudices and ancient wrong. I have a great admiration for the Irish; I am part Irish myself; but

they will lose sympathy throughout the world if they do not stop fighting among themselves and start looking forward." She deplores the attacks of a peculiar personal nature made on Great Britain in the United States Senate. Personalities in politics she evidently thinks unsportsmanlike. "You know," she said, "if a member of Parliament made attacks of this kind in the House of Commons on the United States, it would not be tolerated by his fellow-members. 'It is not cricket!' they would exclaim."

But the reader must not get the impression that vivacity and ever-buoyant good spirits are the sole characteristics of this charming Anglo-American or Americo-Englishwoman. She has her serious moments, in which she gives expression to the fundamental truths of her political philosophy in a language of common sense that every one can understand. Perhaps her political philosophy cannot be summed up better than she has done it in the following passage of her address to the New York League of Woman Voters, which was delivered in the Town Hall of New York City on the very evening of her arrival from her transatlantic voyage:

I can conceive of nothing worse than a man-governed world except a woman-governed world—but I can see the combination of the two going forward and making civilization more worthy of the name of civilization based on Christianity, not force,—a civilization based on justice and mercy. I feel men have a greater sense of justice and we of mercy. They must borrow our mercy and we must use their justice. We are new brooms; let us see that we sweep the right rooms.

Personally, I feel that every woman



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LORD AND LADY ASTOR AS THEY ARRIVED IN AMERICA ON THE OLYMPIC