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Education · for · Life

The Training *of the* Girl Worker

JULIE EVE VAJKAI



PRICE · ONE · SHILLING

EDUCATION FOR LIFE

THE TRAINING OF THE GIRL WORKER

BY THE SAME AUTHOR

*Child Saving and
Child Training:
The Budapest Scheme*

With a Foreword by
PERCY ALDEN

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"THE TRANSITORY SHELTER OF WAR HUTMENTS," PAGE 18.

Education for Life

The Training of the Girl Worker

By JULIE EVE VAJKAI, *Administrator in Hungary of the Save the Children Fund,*
with a FOREWORD by ETHEL SIDGWICK,
a Member of The Council of the Save the
Children Fund and Author of "Plays for
Schools", "Promise", "Succession", etc.



"The Child must be brought up in the knowledge
that its talents are to be devoted to the service of
its fellows".—THE DECLARATION OF GENEVA.

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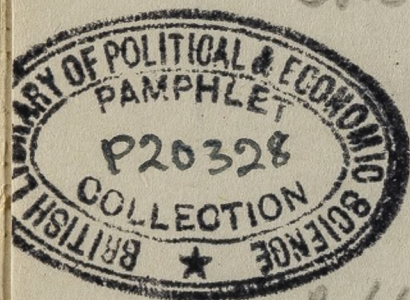
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FOREWORD

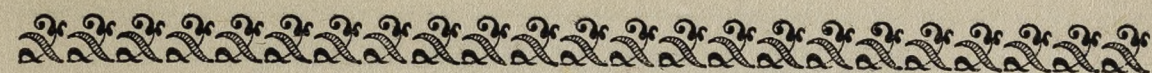
THE following account needs no lengthy introduction, for, as in the writer's former booklet, "Child Saving and Child Training," the experiment dealt with explains itself with great detail and vividness. To introduce the personality of Madame Vajkai to the English public—that public whose donations to the central committee of the Save the Children Fund have alone made the experiment possible—little but her own words are needed. It is by her initiative, and the sister-inspiration in England of Miss Eglantyne Jebb, during the last seven years, that not only the nine workschools and Lord Weardale Home (Reformatory School for Girls) have been founded and organised in Budapest, but that the interest of the Hungarian Government and employers has been so keenly awakened, that now one school after another is passing into the hands of the public authority. The effort, in short, has been the nucleus of a far-reaching reform that may well by its example stretch beyond the limits of Hungary.

One word may be addressed to the donors, those invisible friends, often needy themselves, of the poor and distant children so deeply benefited.

When we are disgusted or hopeless at the waste of money in the world, at the money poured out for national pomp, or let slip for laziness, or lavished for fashion and the externals of things, it comes to us with a thrill to read a restrained and closely reasoned narrative showing how far comparatively little money, spared with the utmost effort over the period of a year or two of world-wide privation, will go, in such hands as those of the author of this record. The effect on the reader is consoling beyond measure: the money itself, so given and so used, becomes another thing. It is like the straw spun into gold of the German fairytale: only here it is the gold in its turn, translated into the very seed of life.

Can anyone read the following, or Madame Vajkai's former pamphlet, without realising a genuine magic at work, that mixture of productive imagination with ardent humanity and iron resolve which marks the great educationist? It is hands like these that spin the common dross into precious metal—which give back to the donors, ten-fold, their money's worth. For such almoners, such interpreters of our Children's Creed, the central committee may well give thanks, and does so, daily.

ETHEL SIDGWICK.



Education for Life

The Training of the Girl Worker

THE aim of all education is to prepare the pupil for the life before him. *Education and Life*

That life—the after-war life, so hard and wearing, a perpetual series of struggles—is far removed from the one dreamed of by idealists.

The educationalist is necessarily an idealist. If his aspirations did not reach beyond the present reality, how should he build for a better world to come? He is a dreamer too, because his work is creative and creative work begins with dreams.

Herein lies the crux of the problem.

The educator seeks to develop the ideal man, who with others of his kind will build the ideal society, and thus raise the whole level of human life. His first step is to create the medium best suited to the development in body and spirit of the child,—the man of the future.

On the other hand this same child will have to bear, without too much suffering or loss, real life so different from the ideal one.

The reformer preconceives his school. The principle and method to be pursued are determined by his fundamental idea. In the course of realisation they become modified to meet existing circumstances. The result accords with the original design in so far as may be.

Suppose the standard fixed, and for the moment immutable, to be the *real* life, that of the working people of a great town: the circumstances, the most unfavourable, to be those of a country broken down by war. What if we got together in any kind of place hundreds of children, simply that they should not be

A School left to die of hunger and cold? These children must *Emerges* somehow be occupied. A school emerges: and next, a school-method, which is strictly determined both by existing conditions and the needs of the children—who any day may have to leave that school and fling themselves with no further preparation into the bitter struggle for their daily bread.

The rock of reality would in this case not impede the ideas of the educator, but become their starting-point. Only, beware! No chance here for ready-made theories! The educator must hold himself humbly at call, must make the most of any little opening for his efforts and act as life ordains.

This school, then,—and we are speaking of the workschools of the Save the Children Fund in Hungary, and especially of that in the Maria-Valeria huts at Budapest,—was created by life.

The S.C.F. Workschools in Hungary The workschools have been described in several publications and it will be sufficient here to mention the more outstanding features of the scheme.

Children are only admitted to them who have passed the obligatory age-limit of the ordinary school, which is in Hungary twelve years old.

In order to get the parents to allow their children to come, we began by teaching them any kind of handiwork, granted it was saleable and enabled them to earn as soon as possible. It was only with great caution that we dared to put the interests of education in front of gain, having always to watch that the earnings should not fall too low. Very gradually, education won its way, money-making retreated into the background, until at last this year the school felt strong enough to risk the great stride: earnings as an *object* of work were thrown overboard, and in making out the plan of work they were no longer regarded. The children still always get wages for what they produce, but the method is only used for its value as an effective means of education.

Henceforth the school has but one aim: to prepare *The Aim* the children in the best possible way for their future, this future being the work-room or factory.

From the outset a continuation class (eight hours a week being the legal minimum) was part of the curriculum, by the orders of the Ministry of Education, which kept the control, classed the workschool as a State school and provided primary school teachers, to whom we gave special training in the handicrafts in view. At the present time fourteen hours are given to these subjects.

Even now, however, attendance at the school is not obligatory. The child leaves when she likes, provided she attends at another school the necessary eight hours a week.

At the present time the lesson-scheme of almost all the schools is practically that of the Maria-Valeria: that is—

HOURS IN SCHOOL.

Every day from 8 to 5 o'clock.
Saturday from 8 to 3 o'clock.
Total: 46 hours per week.

RECREATION.

A quarter of an hour at 10 o'clock.
One hour at midday.
A quarter of an hour at 3 o'clock.

OCCUPATION.

(a) *Handiwork*: 26 hours a week. At the end of the second year, the child must know the different embroidery stitches in use in Hungary, and the making-up of pieces of embroidery.

(b) *Theoretical work*: 11 hours a week. That is—work on the publicly prescribed school lines, but brought into close relation with the pupils' work and with their family life.

A (c) *Sundry lessons : 9 hours a week.* That is—two *Diverse* hours a week, drawing; one hour a week, class-
Programme singing; two hours a week, organised games; two hours a week, Junior Red Cross work; one hour a fortnight, religious teaching; one hour a fortnight, meeting of the Children's Court of Justice; and two hours a fortnight, for the baths.

Breathing exercises (on the American system) are done for five minutes after the morning and afternoon recreation.

Groups of five girls take turns every week to learn cooking.

It is clear that with the hours of work thus reduced and a programme that necessitates diverse forms of teaching and apprenticeship, the earnings of the children are considerably diminished. As far as possible circumstances are always allowed for. New processes are not taught during the weeks before Christmas or Easter, because then it is that the families of poor homes are most anxious for the children's earnings, however small. The teacher cannot help being a welfare-worker in our schools. He has to watch attentively over the home conditions of the children. A father's illness, his loss of a job, will interrupt the child's progress for weeks. She will make up lost time as soon as home affairs are straight again. Such things make the teacher's work extremely difficult at least in the matter of regular training, even though the final results of the education are not affected.

The Results These results we may venture to speak of now with fair exactitude, having collected a considerable number of facts either furnished by employers of our old pupils, or obtained from the girls themselves. We are in touch, at this date, with more than 200 "old girls," some of whom left us three, four, or even five years ago.

The opinions of the various employers whom we have consulted, several of whom are heads of factories, of dressmaking or hat-making establishments, etc., are more or less comprised in the report of the expert

appointed by the Association of Hungarian Manu-*Efficiency*
facturers, which runs as follows:

"The provision for education, the system and results of the schools in question seem to us well fitted to bring up a generation of workers who are well-trained and disciplined, and who love their work As to the girls who come from this school, it is remarkable that from the outset the quantity of work done by them is considerably more than the ordinary. These girls surpass much more accomplished workers in the trade in question, in working-power, in conduct and in perseverance. Psycho-technical tests in examination show, in their case, both a higher and a wider aptitude than in the case of work-women who have not had the chance of such education."

We may further quote the words of the manager of a lamp factory, spoken during a discussion on the workschools:

"The girls whom I employ learnt pillow-lace making at the workschool, a subject very different from the making of electric lamps. Yet they seem to pick up the new method without any trouble. These girls know the technique of training, and that is the great thing. Another characteristic feature in them, is their high sense of comradeship. They are always ready to help one another, even though in piece-work it implies a loss. Finally, they regard their earnings more seriously than do most young work-women. They do not fritter away their money on trifles; instead they come to us to buy wholesale for their use such necessary materials as cloth or linen, and we sell it to them piecemeal for cash payments."

We may add our own observations. We see these girls several times a year, at teas, Christmas parties, or summer outings given by the S.C.F. to its former protégées.

To look at they are different from the women of *Self-Respect*
their class. Clean, with well-brushed hair, and clothes as a rule self-made and showing good taste, they are

Comradeship pleasant to see. No wonder marriage is frequent among our "old girls."

That their work is satisfactory is proved by the fact that it is rare for one of them to be dismissed. In these times of constant unemployment they may be sent away while orders are scarce, but they are taken on again as soon as work is resumed; and generally speaking if any workers are kept on as a stand-by during the bad times in some factory or workshop, these will be chosen from among our old girls.

They themselves do not change jobs willingly. Many are still in the same workshop as when they left school. Several have thus become forewomen, and gather round them a whole group of their old comrades. Such is their feeling for their own school, that as soon as a job falls vacant, they try to get it for a former school-fellow; thus it is rare to find one working alone in a workshop.

What always strikes one when they are chattering during our talks together, with all the old frankness, about their troubles and pleasures, is the relish they have for their work.

"You must get very tired, all the same, on your feet for nine hours a day!"

"No, really, Aunt Eva. Perhaps at first, but later you get used to it. I love my machine. When I had the 'flu, and Pauline took my place, it made me feel quite bad to think I was not looking after it."

Another said to me: "I like Sunday, but if it is followed by one or two days' holiday I don't like it. I like getting back to work and the girls again. I can tell you, when they closed for a week in the summer, I was quite homesick for the big room and noise of the sewing-machines."

Yet these bits of girls work in the bad conditions of an industry in infancy: low wages, long hours and all the rest. To tolerate it, they must indeed find pleasure in actual effort, in work for work's sake. It is only in times of unemployment, or among those who cannot find jobs, that I meet with unhappy faces.

One further point to note is their wish to learn. *Preparation for Life* I introduce a new handicraft in a school,—the news goes round. Straightway some of the "old girls" ask to be admitted for a month or two, to learn it. Now and then an old pupil turns up in a school where a different craft is being taught from the one she had learnt at her own classes. "I am out of work, Aunt Eva. The boss won't have any work for me for six weeks. Suppose you let me learn filet-lace while I'm waiting!"

The Junior Red Cross organised a class in first aid. Forty out of the fifty old girls we invited gave up their free Sundays for six weeks, to attend it.

Here, then, is the school and its results. We see that under the pressure of necessity, we have attained the object of education,—that of preparing a child for the life ahead. Nothing in our system being preconceived, not even that our work should become a school, no lines for it could be laid down in advance. Now, however, with results before us, and a settled method, we have only to extract a theory from the practice in order clearly to set forth the fundamental idea.

If we wished to keep parents from taking away their children, we had to see that they earned as much and as soon as possible. But by nature children like a change and especially love to do what their companions are doing: so they grew bored with work they knew too well, they left us. *The Question of Effort*

Therefore it became essential to treat them individually, to grade their progress according as their powers developed, so that less time should be lost in learning the new processes.

Result: we succeeded in making them like effort.

Naturally enough, effort is an agreeable feeling so long as the result gives complete relaxation from the tension that accompanies it. We have then to avoid (1) too violent an effort which leads to exhaustion; (2) too small a result compared with the effort which makes the relief of relaxation less than complete.

Conquering the Fear of Effort This has been recognised for long by the great educational reformers. Under the pressure of daily life the workschool had to adopt the same principle. The task was the easier for the fact that our education there is founded on manual work. Even in a very large class—some have 50 pupils—the teaching of manual work can be completely individualised, without running the risk, so hard to avoid in theoretical teaching in classes where the level of intelligence varies, which is either that the more advanced children are bored, or that the backward ones are driven too hard.

The whole success of the system as shown in the old girls, is due in my opinion, to the fact that despite the damage caused by the primary school, we have succeeded in conquering their fear of effort and even in making them enjoy it.

No doubt a good primary school, managed on modern lines would reach the same result, as may be seen in Vienna. Why not? When I read of young workmen in England who would sooner go without their unemployment dole than attend the juvenile unemployment centre, I blame in part their first school. A child in its early stages is an active little creature, full of curiosity, not the least afraid of effort. It is in school that effort is connected in its mind with so much that is disagreeable that it comes to hate it.

In the workschool at the opening of the year, we suffer from this feeling of distaste in the ordinary lessons. Many are the tricks and excuses for shirking work. It lasts from two to three months. Then by insensible degrees the child sets store increasingly by the joy of the accomplished task in her embroidery work. She also gets used to the continued effort, carefully graded as it is for her. So much as may be possible for children with such different qualifications—some having passed three primary classes, some six for instance, and with the added obligation of learning on a programme fixed by authority—the theoretical side of schoolwork begins to appeal to them. "Lessons"

after all, which are now connected up with their *Love of handicraft and recall the agreeable sensation of the interplay of effort and attainment, carefully balanced, such "lessons" least remind them of the monotonous dulness of their other schools.* *Work*

They set to work in earnest. First those that learn easily, next others who, being good at handiwork, do not want to spoil things by a failure in class. Towards January the reports of the teachers of theory grow more and more satisfactory. The credit is theirs, but for them fully to exert their influence it was first necessary for the child to like making efforts in the workroom, instead of fearing it.

I question whether the fact that the talents of our children, descended from several generations of workers, labourer or peasant, are manifested in skill of hand rather than in power of brain, has not something to do with the success of the workrooms. We had the advantage of requiring the effort just at the point where there was least resistance.

The parents, far from forcing the children, often set themselves against their coming to school. Thus everything depended on their coming of their own accord.

School had nothing to offer but work, consequently work had to be made the bait to draw them, by preventing it from becoming mechanical, by stressing the creative side. It was desperately difficult to discover articles that were saleable, and could yet offer in their making a gradation of work from the simplest to the most elaborate, so that the child could always create a thing as a whole.

We noticed curious things. The less the finished article resembled its original material, the more the child liked it. Probably it made her realise more fully the process of creation. It might be expected that coloured embroidery would be the most popular. But no, lace, of whatever sort, but preferably the Hungarian needlepoint, for which you only want a

EDUCATION FOR LIFE

The Demand sheet of paper to draw circles on, a needle and thread,
for to produce most beautiful things, precise in form,
Completeness useful and valuable,—lace is what they adore.

Making things also gives them the bliss of finishing something. It takes a grown-up to tolerate unending processes which can never be finished. Children hate a story without an end, and have a special delight in finishing up something.

I asked a little girl of thirteen, excellent at her school work, what lesson she liked best.

“Geography.”

“Which do you like best, geography or embroidery?”

“Embroidery, *of course!*”

“Why?”

“Because it finishes.”

“Finishes? But so does your geography lesson.”

“Oh, goodness, you never get to the end of it.”

“I don’t follow.”

“Well, you see,—take Hungary. We learnt it last year and this year too; and this year I’ve learnt a heap of things they never told me last year, and I’m sure Aunt Irene (the geography teacher) knows a whole lot more things she hasn’t told us this year. So you see. If I do embroidery, even if it’s the big cloth No. 146, one day it will be done, nothing else to do to it. It’s just finished, but geography never is.”

That child managed in her primitive way to express what she felt. Others perhaps cannot; but that does not prevent them from feeling intense relief, rising often to vivid pleasure, every time they complete something.

It was greatly to be feared that children so accustomed to creative work would suffer the more from the monotony of the factories. It was not so. We have ascertained now that they settle to it more easily than those coming from the primary schools. It may be the natural faculty for work which we have developed, deftness of finger, accuracy, the habit of observing with attention, which helps them over difficulties.



PILLOW-LACE MAKING IN ONE OF THE WORKSCHOOLS OF THE SAVE THE CHILDREN FUND, BUDAPEST.

Still, the main point, it seems to me, is that work has become for them one of the natural functions of life. To arrive at this, it had been a sheer necessity, during their period of preparation, to tap all the springs of pleasure that work contained. *Discipline*

This was done as a means to an end, yet might not the pleasure as such be a sufficient end in educational activities? This by the way, for it would take us too long now to show its elementary importance.

At the beginning, if a teacher took upon herself to punish a pupil, she risked the child's leaving the school. If the penalty seemed unjust to the class, there was danger of mutiny. It was only by the power and attraction of her personality that she could be certain of a discipline, without which it would have been materially impossible to make saleable articles.

However, her authority gradually established itself. At next year's opening, half her pupils remained, a nucleus round which the new arrivals could be grouped. It might occur that a mistress sure of her authority fell back into her old primary school habits, and inflicted a punishment that was petty and senseless, because it had no relation with the fault committed. Many of the children would accept it, especially the young "don't-cares," accustomed to such things. But suppose that independently of such punishments, a child who has to-day been put in the corner, to-morrow gives notice to leave, because she has found a paid job. The stupidest teacher could not fail to be aware of the absurdity of her own action yesterday, towards a person who to-day, young and immature as she is, takes on her the whole weight and dignity of the salaried work-girl.

Some such experiences tended to show the teachers, far better than my anticipatory remonstrances, the more difficult side of our task.

As a fact, the workschool finds itself faced with the almost insoluble problem of having to prepare mere children for an adult's life. It matters little if the child

The Workers of the Future be called a "young person" at twelve or at fourteen years of age. The one is as immature as the other. These age limits are utterly arbitrary, since neither takes account of the essential thing, the critical period of puberty. It is simply a question of children going into industry at twelve or fourteen. It is indisputable that the only real solution would be not to employ children industrially at all, but so long as this desideratum is as far to seek as it seems to be at present, one cannot refuse to recognise that the school which prepares the future industrial worker, whether it be primary, workschool, or the first classes of the secondary school, is faced with a task far more difficult than that of the school which keeps the child till its nineteenth year, and perhaps passes it on into the hands of another educator: that is to say, the school of the future intellectual worker.

Such schools can reckon on the discernment and the ripened judgment of a young person almost or fully adult, which will guide him in his professional duties. The school from which the future industrial worker emerges, far too soon, far from mature, must somehow find the means to prepare her for the responsibility awaiting her in her wage-earning career.

What happens at the factory to the "hand" who neglects her work or damages it? Either a fine is imposed, or she is dismissed. The mistake brings its own troublesome consequences. To rebel against them only leads to bitterness, searing to the spirit, with no practical result. Life is not indulgent; the most we can demand is that it should be just, that for the fault uncommitted there should be no penalty. So we must get the child to accept the fact that every fault brings painful consequences; but then the important point is that she should admit having misbehaved.

The mistresses tried it, whole-heartedly. It was not always easy. Obstinate sinners sometimes went on denying—witnesses had to be called, and heated

discussions ensued. Everybody was excited. And then, if the thing was not completely cleared up, and compassionate friends continued to regard the culprit as a victim! Often and often authority tottered, ready to fall. *Collective Responsibility*

What was the solution? It was to let the children themselves disentangle the matter in question, without any loss of prestige to the teacher, and so give an orderly form to the disorder of the discussion. Once more, under the pressure of the life of reality that governs the workschool, we reached the same point as the idealist: and that was autonomy among the children, either in the simple form of a Court of Justice, or by adding to that a system of groups, as we did in the upper class of the Maria-Valeria School.

This is the one experiment I wish to describe, because we are trying thereby to attain to a collective responsibility by the method of grouping, a thing so important for the future of these children, work done by groups and paid by the piece being increasingly the practice in certain industries.

The forty-five pupils of this class are split into five groups, each having elected a leader and her deputy, who are liable to be deposed, but while in power, must be obeyed by every member. The group is responsible for the behaviour of all its members. The symbol of this responsibility is a mark against the name of the group on the condemnation of one of its members by the Court. The garland which adorns the wall over the place of this group, is then removed, and is only restored if during two consecutive sessions of the Court, none of its members have been called up.

The mistresses inform the leader or the deputy of every fault committed by a member of the group. The leader goes into the matter with the help of the members, and failing them with the other leaders, and the matter, so straightened out, is laid before the Court consisting of four jurymen and two presidents presiding in turns, all elected by secret ballot, for a limited number of sessions.

Group Responsibility This Court has met weekly since the beginning of October. At its last meeting it was agreed that it should only sit twice a month in future, the small number of cases not justifying the sacrifice of an hour of work a week.

And this was the state of things in a class which every mistress in the autumn had been unwilling to take, owing to the undisciplined behaviour of the girls!

All the children, even those summoned by their leader before the Court more than once, are devoted passionately to their group. To be transferred to another group with a more energetic leader, to be expelled from the group, or in the worst cases, moved to another class, are the heaviest penalties that the Court can inflict.

Having attained collective group responsibility in the matter of conduct, we are proceeding to feel our way towards a collective responsibility in the matter of work. That is to say, that without splitting up the process of work into several parts, which would be contrary to the fundamental principle of the school, I want to make up groups for different bits of work, carefully adapted to the different capacities of the children forming the groups; so that the effort required should be much the same in every group; and then make the whole group responsible for the whole output produced by its members.

I hope to start this experiment after Easter, the date when the teaching ceases to progress. As a starting-point, I am thinking of a competition between the groups, with a prize attached. We have talked this plan well over with the children, some of whom are beginners, because as the elder ones left, the groups filled their places with new-comers chosen out of the other class. These talks alone sufficed for the new ones to try with all their might to perfect themselves in the fresh kind of work they were learning; and on their side, the leaders took careful note of the progress of every member.

Seeing which, I suggested that the leaders, instead of the mistresses, should fix the pieces of work the groups should get through in the course of the week, the mistress merely giving them the work *en bloc*, and taking it back *en bloc* at the end of the week. So the leaders are beginning to take the part of forewomen, with a competence that is remarkable. It is a fresh proof that children are rarely wrong in the leaders they choose. They submit their wills to one who has the governing instinct.

Autonomy in complete form is represented at the workschool in the Junior Red Cross.

A "Junior" is a young person who has not only the right, but the duty of making a decision in all questions proper to her Red Cross. She has to bear the consequences of her decisions. If a course of action has been resolved by vote, she must accept her part in it. Should a member be admitted on her recommendation, who does not rise to the call, she is hotly reproached. Thus the debates, always behind closed doors, are lively in the extreme, full of surprises, throwing light on the most hidden corners of the childish heart.

In the work of the J.R.C. a child will put forth her whole store of feeling, energy and intelligence. There are some from whom nothing emerges, for all our waiting; nothing can come, for nothing is there. But what treasures in others! What ingenuity, originality, richness of resource, what brilliant displays of personality! It is as though suddenly each child had a face of marked and striking feature, while before she could hardly be distinguished from her companions. And the simple cause of it is that she has a chance of free action, but in a definite setting, a form she likes, because it makes her a member of a group or class, and answers to her instinctive desire for the life of the herd.

I will draw out a page at random from my treasury chest:

The Red Cross in Action Report of the J.R.C. President, at the school of the 8th arrondissement, March 12th, 1927.

“On March 6th, a girl came here called Magda V. As she looked very bad, we took her to the doctor. who found her lungs affected. So Aunt Valy could not have her in the school. She cried so much, that they let her wait for the headmistress, only at midday she felt so ill that it was clear we could not let her go home alone to Rakos (a village in the neighbourhood of Budapest). We made her share our lunch and then we started. Ella G. (the secretary of the group), offered to go with us to the station, to support her on the other side. We got on slowly, but at Place Baross she fainted. There was a crowd at once, but nobody to help us. The grown-up people stood staring like simpletons, till at last quite a small boy scout pushed through to us and got us a policeman. He thought she was faking illness, but I showed him my Red Cross badge and explained about her, and he telephoned to the ambulance, which took her to St. Roch (the centre from which patients are sent to the different hospitals). I asked to go with her, so that I could tell her mother where she was sent to. Then I went out to Rakos. I found them terribly poor, the mother a widow with three little children whom she could not leave. I promised her that we would visit her daughter instead of her, and would tell her how she was every day.

“Then we divided up the job. Every day two members go to see her by turns at the hospital. I went yesterday, and the doctor told me she would have to go to a sanatorium for consumptives. Marie V. and Helene R. were told off to go to Rakos and help the widow to get the necessary papers, such as birth certificate, citizenship certificate, etc. Then a deputation is going to the Mayor of the Borough, who is a good friend to our Society, and will ask for his support in getting her into a sanatorium.”

This young president was fourteen in October. What opportunities appear for civic education among

youthful energies thus set free and directed towards social responsibility! *Mutual Help*

We were not surprised by the fact quoted by an employer of a “hand” at his factory, that she was always ready to come to the help of a comrade, even at the price of a material sacrifice, when we knew her past history as a “Junior.” It is just as with the daily work: to help those in need of it becomes a natural function of life; to jump into the breach requires no effort.

The liberty of man to form his own life is much restricted. We are all, more or less, imprisoned within our destiny, admitting that such destiny is determined in part by our own character. We cannot escape from it, and its walls enclose all the space offered to our free-will. *The Life Complete*

It is in this limited space that each of us tries to complete his life.

Notwithstanding all the freaks of our Fate, a life may be complete:

(1) If the man living it has been able to develop his faculties,

(2) if he has learnt to harmonise his wishes, interests and purposes with those of the human society of which he is a part,

(3) if he is capable of widening the narrow ring of his own interests, and admitting within it those of others, whether of his family, his country, or the world; whether those of his profession, his vocation, or civilisation at large.

The life complete starts from “myself” and arrives at “others.”

To prepare a child for it is the ultimate end of education.

That a school should offer a child the chance to develop his talents: that it should teach him to adapt himself to our common life, not by the constraint of severity, but of his own free will; that it should throw open the ways for him that lead from his little self to

The New School the great human family; this is the aspiration of all true educators.

And so soon as Life,—this hard, implacable life of a war-worn country,—is allowed to form a school according to her own needs, she reaches something which, despite all its imperfections, in some sort resembles the New School of the reformers; not in its first principles, but in its final conclusions.

A resemblance, perhaps, as of the brick-built cottage to the marble palace. But in these sad times we have learnt to be content with any sort of roof, provided it protects us. All this after-war life of ours seems more or less as though established under the transitory shelter of war hutments, such as those of the Maria-Valeria school. They are too hot in summer, too cold in winter, to be sure; still it is better than sheltering in a ditch.

So long as there are no reformed schools, new, active and creative schools for all our children, might one not at least introduce, between the primary school and the working-life, one or two schools of real preparation for this life? Could not the continuation-classes—that all-round failure of an incomplete system—be replaced by the workschool, the school born of poverty and yet so rich in possibilities for helping the child towards the Life Complete?



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