

fibrous wood will work as well as the customary spruce, which is fast becoming scarce on account of the tremendous amount of it consumed in this country for the manufacture of paper. Less than half an ounce of wood-pulp is required to make one of the new sanitary bottles and one ton of pulp will produce 60,000 containers.

"The process of manufacture is simple. A steel core is dipped into a tank of raw pulp, and, by means of four clamps, the pulp is pressed around the core and into a seamless body, much as a sculptor would press soft clay into shape with his hands. During this operation the bottle revolves three complete times, the clamps pressing at every one-third turn. Thus the paper and the bottle are formed in one and the same operation. The bottle next passes through a powerful drier and over a stencil cut, which prints on it the name of the milk-dealer, the capacity of the bottle, etc. It is then removed from the core by a steel hand and deposited on a belt-conveyor which delivers it to a machine that crimps on the bottom and top. The bottle is then given a paraffin bath that renders it impervious to liquid or acid and is automatically packed in dust-proof cartoons for delivery to the dealer. The operation is continuous and it takes about eight minutes to convert the raw pulp into the completed bottle."

SOCIAL RECONSTRUCTION.

BY REV. HERBERT ANDERSON OF CALCUTTA.

The War will affect the broad field of human life.

It has already brought many people in every land up against fundamental problems in the realm of thought. Pleasing delusions have had a scare. Politics, theology and philosophy are having reconsideration. Convictions have proved to be prejudices, and fettering traditions enemies to progress. Hard thinking has now to be followed by fearless speech and effective action. The great catastrophe is God's call to reconstruction.

In India, where war's alarms have been so little felt—the urgency of many of life's practical problems created by the War is unrealized. It might have been better for her if her fertile soil of thought had been deeper ploughed by the events of recent days. But she faces the future with a wider vision and her part in British history has given her a new social relationship to the Nations of the world. It may be she will realize the hour of her destiny. If so, there is no realm in which she will discover greater need of reconstruction than in her weird, wonderful, yet essentially erroneous, social life.

It is a hopeful sign that in every province of the Empire, both men and women are awakening to the need of Social Service. Organizations are springing up that in comparatively small spheres do social work. But it is doubtful if they are based upon secure guiding principles or administered upon any compelling motives of undisputed power. Social workers in Christian countries have a conception of life and ideals of what the family and state should be

that affect vitally the purpose and trend of their social endeavours. Social reconstruction is doubly difficult where communities are so divided in religious views and in social prejudices as they are in India. But that makes the problem more not less urgent, and every man and woman having any influence on others, or living in any way for the good of the people can aid. The medical profession in India, both Doctors and Nurses, have a special responsibility and a special opportunity for devoted social action to which one is glad to acknowledge, they have not been indifferent.

The evils of the present situation are too glaring to be hidden. The sacredness of personality is not sufficiently recognized. Human life, especially of women and children, is stunted and crippled. The right to live, implying claims to all its necessities, food, clothing, shelter, employment, rest, recreation, education and a worthy home life, is not regarded as belonging to every individual in India. In cities the character of many of the dwellings of the poor fosters physical, social and moral evils. There is no public opinion against outstanding vices such as immorality, gambling and drunkenness. Child life everywhere has special disabilities. To illustrate these generalizations would be easy. One has but to look around, whether in village or town, to acknowledge the picture has not been shaded too darkly. What are the remedies?

1. To acknowledge in practice, more than in precept, the inestimable worth of every individual and still better to seek to instil into the thought of those we can influence, the God-given right to life, full, free and abundant. Social reconstruction cannot be organized by reformers. It must start from the individual man and woman to whom has come a vivid sense of personal worth and personal responsibility.

2. To effectively encourage all that developes a happy home life and to seek by legislation as well as private initiative, to destroy the conditions that make a decent standard of living impossible in the sacred abode of the family.

3. And, finally, to create a moral Conscience in society generally that will view social conditions from the highest standpoint. Defective education, bad housing, lack of healthy opportunities of fellowship, matrimonial disabilities, want of amusement, social vice and drunkenness, these can one and all be removed by personal work and effective legislation.

This is the task of social reconstruction needing sympathy and help. Are we prepared to do our bit?

NEW MEMBERS.

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